

{file "The Laws by J. Random Folksinger" "jrflaws.htm"}

J. Random Folksinger writes:

I had reason to search the Web under my pseudonym, J. Random Folksinger, and found a couple of my works included in your Book of Shadows Index. While it is nice to see my writings still in circulation, my Commentaries on the Abbreviated Laws (included in the Abbreviated Laws file) and the Book of the New Law (free-standing) are among my more negative works.

I am much prouder of my modern-English version of the Old Laws of the Craft, which is mainly different from the other versions because you can understand the language. I made no deletions and extremely few additions to the original texts, and compared over 10 different versions as well as various exigeses which were lovingly sent me by Judy Harrow.

I would very much like to have this added to your files, and have attached a copy for your perusal and/or addition. This is in DOS Text format, feel free to convert it to HTML if needed.

In Service to the Goddess,

Moss Bliss

aka J.Random Folksinger and Harry Smothers (many filk references)

The Laws

YOUR HIGH PRIESTESS

In the Magic Circle, the words, commands and wishes of the High Priestess are Law. She is the earthly representative of our gracious Goddess. She is to be obeyed and respected in all things. She is our Lady and, above all others, a Queen in the highest sense of the word. All female coveners will curtsy and say "Blessed Be" when they come before Her, and all male coveners will bend their knee and kiss Her on the right cheek and say "Blessed Be".

YOUR HIGH PRIEST

In the Magic Circle, the High Priest is the earthly representative of the Great God. He commands the respect due a Magus, Lord Counselor and father.

THE LAWS

THE LAWS WERE MADE FOR THE WITCHES TO ADVISE THEM IN THEIR TROUBLES.
DO NOT CHANGE THEM LIGHTLY.

0. The Witches should worship the Gods as is their due, and obey their will. For the worship of the Gods is good for the Witches even as the worship of the Witches is good for the Gods: For the Gods love all their Witches.
0. As a man loves a woman more by learning more of her wants and desires, so should the Witches love the Gods by the learning (mastering) of them.

0. It is necessary that the Magic Circle, which is the Temple of the Gods in these times, be cast and purified such that it may be a fitting place for the Gods; and the Witches should be properly prepared and purified to enter into the presence of the Gods.
0. With love and worship in their hearts the Witches shall raise power from their bodies (and the elements around them), and they shall offer this power to the Gods so that the Gods may help their Witches.
0. The High Priestess shall rule her coven as the representative of the Goddess, and the High Priest shall support her as the representative of the God. The High Priestess will choose any member of the coven to be her High Priest, if he has sufficient standing in the coven. As the God Himself kissed our Lady's feet, gave Her the five-fold salute, and offered Her His power because of Her youth and beauty, Her sweetness and kindness, Her wisdom and justice, Her humility, gentleness and generosity, and shared His power with Her, so therefore the High Priestess should always be aware that all power comes from Him; it is only lent, to be used wisely and justly.
0. The greatest virtue of a High Priestess shall be recognition that youth is necessary to the representative of the Goddess. She will, therefore, gracefully retire in favor of a younger covener should the coven so decide in council. The true High Priestess should realize that gracefully surrendering the pride of place is one of the greatest virtues, and that thereby she will return to that pride of place in another life with even greater power and beauty.
0. In the Old Days, when there were many Witches, we were free and worshipped freely in the greatest temples; but in these times, we must celebrate our sacred mysteries in secret. Therefore, none but the Witches are to see our mysteries; no coven shall know the location of any other coven or who its members are, except the High Priest, the High Priestess and the Messenger; and that there shall be no communication among the covens, except by the Messenger of the Gods or the Summoner. Only if it is safe may the covens meet in some safe place for the Great Festivals; and while there, none shall give their true names or any information about their coven or its members. This law is made for this reason: No-one can tell our enemies what they do not themselves know.
0. It is ordained that no-one shall tell any person not in the Craft who other Witches are, or give them names or addresses, or in any way tell anything that can betray a Witch to their face. Nor may anyone tell where the covendom or covenstead is, where any meetings are held or any other information about the coven unless directed to do so by the coven in council.
0. If anyone breaks these laws, even under torture, may the Curse of the God and the Goddess be upon them, so that they may not be reborn upon the Earth (but shall live forever in the Hell of the Christians).
0. Let each High Priest and High Priestess govern their coven with justice and love, with the help and advice of the other and of the elders of the coven, always heeding the advice of the Messenger of the Gods if he should arrive. They will heed all the suggestions of their conveners and strive to settle any differences among them.
0. It is recognized that there will always be people who will try to make everybody agree with their ideas: these people are not necessarily bad -- they often have good ideas and these ideas should be discussed in council. But if they will not come to agree with their other conveners or if they say "I will not work with this High Priestess", then the elders will have them leave. It should be suggested that they might join another coven, or if they are of sufficient standing, they may be encouraged to found their own coven. For it is better this way, to avoid strife among the family of Witches.
0. When using geographic boundaries, whenever anyone of Third Degree lives more than a

league from the covenstead (or are about to), any of these may found a new coven; indeed, any Witch living within the covenstead who wishes to form a new coven will inform the elders of this intention and immediately move to a new dwelling beyond the boundaries of known covensteads. Members of any coven may choose to join the new coven when it is formed, but they must totally avoid their old coven if they choose this course. The elders of the old and new covens should meet in peace and love to determine the boundaries of the covens. Any Witch living outside of any two covens may choose to join either coven, but never both. All may meet for the Great Festivals if the elders agree, so long as they meet in peace and love. Let the elders confer as to the use of this law when it is not directly applicable. Always be aware that the splitting of a coven breeds bad feelings (energy vortices?); this law was made chiefly for this reason. And may happier times come!

0. If you would keep a Book (whether it is called a Black Book, Book of Shadows, Book of Light, or whatever), write it in your own hand. Let your brothers and sisters in the Craft copy as they will from your book in their hand, but never let your Book out of your hands and never keep the writing of another. Every Witch should keep and guard their own writings, that none may be discovered through their Book being found in another's possession.
0. Destroy your Book whenever danger threatens, and commit as many as possible of these Laws to memory. Destroy the writings of a deceased Witch if they did not have time to do so themselves. If any of their writings are found, it is clear proof against both the writer and the holder, for our enemies firmly believe that "one may not be a Witch alone": their family and all who are known to be friends may be suspected as Witches. Be responsible with your writings and you will protect all who love you.
0. If your Book is found on you, it is clear proof against you along unless you tell our enemies what you know. You may be taken and tortured, but keep all thoughts of the Craft from your mind. If the torture is too much to bear, tell them, "I cannot bear this torture. I will confess. What do you want me to say?" If they try to make you talk about the Craft, do not; but if they try to make you speak of absurd things, such as flying through the air, consorting with the Christian devil, sacrificing children or eating men's flesh, say, "I held an evil dream; I was beside myself; I was crazed," or words to that effect, to obtain relief from the torture. Not all magistrates are bad -- if there is any semblance of an excuse, they may show mercy. If you have confessed to anything, deny it afterwards: say that you babbled under torture, or that you don't remember what you said. If you are condemned, do not be afraid, for the Craft is powerful and your escape will be aided if you stand fast. If you go steadfast to the flames, be certain that drugs will reach you and you will feel nothing of the pain. You will only go to death and what lies beyond -- the ecstasy of the God and the Goddess. If you betray anything, however, there is no hope for you in this life or that which is to come.
0. To avoid being discovered, choose your working tools to be ordinary items which you would have around the house. Make your Pentacles out of wax so that you can break and melt them at once. Do not keep a sword unless its presence would alarm no-one. Have no signs or names visible on anything. Write the signs in ink or water immediately before consecrating the tool and wash them off immediately after. Do not engrave anything, for this will only help you be discovered. Keep your athame and kerfan (working knife) among your kitchen knives, and let the colors of the hilts determine the one from the other and from the other knives. Always remember that we are the Hidden Children of the Goddess. Never do anything to disgrace the Craft or Her -- never boast, never threaten, and never say that you wish ill of anyone.
0. It is not forbidden to say, "There is Witchcraft in the land", for the Christians say so themselves and have made it heresy not to believe so; but always say, "I know nothing of it here, though it may be elsewhere." If any person speaks about the Craft outside of the Circle,

say, "Don't speak of such things -- it frightens me. It is bad luck to talk about such things." Say this for this reason: the Christians have their spies everywhere. These spies have been known to talk as if they were drawn to the Craft and as if they would want to come to our meetings, and they say such things as, "My fathers and forefathers worshipped the Old Ones, and my mother; I would like to worship in this way myself." To all of these, tell them that you do not know what they are talking about, and that you wish they would stop. But to others, say, "It's silly to talk about Witches flying around in the air; they would have to be lighter than feathers or thistle-down. Besides, everyone knows that Witches are all bleary-eyed old hags; what fun could they possibly have at their meetings, and why should I want to participate? And besides, you know we were taught in school that there are no such things as Witches." Always make fun of the subject, that we may worship in peace when the persecution ends: let us all work for that happy time. May the blessing of the God and the Goddess be upon all who keep this law.

0. If any in the Craft holds any property, let all Witches guard it and keep it clear and good for the use of the Craft. It is the further responsibility of all Witches to guard Craft funds wisely.
0. If any Witch offers a well-made item, it is proper to pay them for it according to the value of the work; this is not taking money for the Craft, but payment for honest work -- even the Christians believe that "the labourer is worth his hire". Still, if any Witch works willingly for the good of the Craft and will not accept payment, this shall be to their greater honor.
0. It is known that a coven may be bound together by sexual ties, and that this is often not desirable. When it is found that this is not desirable, the coven should be made up of loving couples, and there may also be single coveners. In such cases, it is required that the search for new love be undertaken outside the coven except when two single coveners find love with each other; otherwise, it will often cause division in the coven. For while all acts of love and pleasure are indeed the rituals of our beloved Goddess, She is not inclined to favor acts which divide Her covens and scatter Her Witches unnecessarily.
0. If there should arise quarrels or disputes among the Witches, the High Priestess or High Priest shall immediately convene the elders and inquire into the problem. The elders shall hear each side separately, and then both together. Their decision should be just, not siding with one side until the matter is determined, recognizing that there are people who cannot work under others, and others who cannot make wise decisions. To those who must always be in charge, the possible solutions for them are to void the coven altogether, find another coven for them, or for them to found a new coven (taking with them all who will go). To those who cannot rule wisely, the solution is that those who cannot bear the rule will leave the coven. No one can truly worship the Gods when personal conflicts among the coveners are not resolved; all who cause strife in the coven must be told, "Go away from us, for the Craft must ever survive."
0. In the Old Days, we could use the Art against anyone who treated the Witches badly; but in these times, we must not do so. Our enemies have invented a burning pit of everlasting fire into which their God throws everyone who does not worship Him, except for those few who buy their penance from His priests (for their God always seems to be in need of money). Even as our Gods need our aid to make fertility for people and crops, so it is that the God of the Christians is always needing men to find and destroy us. Their priests tell them that any man who is helped by us will be damned to their Hell forever, to the point that men are mad with the terror of it. But the priests also make them believe that they may escape this Hell if they give up Witches to be tortured, so that these men are always thinking, "If I catch only one Witch, I will escape the fiery pit." For this reason we have our hiding places, and when no Witches are found, the searchers will say, "There aren't any Witches, or at least not in this area." But as soon as one of our oppressors dies or even catches a cold, the cry will go up that it is "Witches' work", and the hunt will be on again. And while they may kill ten

Christians for every Witch, they will not care, for they are countless millions while we are few indeed.

0. THEREFORE, IT IS ORDAINED that none shall use the Art in any way to harm anyone or even wish them ill. However much they may injure us, HARM NONE, and may the Christians forget that we exist.
0. These laws are ordained to help us in our difficulties. No person, no matter how large the injury or injustice they incur, may use the Art in any way to do evil or harm anyone. But they may use the Art, after great consultation with the elders and fellow coveners, to keep the Christians and their tools from harming anyone -- but only to constrain them. To this end, some day men will say "That man says he is a mighty persecutor of Witches, but all we ever see him torture are old women -- we cannot see that they have hurt anyone, and if they are all such powerful Witches, why has he not been harmed?" They will see him as the evil person he is, regardless of his professed beliefs. We know that too many people have died because someone had a grudge against them, or were persecuted because another wanted their wealth or because they were too poor to bribe the witch-hunters. And many have died only for being old women -- so many that most men now seem to believe that only old women are Witches. This is to our advantage, for it turns many suspicious eyes away from us; but we mourn deeply for the old women. Still, in England and Scotland, it has been hundreds of years since a Witch "died the death"; be vigilant, for the misuse of our power might begin the persecutions again. Never break this law, no matter how much you are tempted. Never consent to the breaking of this law: even a High Priestess who merely consents to the breaking of this law must be deposed immediately, for it is the blood of all the Witches that she endangers. DO ONLY GOOD, and then only when it is safe to do anything at all.
0. Never accept money for the use of the Art, for money always smudges the receiver. Christians take money for the use of their arts, and they sell pot-metal charms, pardons and potions to men so that they may escape from their sins. Do not act like these; as long as you refuse to take money, you will be free from the temptation to use the Art for evil causes. All may use the Art for their own advantage or for the advantage of the Craft, but you must always be certain that no-one will be harmed by its use. Let the coven debate the use of the Art at length, and only when all are satisfied that none will be harmed by its use will the use be allowed. Remember that if you cannot achieve your means in one fashion, your aim may still be reached through another -- always harming none.
0. If anyone in the Craft needs a house or land and there is no one willing to sell to them, you may use the Art to incline an owner's mind to be willing to sell, provided that the spell does not harm the owner or the property and that the full value is paid without haggling. Never bargain or cheapen anything while living by the Art.
0. The most important of laws: Do nothing that will endanger anyone in the Craft or which will bring them into conflict with the law of the land or any of our persecutors. In this regard, it is NEVER permissible, in any dispute involving the Craft, to invoke any laws other than those of the Craft, nor may any tribunals be held other than one consisting of the High Priestess, the High Priest, and the elders.
0. The coven is to keep two books on herbalism. One of these will list the names and uses of all herbs which are cures for ills or are otherwise good for humans, and all may have access to this book to learn these things. But keep a separate book with the names of all poisonous herbs and those used in dark spells, letting only the elders and other trusted Witches know of these secrets or even of this book's existence.
0. Remember that the Art is the secret of the Gods and may only be used in earnest -- never for show, or pride, or personal glory. The Christians may taunt you saying, "You have no

power: Perform some magic for us, and then we may believe." Do not listen to them, for the Art is holy and is to be used only in need.

0. It has always been the way of men and women that they should seek after love, and while no one should be reprov'd for this, it may be to the disadvantage of the Craft sometimes. It has happened too many times that a High Priestess has found a new love and run off with him, giving no word to the coven of this. A High Priestess may resign in full coven at any time, and this resignation is valid; but if she has not resigned, the coven shall wait for her to return for a year and a day (for she may return sooner, having left for love). If she has a deputy, that deputy is to act as Priestess for as long as the High Priestess is away. If she returns within this time, all will be as if she had never left; but if she does not return within this time, a new High Priestess shall be elected in full coven. Unless there is a good reason to the contrary, the deputy, having done the work, should reap the reward and be chosen as the new High Priestess. But if another is chosen, the deputy shall be the maiden and deputy of the new High Priestess.
0. The High Priest serves at the pleasure of the High Priestess. If the High Priestess is gone for more than a year and a day, he shall continue in his office while the deputy serves in her place. However, once a new High Priestess has been chosen, the new High Priestess will appoint her own High Priest (and it may be the current High Priest or not). Neither the prior High Priest nor his friends may be angry if a new High Priest is chosen, for pride must always give way to harmony in the coven.
0. The Art is sacred: it is the Art of the working of energies, and it must always be taught inside of the Magic Circle. It has been found that teaching the Art frequently leads to a sexual attraction between the teacher and student -- and that this often improves the result. If for any reason this is not desirable, it should be avoided at the beginning by both persons firmly - and verbally - resolving that their relations will be limited to that of brother and sister, or parent and child. It is for the reason that shared love often increases the result of working magic that teaching should always be done from man-to-woman and from woman-to-man. When a coven is made up of members of all one sex, the masculine-to-feminine energy exchange should be adhered to whenever possible. Teaching people about the Craft, however, may be done whenever and wherever it is safe, so long as the teacher is knowledgeable, the student is willing, and the information taught is available publicly or is not a secret of the Art. No-one may charge for teaching, unless it is to cover such expenses as the cost of the room, books or other printed materials, refreshments, and so forth.
0. Order and discipline must be kept within the coven: the High Priestess or the High Priest should and may punish all faults. To this end, all in the Craft should receive their correction willingly. With the culprit kneeling, all in the Circle should be told of the offense, and the sentence will be pronounced. Punishment might include the scourge or the recasting of the Circle, followed by something silly such as several kisses. The culprit must acknowledge the justice of the punishment by kissing the scourge upon receiving sentence, and afterward by thanking everyone for their loving correction.

SO MOTE IT BE!

Source: "J. Random Folksinger" (I did this as a project for my 2nd Degree.) -- Available on most pagan BBSes and the Web as JRFLaws. These laws are a combination of what I was taught and what I learned, using many different sources, including my neo-Gardnerian training, two different sets of Celtic Craft laws, several other versions found in print, exigeses lovingly provided me by Judy Harrow, and the picked brains of several of my students. You may contact the redactor at mordewis@infotrail.net, as of 11/99 (subject to change).

Chroma, hue, brightness, contrast and depth
...or the world is grey and flat.

Seuss/Zappa: 2000 -- Ascended Masters Party

Visit my webpage at <http://moss.witchesgathering.com>.

Hear some of my songs at <http://www.witchesgathering.com/moss.html>.

{file "How to power a magic spell by Black Cat" "msg0000.htm"}

How to power a magic spell by Black Cat

Some believe that Witches say a few magic words and do a ritual and then a spell is created and performs its function.

There is a metaphorical plane, a plane where all the psychic energy of both the living and the dead exists. We draw from this energy when we are being creative. It can also be psychically tapped to energize one's will and envisionment to cast spells.

The metaphysical plane acts like a battery. Psychic energy is alive and can be given a will of evil or good. Good psychic energy can heal and make good things happen. The evil energy creates a negative field around the person the spell was cast on, Some evil spells can cause someone to lose health etc.

It will effect random chance and make bad or negative things happen, causing luck and other factors to be reduced and depending on the nature of the spell and the psychic skill of the Witch. The spell could take years before it begins to lose its energy and effects.

There are several ways to create a psychic battery. Covens are great for this. A spell cast by a coven is much more powerful then one cast by a single Witch. There are also places in the world where there are rips in the psychic energy layer of the metaphysical plane. These places are ideal for Witches because the psychic energy leaking out of the metaphysical plane is very powerful and very easy to tap. One can also tap a person and use hir as a psychic battery to cast spells, but learning to channel and draw psychic energy from the metaphysical plane is the first thing any Witch should learn.

Submitted to the Internet Book of Shadows 12/29/2000. HTML by brujo.

{file "What is Magick by David Rankine" "msg0001.htm"}

What Is Magick

David Rankine

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What is magick? Forget all the fallacies and stereotypical pre-conceptions taught to you out of fear and ignorance and approach this question with an open mind. You will probably find it is not what you have been taught to think. Magick has been defined as "The art and science of causing change to occur in conformity with will *1" which could be put more simply as making desired change happen; or as "energy tending to change"; a definition I use is "magick is conscious evolution through directing energy". This does not really explain magick though, so I will try to elaborate on these phrases without jargon.

An aim of magick is to train the mind by harnessing and making more consciously accessible such higher faculties as intuition, inspiration and the creative imagination, and by drawing on the power of the unconscious - to try and use more than the 10% of our brain's capacity that we do.

Magick assumes belief in, or rather experience of, subtle energies. We can only see about one seventieth of the light spectrum, yet what we cannot see still affects us - such as x-rays and ultraviolet light. Similarly, magick is about focusing more subtle, non-physical energies, and directing them to create change. To go about this requires experience, and training to improve the power of the mind, and specifically, the will.

Acts such as meditation, breath control, voice work, body work, visualization, drama, ritual, and others, are all designed to improve our body and mind, to better sharpen us and balance us, and to enable us to perceive and wield more subtle energies.

In the same way, an individual is as strong as their will, and the more balanced and integrated a person is, the stronger their will (note, this is probably one of the main reasons why so many magicians have experience of counselling and/or psychology, recognising the help these processes can give, both through training and experiencing them. This also acts as a removal of farcical social stigma often attached to these processes).

Practising magick tends to act as a deconditioning mechanism and can be a subtle process, the longer you practice, the more you change and the unnecessary inhibitions, stigmas, guilts and sin complexes that society builds in are removed. This has the effect of releasing their energy into the psyche, where it can strengthen the individual.

The more physical side, such as yoga, bodywork, dance and massage, also removes the tension held in the body as body armour, and releases this and removes energy blockages which impair full efficiency and may result in illness.

Possibly the major difference between magick and many of the religious paths to spiritual growth is that magick is more dynamic, and places the emphasis on you to work for change - there are no gurus in magick, rather there are fellow students with different perspectives and experiences - we learn from each other, as in other areas of life.

Magick tends to work a lot with symbols, as these are the language of the unconscious, and this is an area of tremendous power to tap. Symbols have many functions, and one of these, released through magick, can be the ability to confound the ego and the censor mechanisms, and enabling us to perceive more subtle truths, or experience direct revelations. Although we may not be able to fully explain how symbols work, we know from experience that certain symbols seem harmonious with certain types of energy.

For example a magician may tell you that if you want to attract love you should wear green, and rose perfume, perhaps wear copper, like a bracelet or necklace, etc. These are all things attributed with Venus, who is associated with love, and so the principal is one of contagion - sympathetic magick, or making something happen by working with items linked to it. This is one of the oldest and most commonly practised forms of magick. Working with the symbols of a type of energy does seem to attract that energy.

A cautionary word here, magick is often seen as a way to hidden powers, and entered for the wrong reason, the "I want sex, power and lots of money" syndrome. Now there is nothing wrong with these things in themselves, but when you do magick you will discover that you tend to get what you need rather than necessarily what you want.

When you do magick you generally use techniques to alter your state of consciousness and raise energy, and then direct that energy to create a desired result. The channel that energy takes as directed by your altered state of consciousness is not necessarily the path you might expect in your normal everyday state. Magick does bring you power, yes, but it is power

over yourself, not other people. It is the power that is important, to grow and to create positive change.

This does not mean there is anything wrong with using magick to gain more physical things, there is nothing wrong with doing a ritual or spell to get a job, whereas trying to make a specific individual go to bed with you would be wrong. Magick is very much about intent, and if your intent is to get work, you are not imposing on people, whereas if you were trying to make somebody do something that they would not naturally do, you are imposing on their will.

If you did a ritual to attract love without specifying a person, but opening yourself to the opportunity to meet someone where love may arise, and to feel more attractive and better about yourself, you are not imposing, you are trying to create positive change.

Magick is a commitment to yourself, and it requires determination, perseverance, strength, openness to change and absence of rigidity, a love of life (including yourself), and a desire to grow and fulfil your potential. It may be that you already have all these qualities and do this already without calling it magick - magick is not about labels, and those who think and talk as if it is unfortunately put some people off. Magick is learning about the natural flows of energy in the universe, and working in harmony with them to effect positive change, both in yourself and in your environment.

Some people ask why magick is spelt with a 'k' on the end. This is to distinguish it from magic, associated in the popular mind with illusionism and prestidigitation, stage magic. Magick is not about illusion, it is about creating real change, and the 'k' signifies this. K is the eleventh letter of the alphabet, i.e. the one beyond ten. Symbolically this is very powerful, as we work in base ten, and eleven represents the unseen, or hidden energies - the subtle energies of magick, eleven is considered to be the number of magick.

Magickal training and experience bring forth the energies of the unconscious, and so it is no surprise to see that symbols become more important as you develop, providing not only the language of dream and the unconscious, but also helping create a more flexible perception grid of the universe. To grow spiritually, it is vital that you remain flexible and do not become dogmatic, rather that you are open to experience and willing to question your ideas and beliefs as a result of those experiences.

Magick can be a painful process. It is not easy to maintain the discipline and honest self-critical approach all the time. It can also be hard work dealing with the energy released without being knocked off balance sometimes. The important thing in these cases is to remain honest and keep at it. Nobody said magick was easy! It takes a lot of practice and hard work and pain, but the rewards are spiritual and mental growth, the joy of life and the beauty of unconditional love. Beyond the limits there are no limits!

-end-

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{file "Ethics and Etiquette by Morgaine" "msg0002.htm"}

Ethics and Etiquette

Hello,

I would like to contribute the attached article, written by me, to the IBOS. This article may be reproduced for non-commercial purposes, providing that this original copyright notice stays in place at all times.

Thank you,

Morgaine

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When we speak of ethics and etiquette in relation to paganism what are we referring to? Are we speaking of outdated rules and actions that no longer have meaning and we only give lip service to? I don't believe so. Ethics and etiquette are living, breathing codes of life, shaping our actions in relation to each other, and ourselves. They are a guiding force in the way we live our lives.

Let us first look at ethics. Ethics are defined as --a set of principles; moral philosophy; rules or standards governing the conduct of a person or the members of a profession; human duty; a particular system of principles and rules concerning duty, whether true or false; rules of practice in respect to a single class of human actions; motivation based on ideas of right and wrong; the philosophical study of moral values and rules.

When we begin to speak of ethics, we need to realize that this can be a very touchy subject. We are human after all, and we want to think our ethics are the correct ones. While there are generally accepted community ethics, it is personal ethics that make up who we are. And these are not the same for each person.

Before we begin to discuss in depth community and person ethics let us first look at the Rede, the most common code of conduct among Wiccans.

Bide the Wiccan law ye must, in perfect love and perfect trust;

Eight words the Wiccan Rede fulfill;

'An ye harm none, do as ye will';

Lest in self-defense it be, ever mind the rule of three;

Follow this with mind and heart;

And merry ye meet and merry ye part.

Every Wiccan knows the Rede. Our passwords into the sacred circle are in here. Our major rule of ethic is here. And the reason for breaking this ethic, as well as the consequences of breaking it foolishly. When we extract the line most popular --An ye harm none, do as ye will' and begin to dissect it, we have to wonder "Is this an ethic we can every achieve?"

I believe the Rede is a standard of living, like all ethics, and one that is an impossibility to achieve. The goal is to live as closely to the Rede as possible. In the attempt to do this, we begin to analyze our actions. We follow the path of LEAST harm. Thus, we begin to live conscious of our actions, and how they effect the world around us. And here comes the REAL lesson of the Rede. It forces us to have personal responsibility. Once you have acknowledged that the Rede is a goal to work for and not a given situation, and have taken of the blinders that let you go around smug and happy that your religion is so sweet it makes your teeth itch, you can get down to the work of making your life an ethical one. What this involves is considering each decision in the light of the Rede before you decide upon a course of action. You do this by looking at all the possible consequences of that action and whether that will cause harm to any, choosing the path that causes the least harm and, (THIS IS THE KEY) accepting the responsibility for the consequences of your actions whether intentional or unintentional. -Lark,

HPS of Tangled Moon Coven.

Wicca, as well as most Pagansim, is a religion and spiritual path of personal responsibility. We strive to live in an aware state. When we do this, we recognize our free will, and the free will of others. If we ignore the lesson of personal responsibility, we fail to realize our true spiritual potential and our true spiritual will.

As we begin our path, we must develop a set of personal ethics, while maintaining a respect for the ethics of the community we are becoming a part of. Some community ethics are very well defined.

-Don't practice black magick, or follow the left-hand path.

-Don't attempt to harm another or interfere with their free will.

-Always act in a way that will reflect well upon your path. Never do anything that will bring harm to the Craft.

Since Wicca, and pagansim, are very open paths and for the most part do not seek to make anyone follow 'ONE RIGHT WAY', most of the ethics defined by community are concerning harm to others, and harm to the Craft.

But to begin a spiritual path, and to follow it every day of your life, you must develop your own set of personal ethics that define the way you live. No one can tell you what your personal ethics should be. Your teachers, mentors, HPS, HP can all recommend both in word and deed, ethics that work for them. You may be given a 'Book of the Law' that governs your group or tradition. If you are a solitary, you may read on the net, or in a book, acceptable codes of conduct, or ideals. But you cannot take someone else's ethics and make them your own. You must do some soul searching, and decide how you feel about things. Now I am NOT suggesting that you ignore your HPS or HP, or your teachers and mentors. I am suggesting that you should always temper wisdom with personal experience. You must come to a point that you are willing to question what you are taught, to grow in your own self. Through this, your own sense of ethics and morals will come.

Now, here comes the biggie. What do you do when your personal ethics are in direct conflict with accepted community ethics? For example-it has become a phenomenon in the pagan community to love everything white and full of light, and shun everything dark and full of shadow. It has become unacceptable to speak of negative emotions like anger and envy. It has become unacceptable to feel hate towards another person, wish that a murderer would get the death penalty, which that rapist would get castrated by a bunch of angry women. Some of us fondly refer to this a fluffy, bunny Wicca, no offense to anything fluffy, or bunnies. We are taught to love unconditionally because we are all brothers and sisters, connected to each other and every living thing. We are taught that if we experience these emotions, maybe we aren't all that spiritual, and especially not as much as Miss crystal love and light. We are often looked down upon if we say something like 'I am so damn mad at my ex husband I could smack him'. The response I myself have heard to such comment is 'my my, now THAT wasn't very positive'. Well, guess what. It WASN'T. Now I am not saying that you should indulge in these emotions. They can be deterrents to developing a sound spiritual identity because they are 'negative' in the sense that they are base emotions that do not vibrate on the spiritual plane. But they also teach us lessons that can lead to spiritual epiphanies.

Life is a balance between light and dark. Nature is both beautifully creative and frighteningly destructive. Inside of a single human there is light and shadow, and to be totally balanced we must learn to face both, experience both and therefore learn from both. So back to the original question. Let's say you don't feel that you are evil if you feel anger at another person or what have you. What do you do when community ethics conflict with your personal ethics? In my opinion, as long as what you are doing does not come into direct conflict with the good of the

general community, or does not manipulate or purposefully harm another person, then your personal ethics should come first. You should not do something maliciously to another person. When you do this, you are not only harming yourself, but you are harming that person, AND the whole of the community. It is very important that our community not be sullied, and the reasons are obvious. But beyond this, your personal ethics should prevail.

Do ethics change over time? Do you think that the ethics of our ancestors of 100, 200 or even 1000 or more years ago are the same as what they are now? I believe that ethics are a revolving and ever changing system. Some become outdated, and some we should always keep. For instance, it has only been in the recent resurgence of Paganism in the last 50-60 years or so that the belief of 'An ye harm none, do as ye will' came about. In times past, a witch who could not curse, could not heal. Societies have not always believed that you should not harm another person, or that interfering with someone's life was a bad thing. The old wise woman of a village was sought out for every reason from fertility, to love, to revenge. It has been in our time only, with the resurgence of beliefs and the discrimination that we face, that we have adopted some of the common ethics we now have. I am NOT saying this is wrong, or that we should go back to the 'Old Ways'. In a society that we now live in, and the information is available for spiritual purposes, there is no longer a need to seek out the crone of the village and ask her to grant you revenge on your enemy. But this is the perfect example of how ethics change with time. At one time it was ethical for old men to mate with young girls. In our culture, it is no longer ethical. So ethics change, and so they should. Change is the only constant in the universe, and without it, we grow stagnant and our lives become filled with rot and decay. Change blows in new life to help recreate our lives, our beliefs and yes, even our ethics.

The other common code of conduct that we hear of in the Pagan community is 'Do what thou wilt shall be the whole of the Law. Love is the Law, love under will.' This comes from Aleister Crowley, from his book entitled 'The Book of the Law'. Now knowing some of the things that we do about Crowley, it's almost humorous to think of him in a discussion of ethics, except to point to what not to do maybe! But, this is a very powerful outlook on developing your own set of personal ethics.

In my understanding 'Do what thou wilt shall be the whole of the Law. Love is the law, love under will' does not mean you may do as you wish and that is it. It is speaking of your TRUE will, your TRUE purpose in life. And if you are following your true or higher will and purpose you will not come into conflict with another's will so therefore you do not have to worry about stepping on anyone else's toes. So you don't have to worry about harming another, because you are in touch with the divine and you are following your own spiritual path and will, which will not cause harm or conflict with another. Of course, we still have conflicts with people. One way to look at this is as a spiritual lesson for either you or the other person. But if you are seeking to control another or harm another, this is not your true will. This is based upon the belief that every person is an individual, and as an individual you should be true to your own nature or consciousness. You must find your true will and make all of your actions subservient to the one great purpose. This again leads to conscious living.

If ethics are codes of personal and community conduct, then etiquette is a code of social conduct. Etiquette is defined as --the practices and forms prescribed by social convention or by authority; forms of conduct prescribed by polite society; code of correct conduct; also decorum denotes conformity with established standards of manners or behavior; the forms required by good breeding, or prescribed by authority, to be observed in social or official life; observance of the proprieties of rank and occasion; conventional decorum; ceremonial code of polite society; rules governing acceptable behavior.

Just like Emily Post and polite society, we in the Pagan community have behavior that is expected from us in how we interact with that community. In my opinion, etiquette is something sorely lacking in many Pagans. They are not taught certain things about how we

interact with each other. This could be because maybe you didn't have a teacher, or your teacher didn't know them either. Or it could be because you or those who taught you just didn't care, it wasn't important to them. But I feel that etiquette is VERY important. It keeps us civilized, it aids us in how we interact and it shows the outside world that we know how to act.

Beyond the mundane world and it's social etiquette, lets take a look at some things that are common among Pagan paths, especially the Wiccan path.

- o. You should never touch someone else's magickal tools and items without their express permission. If you see something you like and want to touch, then ASK. Don't just hold out your hand for it, or just pick it up. A person leaves an imprint of their energy on what they touch, and they may not want someone else's energy on their magickal items. This includes athames all the way to stones and jewelery. And do not take offense if you ask and are told no.
- o. The way you live reflects on our whole community. You should always respect others, no matter their path. Inside your own religion there is a certain higher respect given each other, as Children of the Goddess. This comes from a basic understanding of the hardships of the path, and the process we all go through in some way to evolve. It can be equated to any secret society and it's initiation process and path of self-discovery. This path is not for everyone, and if you take it seriously, will change your life in ways you could never imagine. Any path that causes growth can be difficult. And we link with others that are going through the same thing we are and take strength from and learn from them.
- o. We endeavor to hold ourselves to a high standard of living our spiritual lives that the mundane world does not. Therefore we support each other, lending a hand when the pitfalls of the world come about.
- o. When someone gives of themselves to teach or guide, we recognize that person's giving, and respect it. Not all of us are called to teach, and those who are offer a valuable service that should not be taken for granted.
- o. When you are called to teach or guide, you have been given a very serious part to play in your community. You should never abuse it in any way. It also does not mean that you may use it as a way to gain power over, or look down upon any other person. We are all where we should be on our path, and it does not mean a thing that you have 10 or 20 years of service and someone else has 1. We are all equal in the eyes of the Gods. And if you are a teacher, you are held to an even higher state of conduct. You must never involve yourself in anything that could cause harm to your students or to the Craft. You should never do anything that would bring a bad light on us. For instance, you should never become romantically involved with one of your students. You should not condone the use of illegal drugs, or alcohol if the person is not of age. You should not use your position to control your students, or make them dependent on you. The goal is to aid a person on this path. You supply the seed as a teacher. You cannot take them by the hand and learn from them, or be easy on them when you should be honest.
- o. In that same light, those who would be considered an elder in our faith are given a large amount of respect. The wisdom that is gained from following this path for 10, 20 or 30 years is an asset to our community, and we should respect the Elders of the community for what they have learned and what they teach us.
- o. Due to the advent of the internet, there is a phenomenon growing among new seekers that is very disturbing. It involves not understanding the hard work it takes to learn the Old Ways, or the dedication and self sacrifice those who follow, and especially those who teach and guide give to the path. From this lack of understanding, new seekers think they can go to any page on the net, learn what they can and be done with it. It also leads them to think that they can ask for what they want, and someone will just hand it over. For example, I have been asked to send someone a copy of my BOS. This shows me that

the person requesting this has no idea of what a BOS is, what it stands for and the process that is gone through to acquire it. This is flat out rude to begin with. This person is wanting their religion hand fed to them. They want to skip the hard work, the dedication, the pitfalls and the trials, and get right to the reward. This is simply not how it's done. This person wants the secrets and mysteries handed to them on a silver platter, without having to leave the comfort of the computer chair and work for them. This isn't possible. And I am here to say STOP. Be mindful of what you are asking. You can't go to the net, read a page or two, then go ask someone for their BOS, or even ask them to teach you. There must be effort on your part. You are not an adept after reading a page, or a book, or even ten books. The mysteries cannot be handed to you on a silver platter and you are a master of the universe. This is what I call lazy Wicca, and through lazy Wicca you will never come to experience the mysteries, because they come through dedication, hard work and a personal dedication to the Gods.

- o. Those who are out of the closet must NEVER give away the secrets of their brothers and sisters. You should never give any personal information. You should never tell the secrets of a coven, who it's leaders are, who the members are or any other information. We must honor our vows and protect those who for whatever reason have chosen to remain hidden from the eyes of the world.
- o. For those who are out of the closet, your life and your actions must be above reproach in the eyes of the world. As an open pagan, you may be the only one that a non pagan every sees. They will see every Pagan in you. So in all things you must be truthful. You must live with dignity and honor.

In our discussion of ethics and etiquette the point I was trying to impress upon you is this. We have become a society who thinks that we may do as we please, act as we please and there are no consequences. We fight with the Christians. We complain about how they fight amongst themselves. We sneer at them when they point to another of them and say how that person is wrong and they way they practice is wrong. And yet, WE DO THE SAME THING.

When I meet a fellow priestess, I treat her with respect as a person, and doubly so as a priestess, since I know how hard that path can be, to have dedicated your life and your service to the Gods and the Old Ways. If I meet someone who has been walking the path for 20 or 30 years, I respect that person because of the knowledge they have obtained in that time. That is not to say my 10 years is less, or they are 'more spiritual' than me. It is saying that this path is not an easy one all the time, and to have lived it every day for that amount of time is deserving of respect. I was taught as a child to respect my elders, and I believe that is still a valid lesson. The elders of this path can teach us things that we have never even thought of. At the same time, as an elder, you should always remember what it was like to take your first stumbling steps on this path, and how you may have longed for some guidance. It is just as wrong to be an elder, and act as if you know everything, or someone who is only 20 or whatever age could never be a spiritual person. We all must remember our ethics and etiquette, and encourage each other every day.

We have forgotten to practice our personal ethics, and have thrown etiquette out the window. We have forgotten Emily Post and Miss Manners, and have went on about our merry little way to fight like cats and dogs, without even offering basic human respect for those with diverging views, and this troubles me. It is a plague that is infecting our community. The Witch Wars continue. We struggle to make our way the right way, even if we don't realize we are doing this. We forget the very basic teaching that we are all connected, and that all paths are valid, as long as they fulfill our spiritual needs.

Let us remember our ethics. Let us live our lives with honor, treating all of life with respect. Follow your own path, without interference into another's. Work hard, study hard and receive the blessings of a life well lived.

{file "Becoming a Witch by Morgaine" "msg0003.htm"}

Becoming a Witch

by Morgaine

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I am often asked how one becomes a witch. Do you find someone who is a witch and they make you one? Or are you a witch just by saying you are? Can you make yourself a witch?

The process of becoming a witch doesn't happen overnight. It is a life change, a new path upon the journey of your life. It takes consideration, study and work. If you have previously followed a mainstream religion, you may have things that take time to let go, and new things that take time to absorb. I have heard many people say it is often hard, coming from a life of Christianity, to feel comfortable praying to the Goddess. All new things take time, but if you are serious upon this path, you will find your way. The Gods call their own home to them.

No matter how you have come about finding the Old Religion, here you are. So where do you go? To the book store. For a novice, books are like the air you breathe. You must have them, or access to them in some way. If you cannot afford, or do not feel safe having books on the Craft, the internet is the next best place.

In both books and on the internet you will find a wealth of knowledge that will help guide you upon your new path. Of course, as with anything else, there is good information and bad information. Avoid any kind of book, or internet site, that speaks of controlling another person in any way, harming them, doing love spells on a specific person, or tells you to chant in latin, even though you have no idea what you are saying (yes, I have seen sites like that). These books/sites will not fulfill your need for knowledge in the Craft and will only serve to confuse you.

Once you have read a variety of books and feel called to this path, the next step is to find a teacher. If you have access to a teacher, in my opinion this is the best course of action. A teacher or a coven can often be found if there is a new age book store in your community. Also, the Witches Voice is a site that offers networking in every state. It has grown extremely large over the past few years and is a valuable resource in the Craft community. All of my coven members have found me on the Witches Voice.

Having a mentor can offer so much to you when you are beginning. There will be things you come across that you have a hard time understanding and need clarification. If you have a teacher, they are just a phone call or email away. If you do not, you must try to decipher things on your own, and may not come to the correct end on them. If you do not have a teacher, again, the internet is the next best place to look.

If you are only looking for a 'how to' on casting spells, then the Craft is not for you. Witchcraft is a serious spiritual path, in which magick is performed, but is secondary to the religion itself. I would suggest you look to ceremonial magick for that.

A couple of things need to be said about beginning this path, in light of recent attitudes about the Craft. Here lately it seems that you have a people who, after reading a few books, feel as if they can call themselves a master of the Art. They throw on a title like Lady/Lord, or HP/s, add some black clothes, a pentacle the size of a hubcap, and they are ready to go. This is not what the Craft is about. If you have spent years following a particular path, have worked hard for the spiritual lessons that have been presented to you, and through this have attained the title and rank, then by all means use it. But think of how you would feel if, after all that, you have a newbie with 6 months and 5 books unde their belt walking about calling themselves Lady Starry Ski or Lord Thunderbutt. It is very offensive. Just like your parents told you when you were growing up (or maybe you still are) 'don't rush things, it will all come to you in the end, and be sweeter for the waiting'. This is true with the Craft. Using titles, putting on airs, and in general acting high and mighty are not going to make you any more spiritual. And that is what this path is about. What it will do is alienate you from people whom you may actually want to meet and get to know!

All of this being said the way to become a witch is through study and dedication. Gather all of the information you can. Find the best teacher possible. Read whatever you can get your hands on. Go outside in nature and commune with the Goddess and God. Listen to the trees and the wind and the rush of the water, for this is the witch's world.

{file "Self Dedication Explained by David Rankine and Sorita" "msg0004.htm"}

Subject: Articles - (BOS section)
Date: Tue, 2 Oct 2001 03:57:50 -0700 (PDT)
From: Vitriol London
To: postmaster@sacred-texts.com

Hi there,

I thought you might be interested in the following articles for your Book of Shadows section on Sacred texts.

Self Dedication explained
Article by David Rankine & Sorita

=====
For more information on the authors please visit -
www.avalonia.co.uk or if you wish to contact them
please write to: BM Avalonia, London, WC1N 3XX, United
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Initiation is a process of "death and rebirth" - the old self dies, and the new and magickal self is born. A rite of self-dedication marks a serious commitment and dedication to the path, and should not be taken lightly.

Having followed your path this far, you will have noticed subtle (or not so subtle) changes in your self, and you may wish to mark this, and affirm your commitment to the path with a self-dedication ritual. Initiation is a process which happens over time, and the rite itself will benefit from being preceded by a daily practice, building up in intensity as you approach the day of the rite, with the dedication rite being the culmination of this ritual practice.

As the rite marks a rebirth, into your witch self or magickal self, you may wish to obtain a new magickal item or items for it. This could be a piece of ritual

jewellery, such as a pentagram pendant, or amber and jet necklace (the traditional witches necklace), or a cord you wear around your waist. Some people choose to mark their dedications by having a tattoo in a magickal design, personal to themselves.

It is also good to have a magickal weapon which you will consecrate at the end of the dedication rite. A ritual dagger, or athame is the general tool chosen. Self-dedication can be very empowering, and can produce a feeling of "walking on clouds", and it is very important to earth oneself afterwards, and then to have a rest from magickal work for a period of between a week and a month.

Simple daily meditation may be practised during this period, but avoid intense magickal work. Time is needed to assimilate the experience, and the dedication process should be undertaken at a time when you do not have too much outside stress, and are able to take time for yourself.

It should be stressed that self-dedication is not the same as initiation into a coven, and should you wish to join a coven at a later date, you would still have to go through a probationary period and coven initiation, if accepted.

{file "A Self Dedication Ritual by David Rankine and Sorita" "msg0005.htm"}

Subject: Article 2 - BOS section
Date: Tue, 2 Oct 2001 03:59:00 -0700 (PDT)
From: Vitriol London
To: postmaster@sacred-texts.com

A Self Dedication Ritual

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For more information on the authors please visit -
www.avalonia.co.uk or if you wish to contact them
please write to: BM Avalonia, London, WC1N 3XX, United
Kingdom. (Please include a SAE)
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Preparation

When you decide that you want to do a self-dedication, plan the date of the ritual at least a month in advance, choosing a suitable time, perhaps consulting astrological tables, or at least the phases of the moon. It is best done on a waxing or full moon.

Start your preparation at the new moon. Make sure that you have a day off work for the initiation itself. You may already have decided on a magickal or witch name. If you haven't yet decided on your witch name, find one through meditation and pathworking in the daily ritual leading up to the rite of self-initiation.

Begin preparing for the self-initiation by performing a daily ritual. Start by creating a sacred space. Purify the area with incense and sprinkling salt water. Visualize a sphere around yourself, and call on

the powers of the four quarters, visualizing the elemental landscapes. (more...circle casting)

Call on the Goddess and the God, by whatever names you prefer to call them. Declare to the Elements, the Goddess and the God that you are embarking on the path of dedication, and ask for their help in preparing you.

Spend some time in meditation on the meaning of dedication, and opening yourself up for any messages from the Goddess and God. Thank and say farewell to the Goddess, God, and Elements, and close the circle.

Closer to the time

Try and spend time every day in the week leading up to the self-dedication rite working out your vows and meditating. Make sure that the vows you make are realistic! It is better to make less demanding vows than to make highly demanding vows and not live up to them.

The Ritual

Spend the day in quiet meditation and fasting. Drink only pure water, or if you really cannot do this, allow yourself a small quantity of apple or grape juice. Do not smoke, drink alcohol or take drugs! If you are on prescribed medication, consult your doctor. If the medication is short term, wait until you have finished the course of medication before doing the ritual.

If possible, go to a sacred site or wild place and attune yourself with nature. Communicate with the nature spirits, and ask for their blessings.

Think about the vows that you wish to make in your initiation. Think of a vow to yourself, one to the Goddess and God, and one to the Earth.

Before you start the ritual, have a purification bath. You may put essential oils, herbs or sea salt in the bath. Whilst in the bath, meditate on purifying your aura. See your aura as grey and dirty, but gradually becoming lighter and cleaner, until it is brilliant.

When you emerge from the bath, allow yourself to dry naturally. Do not use a hair dryer, or rub yourself with towels. Rub your entire body with oil. This may be olive oil, grapeseed oil, or other vegetable oil, scented with pure essential oils of your choice. Perform the ritual skyclad if possible.

Have an altar set up, with an altar cloth on it, with a chalice of wine, a piece of bread or cake on a platter, a censer, two altar candles, some anointing oil, your athame or other tool, any ritual jewellery which will be put on at the end of the ritual to mark your dedication, and two small dishes containing sea salt and water (from a spring or sacred well if possible). You may also wish to have images or statues of the Goddess and God on the altar.

Light the candles and the incense, and purify your ritual space. Hold your hands over the water dish and say:

"I purify you, Oh water, in the blessed and mighty names of the Goddess and God", visualizing it glowing with white light. Do likewise with the salt, then tip some of the salt into the water, and mix it in with your forefinger.

Sprinkle the salt water around your ritual space. Visualize a circle around you. (or cast a circle in your usual way) Call on the elements, then on the Goddess and God.

Declare your intent, saying something like: "I (ordinary name) am prepared for dedication. I have followed the path and fulfilled my vows, and I now call upon the Goddess and the God to confer on me wisdom and integrity. I ask for the blessings of air, fire, water and earth".

Spend some time in meditation, and controlled breathing to gather energy and achieve an altered state of consciousness. You may also wish to use a mantra or chant.

Meditate for a while on finding the stillness inside yourself. When you are ready, stand before the altar, and anoint yourself first with oil, then with salt water and lastly wine, saying:
"I am reborn into my true and magickal self, and I take on the name of (Witch name). I ask for the blessings of the Goddess and God on my endeavours, and I vow (make your vows)".

When anointing yourself you may wish to anoint your chakras, or anoint yourself with a circle, pentagram, or personal symbol. It is good to write down your vows in your magickal diary, and sign the entry with your witch name.

Present yourself to the quarters, stating that you are now dedicated to the solitary path. Consecrate your ritual jewellery with the four elements (incense, water, salt and candle flame), and anoint it with oil for spirit before putting it on.

Consecrate your athame or other tool in the same manner, then hold it to your heart, feeling a link with it, and filling it with your energy. Say
"I am a child of earth and starry heaven."

Hold it up to the moon and stars, and ask for the blessings of the cosmos on it, then touch it to the ground, and ask for the blessings of mother earth.

Lastly, consecrate the wine and cake by touching your athame to them, and channelling energy through it. Drink and eat, earthing yourself, then thank the Goddess, God and Elements, and close the circle.

Remember: Write up your experiences in your magickal diary. Refrain from ritual for at least the next week,

whilst you integrate the work.

{file "How to find a Coven or Group by David Rankine and Sorita" "msg0006.htm"}

Subject: Article 3 - BOS section
Date: Tue, 2 Oct 2001 04:02:18 -0700 (PDT)
From: Vitriol London
To: postmaster@sacred-texts.com

How to find a Coven or Group

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For more information on the authors please visit -
www.avalonia.co.uk or if you wish to contact them
please write to: BM Avalonia, London, WC1N 3XX, United
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How to find a Coven or Group

If you are looking for a group then going out and meeting people and talking, asking questions and showing your intent of finding a group are the most important steps.

If you stay at home and never mingle with other people then don't expect anything to happen. This is not a 'spoonfed' path to walk, there is a lot of serious work involved and when you do find a group, the work doesn't stop.

Joining a Coven means giving up a lot of free time, substituting social time for Coven time and spending a lot of time studying and experiencing... So which ever path you follow, and which ever type of group you are seeking - make an effort and be patient.

In big cities such as the one we live in, London (UK) there is no reason to say 'But there is nothing to go to'. There are online organisations such as WWL who keep their members informed of social events, workshops, training groups, conferences and open rituals. The WWL also organise events just for their members, so that you can meet the faces behind the names. To find out more about WWL visit:
<http://www.avalonia.co.uk>.

The Witches Voice - <http://www.witchvox.com> is another great resource. You can find contacts with similar interests to yourself to correspond with, but most importantly they list all the major events, conferences and festivals organised by Pagans from all over the world. They also list smaller events, such as pub moots and workshops.

In parts of the world it is not that easy, and you might have to travel to attend conferences or workshops. This might seem like a lot of work just to meet other people, but if you are serious then travel should not deter you from your path.

When you do get the opportunity to meet other Pagans make an effort to ask around about open groups and

other events. As the organisers of the event if they know of groups which might be taking on new trainees.

It is important to note that even in big cities such as London there are very few new groups forming and the groups in existence might only take on a trainee every few years. Those who do might expect to interview you to see if you will fit in with the rest of their group. If this happens take the opportunity to interview them too! Be honest with them, but make sure that their answers also satisfy you. Ask what they will be expecting from you and what training they will be providing you with.

Unfortunately there are still some dubious groups using the name of Wicca to cover other activities. Do not just join a group because they happen to be the first one which approaches you!

Remember:

You should feel comfortable with your HPS & HP;
Sex should not be expected in return for training, nor should it be part of your initiation;
You should not be expected to contribute large sums of money in return for training - although you should expect to contribute towards temple expenses;
Confidentiality is VERY important in Wiccan groups;
Expect a lot of hard work!
Finally you should enjoy being part of the group you join!

{file "Book of the Whole" "bow.htm"}

BOOK OF THE WHOLE

LIBER I :

ON THE LIES

OF THE

CHILD OF THE BEAST

BY: DRACONIS :*:ANK-SHA-SAROON

1. Many have failed to see the True Nature of Mankind.
2. For mankind know not the true Splendor that is me.
3. I give this message unto you so that you can pass it onto the Children of the Beast.
4. For He is a lie, He is a sin.
5. Mankind knows naught but shame.
6. They fear the truth, and they reject reality.
7. Hath not the Will to Learn, though hath the Will to teach.
8. He teaches them all lies. For all He Knows are Lies.
9. The New Aeon has come. As It has been foretold.
10. The Beast has risen. He is that who has lied to You all.
11. The One claims to be the Son of Jehovah. Though He is the Son of the Beast.
12. A Child portrayed by Sin and engulfed in Shame.
13. He died for Your Sins, though he hath no name.
14. The Only Sin Mankind knows is Shame.
15. As they ate from the Tree of Life, they were blinded by the Lies.
16. He claims that these Lies are reality. That the Liar is the Beast.
17. The Only Way to Salvation is through the death of Desire.
18. Salvation is the Key.

19. The Key of Man is Sin.
20. The Sin of Man is Shame!
21. If thou teaches Sin then thou know only Shame.
22. the Book of Sin is the Book of Shame.
23. His disciples taught lies.
24. They taught fear.
25. They taught slavery.
26. They taught Shame.
27. They claim to do Jehovah's work.
28. They claim to be prophets.
29. Has it not said that to beware the false prophet?
30. Though the prophet himself was false?
31. He taught lies and He taught fear.
32. I repeat this to You.
33. The truth is inside Of You.
34. Apostiles brought forth the Lies from Heaven.
35. The Lies are the Book of Truth.
36. Mankind reject these truths.
37. For You are ignorant and You are hipocrates.
38. You ignore the Truth and follow Lies.
39. Which of His revelations came true?
40. Let the Word be burnt!
41. Spit in the eyes of the False Ones.
42. Let none stride You away from achieving Your Desire.
43. Desire is a lie.
44. Then Jehovah created the world with his word of Command.
45. Though whenHe sent his son down for us to pray with He hath sent an imposter!
46. For Christ was a fake. He was a Son of The Beast.
47. Created into manifestation through the lies of the One.
48. These are the truths that you hear.
49. For the truth lies inside us all.
50. For if we naught look within, we shall never find it without.
51. The Nature of Man is this: Lies, lies, lies!
52. Lies taught by Jehovah's Son?
53. No. Lies taghut by the Child of the Beast.
54. For this is the Age of Truth.
55. The One and Twenty centuries of the Earth shall We know the Truth.
56. The Book is written. It cannot be erased.
57. The Lies are in our minds and must be denied.
58. Teach not lies Thou servents!
59. Teach love and Wholeness.
60. Teach Forgiveness and Condemn not to death!
61. It is written to command death.
62. Thou shalt never condemn to death.
63. Ye shal never subject Another to discrimination.
64. For the Prophet said "Love All Unto the Being".
65. Let these truths hold near to You.
66. Let them always Be.
67. For just as You are here to Be, Let the Truths be known to thee.
68. The truths said are those by Man.
69. Follow not thier empty lies.
70. With the grace of the One unto You all.
71. By the powers of Love and Life.
72. Spread my Word and Teach them the Truth!

DRAONIS: *:ANK-SHA-SAROON

LIBER II:

THE RITUAL
OF EMBRACING THE SELF

DRACONIS:*:ANK-SHA-SAROON

I

The key to Inner knowledge and salvation is through discipline of the Self. The Mind is the mystery. The Body is the Temple. The Spirit is the Will. Ye shall endure through suffering perfection of the Self is the Death of Desire under Will. Read not the words of the rite unless You decide to perform it.

Once you have agreed to embrace Yourself to the Gods and Goddesses, then shall ye be granted knowledge and wisdom that was once unknown. The Occult shall no longer be. The truth shall be Hidden No More!

II

1. Ye shall have with you a dagger, a star, a cup, and Your Book.
2. The Book shall be of Your secrets.
3. Arrange the items as listed onto an altar. Have a statue of the Goddess and Her consort Pan.
4. Kneel before thine altar and raise the Dagger high above.
5. Thus through Your voice proclaim:
"I am of the Gods, and to the Gods I do submit myself!
I give unto thee my soul, and I give to thee my Whole!
I shall be granted My Rebirth!"
6. Thus shall you take thy Blood and mix it within the blessed cup of life.
7. Mix it with the Holy Water.
8. Then shall You raise the Cup to the Gods and Say:
"My Body shall be pure,
My Mind shall be Pure,
My spirit shall be pure,
I embrace Myself,
I take thine Mysteries inside of Me!"
9. Upon thine proclamation, shall ye drink the Cup of Life.
10. Lie onto the ground before thine altar.
11. In the position of the God with arms across your chest, raise the ancient powers by chanting thier sacred names:
"Nuit, Rah, Pan!
Ares, Dionyus, Graal!
Horned Hunter of the Night,
Great One of the Seas,
Silent One of the Skies,
And Mighty Lord of Might!
I invoke thine sacred Name,
The One is the All,
The All is the Many!"
12. Ye shall arise and raise the Star.
13. Hold it upon Your Heart.
14. Proclaim Yourself as a servant of the Gods.
15. Then drop the star and raise your arms.
16. In a Loud and Demanding voice, say these words:
"Great Goddess I take thee inside of Me,
I pledge My loyalty to thee,
As I head into Your Arms,
Shall ye then make Me Whole,
I shall endure,
All that You know,
Isis, Hecate, Diana,
Cerridwen, Artimes, Athena!"
17. Then shall you meditate
18. After completion of the Ritual, ye shall scribe all you have seen.
19. And shall ye scribe all You Now know.
20. For You have now been initiated into the Spirit's Glow!
21. "Love Unto All, and Fallow thine self!"

END OF RITE

ANK-SHA-SAROON

LIBER III
THE ONLY SIN OF MANKIND
IS SHAME TAUGHT THROUGH LIES

By: DRACONIS:*:ANK-SHA-SAROON

I

The Sin of Man is shame. When Eve ate from the Tree of Life she knew the truth. The truth was Shame. Then she Gave the fruit to Adam. Who was taught the Lies of Man.

The snake was not a serpent. He was the Lies. He taught them the truth of shame. For it has been seen inside His eyes!

The Sin is here and shall always be. Nothing can hide it. The woman had given man the gift. The gift of Shame. So too did Christianity. Christ gave the gift of Shame. For shame is the only Sin of Mankind.

All Mankind knoweth is Shame. For Shame is the lies taught by the Child. The Child was the Son. The One was the Father. And the Lies were the Holy Spirit.

For Mankind know now the lies. They will never forget. Thier desires are then never met. For they are blinded by the lies. The Lies of Shame.

II

The Will is the Control,
The Will is the life!
Spread Will until you All,
And fear Not for I have come!

I am Here. I have always Been,
I shall teach to You the Sin!

III

The Sin of Man is Shame,
Repeat not he mistake again!
Teach love and naught fear,
For I am always here!
I shall arise until the end,
And teach to you my friends!

ANK-SHA-SAROON
FINISHED

{file "Physics and the Basic Principle of Visualization Magick" "msg0007.htm"}

Physics and the Basic Principle of Visualization Magick

by Dan

Introduction:

For starters, I would like to say a few things about myself to set the record straight. I have a Masters degree in Quantum Field Theory, am working on my PhD in the same, and am a practicing, if tyro, shaman. I have read in several places that the best way to start in magick is to read read read read, and I have noticed several articles using Physics to explain magickal arguments. Unfortunately, many of these articles either do not explain the Physics very well or are just plain wrong. I am not disrespecting these people: after all, not everyone can be a Physicist! I thought I would write a brief article to clear up a few issues on the nature of probability in Physics as well as how probability might play a role in magick.

The following article is essentially a short paper on the Metaphysics behind what I call "visualization magick." I am not going to footnote: all of the Physics arguments are well known and documented and can be found in any introductory text on Quantum Mechanics. As for my magickal arguments, well, they are as correct as I can make them. Naturally, I accept responsibility for any errors contained in this article.

The Nature of Investigation:

Most of the science done today is based on a problem solving technique called the "Scientific Method." The Scientific Method is a well-established way to start from the basic principles behind a problem and develop an experimentally based explanation of a given phenomenon. It has been used successfully for centuries. There is one problem with this method, though: it can be very difficult to incorporate any newly discovered facts that do not fit the structure of the current scientific theory. This point has been raised repeatedly when scientists try to discover the nature of ghosts, ESP, etc.

I think it is natural to take the viewpoint that any axiomatic structure, such as the sciences, can only explain certain types of phenomena. Other systems, such as magick, can explain other phenomena. It is interesting that these different axiomatic structures can overlap: they can explain the same types of phenomena, but they explain them in different ways. One might call different axiomatic systems as "paradigms," or "representations." Whatever you call them, it is important not to mix the different systems, because the any term defined in one representation are not likely to have the same meaning in another. For example, anyone trying to explain a magickal phenomenon in terms of Physics needs to be careful of how the word "energy" is used. Energy in magick will not necessarily mean the same thing as it does in Physics. (Incidentally, energy is not a well-defined concept in Physics!)

In the remainder of this article I am going to discuss the Physics representation known as the Copenhagen Interpretation of Quantum Physics (CI) and, within that representation, provide an explain of visualization magick.

Schrodinger's Cat and Quantum Reality:

When most people think of Physics, they think of equations, math, and all sorts of difficult

problems. In actuality, Physics is based on very simple arguments and can often be put in the form of puzzles that illustrate the basic principles. For instance, Classical Physics can usually be put into the form of some little guy (or person, for you extreme liberals) firing a cannon over a ravine. Classical Physics describes what we see and touch in everyday life. We are familiar with it and it is the representation that makes the most sense to us. Another representation, which is more basic, is that of Quantum Reality. Classical Reality is fully contained within Quantum Reality, but Quantum Reality contains more phenomena, much of it things we do not see in day-to-day life. Not really accepting Quantum Reality for what it is, Erwin Schrodinger devised a thought experiment to show the odd nature of what Quantum Physics implies. He was essentially trying to ridicule the interpretation of the science he was helping to develop. The thought experiment is known as "Schrodinger's Cat."

We start with building a switch device based on quantum principles. We are going to take an atom of a radioactive material and place it inside a detector. The detector sends a signal to a switch if the atom decays. Now, all atoms decay eventually, and the amount of time it takes for half the amount of a radioactive material to decay is called the "half-life" of the material. So the chance our one atom will decay in one half-life is 50%. Thus, after one half-life, our switch has an equal chance of being "on" or "off." We now connect a vial of the deadliest poison to the switch; if the switch is "off" then the poison vial is closed, if the switch is "on" then the poison vial is open and any creature in contact with the poison will die instantly. Now place the quantum switch and vial of poison along side a cat in a sealed box. The question is after one half-life has elapsed, is the cat alive or is it dead?

Since there is a 50% chance that the atom has decayed in one half-life, our "logical" answer must be that the cat has a 50% chance of being alive or dead. No other answer in our (Classical Reality) experience makes any sense. We cannot say with certainty if the cat is either alive or dead.

However, we are asking a question that requires a specific answer. Is the cat alive, or is it dead? Quantum Reality gives us a third, and actually the only valid, answer to this problem. The cat is in a mixed quantum state of both alive and dead as far as anyone outside the sealed box is concerned. That is, the cat is only in a specific state of alive or dead when someone called a "quantum observer" looks inside the box to determine the state of the cat. This leads us to all sorts of metaphysical problems about the cat as well as the problem of what defines a quantum observer.

The Copenhagen Interpretation of Quantum Reality:

The Quantum Reality representation of the result of the Schrodinger's cat experiment does not make any sense as far as Classical Reality is concerned. Nevertheless, it has good basis in Physics. Many of the top Physicists of the time (around the 1930's I believe) met in Copenhagen to discuss Quantum Mechanics. Several topics were on the board there and eventually a consensus was made as to the nature of a quantum system: if a system is not measured it exists in a superposition of all possible quantum states. When the system is measured, it falls into one specific state. (For you Physics buffs, this is the concept behind the Born interpretation of the wave function.) This representation has become known as the "Copenhagen Interpretation of Quantum Physics." (CI) According to the CI, Schrodinger's cat is both alive and dead until someone opens the box to look.

There is one other way to look at Quantum reality, but you pay a severe price. The representation, called the "Many Worlds Theory," states that every time a quantum level decision is made, the Universe splits into two or more copies, one for each outcome of the decisions. The Many Worlds interpretation of Schrodinger's cat states that the Universe splits into two copies: one with a dead cat and the other with a live cat. When we open the box we find out which Universe we are in. Personally, I find this representation to be a bit ridiculous, but you may feel free to choose which one you like the most. Both the Many Worlds and the CI make exactly the same predictions and we cannot tell which one is correct (if either!).

The Double Slit Experiment:

The Schrodinger's Cat thought experiment does not really tell us anything about the real world unless we can prove it. Obviously, we are not going to learn anything from killing cats (and why would we want to anyway?) so we need to turn to another experiment to give us some facts. The Young's double slit experiment does just that and is almost as simple as Schrodinger's Cat. First though we need to talk about light.

When Sir Isaac Newton was doing his experimentation on light he decided, based on his experiments on reflection, refraction, and the sharpness of shadows, that light was made of little particles, which he dubbed "corpuscles." (We now call corpuscles photons.) Later on, interference experiments (such as the Young double slit) showed that light was made of waves, not particles. Was the great Sir Isaac wrong?? Not entirely. In the early 1900s, a man named DeBroglie showed that electrons, which are "obviously" particles, could be thought to have a wavelike character. Eventually scientists realized that all subatomic particles have both wave and particle properties...subatomic "particles" are neither particles nor waves, but are something else which we have come to call by the badly punned name of "wavicles." (If you are a John Gribbon fan, as I am, then you may like to call subatomic particles "slivey toves.") When we run an experiment that assumes light is a particle, light behaves as if it were made of particles; when we run an experiment that assumes light is a wave, light behaves as if it were a wave.

Young's double slit experiment assumes light is going to behave as a wave. We start with a monochromatic (single colored) light source and pass it through a slit so that we obtain a set of equally spaced wave fronts. We pass these wave fronts through a wall that has two tiny holes in it, equally spaced from the center point. Beyond the wall is our "detector:" essentially a TV that records the wave pattern striking the screen. A diagram of the double slit experiment may be found in any introductory Physics text, just look under the term "interference" in the index.

When we turn the light source on, we see a pattern of light and dark areas on the TV screen. This is the expected result since light is a wave and the two slits create an interference pattern: the peaks and troughs of the wave cancel out in different regions on the TV screen. This is entirely due to the fact of those two little holes in the wall...if there was only one tiny hole in the wall then we would only see one point of light on the TV screen and no interference. The one hole experiment is more like treating light as a particle rather than a wave, and we get no interference from it since particles do not interfere with themselves.

Now let us play with the experiment a bit. We are going to presume that light is made of particles and install detectors in both holes in the wall to see which hole the photon goes through. What kind of pattern do we get on the TV screen now? According to Classical Reality it had better be an interference pattern again. Nope. We get two little points of light on the TV screen. Why? Because we are thinking of light as particles we detected the particles, so they cannot interfere with each other. Let's play with this again. We are going to take the original double slit experiment and this time put the photon detector right in front of the light source and then we are going to run the double slit experiment only letting one photon through at a time. Obviously, we only get a point of light on the TV screen each time a photon passes through. However, let us record where each photon hits and run a bunch of single photons through the experiment. What do we get on the TV screen? We might expect to see two little points of light on the screen, but we do not. We now get a full-fledged interference pattern! Remember, this is a composite pattern made up of individual photons going through the experiment, not a bunch of waves. This is truly weird.

There are only two ways to explain this last result, neither of them comfortable. Consider a photon passing through hole #1 as a photon in state 1 and a photon going through hole #2 as a photon in state 2. The only way we can get an interference pattern is if we have something going through BOTH holes at the same time. This implies that the photon is traveling through the double slit apparatus in both states at the same time. Remember we are not trying to detect which state the

photon is in as it goes through the holes, so the CI predicts that the photon is in both states, just as the results say it must be. (We can make a similar argument for the Many Worlds case as well). This is hard experimental evidence for the CI and has not been contradicted in the last 70 years or so. Just the opposite...other experiments have lent validity to the CI. (By the way, this same experiment has been done with electrons and, I believe, neutrons as well.)

The Extreme Copenhagen Interpretation and Your Quantum Universe:

What follows is my personal interpretation of the Physics mentioned above.

Let us go back to Schrodinger's Cat since it is the simpler experiment. We need to discuss what makes a quantum observer again, because it is a tricky point. A quantum observer is some nebulous thing that takes a measurement of a system. What is it that creates the measurement process? Presumably, we have two systems to consider: the first is the actual experiment that we want to measure, and the second is the system that does the measuring. Therefore, if we take the measurement process to its most basic level, a measurement is the process by which the experimental system "gives" information to the observer's system. This information exchange is mediated by photons (or W, Z, gluons, etc. Basically any boson you wish. That's another topic.) To make a long story short, the observer gets information from the experiment by absorbing a photon. This means that an electron can serve as a quantum observer since absorbing a photon will alter the electron's state. A quantum observer does not actually need to have an intelligence to function; it merely needs to respond to the experiment in some way.

So. Let us go back to Schrodinger's Cat. According to the scientist running the experiment the cat is both alive and dead until the box is opened. Say that he opens the box and knows the state of the cat. Now look at the people in the next room who are waiting to hear from the scientist in the room with the cat. According to them, the cat is STILL in that odd alive and dead mixed state. We can go further and state that the whole lab we ran the experiment in is in an undetermined state since the scientist in the lab might take different actions depending on the state of the cat. No one outside the lab can possibly know what is going on in the lab. Now look at the people in the next room beyond that, etc. What we have is a nested set of "Schrodinger's Cats." Until the information is passed between different rooms, the set of rooms inside exists in a mixed state.

We can take this argument to an (I feel logical) extreme. Since the individual particles in our bodies act as quantum observers the only pertinent information we have about the state of the Universe at large is what we perceive through our senses. Therefore, anything that we do not perceive through our senses exists in a mixed state similar to Schrodinger's alive/dead cat: nothing exists in a definite state unless we are sensing it. This is what I call the "Extreme Copenhagen Interpretation." (ECI) What this implies, then, is that each of us exists in our own personal universes and everything exterior to that universe exists in an undetermined state until we sense it. Note: I am going to ignore the question of other people existing...I will assume other people exist and our knowledge of their reality comes from the "interference" of these multiple universes. To give a quick example consider the question: "If a tree falls in a forest and no one is around to see it fall, does it make any noise?" The ECI states that since no one was around, the tree is in a mixed state of existence/non-existence. Furthermore it has fallen/not fallen, much less made any noise/silence. Since the tree does not directly influence your universe, you cannot say anything definite about it even existing, even though you may have seen the tree an hour ago.

The Basic Principle of Visualization Magick:

The ECI tells us that what we sense is what is contained in our universe. In order to do magick we need (at least) one more principle. When we do visualization magick, we actually feel what it is that we visualize. The ECI says that what we feel makes up our reality. Combining these two

statements, we have what I call the "Basic Principle of Visualization Magick." What we visualize becomes real in our universe. This principle can be demonstrated by a simple spell, which I call an "empowering" spell. First, enter a light meditative state. (This first step may also be achieved by casting a circle.) Next visualize a blanket of white fire surrounding you, starting at your feet and working its way up to encompass your whole body. Hold this visualization until you can actually feel the fire surrounding you, cleansing your spirit and not letting any darkness penetrate your being. Now visualize your hands held outward from your body and let a globe of white fire come into being between your hands. Hold the globe there until you can feel it. This globe of fire represents your inner strength and the longer you hold it the more in touch with your strength you will be. The result of this spell is that you will feel empowered and more able to cope with the challenges of your life.

Is this magick, physics, or psychology? Remember, how we view our universe depends on the representation we use. In this case, the empowering spell may be viewed in any one of these representations. Using the ECI to describe the spell what we are doing is literally bringing up our inner strength as a concrete object and physically contacting it. We know it is there because we can feel it, therefore according to the ECI it has an actual existence. A similar argument holds for essentially any magick that has its basis in visualization or feelings.

The ECI explains how magick can affect our own universe, what about someone else's? After all many witches (warlocks, sorcerers, etc.) will claim that their magick affects other people, not just their own universe. We can use visualization magick to show how this might work, so there is not necessarily any conflict here. You (presumably) put some clothes on today so anyone that sees you will see those clothes and all of them will be able to describe the same set of clothing. You know you are wearing a certain set of clothes, and your best friend came up to you and mentioned something about the outfit, so you know she saw them. Both of you agree on the set of clothes because both of your universes came into contact, i.e. the two universes interfere because they both contain quantum observers. Now, can your best friend say anything about what you are wearing three hours after you parted? No, because you might have changed clothes. (Or Heck, you might be skinny-dipping in the local watering hole!) Once the universes are out of contact they no longer interfere.

To continue the analogy, if you feel something in your universe then it is real in your universe and thus, because your universe interferes with other universes the effect may well be real in someone else's universe. Say you know a spell to create a rainstorm. It will happen in your universe. Whether or not it happens in someone else's universe depends on the strength of the interference between your universe and theirs. I would suppose that the strength of the interference depends on the strength of your belief (and that of others) that you can make it rain. Taking things at face value, I would say that it would take a tremendously powerful mage to create an effect in someone else's universe seeing how difficult it is to create a magickal effect in our own universe. Note: I am aware the rain spell probably has nothing to do with visualization magick. I am also aware that other magickal principles could come into play here. Remember that I am using a representation, the ECI, to explain an effect. The ECI is probably not a good representation to discuss a rainmaking spell!

Summary:

The way we explain an effect depends on the representation we use. The rules for which a representation is a good representation to explain an effect are not known, though we may certainly use common sense to guide us. The CI is a well-established representation that is used in modern day Physics. A logical extension to the CI is the ECI, which states that we all live in our own individual universe and that the Universe is composed of the interference of these personal universes. The ECI provides a way for Physics to explain the phenomenon of visualization magick by stating that what we feel is what is real in our universe.

{file "Birthing Ritual Chant" "msg0008.htm"}

Greetings and Aloha,

As a mother witch I have come up with a chant that is quite appropriate for any birthing ritual. Use and enjoy:

Tiny bud, swelling nub, resting in the womb
Unleashing spark, in the dark, birthing to be soon
Healthy child, labor mild, mother safe and strong
Nature flow, now to growm a household before long

Bright Blessings , Me Aloha Pumehana
Lady Maeve Moerae Coven
Honolulu, Hawaii

{file "Brujeria" "msg0009.htm"}

Brujeria

Brujeria. For many, it is nothing more than the Spanish word for witchcraft. But for a growing number of North Americans, Brujeria is something much more complex--it is a religion, not unlike Wicca.

I would like to volunteer to contribute some articles to the archive on this Pagan path. Myself, I am what is known as the Roja, or Red Priestess, of a temple here in Philadelphia. One does not need to be of Hispanic/Latin descent to celebrate Brujeria--I am not.

As a sample, allow me to offer you what is known as the Rule of the Brujo. Much of Brujeria is done in Spanish or in the native language of Nahuatl, but much is being brought into English.

"The one who made the Rule known is not known, but from this person the Rule spread unto the Olmecs, unto the Toltecs, unto the Aztecs, and ultimately the Rule has come down to us. That there is one piece of the rule for every full moon in the solar year is a certainty.

The universe is a living thing (which is an idea brought into modern Brujeria from Aztec cosmology), and Brujeria is a method of interacting with the living energy of the universe.

A brujo/bruja practices what could be termed magic by attuning himself/herself to this living energy.

This living energy can seize a brujo/bruja at any time, or through the concentrated work of an impromptu and inspired ritual.

An individual enters Brujeria through a personal encounter with the living energy.

Once a brujo, always a brujo. It is something that cannot be shaken off.

Brujos are born and cannot be made, even if they do not come to realize their place in Brujeria until much later in life.

A brujo has no ethical laws or limits to restrict his magic. However, he must also assume complete responsibility for his actions and be willing to submit to the consequences.

'A dead brujo is more powerful and more dangerous than a living brujo.' What exactly this means is up for interpretation.

As Mexican Presidente Beinito Juarez said, "Respect for the rights of others is peace."

Brujos are free to use their abilities for non-brujos. Example situations are healing, spiritual

counselling, and the creation of hechizos ("spellwork").

Brujeria is a community bound together by the living energy of the universe, and all brujos are brothers and sisters. A brujo is pledged to assist a fellow brujo wherever and whenever needed.

Some of what makes Brujeria can be revealed to non-brujos but most of Brujeria must remain between brujos alone.

Brujeria is learned from brujo to brujo, and through interaction with the living energy."

I hope I can make a contribution that will enhance the archive.

AmberJaguar

{file "Gender and Nature in Contemporary NeoPaganism" "msg0010.htm"}

Gender and Nature in Contemporary NeoPaganism

by Salamantis
Email: joedees@bellsouth.net

In recent decades, several social and political movements have had profound impacts upon the popular Western psyche. Collectively, they pose a powerful challenge to religiously grounded relational paradigms which until recently have been accepted almost without question. These movements include the human rights trio (ethnic/racial civil rights, lesbian/gay rights and feminism) and environmentalism.

The last two of these, feminism and environmentalism, have been converging to the degree that a common discipline, ecofeminism, has been born. Although some affinities exist between these two and the others, the only solid connection seems to be the choice by some feminists of lesbianism on ideological grounds in spite of their personal sexual preferences. What could the women's rights movement have in common with the attempt to preserve and protect our planetary ecology which the homosexual and nonwhite rights movements do not share? To answer this question, we must take a look at the paradigm they are all opposing, and in what ways each of them oppose it.

Our Present Paradigm

This paradigm is drawn from the moral laws set down in the holy texts of the religions comprising mainstream Western Monotheism. These religions mainly include Judaism, Christianity, Islam and Zoroastrianism; their texts include the Bible, the Koran and the Zend Avesta. For purposes of simplicity and brevity, we shall call this the JCIZ paradigm.

JCIZ postulates a single omniscient, omnipotent and relatively benevolent male deity (Jahweh, Jehovah, God or Lord, Allah or Ahura Mazda), who created and populated the world but is essentially transcendent with respect to it. This deity is opposed by another somewhat less knowing and powerful, relatively malevolent male deity (Lucifer, the Devil, Shaitan or Ahriman), who is also essentially supernatural. These two opposed forces of good and evil, light and darkness, contend with each other by

intervening in our affairs. Each of us shall spend eternity with whichever one he or she allies with; in any case this earth is a temporary inconvenience, unimportant in the greater order of things. It is in our interest to ally ourselves with the Īgood guyÓ, and we know how to do this because HeĪs thoughtfully sent us a male savior or prophet or avatar (Moses, Jesus, Mohammed or Zarathustra) to so inform us.

We are now in a position to understand the special affinity between feminism and environmentalism. Homosexuality is condemned and slavery condoned in the JCIZ, but if these tendencies were reversed, it would not compromise the underpinnings of the theological structure; gay/lesbian rights identical to those of straights and white/nonwhite equality are no metaphysical threat to the integrity of the system. The religious ramifications of feminism and environmentalism, however, strike it to its very core. By criticizing the consequences of following the JCIZ, they indict as immoral or unwise the premises upon which it is based, and do so from the perspective of an alternative paradigm which derives from many pagan sources past and present, but which is crystallized in Wicca.

Feminism

In the JCIZ, all deities are male, the first human is male, and any central prophets or saviors are male. In the cosmic play, women are relegated to the roles of dupe, slave, rebellious whore, broodmare and submissive saint. Mary DalyĪs dictum that if God is male, the male is God has the existential corollary, within the JCIZ, of reducing females to nothing. In order to follow GodĪs plan, women must submit to their husbandsĪ rule in particular, and to male authority in general. Men may have to attend the school of hard knocks, but women are stuck with their homework. They are to raise their many children but not their voices, for fear of getting knocked about themselves. This excision of the feminine from spiritual significance and their resulting societal subservience has provoked, within many contemporary women, a soul alienation of Marxian proportions. Revolt against the predominance of this divine chain of being has followed, and the guerillas have not been exclusively female. Some men have come to feel cramped and pigeonholed in the role of overseer on the domination plantation and degraded and ashamed of what is expected of them there. They have therefore joined the rebellion against the JCIZ gender hierarchy, agreeing with Martin Luther King that you canĪt hold folks down in a ditch unless you climb down in there with them. As women and men come to the practical conclusion that only equality of rights, responsibilities and opportunities works, however, they also tend to come to the spiritual conclusion that this is true because the sexes equally approach divinity. This, however, would require deity to be comprised of masculinity and femininity in equal measure, which of course directly contradicts the JCIZ.

Environmentalism

In the JCIZ, the Creator packed a hostile and bountiful world like a reluctant lunchbox for fallen humanity (read man) to suffer, endure, dominate, subdue and exploit for his own benefit. This divine license for exploitation without regard to consequences in the name of greed has borne bitter fruit. Because we have not held our common home in reverence, or honored her as sacred to us, we have felt free to pollute, pillage, rape and otherwise profane her. Yet, after fouling our own nest, we seem surprised to find ourselves surrounded by human filth, with the blood of

extinguished comrade species crying out inconsolably from the bleak bare ground. We are coming painfully to the understanding that the earth is our source and foundation, and that poisoning and impoverishing her can only hasten our own hollow demise.

However, the grasping of the fact that we are only a part of something much older, wiser, grander and more complex than ourselves draws us inexorably to an experience of awe and sublimity in the presence of the sheer marvel of it. We begin to see ourselves as tiny threads, which, by some miracle, are able to sense the weave of a gigantic dancing tapestry (and the reality is much more wondrous than that). The earth becomes hallowed for us. But this contradicts the JCIZ premise that it is transcendent Deity which is holy, not a nature which, compared to the supernatural, must remain substandard.

ForbiddenFruit

Ecological degradation may be divided into natural resource depletion and biosphere pollution, but both have overpopulation as a root cause. Overpopulation drives us like lemmings to mow our global lungs for farmland, lumber and cattle pasture, sapping species diversity in the process. It drives us to strip-mine our eroding soil to build skyscrapers, cars and soda cans. It drives us to burn our fossil fuels, overheating our atmosphere and decimating our ozone sunscreen for the sake of light, mobility, plastic containers and air-conditioned comfort for a small percentage of our teeming billions. It drives us to turn our over-fished oceans into toxic cesspools when our rivers bear our pesticides, factory byproducts and sewage to the seas. Furthermore, the resulting competition for room and resources on a shrinking sphere has led our infant race to nurse the barrel of the nuclear gun.

It is ecologically imperative that we control our rate of reproduction generally, and the fundamental pillar of feminism that women must have the right to control their own reproduction individually. To this dovetailing of the calls of personal freedom and global necessity, the JCIZ responds with an iron demand frozen for thousands of years in the face of catastrophically changing circumstances; you must be fruitful and multiply.

Ecofeminism

The realization that birth control is both a feminist and an environmental issue is one of many pattern matches which ecofeminists have found. They follow the clue given by the phrase "Mother Nature" to the conclusion that women and the earth have both been victimized by the same attitudes of subjection, rapaciousness, violation, penetration of virgin territory, stripping, despoiling and defloration. They consider this an unfortunate result of the separation of the sexes into godlike, transcendent man and earthy, immanent woman, into man as mind and woman as body, found in the JCIZ. This partition, for ecofeminists, is based on the differing positions of the sexes with regard to childbirth; men observe, women participate. Women also, like the earth, produce food, and can be planted with seed when in season; hence the ancient occurrence of the term "plowing" for intercourse.

Sexist theological Cartesianism, however, is untenable; the JCIZ's gender-based spirit/flesh dichotomy has been an injurious illusion. Self-aware parts of nature are still woven into the web they perceive. Mind, whether abstract or concrete, and of either gender, is a bodily based, earthly and evolutionarily emergent

phenomenon.

The main division within ecofeminism is between 'gender' and 'nature' ecofeminists. The 'gender' ecofeminists believe that male-female relationships are the source of a domination pattern that is generalized to apply to culture-nature relationships, and that if we replace it with an egalitarian sexual partnership pattern, our environmental abuse will stop. 'Nature' ecofeminists believe just the opposite; that replacing the egocentric, exploitative and uncaring attitudes underlying environmental abuse with valuing, consequence based stewardship will repair male-female relationships by osmosis. I think that the domination pattern is imprinted during child-rearing, and that to end it, we have to embrace noncoercive methods of socializing our young.

The Challenge of Neopaganism

Neopaganism Generally

The Neopagan alternatives to the JCIZ paradigm trace their roots to prehistoric Eurasian and African tribal and shamanic nature religions, and count the Amerindian and Australian aboriginal traditions as siblings. From them, Pagans have taken their reverence for the earth and their celebration of the more feminine principles of divinity. They generally create sacred space by casting a circle (which is the intersection between a sanctified sphere and the ground), and calling the four directions, which correspond to the four elements, and to the divisions of a day, a moon cycle, a year and a lifetime, and much else. Their holy days fall on the solstices and the equinoxes, on the midpoints between them (the cross-quarters), and/or on full moons. In addition, they honor personal rites of passage; such as birth, a naming of the child (sometimes called wiccaning), puberty, marriage (known as handfasting), menopause (croning), and death. Contemporary neopagan groups include the Fellowship of Isis, Ar n Draiocht Fein (Our Own Druidism), the Church of all Worlds, Asatru and the Church of the Eternal Source.

Wicca Specifically

All the above is true of Wicca, but when casting their circles most also call the Earth Mother, Sky Father, and Center, this last representing both the individual selves of the participants and the common center they create by joining together. They also thank and dismiss them when they open their circles upon the conclusion of their ritual workings. Wicca follows a gender-complementary immanent duotheism comprised of a God and a Goddess; for Wicca, deity is double and non-transcendent. The distinctions between them entail neither mutual hostility nor the subservience of either to the other, but instead require the co-presence in dynamic symmetry of these differing yet equi-primordial principles for circumstances to proceed. The fundamentalist belief in the actual existence of these deities is not a prerequisite for becoming Wiccan. In fact, many, if not most, Wiccans view the Earth Mother and Sky Father as archetypes in the Jungian sense, and as lenses through which to apprehend, and grasp in concrete, human-friendly terms, a totality which is too vast and ineffable to be circumscribed by finite minds. Wiccans consider all Goddesses and Gods throughout history as cultural manifestations of these principles, revel in the diversity of expression that they find, and borrow whatever they find that works for them. In this sense, Wicca does not enslave and use its adherents; rather it is the case that Wicca is made use of by them, as a spiritual tool with which to focus their passions and

intentions upon the realizations of their plans and desires. The conceptions and attributes surrounding these deities are not inscribed for all time in any holy text, but are flexible, for Wicca is an evolving, pragmatic religion with little dogmatic baggage.

Wicca's central ritual, the Great Rite, consists of dipping a dagger in a chalice of wine in symbolic intercourse. The Christian Communion, in contrast, is symbolic cannibalism. Wicca has one major law, the Law of Three (any action, whether well or ill intentioned, is returned to its source threefold), and one commandment, the Wiccan Rede (If it harms none, do what you will). While these admonishments do emphasize personal freedom, they link it to personal responsibility, and the consequences of following them are a strict self-discipline, since one is expected to strive not to harm oneself, others, or the biosphere we share. Their more magickal practices include a Santeria-like invocation of the masculine principle by the priest and of the feminine principle by the priestess (the Drawing Down of the Sun or Moon), and Raising the Cone of Power. This practice involves an entering of the group into a shamanic state of consciousness, usually by means of some combination of dancing, chanting and drumming, preparatory to attempts at divination or spellcasting.

The Earth Mother represents the foundation or substrate of change; the matter underlying form, the being beneath becoming. She is omnipresent, although aspects of her may undergo periodic change. She never dies. The feminine principle of divinity encompasses the cyclical-intuitive, synthesizing, fecund-formative, nourishing aspect, with its emphases on the personal and collective dream worlds, and on relatedness. The Sky Father represents the changes of form that must occur in the life cycle and food chain. He withdraws and returns, and never lingers. He is the God of the inseparability of hunter and prey, and of the cycle of vegetation. He is born of the Mother, grows, flowers and dies, to be reborn of his own seed the following year. The masculine principle of divinity encompasses the linear-logical, analyzing, fertilizing aspect, with its emphases on ego, task and individuality. A combination of these traits is preferable to either alone, and all people are considered to have their own particular ratios of these attribute sets; their own yin-yang or anima-animus blend.

Modern Wicca publicly began in 1949 when Gerald Gardner published *High Magic's Aid*, a book of Wiccan ritual disguised as historical fiction. He then, in collaboration with Doreen Valiente, published *Witchcraft Today* in 1954 and *The Meaning of Witchcraft* in 1959. Although other Wiccan forms exist, Gardnerian Wicca and an offshoot (Alexandrian Wicca, after its founder Alex Sanders) remain the core Wiccan traditions. Other important Wiccan theorists include Janet and Stewart Farrar, Starhawk and Z Budapest.

Wiccan Theology and the Foundations of Feminism and Environmentalism

In a religion in which the God and the Goddess are equi-potential (possess complementary and equal status), gender equality is mandated rather than forbidden. Freedom of societally and planetarily responsible choice belongs to all. In a religion that urges its adherents to love the earth as a mother, rather than resenting and coveting her as a rich, conquerable hostile kingdom, children would be raised from birth to treat her with restraint and respect, and to pass her on to their children in as pristine a

condition as possible. There is, in fact, a kind of Wiccan Eden myth; a vision of a prehistoric peaceful eco-friendly agrarian matriarchy which was overthrown by males banished for violence, who banded together to conquer and enslave their former society and pillage its lands. This Edenic vision is more admired than believed. Most Wiccans desire a "return" to this Eden, even if humanity has never in reality been there.

Feminists and environmentalists, particularly ecofeminists and deep ecologists, share this vision for the future; it is what they strive for. It is therefore to be expected that many of them would appropriate a belief system possessing sensibilities so in harmony with their hopes, goals, desires and dreams. If the Wiccan Utopia is theirs also, adoption seems eminently reasonable. In fact, these movements receive both support and guidance from Wicca, and give both in return.

Wicca and ScienceWicca's attitude toward science is one of intense interest and positive regard, for Wicca's perspective of pragmatic self-conscious evolution and its anti-dogmatic character resemble scientific ideals. Science, for Wicca, is attempting to reveal the underlying nature of immanent divinity, and as such is performing a sacred service. In addition, Lovelock's Gaia hypothesis, that the entire biosphere is an evolving, self-regulating totality, appears to be to Wiccans the beginning of the confirmation of their ecological suspicions, and the recent comparisons of gender, brain structure and cognitive style bolster the validity of their chosen deity attributes. They for the most part accept that humanity creates divinity in its own image, and feel flattered that science is indicating that they in particular are doing it rather well.

Difficulties

Wicca's deities form a heterosexual couple, and sex with one's significant other is regarded as a sacrament. This has caused gays and lesbians to sometimes feel uneasy with the energy in the circle. For this reason, some gay men have formed Faerie circles and some lesbians have embraced Dianic Wicca. Straight women will also meet in full moon circles, or esbats, and straight men in wild man groups. Although there are some differences, for instance in the deity or deities invoked, the thaumaturgy, or ritual structure, remains similar throughout. General meetings are held on the sabbats eight times a year, and networking is constant. Wicca and Neopaganism remain far more gay-friendly than JCIZ.

Although racial diversity endures as an ideal in Wicca, it is sadly lacking in reality. This failure to rainbow the Craft is deeply disturbing to its members. It is almost certain that the reason for the phenomenon of whitebread Wicca is that, for racial minorities, the intensity and immediacy of their oppressed condition drives gender and ecological concerns to the periphery if their awareness. Also, it only stands to reason that they would feel uncomfortable participating in ritual as the token minority, or at best as one of the few. It is very likely that, despite the best intentions of the other participants, such an experience serves to reinforce, rather than relieve, the awkwardness and sense of difference for which racial minorities would seek religious comfort. Wiccans, having experienced discrimination themselves on the religious front, understand these impediments, and continue to remain open and hopeful.

Lastly, the Wiccan division of deity has inadvertently had the corollary of evolving lists of masculine and feminine gender

attributes that seem disturbingly similar to those of the JCIZ, only wrapped in positive-regard packaging. Also, in some cases, the Wiccan backlash against patriarchy has swung the pendulum too far in the opposite direction, subjecting men to the same ridicule and discrimination that the phallocentrists previously reserved for women. Wiccans must be on guard that they do not pigeonhole individuals into these archetypes, and thus descend the slippery slope into the very bigotry and gender expectations that many have joined Wicca to escape.

Salamantis

{file "A Code Of Ethics for Teachers of the Wicca" "msg0011.htm"}

Code of Ethics for Teachers of Wicca

Below is a code of ethics for teachers of Wicca.

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A Code Of Ethics for Teachers of the Wicca

All initiations, previous experience and group affiliations to be made known to your students.

Before beginning training tell your student you don't know everything about the subject, but are willing to refer them on to another person if you don't have the personal expertise.

Tell your student of your personal beliefs, teaching what you know but also emphasising Paganism is about personal spirituality and that they must find their own truth.

Students should be of legal age (i.e. 18) or have parental permission. This does not exclude passing on basic information of religious beliefs to minors.

All theoretical information should be supported by ritual demonstration.

All lessons must be prepared by reading up on the area to be taught, decide how you're going to present this information for the easiest understanding of the individual student and make notes to be given to the student.

There is to be a nominal fee for teaching to cover ritual supplies and fluctuates depending on the student. It is at the discretion of the teacher if they choose to loan books or give supplies from their personal collection.

All teachers must continue their own education also. It is impossible to know everything.

Do not proselytise. All students must seek out their teacher.

You do not take on more than 4 students at a time per mentor.

Students can be taught on an individual basis or in a teaching circle.

Students should be told if the training would not lead to initiation.

You respect the confidentiality of your own students first and foremost but also respect the confidentiality of group members, other Pagans and clients for whom you perform the Occult arts.

The only time that confidentiality is broken is if you feel that the person is a danger either to themselves or to others in a physical or mental way.

A teacher must never have a sexual relationship with their student. It destroys the power balance and has led to much disrepute in the communities both inside and outside the Pagan paths. If relations occur between the teacher and student, a new teacher must be found for that student.

Teaching is to be given on a mentor basis, the teacher adapting for each student.

A student can be rejected and all psychic links can be broken if they use the magickal arts outside the restraints of the magickal law of "harm none".

A list of the code of teaching ethics is given to the student to show your position on various issues. This is to be kept and training can be broken by either parties, but a reason should be given out of courtesy.

Note: Many teachers ask the students to draw up a corresponding Students code of ethics to show commitment.

A good teacher:

- Teaches spiritual as well as magickal aspects of Paganism
- Encourages healing magick
- Has a well-balanced life. If they can't have a balanced life they can hardly teach a balanced method of magick.
- Is willing to teach differently for each student.
- Encourages practice as well as theoretical teachings
- Welcomes questions and is willing to admit when they don't know
- Networks with other Pagans and groups, being able to refer you on when they are not proficient in the area of Paganism you are seeking to explore.

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{file "Auras" "msg0012.htm"}

AURAS

by Jonathan Milne

An aura is the energy field around all each matter that takes space (excluding air itself), whether that is a person, plant, animal, or an object. Each colour represents a different aspect of that matter. Reading auras can be useful in determining whether you should confront a person at a certain time; what you can do to improve your present condition; tune you in to illnesses and conditions around you, and many other benefits. Every time you come into contact with someone, your aura reacts to his or hers. If your aura's frequency is close to theirs, you will feel close to them quickly and drawn to them. If not, you may feel an instant dislike towards them.

Everything has an aura. We have been "trained" not to see them, but with a little practice many people can successfully see and read them. Below I've listed what the different colours of auras mean, but first you should learn how to read them. When you begin, you may have a hard time seeing the colours. A lot of times, beginners will see pale colours such as white, yellow, and light blue. As time passes, and with practice, you will see that the colours seem to become brighter to you and easier to read. A little bit of patience can go a long way.

ASTRAL AURA

The astral aura extends about eight to twelve inches from the physical body and appears as brightly coloured rainbow clouds. The astral aura is the bridge between the physical world and the spiritual world.

ETHERIC TEMPLATE AURA

The etheric template aura extends about twelve to twenty-four inches from the physical body and appears as a blue print form. There is an empty groove in the etheric aura into which the etheric aura fits. The etheric template aura holds the etheric aura in place. It is the template for the etheric dimension.

THE CELESTIAL AURA

The celestial aura extends about twenty-four inches from the physical body and appears as a bright shimmering light of pastel colours. This is the level of feelings within the world of our spirit. Here we communicate with all the beings of the spiritual world.

KETHERIC TEMPLATE AURA

The ketheric template aura extends about thirty six to forty eight inches from the physical body and appears as an extremely bright golden light that is rapidly pulsating. This aura takes on the form of a golden egg that surrounds and protects everything within it.

HOW TO SEE THE AURA

Everybody has the ability to see the aura. For beginners a low light is the best way to start.

Turn out the lights and lay on the bed. Leave the window curtains open and let the natural light flow in. As you are lying on the bed hold your hands out at full distance in front of you. Don't stare hard but rather just gaze at your hands. Moving your hands slowly, bring your fingertips together until they are almost touching. You will notice a cloudy blue haze appear around your finger. This is the etheric aura.

FEELING THE AURA

Draw a circle on your left hand using your right fingertip. Don't let your finger touch your hand; keep it at a distance of about a half inch. Move slowly. You will feel the power of your aura.

How to Read the Aura

First of all, find a place where you won't be around any harsh light; soft light is best to read auras. You will also need a piece of white paper large enough to place your whole hand on.

Place your hand on the cardboard and relax your eyes. Don't stare at your hand; rather look at the areas around the fingertips and fingers.

After a while, if you are relaxed enough, you will begin to see a soft haze around your hand. If you look at it long enough, you will start to see colours. Beginners can usually make out only one colour, but as you get better you will be able to see more at one time.

Don't be discouraged if you don't see anything the first few times. It takes practice to become good at reading auras, and after a while you will realize that it's not really as hard as you might have first thought.

You may also wish to take nonliving objects, like rocks and such, and try to see their auras as well. This can be very good practice for you.

Colours of Auras

The following are the more common colours:

Red--The colour of strength, strong passion, and will. Dark red may symbolize one who has a quick temper and is nervous or impulsive. All red relates to nervous tendencies.

Orange--Colour of warmth, thoughtfulness, and creativity. The muddier shades may represent pride or vanity, while golden orange denotes self-control. A person with orange in their aura may suffer from kidney ailments.

Yellow--Mental activity, optimism. It can mean new learning opportunities and wisdom. A golden yellow means that the person takes care of him or herself. Ruddy yellow may mean that its owner is shy.

Green--Green is the colour of sympathy and calm. A person who has green in his or her aura may be very good at the healing arts and is very reliable. Dark shades of green can indicate one who is jealous or uncertain.

Blue--The colour of quiet and calm. Any blue in the aura is good to have, but deep blue is the best. One with deep blue in his or her aura shows a person who has found his or her work in life. Many are spiritual minded as well. Blue may sometimes represent a tendency to be moody and depressed.

Indigo and Violet--The colours of one who is seeking something in life. They represent an ability to handle affairs with worldliness and practicality. Dark shades may show that the person has obstacles to overcome and is feeling misunderstood.

Black--The colour of protection. May reflect a person who is hiding something. It may possibly indicate imbalances as well.

Here are some other colours that may be seen within the aura:

Pink--This is the colour of love. It represents compassion, and possibly a love of art and beauty. Darker or muddier shades of pink may point to an individual who is immature.

White--Many times this is one of the first colours you will see in an aura. However, when it is a true and strong colour of the aura, it reflects purity and truth.

Brown--This could reflect a person who is very "earthy" and that a person is establishing new roots. However, if it is seen in the chakras, it may mean that a person's energy is in some way being blocked.

Silver Lights or Twinkles--Seeing these in a person's aura may mean that they are pregnant, or have been or may soon be. However, this is not always so. Seeing this may indicate a person who is allowing great creativity in their life.

Black Spots--The presence of black spots in the aura may indicate that it is imbalanced in some areas. This may mean that the person has some negative habits that he or she should work on.

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{file "Protection Spell" "msg0013.htm"}

This is a very powerfull Protect Charm Spell.

Time-Day=Midnight of a fullmoon

Cast your circle

Call apou the God=Aleto:He is the protector from unseen enemies.

:Items needed:

1.Item you wish to charm.

1.Blue Blueberry candle:Blue=Physical Protection . Blue Berry=Keep harm away.

2.Purple Candles=Magik Power and wisdom.

1.White Vanilla Candle:White=Lunar Power . Vanilla=Enhance Memory

1.Gram Of Anise=Protection "Moon Power"

1.Gram Of Eucalyptus=Wrap Around the Blue candle And burn With
candle=Protection Energies . "Moon Power"

1.Gram Of Garlic=Protection "Fire"

1.Gram Of Black Pepper=Protection "Fire"

Dry and mix Anise+Garlic+Black Pepper

Spell = In the Name Of ALETO, By the power of the Source "Protect from harm
The Keeper of this charm". "Repeat Protect from harm the keeper of this charm".
6 times while walking around The charm item.

Close circle

Hope this spell works well for everyone..

Blessed Be
Raziel Of The Nexus

{file "Personal Cleansing" "msg0014.htm"}

Here is a very effective personal cleansing spell that I would like to pass on to any who may have need of it.

Personal Cleansing

Choose candles according to your personal and daily preferences, I have found that any will work. Run a bath with as hot of water as you can stand. If you prefer, this ritual can be done in the shower. Use whatever bath oils work for you. Visualize all the day's negative energies surrounding you as you get into the water. Then, visualize all that negativity being removed from your Self by the water. Focus on your candle flames, meditate on cleansing your Self. When the water has cooled to the point of being uncomfortable, pull the stopper, and say these words: "Drain away these pains and troubles, As does this water pure and free. Take with it all this day's distress. As I will, so mote it be!" Dry yourself off and rub your preferred cream onto your body to protect you from negativity over the night. Prepare to sleep well!

This spell has worked wonders not only for me, but for other Wiccans that I have passed it to. I would be honored if you would choose to place this simple spell into your online Book of Shadows.

Blessed be... Naddya

{file "What is Progressive Witchcraft?" "msg0015.htm"}

What is Progressive Witchcraft?

By Terminus

"We do not see our 'trainees' as empty vessels, waiting to be filled up, but as individuals with a wealth of experience and ideas which they can contribute to the craft. (Rainbird, 1993)

The use of the term progressive arose from a discussion between Ariadne Rainbird and Tam Campbell in London in the late 1980s (*3) They were discussing the evolution of Wicca, and the fact that it had moved on over the decades, beyond the labels of "Gardnerian" or "Alexandrian". They clearly stated that the term was being used to describe a trend, not a tradition, and that any coven that was eclectic in its approach and not limiting itself to the Book of Shadows was being progressive.

In 1991 Ariadne Rainbird formed a network for covens who subscribed to a more eclectic view of Wiccan practice, called the Progressive Wiccan network (*1). This network included covens in Wales, England, Germany and Canada. 1991 also saw the first Grand Sabbat, at Lughnasadh, with around 30 witches from six different covens meeting up to camp out in the wilds of South Wales and celebrate together. This tradition was to continue for some years, developing into an annual weekly gathering in Cornwall for members of different covens to work together.

In 1992 David Rankine became the editor of the magazine Dragon's Brew, which became the magazine of the Progressive Wiccan movement. Dragon's Brew was created by Chris Breen in 1990, originally as the house magazine for the Silver Wheel Coven (*1).

To quote from the magazine (1992):

"Progressive Wicca is a movement which spans the traditions and emphasises networking, closeness to nature, personal growth and co-operative development. Personal experience of other paths is welcomed and integrated into covens, and we do not slavishly follow a Book of Shadows, as we see Wicca as an ever growing religion and the Book of Shadows changes and grows with each new Witch." (*1)

Contact details for a number of covens were given in the back of each issue of the magazine. The editorial stance of the magazine was actively supportive of environmental protection, detailing protests, distributing leaflets and supporting organisations like Dragon (eco-magick environmental network) and Friends of the Earth Cymru in their actions. Campaigns like the ones to save Oxleas Wood and Twyford Down were covered, as well as events in other parts of the world, like proposed wolf culling in Canada, tiger conservation in India, and anti-nuclear testing by the French in the Pacific. (*1)

Dragon's Brew ran quarterly until 1997, with a circulation of several hundred copies, and covered a wide range of subjects, from chakras and kundalini to Enochian magick and running effective open rituals. Different pantheons were also explored, including the Welsh, Greek, Sumerian and Egyptian. A number of prominent academics also contributed to the magazine, which received articles from distinguished figures such as Professor Ronald Hutton and the Egyptologist Terry DuQuesne. (*1)

By 1994 Progressive Witchcraft was widely known throughout Europe. David Rankine gave a number of talks at events like the Talking Stick Meet the Groups conference in 1994, and at various University Pagan Societies. The growth of the movement was acknowledged by Michael Jordan, who gave it a sizeable entry in his 1996 book *Witches: An Encyclopaedia of Paganism and Magic*. (*3)

To avoid some disharmony caused by the term "Progressive" in the Wiccan community the term was changed from "Progressive Wicca" to Progressive Witchcraft in 1993, as was demonstrated by the cover of Dragon's Brew (*1). In combination with this Ariadne Rainbird and David Rankine set up the Progressive Witchcraft Foundation, to deal with enquiries about Progressive Witchcraft, and also ran workshops under the banner of Silver Wheel with other coven members on a variety of related subjects.

In 1994 Ariadne Rainbird and David Rankine started running correspondence courses on natural

magick based on much of the (non-oathbound) Progressive Witchcraft material. This material was to form the basis for their book *Magick Without Peers: A Course in Progressive Witchcraft for the Solitary Practitioner*, published by Capall Bann in 1997. (*2)

Reference Material

(*1) *Dragon's Brew*, a Magazine of Magick, Paganism & Progressive Witchcraft, (1992 -1997)

(*2) *Magick Without Peers*, A Course in Progressive Witchcraft. Capall Bann 1997

(*3) *Witches*, An Encyclopaedia of Paganism and Magic; Michael Jordon, 1996

Patchwork of Magic, Julia Day, Capall Bann, 1995

(*4) *Talking Stick Magical Directory*, 1993

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{file "Making Contact with the Lord and Lady" "msg0016.htm"}

Making Contact with the Lord and Lady

(Pre Self Initiation Exercise)

By **Karnayna Lilly**

An Official Document of

The Green Man Craft Tradition

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I. Physical Preparations

In a convenient place, preferably in the North, set up a small altar. Cover the altar with a cloth of your choosing. Upon this altar have at each rear corner a candle. Use white at this time. Between

these place a censer or incense burner. For this purpose a stick burner will work very well. Use incense that gives you a sense of power and connection with the Greenwood.

Images of the God and Goddess are a bonus however they are not mandatory. Framed images in this case work quite well. If you do not have images I will e mail you some to print. If you use them always remember that the Left side is for The Goddess and the Right, the God.

You will need a small bowl of water and one of salt.

Also a glass of wine or other suitable beverage. Any fruit juice works well however a good wine of your choice is best.

Finally you will need anointing oil. For this use Patchouli.

Your matter of dress is your choice. It is best to work in loose comfortable clothing and as you know Gardnerians work sky clad. *At this point I want to make clear that my instruction will not make you an official Gardnerian because there is a strict rule that self initiation is an apostasy. You will however eventually self initiate yourself in the Green Man Craft Tradition.*

II. The Ritual

Each evening approach your altar and sit before it. Use a chair if you must. Light the candles and incense and say:

“I welcome you Great Lord and Lady and invite you to attend my ceremony”

Now, to the best of your ability imagine that you are surrounded by a sphere of white light. Not just a circle. When this is accomplished take the salt and lift it as in offering and say:

“Lord and Lady (*Your Choice of God Names will come later*) I, a seeker of Thy mysteries do pray Thee, bless and purify this salt that it may be used for the good of all. So mote it be.”

Replace the salt and repeat the above with the water. Now place three pinches of the salt in the water. Hold up the mixture and say:

Lord and Lady Bless this union of earth and water that by Thy power all that is unclean will be cast away.”

Sprinkle the mixture in a CLOCKWISE direction three times. Replace the mixture and say:

“Blessed Be”

Take the incense and say”

“Lord and Lady Bless this union of fire and air that by Thy power all that is unclean will be cast away.”

Cense the incense in a CLOCKWISE direction three times. Replace the mixture and say:

“Blessed Be”

Now return to your place in front of the altar. Meditate for a moment on why you feel that you are being called to the Lord and Lady. Take your time. You will find that each night you will learn something different. When you feel ready begin the invocation:

“I invoke thee and call upon thee, O Mighty Mother of us all, bringer of all fruitfulness, by seed and root, by stem and bud, by leaf and flower and fruit do I invoke thee to bless me and admit me into the company of Thy hidden children, So Mote it Be!”

Make a pentagram before the altar with the words:

"Of the mother darksome and divine,
mine the scourge and mine the kiss;
here I charge you in this sign,
the five point star of love and bliss."

Anoint yourself with the oil (forehead, solar plexus and above genital area)

Now invoke the Horned Lord:

Great Horned Lord, return to earth again!
Come at my call and show thyself to men.
Shepherd of Goats, upon the wild hill's way,
Lead thy lost flock from darkness into day.
Forgotten are the ways of sleep and night -
Men seek for them whose eyes have lost the light.
Open the door, the door which hath no key,
The door of dreams, whereby men come to thee.
O Mighty Stag, O answer to me!”

III. The Proclamation

“Gentle goddess powerful god: I am your child, now and always. Your breath is my life. Your voice Great Mother and yours Great Father speak within me, as they do in all creatures, if we but only listen. Therefore here in your presence and before the Mighty Ones do I open my self to your blessing.”

Lift up the cup of wine and say:

Bless this wine with your essence Great Lady, Great Lord that by partaking of it I may also take part of you. Make a toasting gesture and drink. After consuming the wine lift up the cup and say:

“Flax Flax Fodder and Frig” (this is an old blessing)

Sit for a while in silent contemplation. Listen. You will hear the Gods within you. Speak with them and tell them why you wish to follow them. Afterwards put out the candles and thank the Lord and Lady for hearing you. Then Say So Mote it Be.

NOTE* Listen to your inner thoughts, feelings and dreams at all times while using this simple rite. The Lord and Lady will speak in many ways.

Do not underestimate the importance of this rite. It will prepare you for all further work.

Finis

Karnayna Lilly

karnayna@greenman.zzn.com

Green Man Wicca

<http://www.sitepalace.com/americanceltic/menua.htm>

{file "Cleansing (Rowan Moonstone)" "bos000.htm"}

Cleansing

Rowan Moonstone 05-28-89

When I cleanse a dwelling place, first I burn a good cleansing incense, like frankincense or sandalwood in the home while I prepare for the rest of the ritual. You should have in addition to the incense, a candle, a bowl of salt water and a bowl of herbs. I particularly like to use rose buds for love, lavender for preservation, rosemary for protection, and any other sweet-smelling ones that appeal to you personally. If you can get them home-grown, so much the better. You should proceed around the house, widdershins (counterclockwise) and cleanse the area with the salt water. Be sure to get each corner, window, door, drain, etc. Simply sprinkle a little salt water on each and ask that any evil or disruptive influences leave the place. When this is finished, proceed around the house deosil (clockwise) sprinkling the blessing herbs and invoke whatever deities or properties you wish on the home, such as peace, prosperity, tranquility, etc. In the past, I have used 3 candles on the central altar. Blue, symbolizing tranquility, green for healing and prosperity, and purple for protection. Others might be pink for love, or brown for hearth and home. You and anyone who is to share the home with you should share food and drink, and don't forget to leave a little of the food and drink to take outside and return to the Earth that which has been given.

Blessed Be. Rowan

--- DragonMail 0.00

Origin: Beagle Express - (405)848-2828 - *ISA* *IFNA* (1:147/4)

{file "Second Degree Initiation (Gary Dumbauld)" "bos001.htm"}

Second Degree Initiation

This is a ceremony we have used a couple of times (with variations to suit the candidate) for the second degree initiation. You will note that it borrows from many sources: Masonic, Gardnerian, Celtic and Flight of Fancy. We've done it robed, skyclad and some interesting combinations. Seems to work OK either way. If the candidate has done the work, the initiation ceremony is more of a public "rite of passage" or recognition of that fact... the real "initiation" is between the Gods and the candidate, and therefore cannot really be "conferred".
...Gary Dumbauld, High Priest, Hernesgaard Circle

A ceremony to recognize completion of the 2nd degree course of study

The Circle is cast as usual. All are properly prepared and purified. High Priestess and High Priest

perform the Ceremony in concert. The candidate is brought into the circle by a friend and circled 3 times deasil, ending north of the altar, facing the Priest, who is standing south of the altar (where else?).

PRIEST:

"This is the time of Full Moon, a time for rekindling of light. The struggle for higher light is: That we may see it, and seeing it, work and live by it. We are about to embark upon a solemn ceremony to rekindle the light of Knowledge, the light of Will, the light of Compassion, the light of Steadfastness; we will combine these lights, and rekindle the light of Dedication in our Sister (Brother) here before us.

_____, here have you been taught the ways of the Wise, that you might count yourself among those who serve the Gods, among the brothers and sisters of the Wicca, those who are called the shapers of the universe."

PRIEST:

"I now direct your attention to the two lights upon our altar, the one representing the Sun, the God, and the High Priest; the other representing the Moon, the Goddess, and the High Priestess. The High Priest and Priestess, presiding over the coven, may be thought of as 'One light to rule the day, one light to rule the night'. Since these lights are both beneficent, each having honor in its place, the Craft of the Wise does not set day against night, God against Goddess, Priest against Priestess. In the Craft, we do not define evil as a negative power, rather as the lack of light; where there is the light of Sun or Moon, God or Goddess, there can be no lack of light. Choose one, or both; place light within yourself, and nurture it."

"In times past, the Circle of Initiation was called a 'Hermetic Circle', after Hermes, the ancient name for the planet Mercury." In astrology, the house of the Sun is in the zodiacal sign of the lion, which is the fifth house; the house of the Moon is in Cancer, the crab, and is in the fourth house; and the day house of the planet Mercury is in the Gemini, the Twins, and is the third house. These numbers, three, four and five, were sacred to many ancient peoples, as the dimensions of the Pythagorean Triangle, in which the square of five, twenty five, is equal to the sum of the squares of four and three, or sixteen and nine. Knowledge of this triangle was essential to builders; you are also a builder-you are building your character."

PRIESTESS:

"I now direct your attention to the several lights surrounding us, in the East, South, West, and North. Let us now examine these lights, and see what we can discern within them of human character."

"In the building of character, the Eastern light is denoted the Lamp of Beauty, and stands for accomplishments; for learning, skill in art, poetry, in song and instrumental music, in painting and sculpture. It exemplifies the art of making one's self attractive to those about one. It is an old saying that 'Beauty is as Beauty does'. It causes great distress to see these noble graces of character prostituted to ignoble ends. Remember well the lesson of the Lamp of Beauty and accept the blessing of the East."

Initiate is censed with incense from the censer which has been previously placed in the East.

PRIEST:

"The light in the South is denoted the Lamp of Life, and stands for individuality, and for energy; for fervency, for zeal and vitality. It exemplifies passions, desires and appetites. It means loves and hates, sympathies and abhorrences, and what is more than all the rest of these, it means heart and joy in the work of life. Remember well the lesson of the Lamp of Life and accept the blessing of the South."

Initiate is circled three times with the brazier, previously placed in the South.

PRIESTESS:

"Look now to the West, and observe the Lamp of Compassion, which stands for 'fellow-feeling'.

Every work in life demands a price. Labor, tears, self-denial, self-recrimination, the very blood of life is sometimes the price of a truly great work. Look to your fellow travellers on the road; note with care what sacrifice they have made in their progress toward the truth; allow them their faults, commiserate with them in their failures and rejoice with them when they succeed. Remember well the lesson of the Lamp of Compassion and accept the blessing of the West."

Initiate is circled three times with water and his/her hands washed in a laving bowl, previously placed in the West.

PRIEST:

"Look now to the North, and observe the lamp of obedience. The laws of the Gods are inevitable, and the more we, as children of the Gods, understand and work in accordance with them, the greater is the sum of our happiness. Obedience in character means order, the subjection to one's principles, the fear to do wrong, and the desire to learn and do right. Many would rather give charity than do justice. They swell with emotion, weep with sentiment, howl with the mob, so long as their own particular little tyranny or injustice is not touched. The Lamp of Obedience exemplifies firm will and determination of character, in spite of difficulties, dangers and losses. So also the Lamp of Obedience stands for self-control, perseverance and prudence. In time of peace, prepare for war; when shines the sun, expect the cloud; and in darkness wait patiently for the coming light. 'When all the sky is draped in black and beaten by tempestuous gales, and the shuddering ship seems all awreck, calmly trim once more the tattered sail, repair the broken rudder and set again for the old determined course.' Remember well the lesson of the Lamp of Obedience and accept now the blessing of the North."

Initiate's hands are marked with damp earth from a bowl in the North. Initiate is then led back south of the altar.

PRIESTESS:

"Of the character thus illuminated and thus guided by the lights here on the altar, and by the Lamps of Beauty, Life, Compassion and Obedience, it may be said, 'Though the world perish and fall away, he/she remains.'"

Initiate then takes the Oath/Obligation, kneeling.

"In the names of Arianhrod and Bran; Diana and Appolyon; Heartha and Cernunnos; and by the powers of Earth, Air, Fire and Water, I, _____, pledge to love, worship and honor the Goddess in her many aspects; and her Consort, the Horned One, Lord of Death and Ruler of Chaos; to always be true to the Art and its secrets; to never abuse the Art or my own powers; and to keep this pledge always in my heart, in my mind, in my body and in my spirit. This I pledge, by the Circle of Life, by Cerridwen's Sacred Cauldron and by my own hopes of a future life."

Initiate stands. High Priestess places a necklace over Initiate's head.

PRIESTESS:

"The Circle is a place between the worlds and outside time. The Circle is also the Symbol of Life, Death and Rebirth. We wear the necklace as a token of the Sacred Circle and as a sign that we are part of all it symbolizes."

High Priest strikes the bell three times.

PRIEST:

"Hear ye, Lady of Life and Lord of Death! Hear ye, Ancient Guardians of the Powers of Air, Fire, Water and Earth! In this place, by our hands and will, _____, known to us as _____, has been duly pledged and anointed a Priest/ess of the Second Degree!"

{file "Pagan Ritual for Basic Use" "bos002.htm"}

Pagan Ritual for Basic Use

(by Ed Fitch)

A circle should be marked on the floor, surrounding those who will participate in the ceremony. An altar is to be set up at the center of the circle. At the center of the altar shall be placed an image of the Goddess, and an incense burner placed in front of it. Behind the image should be a wand fashioned from a willow branch. Candles should be set upon the altar ... a total of five, since one is to be set at each quarter and one will remain on the altar during the rite.

When all the people are prepared they shall assemble within the circle. The woman acting as priestess shall direct the man who acts as priest to light the candles and incense. She shall then say:

"The presence of the noble Goddess extends everywhere,
Throughout many strange, magical and beautiful worlds
To all places of wilderness, enchantment and freedom."

She then places a candle at the north and pauses to look outwards, saying:

"The Lady is awesome,
The Powers of Death bow before Her."

The person closest to the east takes a candle from the altar and places it at that quarter, saying:

"Our Goddess is a Lady of Joy,
The winds are Her servants."

The person closest to the south takes a candle from the altar and places it at that quarter, saying:

"Our Goddess is a Goddess of Love.
At Her blessings and desire
The sun brings forth life anew."

The person closest to the west takes a candle from the altar and places it at that quarter, saying:

"The seas are the domain of our Serene Lady,
The mysteries of the depths are Hers alone."

The priest then takes the wand and, starting at the north, draws it along the entire circle clockwise back to the north point, saying:

"The circle is sealed, and all herein
Are totally and completely apart
From the outside world,
That we may glorify the Lady whom we adore.
Blessed Be!"

All repeat: "Blessed Be!"

The priest now holds the wand out in salute towards the north for a moment and then hands it to the priestess, who also holds it out in salute. She motions to the group to repeat the following lines after her:

"As above, so below ...
As the universe, so the soul.
As without, so within."

Blessed and gracious one,
On this day do we consecrate to you
Our bodies,
Our minds
And our spirits.
Blessed Be!"

Now is the time for discussion and teaching. Wine and light refreshments may be served. When the meeting has ended, all will stand and silently meditate for a moment. The priestess will then take the wand and tap each candle to put it out, starting at the north and going clockwise around the circle, while saying:

"Our rite draws to its end.
O lovely and gracious Goddess,
Be with each of us as we depart.
The circle is broken!"

{file "A Circle For Catharsis (Judy Harrow)" "bos003.htm"}

A Circle for Catharsis

Introduction:

One of my near and dear once spent an hour in a therapist's office kicking an innocent throw pillow around the room and screaming out rage at his abusive father. At the end of the hour, he had a broken foot -- and the first beginnings of a healed mind.

But we have learned that magic works through symbols. Calling an object by your abuser's name and then abusing that object is sympathetic magic used for the purpose of cursing. To throw a curse is to project one's worst feelings out into the world of form, and to invoke upon oneself the inevitable karmic feedback.

It is not our way to blast the crops and sour the milk. Wiccan tradition and plain common sense both tell us to avoid the practice of baneful magic. But, as usual, it's not quite as easy as just saying no.

Rape and child abuse, loved ones killed by muggers or drunk drivers, emotional manipulation and betrayal, economic exploitation and dishonest office politics -- people hurt and victimize other people in many different ways every day. We are not immune.

At some point in our lives, probably every single one of us will feel violated by some other human being. Often our feelings will be based in fact. Whether they are or not, however, we need and deserve a safe way to discharge them.

Symbolic baneful actions are also cathartic actions. They drain and clear our poisonous feelings and allow our own emotional healing to begin. If we deny ourselves this outlet, what happens to the grief and pain and rage?

If projection is bad for us, introjection is even worse. Unreleased bad feelings are a major source of stress. In a very real sense, stress cripples and kills. Ulcers, strokes, heart attacks and more are all heavily stress-related. A simple refusal to engage in baneful magic could easily amount to punishing a victim by adding serious illness to the original harm.

I am part of the All. "An it harm none" is about me too. Release of my feelings is my right.

At first it seems like an insoluble paradox. But the same understanding of magic that forbids projection of our bad feelings can open a safe channel for those feelings. Here's one possible form:

Preparation:

0. Understanding

Think about the Alcoholics Anonymous prayer. "Grant me the serenity to accept the things I cannot change, the courage to change the things I can change, and the wisdom to know the difference." People of any religion can recognize the wisdom in those words. This ritual is intended to ease emotional pressure. I believe that is a step towards granting all three of those things to ourselves.

If your hurt is ongoing, you must take steps to stop it -- leave the abusive relationship, begin searching for a new job, begin organizing politically to stop your oppression. What good this Circle does you will be temporary at best if you are not acting on both the magical and material planes to change the things you can change.

But some of our pain comes from old, old injuries. And some of our feelings are not based on fact at all. The source of those hurts cannot be changed, but the pain can be. This particular working is to release any bad feelings, not to judge them.

Don't worry about justice. You may be mistaken about who has hurt you, but nobody will be hurt by what we do here. All energy will be contained within the Circle. The object of this working is healing, not justice. You deserve this healing simply because you hurt, and even if you are mistaken.

Prevention and healing are human tasks; to do them is to change the things we can change. Justice -- the evening of karmic balances -- is the business of the Gods, and may take place across a span of many lifetimes. Karmic balance is a thing we cannot change.

0. Set Up

You have some decisions to make. The first one is whether you will work alone or ask one or more trusted friends to witness and facilitate your working. Some of us can only let our feelings go in strict privacy. For others, the presence of people who will make sure we don't hurt ourselves or our homes removes a source of inhibition. And sometimes simply being heard is part of the release process.

Next, exactly what kind of symbolic action will release your feelings? Will kicking a throw pillow suffice, or do you need to actually make a poppet? Or just screaming may be enough. If you want to work with a physical symbol, prepare it in advance, and be sure not to use anything you will want to keep after the rite or ever use again.

Figure out whether you can either cast a Circle to include your bathroom, or leave a cast Circle for a period of time. This will depend on your particular training. If possible, have a warm, scented tub waiting for you. If not, a basin of warm, scented water and a washcloth within easy reach just outside of your Circle will suffice. Also, a ritual meal should be prepared and waiting outside of Circle, and this should include something green and growing -- I favor sprouts -- and something sweet.

Procedure:

0. Waning moon is a good time for this Circle, and the Dark of the Moon is even better. Cast

the Circle and invoke the Watchers in your usual manner. Call on the Crone, on She who weeds and prunes and disposes of the obstructive and unnecessary.

0. Just inside the Circle, like the membrane in an eggshell, cast a grounding shield. One possible image for this shield would be a black absorptive chain link fence, supported at regular intervals by fence posts that are lightning rods. Whatever happens within this space will be contained and grounded.
0. Make clear to yourself what wound you seek to drain. Say it out loud, even if you are alone. Recall what happened to you in detail and let the feelings grow strong.
0. Now, let go of your feelings. Do whatever will help you release what is in you. Beat on a pillow or rip up a doll. Scream till you cry. Don't stop till you are emptied. Then fling the thing you used as a symbol out of your Circle.
0. When you are sure you are all done, all drained, contract the shield into a tight ball in the center of the Circle. As it contracts, it will gather all the negative energy from the Circle. Ground it. Affirm that you are sending this energy to the fire at the heart of the Earth -- to Jarnsaxe or to Pele -- to be purified in that blast furnace and cycled to wherever strong energy is needed. Know that what you now let go is gone. Affirm this out loud.
0. Wash or bathe in a ritual manner, feeling the last traces of your bad feelings dissolve away. If others are present, allow them to wash and serve you.
0. Rest a few minutes. Feel the peace of emptiness.
0. Then invoke the Maiden's energy for new beginnings. Have your ritual feast and otherwise indulge your senses. Gentle and joyful music would be effective, and you may want to switch to a sweeter-smelling incense. This is a time to dream dreams and plan plans. You have removed an energy drain from your life, now you will be able to ... ?
0. Thank and dismiss whatever Beings you have called on, throughout the whole ritual. Close your Circle as usual. Do not do any other kinds of working or worship within this particular Circle.

Follow Through:

The final part of any effective magical working is "acting in accordance" on the material plane. By doing this, we give the magic a channel through which to manifest. For this working, there are three forms of follow through, and all are important.

0. Remember that painful feelings are partly habitual. Acting in accordance with magic to banish such feelings requires you to stop feeding the habit. Don't talk about the pain with anybody until at least the second full moon after the working. This gives the habit a chance to fade out. As much as you can, eliminate the topic from your internal dialogue as well. When you notice yourself dwelling on the old pain, gently and firmly change the subject.
0. Thinking about action to change your life in the here and now is perfectly OK. The problem is reiteration of old feelings of frustration and helplessness that actually impede change.
0. If the hurtful situation is current and ongoing, continue with any steps you were taking to change the things you can change. In fact, you will probably find you have more energy than you did before to devote to your projects.
0. Be sure to use some of your newly freed emotional energy to reward yourself. Take time for friendship, love, and pleasure. The object of the exercise is to clear space for the enjoyment of life, so start right now.

{file "Opening (ending) The Circle" "bos004.htm"}

Opening (ending) the Circle

The High Priestess goes to each of the four directions in turn and draws a Banishing Pentacle, saying:

Guardians of the East (South, West, North),
Powers of Air (Fire, Water, Earth), we thank you
For joining in our circle
And we ask for your blessing
As you depart
May there be peace between us
Now and forever. Blessed be.

She raises her athame to the sky and touches it to the earth, then opens her arms and says:

The circle is open, but unbroken,
May the peace of the Goddess
Go in your hearts,
Merry meet, and merry part.
And merry meet again. Blessed be.

{file "Consecration Of Chalice, Athame Or Other Tool" "bos006.htm"}

Consecration of Chalice, Athame or Other Tool

Before these assembled spirits I bring (name type of tool) to be dedicated to the service of the Lady and Lord.

(Pass tool three times through smoke of the incense.)

By the power of air, be thou purified. Be thou dedicated to purity of thought and to harmlessness that all intentions for which thou art used may harm none and be for the good of all.

(Pass tool three times through or over the flame of the fire candle.)

By the power of fire, be thou purified. Be thou dedicated to purity of desire and to harmlessness that all goals which thou doest help achieve may harm none and be for the good of all.

(Take a few drops of water and sprinkle or dab on instrument.)

By the power of water, be thou purified. Be thou dedicated to purity of emotion and to harmlessness that all that thou shalt be used in a spirit of harmony, harming none and for the good of all.

(Touch instrument to the stone or salt in north quarter)

By the power of earth, be thou purified. Be thou dedicated to steadfastness and purity of purpose, that my will be achieved without wavering, with harm to none and for the good of all.

(If this is a chalice, present it first to the Lady, then to the Lord, if athame, reverse order. All other instruments use personal preference, but it is courtesy to present them to Her first.)

PRESENTATION FOR CHALICE:

Lady Freya, Keeper of Femininity, bless this chalice. Let it be as Thy cauldron, a vessel of productivity that it may be worthy to dispense Thy bounty. Let it be used in Thy service and in the service of humanity. Let it be so bound that no harm may come of it to any being, but let it rather be an instrument of goodwill and understanding; of loving harmony. To Thy sacred self I dedicate this vessel, (name of vessel), that it and I may long be of service to Thee.

Lord Thor, companion to the Lady, champion of the Gods, bless this chalice and keep watch over it. Guard the works which come forth from it, that they ever be in the service of Thee and Thy Lady, that they be of service to humankind, and that they abide by the laws of harmony. To Thee I vow I shall use it for Her sacred purposes, and for no other.

So mote it be.

PRESENTATION FOR ATHAME:

Lord Thor, thunderer & hammer wielder, bless this athame. Let it be as the spring rains which fall upon the Earth to cause Her to bring forth Her bounty.

Let it quicken my hopes and dreams, yet keep them from causing harm. Let it guide them in the harmony of the seasons, bringing forth only good for all. Lord Thor, bless this athame, (name of athame), that it be used ever in the worship and honor of the Gods.

Lady Freya, companion to the Thunderer, lover of the Gods, bless this athame that it shall bring forth joy, and shall cause no pain nor disharmony to any. I dedicate this athame (name athame), symbol of the Defender and Rain Maker, to Thy service. May it ever bring Thee joy and pride.

So mote it be.

(This ritual, with suitable changes, may be used to dedicate other tools as well as these.)

{file "Samhain Ritual For Small Circle (L. A. Hussey)" "bos007.htm"}

Samhain ritual for a small Circle

[older woman to older man]:

One-eye, Wanderer, God of wisdom,
Hunt-lord, hail, who leads the hosting!
Nine nights hanging, knowledge gaining,
Cloaked at crossroads, council hidden.
Now the night, your time, is near us --
Right roads send us on, Rune-winner.

[older man to older woman]:

Every age your eye has witnessed;
Cauldron-Keeper, hail wise Crone!
Rede in riddles is your ration --
Wyrd-weaving at the World-tree's root.
Eldest ancient, all-knowing one,
Speak secrets to us, send us vision.

[younger woman to younger man]:

Lord of Life, hail Land-Master!
God of grain that grows and dies
And rises reborn, full of richness;

Fallow fields shall yet be fertile --
Spring sap runs as stirs your phallus
Bless barren earth, let it bear again!

[*younger man to younger woman*]:
Snow-shoes striding, hail swift Huntress!
Wild one, free and willful Goddess
Bow and blade you bear beside you,
Finding food to fend off hunger --
Winter will not leave us wanting;
Give good hunting, grant us skill.

USHERING IN THE NEW YEAR:

Welcome winter, waning season,
Now with night the new year comes;
Hail the horse's head with blessings --
Blessings be on those who bide here
And indeed on all the world!

SCRYING:

Wide are the worldgates,
Sights to be sent us;
Ready for rede-gifts,
We wait for your wisdom.

OFFERINGS/THANKSGIVING:

Grateful, we give now, gifts of our own
Heart-work and hand-work the hearth shall grace;
Happiness, harmony, health in the new year,
Send to the world and we in it, we wish you.

DISMISSAL/OPENING:

To watching winds we wish fair travelling;
To sleepless dead sweet rest we send;
Gods and Goddesses, go with praises --
See: the circle is severed thus. [*cut with sword at east*]

I wrote that ritual for David, myself and two friends who are older than we. It was the first ritual that I wrote not based on NROOGD material in any way, but on entirely original structure and material. The horse's skull is a primitive form of the Mari Lwyd (Grey Mare/Mary), a Welsh folk traditional hobby horse that goes from house to house at the calendar New Year, but she's such a bizarre and macabre beast that she was almost certainly a Samhain leftover. There's interesting material about her in Trefor Owen's "Welsh Folk Customs" (which is probably out of print, but I could provide photocopies for interested parties who provide copying costs...)

Happy Samhain!
Leigh Ann
ThelemaNet of Berkeley * (415)548-0163 (161/93)

(L.A. Hussey 20 Nov 86 12:05:56)

{file "NROOGD SAMHAIN - 1987 (l.a. Hussey)" "bos008.htm"}

NROOGD Samhain -- 1987

A Cymro-Norse ritual

TOOLS: Drinking Horn
Hammer
(Mjollnir)
Sword
Pentacle/Stone
Bowl of Salt
Water
Censer & Incense

CELEBRANTS:

White Priestess	(Skadi)
Gold Priest	(Freyr)
Red Priestess	(Freyja)
Red Priest	(Heimdallr)
Black Priestess	(Vala)
Black Priest	(Odin)

Procession, consisting of Soulers (any small number) and White Mare.

Skadi takes the sword around the circle with these words:

Sharp bright steel the circle scribes;
Carving, cleaving world from world.

Freyja banishes the circle with the hammer and these words:

Mankind's friend, by Mjollnir's might
Banish beings that bode us ill!

She stands in the center and to each quarter and above and below she makes the Hammer-Sign, saying:

Holy hammer, hallow and hold us.

Vala seals the circle, carrying pentacle and bowl of salt, saying:

Stout stone shield us, shut the circle.

Skadi asperses the circle (Vala follows with censer) with these words:

Be all bless'd who bide herein,

By stone and sea, by storm and sun.

Now Heimdallr takes the sword and calls the quarters as follows:

Wisdom's wain, East wind I call thee!
Thoughts thy thanes that thrive in newness.
Breathe and bless, blow all clean;
Watch and ward, O wind of mind.

Summer's savour, South wind come now!
Bright the blessings you bear with you.
Strong of spirit, sun-like fire;
Watch and ward, O wind of soul.

Wild and wet, West wind I summon!
Sea-spray bearing, singing, shouting;
Beats the Earth's blood in thy breast;
Watch and ward, O wind of heart.

White with winter, North wind, waken!
Stone's strength bringing, snow-cloaked wind.
From the Frost-realms, fresh and chill,
Watch and ward, O wind of form.

The Priestesses and Priests stand opposite each other, and each one of the pair invokes the other, as follows:

Skadi (to Freyr)

Lord of life, hail Land-master!
God of grain that grows and dies
And rises reborn, full of richness;
Fallow fields shall yet be fertile --
Spring sap runs as stirs your phallus --
Bless barren Earth, let it bear again!

Freyr (to Skadi)

Show-shoes striding, hail swift huntress!
Wild one, free and willful Goddess,
Bow and blade you bear beside you,
Finding food to fend off hunger.
Winter will not leave us wanting;
Give good hunting, grant us skill!

Freyja (to Heimdallr)

Standing steadfast, hail far-seer!
Watchful one, on rainbow waiting,
Horn at hand to rouse the heroes,
News you know from Nine Worlds over.
People's parent and our patron,
Open our eyes to altered sight.

Heimdallr (to Freyja)

Vanir bride, hail vision-giver!
Capped in cat-fur, cloaked in feathers,
Drumming for the dance of dreams,
You haste to hunt out hidden things.
Scant now the screen that hinders sight;
Let us learn the lore of trance-work.

Vala (to Odin)

One-eyed wanderer, God of wisdom,
Hunt-lord, hail, who leads the hosting!
Nine nights hanging, knowledge gaining,
Cloaked at crossroads, council hidden.
Now the night, your time is near us --
Right roads send us on, rune-winner.

Odin (to Vala)

Every age your eye has witnessed,
Cauldron-keeper; hail, wise crone!
Rede in riddles is your ration --
Wyrd-weaving at the World-tree's root.
Eldest Ancient, all-knowing one,
Speak secrets to us, send us kenning.

Odin reminds everyone what the festival is about, as follows:

Odin:

So comes the Souls'-day. summon for feasting
Ancestors, ancients, honoured and blessed;
Let in beloved ones, lend them your bodies --
Whom do you hallow? Hail them by name!

Allow a few minutes for everybody to name the ancestor they want to welcome. Then Vala gives this admonition:

Vala:

As ancient Elders you learn from and honour,
Let not the living ones moulder alone.
Near is their knowledge nearer than spirits',
Seen without ceremony, simply for asking.

Both:

Grandmothers, Grandfathers, great be their blessings
Past ones and present we dance them all power!

All the Celebrants but Heimdallr form a circle facing outward; Heimdallr goes to the West, and all say:

Wide are the Worldgates; now the wights wander.
Welcome within are the dead who were ours;
Rest from riding here, revel and feast here;
Come in, old kinsfolk, keepers of wisdom!

Heimdallr cuts the Soulers' Procession into the Circle on "Come in", and moves to stand with the other Celebrants while the Soulers dance slowly around singing:

Welcome Winter, waning season,
Now with night the New Year comes;
All who honour elder kinsfolk
Dance the dead to earthly drums.
Souls respected safeguard living
House we'll hold, and hallow hearth;
Blessings be on those who bide here,
And indeed on all the Earth!

The Celebrants begin also to circle, dancing in character, starting widdershins then spiralling in and out to end deosil, as in the meeting dance, while the Soulers encourage the outer circle to dance also. The intent should be for luck in the new year, and better connection with our Ancestors (as well as better treatment of our Elders!). "We Are The Old People" and "Blood Of The Ancients" are appropriate and may be sung in polyphony...

As the providers of food, Freyr and Skadi bring forward the feast. Some food should be laid out for the ancestors, and people should be encouraged to let the ancestors use their senses for a while to enjoy the food with them. The Soulers in particular should receive Soul Cakes. A strong magical gesture would be for people to bring forward canned and other non-perishable food (which can be later given to a food bank or similar organization).

Freyr speaks as follows:

Cakes to us carry, corn from the storehouse;
Wine defies winter, warm with caught ripeness;
Milk made to cheeses, meat dried and salted;
Last of the land's fruits ere the long sleep.

Skadi speaks as follows:

Good nuts and game-food are hunters' guerdon;
Sleeping Earth's secrets yield to the seeker
True buried treasure: onions, potatoes
Forest shall feed us while the fields rest.

Both say (if there is to be food donation):

All who have aught to offer, now bring it;
Wights, bear ye witness work with the givers.
Feeding our fellows, let us be fed so,
Sops for the spirit or sup for the flesh.

If there is to be scrying and divination, it should be done now in a quiet space marked off as separate from the feasting-place. Freyja and Heimdallr lead the scrying and Vala and Odin lead rune-work, with the following optional speeches:

Heimdallr:

Let the lots tumble, loosing their learning;
Word-wood and wit-stones, won through ordeal.
Come up and cast them, while word is clearest
Augers may answer aught the year holds.

Freyja:

Wide are the Worldgates, windows are open;
Sights may be seen now, elsetimes but scarcely.
Crystal and cauldron capture the vision;
Mystery's meaning speaks to the mindful.

Note: it is entirely appropriate for partying to go on inside the sacred circle (people can get up and move around), so that the Dead have the opportunity to enjoy their day before we bid them farewell; the circle should be cast large, with this in mind. The only constraint is to open in sufficient time to clean up the hall before the rental time runs out. The circle is opened as follows:

Heimdallr:

To watching winds, we wish fair wandering;
Fan us sweet fragrance; Hail, farewell!

ALL:

To sleepless souls, we wish sweet resting;
Friends will keep faith; farewell now!

Gods and Goddesses, go with praises!
Finished our festival; Hail, farewell!

Celebrants ground with this formula:

As from the Earth our energy comes,
Into the Earth the excess flows;
Earth and all empowered alike
Be it so!

Skadi:

See: the circle is severed thus (*she cuts*)
Merry meet, Merry part, Merry meet again!

B*B

Leigh Ann

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{file "The Origins Of Halloween (Rowan Moonstone)" "bos009.htm"}

The Origins of Halloween

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In recent years, there have been a number of pamphlets and books put out by various Christian organizations dealing with the origins of modern-day Halloween customs.

Being a Witch myself, and a student of the ancient Celts from whom we get this holiday, I have found these pamphlets woefully inaccurate and poorly researched. A typical example of this information is contained in the following quote from the pamphlet entitled "What's Wrong with Halloween?" by Russell K. Tardo. "The Druids believed that on October 31st, the last day of the year by the ancient Celtic calendar, the lord of death gathered together the souls of the dead who had been made to enter bodies of animals, and decided what forms they should take the following

year. Cats were held sacred because it was believed that they were once human beings ... We see that this holiday has its origin, basis and root in the occultic Druid celebration of the dead. Only they called it 'Samhain', who was the Lord of the Dead (a big demon)".¹ When these books and pamphlets cite sources at all, they usually list the Encyclopedia Britannica, Encyclopedia Americana, and the World Book Encyclopedia. The Britannica and the Americana make no mention of cats, but do indeed list Samhain as the Lord of Death, contrary to Celtic scholars, and list no references. The World Book mentions the cats and calls Samhain the Lord of Death, and lists as its sources several children's books (hardly what one could consider scholarly texts, and, of course, themselves citing no references).

In an effort to correct some of this erroneous information, I have researched the religious life of the ancient Celtic peoples and the survivals of that religious life in modern times. Listed below are some of the most commonly asked questions concerning the origins and customs of Halloween. Following the questions is a lengthy bibliography where the curious reader can go to learn more about this holiday than space in this small pamphlet permits.

0. Where does Halloween come from?

Our modern celebration of Halloween is a descendent of the ancient Celtic festival called "Samhain". The word is pronounced "sow-in", with "sow" rhyming with "cow".

0. What does "Samhain" mean?

The "Irish-English Dictionary" published by the Irish Texts Society defines the word as follows: "Samhain, All Hallows' Eve, the feast of the dead in Pagan and Christian times, signalling the close of harvest and the initiation of the winter season, lasting till May, during which troops were quartered. Fairies were imagined as particularly active at this season. From it, the half-year is reckoned. Also called Feile Moingfinne (Snow Goddess)."² The "Scottish Gaelic Dictionary" defines it as "Hallowtide. The Feast of All Souls. Sam + Fuin = end of summer."³ Contrary to the information published by many organizations, there is no archaeological or literary evidence to indicate that Samhain was a deity. Eliade's "Encyclopedia of Religion" states as follows: "The Eve and day of Samhain were characterized as a time when the barriers between the human and supernatural worlds were broken... Not a festival honoring any particular Celtic deity, Samhain acknowledged the entire spectrum of nonhuman forces that roamed the earth during that period."⁴ The Celtic Gods of the dead were Gwynn ap Nudd for the British and Arawn for the Welsh. The Irish did not have a "Lord of Death" as such.

0. Why was the end of summer of significance to the Celts?

The Celts were a pastoral people as opposed to an agricultural people. The end of summer was significant to them because it meant the time of year when the structure of their lives changed radically. The cattle were brought down from the summer pastures in the hills and the people were gathered into the houses for the long winter nights of story-telling and handicrafts.

0. What does it have to do with a festival of the dead?

The Celts believed that when people died, they went to a land of eternal youth and happiness called Tír na nÓg. They did not have the concept of Heaven and Hell that the Christian Church later brought into the land. The dead were sometimes believed to be dwelling with the Fairy Folk, who lived in the numerous mounds, or sidhe, (pronounced "shee" or "sh-thee") that dotted the Irish and Scottish countryside. Samhain was the new year to the Celts. In the Celtic belief system, turning points such as the time between one day and the next, the meeting of sea and shore or the turning of one year into the next, were seen as magickal times. The turning of the year was the most potent of these times. This was the time when the "veil between the worlds" was at its thinnest and the living could communicate with their

beloved dead in Tír na nÓg.

0. What about the aspects of "evil" that we associate with the night today?

The Celts did not have demons and devils in their belief system. The fairies, however, were often considered hostile and dangerous to humans because they were seen as being resentful of man taking over their land. On this night, they would sometimes trick humans into becoming lost in the fairy mounds where they would be trapped forever. After the coming of the Christians to the Celtic lands, certain of the folk saw the fairies as those angels who had sided neither with God or with Lucifer in their dispute and thus were condemned to walk the Earth until Judgment Day.⁵ In addition to the fairies, many humans were abroad on this night causing mischief. Since this night belonged neither to one year or the other, Celtic folk believed that chaos reigned and the people would engage in "horseplay and practical jokes".⁶ This also served as a final outlet for high spirits before the gloom of winter set in.

0. What about "trick or treat"?

During the course of these hijinks, many of the people would imitate the fairies and go from house to house begging for treats. Failure to supply the treats would usually result in practical jokes being visited on the owner of the house. Since the fairies were abroad on this night, an offering of food or milk was frequently left for them on the steps of the house so the homeowner could gain the blessing of the "good folk" for the coming year. Many of the households would also leave out a "dumb supper" for the spirits of the departed.⁷ The folks who were abroad in the night imitating the fairies would sometimes carry turnips carved to represent faces. This is the origin of our modern Jack-o-lantern.

0. Was there any special significance of cats to the Celts?

According to Katherine Briggs in "Nine Lives: Cats in Folklore", the Celts associated cats with the Cailleach Bheur, or Blue Hag of Winter. "She was a nature goddess, who herded the deer as her cattle. The touch of her staff drove the leaves off the trees and brought snow and harsh weather."⁸ Dr. Anne Ross addresses the use of divine animals in her book "Pagan Celtic Britain" and has this to say about cats: "Cats do not play a large role in Celtic mythology ... the evidence for the cat as an important cult animal in Celtic mythology is slight".⁹ She cites as supporting evidence the lack of archaeological artifacts and literary references in surviving works of mythology.

0. Was this also a religious festival?

Yes. Celtic religion was very closely tied to the Earth. The great legends are concerned with momentous happenings which took place around the time of Samhain. Many of the great battles and legends of kings and heroes center on this night. Many of the legends concern the promotion of fertility of the Earth and the insurance of the continuance of the lives of the people through the dark winter season.

0. How was the religious festival observed?

Unfortunately, we know very little about that. W.G. Wood-Martin, in his book "Traces of the Elder Faiths of Ireland", states: "There is comparatively little trace of the religion of the Druids now discoverable, save in the folklore of the peasantry and the references relative to it that occur in ancient and authentic Irish manuscripts are, as far as present appearances go, meager and insufficient to support anything like a sound theory for full development of the ancient religion."¹⁰ The Druids were the priests of the Celtic peoples. They passed on their teachings by oral tradition instead of committing them to writing, so when they perished, most of their religious teachings were lost. We do know that this festival was characterized as one of the four great "Fire Festivals" of the Celts. Legends tell us that on this night all the hearth fires in Ireland were extinguished and then re-lit from the central fire of the Druids at

Tlachtga, 12 miles from the royal hill of Tara. This fire was kindled from "need fire" which had been generated by the friction of rubbing two sticks together, as opposed to more conventional methods (such as the flint-and-steel method) common in those days.¹¹ The extinguishing of the fires symbolized the "dark half" of the year, and the re-kindling from the Druidic fires was symbolic of the returning life hoped for and brought about through the ministrations of the priesthood.

0. What about sacrifices?

Animals were certainly killed at this time of year. This was the time to "cull" from the herds those animals which were not desired for breeding purposes for the next year. Most certainly, some of these would have been done in a ritual manner for the use of the priesthood.

0. Were humans sacrificed?

Scholars are sharply divided on this account, with about half believing that it took place and half doubting its veracity. Caesar and Tacitus certainly tell tales of the human sacrifices of the Celts, but Nora Chadwick points out in her book "The Celts" that "it is not without interest that the Romans themselves had abolished human sacrifice not long before Caesar's time, and references to the practice among various barbarian peoples have certain overtones of self-righteousness. There is little direct archaeological evidence relevant to Celtic sacrifice."¹² Indeed, there is little reference to this practice in Celtic literature. The only surviving story echoes the tale of the Minotaur in Greek legend: the Fomorians, a race of evil giants said to inhabit portions of Ireland before the coming of the Tuatha Dé Danann (or "people of the Goddess Danu"), demanded the sacrifice of 2/3 of the corn, milk and first-born children of the Fir Bolg, or human inhabitants of Ireland. The Tuatha Dé Danann ended this practice in the second battle of Moy Tura, which incidentally, took place on Samhain. It should be noted, however, that this story appears in only one (relatively modern) manuscript from Irish literature, and that manuscript, the "Dinnsenchus", is known to be a collection of fables. According to P.W. Joyce in Vol. 2 of his "Social History of Ancient Ireland", "Scattered everywhere through our ancient literature, both secular and ecclesiastical, we find abundant descriptions and details of the rites and superstitions of the pagan Irish; and in no place -- with this single exception -- do we find a word or hint pointing to human sacrifice to pagan gods or idols."¹³

0. What other practices were associated with this season?

Folk tradition tells us of many divination practices associated with Samhain. Among the most common were divinations dealing with marriage, weather and the coming fortunes for the year. These were performed via such methods as ducking for apples and apple peeling. Ducking for apples was a marriage divination. The first person to bite an apple would be the first to marry in the coming year. Apple peeling was a divination to see how long your life would be. The longer the unbroken apple peel, the longer your life was destined to be.¹⁴ In Scotland, people would place stones in the ashes of the hearth before retiring for the night. Anyone whose stone had been disturbed during the night was said to be destined to die during the coming year.

0. How did these ancient Celtic practices come to America?

When the potato crop in Ireland failed, many of the Irish people, modern descendants of the Celts, emigrated to America bringing with them their folk practices which were remnants of the Celtic festival observances.

0. We in America view this as a harvest festival. Did the Celts also view it as such?

Yes. The Celts had 3 harvests. Aug 1, or Lammas, was the first harvest, when the first fruits

were offered to the Gods in thanks. The Fall Equinox was the true harvest. This was when the bulk of the crops would be brought in. Samhain was the final harvest of the year. Anything left on the vines or in the fields after this date was considered blasted by the fairies ("pu'ka") and unfit for human consumption.

0. Does anyone today celebrate Samhain as a religious observance?

Yes. Many followers of various pagan religions, such as Druidism and Wicca, observe this day as a religious festival. They view it as a memorial day for their dead friends and family, much as the mainstream US does the national Memorial Day holiday in May. It is still a night to practice various forms of divination concerning future events. It is also considered a time to wrap up old projects, take stock of one's life and initiate new projects for the coming year. As the winter season is approaching, it is a good time to do studying on research projects, and also a good time to begin handwork such as sewing, leatherworking, woodworking etc., for Yule gifts later in the year. And while "satanists" are using this holiday as their own, this is certainly not the only example of a holiday (or even religious symbols) being "borrowed" from an older religion by a newer one.

0. Does this involve human or animal sacrifice?

Absolutely *NOT!* Hollywood to the contrary, blood sacrifice is not practiced by modern followers of Wicca or Druidism. There may be some people who *think* they are practicing Wicca by performing blood sacrificing but this is *not* condoned by reputable practitioners of today's neo-Pagan religions.

FOOTNOTES:

0. Tardo, Russell K., "What's Wrong with Halloween?", Faithful Word Publishers, (Arabi, LA, undated), p. 2
0. Rev. Patrick Dinneen, "An Irish-English Dictionary", (Dublin, 1927), p. 937
0. Malcolm MacLennan, "A Pronouncing and Etymological Dictionary of the Gaelic Language", (Aberdeen, 1979), p. 279
0. "The Encyclopedia of Religion", ed. Mircea Eliade, "Halloween" by Primiano, (New York, 1987) pp. 176-177
0. Alwyn & Brinley Rees, "Celtic Heritage", (New York, 1961), p. 90
0. W.G. Wood-Martin, "Traces of the Elder Faiths of Ireland", Vol. II, (Port Washington, NY, 1902), p. 5
0. Kevin Danaher, "The Year in Ireland", (Cork, 1972), p. 214
0. Katherine Briggs, "Nine Lives: Cats in Folklore", (London, 1980), p.5
0. Dr. Anne Ross, "Pagan Celtic Britain", (London, 1967), p. 301-302
0. Wood-Martin, op. cit., p. 249
0. Rees & Rees, op. cit., p. 90
0. Nora Chadwick, "The Celts", (Harmondsworth, 1982), p. 151
0. P.W. Joyce, "A Social History of Ancient Ireland", Vol.2, (New York, 1968), pp. 282-283
0. Madeleine Pelner Cosman, "Medieval Holidays and Festivals", (New York, 1981), p. 81

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Firestar Beltaine 1986

Note: there is NO meeting dance before the ritual because the spiral dance occurs inside it.

CELEBRANTS:

BARD	PRIESTESS	GODDESS
FIREMAKER	PRIEST	GOD

BARD: (*harp accompaniment*)

This is the air, oh people; these are the creatures:
 Far-flying Goose; far-seeing Hawk;
 Owl who knows; Raven who talks;
 Crane who dances; Thrush who sings;
 Quail the humble; Wren the king;
 Lark who revels; Loon who weeps;

Jay who scatters; Buzzard reaps.
This is the air I conjure, and this is the birth of the world.

This is the fire, oh people; these are the creatures:
Drake who hoards; Kirin who gives;
Angel heals; Chimera reaves;
Coal the slow; lightning the quick;
Salamander, power's wick;
Soul who praises; Gryphon scorns;
Phoenix dies and is reborn.
This is the fire I conjure, and this is the birth of the world.

This is the sea, oh people; these are the creatures:
Whale who chants; Dolphin who speaks;
Clam content; Salmon who seeks;
Pike who rages; Shark who mourns;
Walrus steadies; Carp transforms;
Seal who gathers; Crab the lone;
Otter wave-borne; Eel in stone;
This is the sea I conjure, and this is the birth of the world.

This is the earth, oh people; these are the creatures:
Deer who worries; Boar who schemes;
Cat who conjures; Sheep who dreams;
Hare the playful; Brock the stern;
Mouse who teaches; Horse who learns;
Wolf who wanders; Bear who stays;
Stag who guards; Puma who preys.
This is the earth I conjure, and this is the birth of the world.

Now is the darkness. Now is the pain. Now is the fear.
Now is the danger. Now is the hate. Now are the tears.
Call on our mother! She is the one! Hers is the way!
She will bring comfort. She will bring life. She will bring day.

PRIEST:

Earth Mother, Birth Mother, Birch Mother,
Sea Mother, Stone Mother, Star Mother!
Queen of night and death and birth,
Womb of deep and fertile earth,
Dame of heaven's silver wheel,
Lady of the greening field,
Keeper of the apple grove,
Mistress of the arts of love,
Shine out in the fearsome dark --
Teach us how to strike the spark.
People, we can feel Her near!
She is coming! She is here!

GODDESS: (emerging from hiding -- should be in green with amber & copper)

Now the veils of worlds are thin;
To move out you must move in.

Let the Balefires now be made,
Mine the spark within them laid.
This My gift: that people meet
In peace and plenty made complete.
This I give: the Sacred Way,
The strength, the soul, the sight, the say.
Move beyond the fiery screen
Between the seen and the unseen;
Shed your anger and your fear,
Live anew in a new year!

FIREMAKER: *(at each tree name, holds up twig, then binds all together into a torch)*

The Nine I sing, the Nine blessed trees
Which were empowered of old:
Oak, thou druid's door, open the way for us.
Apple, thou knowledge-giver, break our circle of blindness.
Ash, thou world-supporter, drive away ill powers.
Birch, thou tree-mother, help in our healing.
Hawthorn, thou branch of May, give us light and hope.
Willow, thou soul-leader, grant us safe passage.
Holly, thou forest king, be our safe refuge.
Hazel, thou wise-one's branch, give us true vision.
Alder, thou river's love, let us flow outward.
In peace let us flow outward; in power let us flow outward; in beauty let us flow outward.

(The Goddess lights the torch, the Firemaker lights the two fires, which have been saturated with some flammable material, i.e. charcoal starter. White Sage and Cedar chips may be thrown thereon.)

FIRE-PASSING CHANT: *(drum)*

Dark to light, night to day,
Through the fires lies the way;
Old to new, death to birth,
Between the worlds to our rebirth.

PRIESTESS: *(once all have passed between the fires)*

Sky's Father, Wise Father, Wine Father,
Sun Father, Sap Father, Song Father!
Lord of forest, field and beast,
Lord of harvest, hunt and feast,
King of heaven's golden fire,
Dancer of the soul's desire,
Master of the drum and flute,
Keeper of the vineyard's fruit,
Shine on us and warm our souls --
Teach us how to make us whole!
People, we can feel Him near!
He is coming! He is here!

GOD: (*emerging from hiding, dressed in green, with leaves & horns*)

Let the light of living blaze!
Dance within the spiral maze;
Cry of pipe and thump of drum;
Out you go and in you come!
Mine the living pole of May --
Outside loving starts today!
This My gift: that lovers join
Touching at the lip and loin.
This I give: the Joyous Dance,
Music, song, the vine, the chance!
Now do fear and anger cease:
Dance the healing and release!

(A fairly simple triple spiral should be traced on the ground in lime or flour, to give the people guidelines for dancing. The dance should go on until satiation or until the circle forms again; there is no one human focal point -- the intent should be for peace, understanding, tolerance, etc.)

SPIRAL-DANCING CHANT: (*drum*)

Joy, health and peace be in the world
That spins into the May-o,
For summer is a-comin' in
And winter's gone away-o.

BLESSING THE FOOD:

God: Mine is the ripening sun.
Goddess: Mine is the nurturing soil.
God: Mine is the fruit of the vine.
Goddess: Mine is the chalice of life.
Both: We are the blessing of wine! And the wine blesses us.

God: Mine is the planted seed.
Goddess: Mine is the fertile earth.
God: Mine is the mower's blade.
Goddess: Mine is the oven of making.
Both: We are the blessing of bread! And the bread blesses us.

Feasting, dancing, singing, partying etc. Some kind of grounding afterwards.

{file "An Eclectic Circle Ceremony (Durwydd)" "bos011.htm"}

An Eclectic Circle Ceremony

Durwydd, 1989-90

Preliminaries

WATER:

Blessings upon thee, O creature of water, I cast out from thee all impurities and uncleanness of the spirits of phantasm, confusion or any other influence not for the free will of all.

SALT:

Blessings be upon this creature of salt; let all malignity and hindrance be cast forth thencefrom, and let all good enter therein. Wherefore I bless thee and invoke thee, that thou mayest aid me.

MIXING:

I take this salt of the Earth,
Blessed with the will of Fire;
I take this water of spirit,
Exorcised with mind of merit;
I mix them with words of power,
Dedicated to every Tower.

By the power of Moon and Sun,
By the power of Spirit, Earth and Sea,
God and Goddess are part of One,
As I Will, so mote it be!

Casting of the Circle

I conjure thee, O circle of power,
As thou encircle every Tower.
That thou beest a place of Truth, Joy and Love,
Encircling Flight of Eagle, Hawk and Dove.

Mighty Aegis of the Lady and Lord,
Rampart of thought, action and word.
To work in Peace, Powerful and Free,
Who walk between two worlds conjure thee;

A boundary to Protect, Concentrate and Contain,
That Power raised here be not in vain.

Wherefore do I bless thee and consecrate thee, in the names of Cernunnos and Aradia.

Sealing of the Circle

(seal with water/salt mixture)

With potion of earth and water, I seal the sacred circle,
Linking air and fire!

With potion of earth and air, I seal the sacred circle,
Linking fire with water!

With potion of earth,air,and fire, I seal the sacred circle,

Linking water with the Earth!

As the four directions are brought to merge,
Let influence of the mighty ones converge!

(Seal with Censer)

With Incense and air of Mind,
East to South, I do Bind!

With Incense and air of Mind,
South to West, I do Bind!

With Incense and air of Mind,
West to North, I do Bind!

With Incense and air of Mind,
North to East Completion Find!

(Seal with Candle)

With the Fire of emotion and will
East to South, our dedication fulfill!

With the Fire of veneration and Will,
South to West, our allegiance fulfill!

With the Fire of Devotion and Will,
West to North, our consecration fulfill!

With the Fire of Commitment and will,
From North to East, this inscription fulfill!

Within the circle All wills be free,
The circle is sealed, So Mote it Be!

Setting the Watchtowers

Ye Lords of the Eastern Tower,
Airy Lords of Spirit;
Let your influence of Power,
Aid our minds with merit!
I do summon, stir and call you up to witness these rites and to guard the circle.

Ye Lords of Southern Power
Fiery Lords of Will.
Pray do grace your Tower,
Your Powers to fulfill!
I do summon, stir and call you up to witness these rites and to guard the circle.

Ye Lords of the Watchtowers of the West,
Watery Lords of Death and Initiation;
I do summon, stir and call you up to witness these rites and to guard the Circle.

Ye Northern Lords of the Earth,
Though we be yet but Mortals;
Bless our work with worth,
Boreas, guardian of Northern portals.
I do summon, stir and call you up to witness these rites and to guard the Circle.

Goddess and God, I would know,

As 'tis above, so 'tis below
Blessings on this work, please bestow!
This be my will, true and free,
I do so will, so mote it be.

Invocation of the Elements

Air, Fire, Water, Earth,
Elements of astral birth,
I call you now; attend to me!
In the Circle, rightly cast,
Safe from curse or blast,
I call you now, attend to me!
From cave and desert, sea and hill,
By wand, blade and pentacle,
I call you now, attend to me!
This is my will, so mote it be!

{file "A Mabon Outline (anon.)" "bos012.htm"}

A Mabon rite outline

(soon to be a major Mabon Ritual, at a terminal near you.)

General Mabon info to start with, set the mood &c...

What is Mabon?

Mabon, sometimes known as the Harvest/Thanksgiving ritual of the Autumn Equinox, is one of the Spokes of the Wheel of the Year. In the many Earth or Pagan Religions, a special kinship with the passing of the seasons is felt... this is usually due to the history of said traditions, most of which stem from agrarian cultures where the seasons marked the way of life. From planting to reaping to winter to summer... the seasons were of great importance to our ancestors, for their very existence depended upon good harvests, mild winters, enough rainfall, and the like.

So... having shown the importance of the seasons, we shall turn to Mabon itself. Autumn... harvest time... the reaping of what was sown and cared thru during the year. A time of thankfulness and rejoicing. So, of course, someone at some point in time must have said... "Now that the work is over... LET'S PARTY!!!"

This is the essence of Mabon. Rejoicing in a bountiful harvest, thanking the Gods for being so kind during the year, and, hopefully, helping in winning over the Gods' favor for the coming year.

About the Mabon rite itself:

Now, this will be a very Discordian ritual in that each participant will be (more or less) writing his/her own part. This outline is provided to sorta nudge (nudge, wink, wink, say no more, sir, say no more!) people into making their individual pieces able to fit into the whole thing... (I feel like the Green Ball outta "Heavy Metal", the movie, something which ties things together).

Back to the rite itself.

Basically, 6 personages will be represented: Callers or Watchers of the East, South, West and North, High Priest (HP) and High Priestess (HPS).

Of course, since this is a generic rite, the terms "Lord" and "Lady" will be used when referring to the Male and Female aspects of divinity/godhood/whatever... individuals may use which ever names they wish, for a Rose, by any other name, would still smell as sweet.

Outline:

0. Invocation... once everybody has arrived, a Circle shall be cast, more or less, and the 4 Watchers/Callers each get to do their thing invoking that which that direction symbolizes to come and attend the festivities. After which, either the HPS, HP or both would consecrate the circle... in our case... the circle will be around each person at their 'puter... with a sense of being connected to each other via the others' 'puters. So... what we'll do is... after the circle is cast, and the four Corners have done their things, then the HP will call upon the Lord to attend, and the HPS shall call upon the Lady, (or, if we want to be different, we can have the HP call the Lady, and the HPS call the Lord... it's not as traditional, but I know of some Ladies who are more likely to pay attention to a young, handsome HP than any HPS, if you get my meaning [wink]).
0. Once invoked... it's time for the thanksgiving part... we all got things we're thankful for... now's the chance.
0. After the thanks are over, a customary requesting of blessing for the coming year is asked.
0. That done with, it's time to dismiss the summoned ones... first, around the circle... each corner doing it's thing... the dismissal consists of a Hail to the being summoned, a flattery (as I call it), and then a structured dismissal (eg. "Air of the East... blah, blah, blah,... Go if thou must, but stay if thou wilt"). The HP and HPS dismiss the Lord and Lady last with similar words.
0. PARTY TIME!!!! Get out the Beer, munchies, what have you... celebrate... you've earned it.

{file "A Midsummer Celebration (Mike Nichols)" "bos013.htm"}

A MIDSUMMER CELEBRATION

by Mike Nichols (a.k.a. Gwydion)

In addition to the four great festivals of the Pagan Celtic year, there are four lesser holidays as well: The two solstices and the two equinoxes. In folklore, these are referred to as the four 'quarter-days' of the year and modern Witches call them the four 'Lesser Sabbats' or the four 'Low Holidays'. The Summer Solstice is one of them.

Technically, a solstice is an astronomical point and, due to the precession to the equinox, the date may vary by a few days depending on the year. The summer solstice occurs when the sun reaches the Tropic of Cancer and we then experience the longest day and the shortest night of the year. Astrologers know this as the date on which the sun enters the sign of Cancer.

However, since most European peasants were not accomplished at reading an ephemeris or did not live close enough to Salisbury Plain to trot over to Stonehenge and sight down its main avenue, they celebrated the event on a fixed calendar date, June 24th. The slight forward displacement of the traditional date is the result of multitudinous calendrical changes down through the ages. It is

analogous to the winter solstice celebration which is astronomically on or about December 21st, but is celebrated on the traditional date of December 25th, Yule, later adopted by the Christians.

Again, it must be remembered that the Celts reckoned their days from sundown to sundown, so the June 24th festivities actually begin on the previous sundown (our June 23rd). This was Shakespeare's *Midsummer Night's Eve*. Which brings up another point: our modern calendars are quite misguided in suggesting that 'summer begins' on the solstice. According to the old folk calendar, summer BEGINS on May Day and ends on Lammas (August 1st), with the summer solstice, midway between the two, marking MID-summer. This makes more logical sense than suggesting that summer begins on the day when the sun's power begins to wane and the days grow shorter.

Although our Pagan ancestors probably preferred June 24th (and indeed most European folk festivals today use this date), the sensibility of modern Witches seems to prefer the actual solstice point, beginning the celebration at sunset. Again, it gives modern Pagans a range of dates to choose from, hopefully with a weekend embedded in it.

As the Pagan mid-winter celebration of Yule was adopted by Christians as Christmas (December 25th), so too the Pagan mid-summer celebration was adopted by them as the feast of John the Baptist (June 24th). Occurring 180 degrees apart on the wheel of the year, the mid-winter celebration commemorates the birth of Jesus, while the mid-summer celebration commemorates the birth of John, the prophet who was born six months before Jesus in order to announce his arrival.

This last tidbit is extremely conspicuous, in that John is the ONLY saint in the entire Catholic hagiography whose feast day is a commemoration of his birth, rather than his death. A generation ago, Catholic nuns were fond of explaining that a saint is commemorated on the anniversary of his or her death because it was really a 'birth' into the Kingdom of Heaven. But John the Baptist, the sole exception, is emphatically commemorated on the anniversary of his birth into THIS world. Although this makes no sense viewed from a Christian perspective, it makes perfect poetic sense from the viewpoint of Pagan symbolism.

In most Pagan cultures, the sun god is seen as split between two rival personalities: the god of light and his twin, his 'weird', his 'other self', the god of darkness. They are Gawain and the Green Knight, Gwyn and Gwythyr, Llew and Goronwy, Lugh and Balor, Balan and Balin, the Holly King and the Oak King, etc. Often they are depicted as fighting seasonal battles for the favor of their goddess/lover, such as Creiddylad or Blodeuwedd, who represents Nature.

The god of light is always born at the winter solstice, and his strength waxes with the lengthening days until the moment of his greatest power, the summer solstice, the longest day. And, like a look in a mirror, his 'shadow self', the lord of darkness, is born at the summer solstice, and his strength waxes with the lengthening nights until the moment of his greatest power, the winter solstice, the longest night.

Indirect evidence supporting this mirror-birth pattern is strongest in the Christianized form of the Pagan myth. Many writers, from Robert Graves to Stewart Farrar, have repeatedly pointed out that Jesus was identified with the Holly King, while John the Baptist was the Oak King. That is why, 'of all the trees that are in the wood, the Holly tree bears the crown.' If the birth of Jesus, the 'light of the world', is celebrated at mid-winter, Christian folk tradition insists that John the Oak King was born (rather than died) at mid-summer.

It is at this point that I must diverge from the opinion of Robert Graves and other writers who have followed him. Graves believes that at midsummer, the Sun King is slain by his rival, the God of Darkness; just as the God of Darkness is, in turn, slain by the God of Light at midwinter. And yet, in Christian folk tradition (derived from the older Pagan strain), it is births, not deaths, that are associated with the solstices. For the feast of John the Baptist, this is all the more conspicuous, as it breaks the rules regarding all other saints.

So if births are associated with the solstices, when do the symbolic deaths occur? When does Goronwy slay Llew and when does Llew in turn slay Goronwy? When does darkness conquer light or light conquer darkness? Obviously (to me, at least), it must be at the two equinoxes. At the autumnal equinox, the hours of light in the day are eclipsed by the hours of darkness. At the vernal equinox, the process is reversed. Also, the autumnal equinox, called 'Harvest Home', is already associated with sacrifice, principally that of the spirit of grain or vegetation. In this case, the god of light would be identical.

In Welsh mythology in particular, there is a startling vindication of the seasonal placement of the sun god's death, the significance of which occurred to me in a recent dream, and which I haven't seen elsewhere. Llew is the Welsh god of light, and his name means 'lion'. (The lion is often the symbol of a sun god.) He is betrayed by his 'virgin' wife Blodeuwedd, into standing with one foot on the rim of a cauldron and the other on the back of a goat. It is only in this way that Llew can be killed, and Blodeuwedd's lover, Goronwy, Llew's dark self, is hiding nearby with a spear at the ready. But as Llew is struck with it, he is not killed. He is instead transformed into an eagle.

Putting this in the form of a Bardic riddle, it would go something like this: Who can tell in what season the Lion (Llew), betrayed by the Virgin (Blodeuwedd), poised on the Balance, is transformed into an Eagle? My readers who are astrologers are probably already gasping in recognition. The sequence is astrological and in proper order: Leo (lion), Virgo (virgin), Libra (balance), and Scorpio (for which the eagle is a well-known alternative symbol). Also, the remaining icons, cauldron and goat, could arguably symbolize Cancer and Capricorn, representing summer and winter, the signs beginning with the two solstice points. So Llew is balanced between cauldron and goat, between summer and winter, on the balance (Libra) point of the autumnal equinox.

This, of course, is the answer to a related Bardic riddle. Repeatedly, the 'Mabinogion' tells us that Llew must be standing with one foot on the cauldron and one foot on the goat's back in order to be killed. But nowhere does it tell us why. Why is this particular situation the ONLY one in which Llew can be overcome? Because it represents the equinox point. And the equinox is the only time of the entire year when light (Llew) can be overcome by darkness (Goronwy).

It should now come as no surprise that when it is time for Llew to kill Goronwy in his turn, Llew insists that Goronwy stands where he once stood while he (Llew) casts the spear. This is no mere vindictiveness on Llew's part. For, although the 'Mabinogion' does not say so, it should by now be obvious that this is the only time when Goronwy can be overcome. Light can overcome darkness only at the equinox -- this time the vernal equinox.

So Midsummer (to me, at least) is a celebration of the sun god at his zenith, a crowned king on his throne. He is at the height of his strength and still 1/4 of a year away from his ritual death at the hands of his rival. The spear and the cauldron have often been used as symbols for this holiday and it should now be easy to see why. Sun gods are virtually always associated with spears (even Jesus is pierced by one), and the midsummer cauldron of Cancer is a symbol of the Goddess in her fullness. It is an especially beautiful time of the year for an outdoor celebration. May yours be magical!

{file "Ceremony Of Initiation (Brad Hicks)" "bos014.htm"}

Ceremony of Initiation

Author's note:

This ritual is a compilation of Gardnerian, Fairy and traditional Wiccan sources and is intended to be used as an initiation for graduates of my training course in Basic Technologies of Witchcraft. While the ritual is powerful enough as it stands, I strongly recommend that it be reserved for people

who have been prepared through training at least equivalent to that which I give, or much of the impact may be lost.

Blessed be!

J. Brad (Talespinner) Hicks

Guided Meditation

(The following will be read to all participants in the form of a guided meditation, prior to the processional. It helps if the first paragraph is read by a male voice and the second paragraph by a female voice. NOTE: All are nude; the initiate is also blindfolded.)

Hear the words of the Threefold Goddess, who of old was called Artemis, Astarte, Diana, Aphrodite, Cerridwen, Isis, Arianrhod, Brigid, Aradia and many other names:

"Whenever you have need of anything, once in the month and better it be when the moon is full, you shall assemble in some secret place and adore the spirit of Me who is Queen of all the Wise. She who would learn all sorcery yet has not won its deepest secrets, then I will teach her, in truth, all things as yet unknown. And you shall be free from slavery, and as a sign that you be free you shall be naked in your rites. Sing, feast, dance, make music and love in My presence, for Mine is the ecstasy of the spirit and Mine also is joy on earth. For My law is love unto all beings. Nor do I demand aught of sacrifice, for behold, I am the mother of all things and My love is poured out upon the earth."

Processional

The Initiate is left to meditate as the others rise and follow the High Priest/ess into the Circle area and three times around, chanting:

"We all come from the Goddess,
And to her we shall return
Like a drop of rain,
Flowing to the ocean." *(repeat)*

Raising of the Circle

HIGH PRIEST/ESS takes the Sword from the altar and traces a circle around the coveners. When he/she returns to the north, he/she kneels and salutes saying: "Hail and welcome, frosty Spirits of the North. Lend to us your power and protection this night that <Initiate's born name> may be given a true initiation to justly wield the power of Earth. So mote it be!"

ALL *(envisioning a wall of dark green light springing up from the circle)*: "So mote it be!"

HIGH PRIEST/ESS advances to the east, kneels and salutes saying: "Hail and welcome, bright Spirits of the East. Lend to us your power and protection that <Initiate's born name> may be given a true initiation to justly wield the power of Air. So mote it be!"

ALL *(envisioning a wall of lemon yellow light springing up from the circle, within the wall of green)*: "So mote it be!"

HIGH PRIEST/ESS advances to the south, kneels and salutes saying: "Hail and welcome, fiery Spirits of the South. Lend to us your power and protection that <Initiate's born name> may be given a true initiation to justly wield the power of Fire. So mote it be!"

ALL *(envisioning a wall of crimson light springing up from the circle, within the walls of green and yellow)*: "So mote it be!"

HIGH PRIEST/ESS advances to the west, kneels and salutes saying: "Hail and welcome, tireless Spirits of the West. Lend to us your power and protection that <Initiate's born name> may be given a true initiation to justly wield the power of Water. So mote it be!"

ALL (*envisioning a wall of dark blue light springing up from the circle, within the walls of green, yellow and red*): "So mote it be!"

Statement of Purpose

HIGH PRIEST/ESS: "I call upon the Horned God; I call upon the Maiden, the Mother and the Crone; I call upon the Spirits of Earth, Air, Fire and Water; I call upon the Hosts of the Mighty Dead; and I call every true Witch within this circle to witness that we are here to consecrate <Initiate's name> as Priest(ess) and Witch. The circle is cast!"

ALL (*envisioning the walls of the circle bending together overhead and flowing together under the floor to form a hemisphere of bright white light*): "So mote it be!"

The Warning

HIGH PRIEST/ESS cuts a gate in the circle and roughly leads the Initiate to kneel at the edge before the gate, then balances the sword-point over the Initiate's heart (the Initiate raises his hands to support the point). "You stand at the edge of a place that is between the worlds, in the presence of the Gods and under the watchful eye of the Mighty Dead. If you go any further, you embark on a path that cannot be safely turned aside before your death. Feel the sharpness of the blade at your breast, and know this in your heart that it would be better for you to throw yourself forward and spill out your life than to enter this circle with fear or falseness in your heart."

INITIATE: "I come with perfect love and perfect trust."

HIGH PRIEST/ESS lays down the sword, lifts the Initiate to his or her feet and kisses him or her. "Thus are all first brought into the Circle.", then leads the Initiate to the altar and taking up the sword, re-draws the circle over the gateway.

Administration of the Oaths

ALL (*except the High Priest/ess and the Initiate*) begin a quiet "Aum" and sustain it throughout the Five-fold Kiss and the Oaths of Initiation.

HIGH PRIEST/ESS, administering the Five-fold Kiss: "Blessed are your feet, that have brought you to this place. Blessed are your knees, that shall kneel at the altars of the Gods. Blessed is your sex, without which we could not be. Blessed is your breast, formed in strength and beauty. Blessed are your lips which shall speak the Words of Truth. Are you prepared to take the oath?"

INITIATE: "I am."

HIGH PRIEST/ESS: "Then kneel." (*takes the Initiate's measure.*) "You who have from birth been called <born name> but now seek to become <Craft name> -- do you willingly pledge yourself to the God and the Goddess?"

INITIATE places his or her left hand on the top of the head and right hand on the soles of the feet. "All between my two hands belongs to the Gods. So mote it be."

ALL others raise the volume of the "Aum" slightly.

HIGH PRIEST/ESS: "And do you swear to keep silent all those things that must be kept silent and to respect that which is taught to you?"

INITIATE: "I willingly swear to keep silent all that must be kept silent and to respect that which is taught to me. So mote it be."

ALL others raise the volume of the "Aum" a little more.

HIGH PRIEST/ESS: "And by what surety do you swear all of these things?"

INITIATE: "All of these things I do swear, by my mother's womb and my hope of future lives, knowing well that my Measure has been taken in the presence of the Mighty Ones. Should I fail utterly in my oaths, may my powers desert me, and may my own tools turn against me. So mote it be. So mote it be. So mote it be!"

ALL yell quickly: "SO MOTE IT BE!"

Triggering of the Spell

ALL grab the Initiate quickly and hoist hir completely into the air (if possible), chanting the Initiate's new name over and over again, as fast as possible, as they carry him or her three times quickly around the circle. When they return to the starting point, they set him or her down face-down and press him or her firmly into the ground.

Gradually, the pressure relents to gentle massage. Through all of this they continue chanting the Initiate's new name, falling off in volume and speed as the pressure relaxes.

HIGH PRIEST/ESS: "Know that the hands that have touched you are the hands of love." (*removes the Initiate's blindfold and helps hir up.*) "In the Burning Times, when each member of the Coven held the lives of the others in her hand, this would have been kept and used against you should you endanger others. But in these happier times, love and trust prevail, so take this (hands the Measure to the Initiate), keep it or burn it, and be free to go or stay as you please."

Follow-through and Earthing of Power

HIGH PRIEST/ESS hands the sword to the Initiate and leads hir to the East, where they both kneel. The Initiate salutes and the High Priest/ess announces: "Behold, restless Spirits of Water -- I bring before you <new name>, who has been consecrated as Priest/ess and Witch!" Repeats at the South, West, and finally North.

ALL (*including High Priest/ess and Initiate*) join hands in the Circle.

HIGH PRIEST/ESS: "Thank you Spirits of the Mighty Dead, Spirits of the Four Elements, and awesome Lord and Lady for hallowing our circle. Go or stay as you will -- our circle is ended."

ALL ground and center, then absorb the power of the Circle and return it to the Earth beneath their feet.

HIGH PRIEST/ESS (*after a suitable pause*): "Our lovely rite draws to its end. Merry meet, merry part, and merry meet again. Blessed Be!"

ALL: "BLESSED BE!"

{file "Invocations to Frigg, Baldur, Freyja, Freyr, Brigit, Herne and Thorr" "bos015.htm"}

Invocations to Frigg, Baldur, Freyja, Freyr, Brigit, Herne and Thorr

Russ Anderson

When the invocation to Frigg was first used, each person in a healing circle invoked a healer into himself. This was my invocation. The rest of the circle was asked to echo "Join us, Frigg" as I was saying "Join us, Frigg". This was my first attempt at writing an invocation, and it DID work. I hope that it also works for anyone else who wishes to use it, because it now feels like time to share it. Blessed Be, Russ.

INVOCATION TO FRIGG

"Frigg, Daughter of Jord, Join us.
Frigg, Daughter of Fjorgyn, Join us.
Frigg, Wife of Odin, Join us.
Frigg, Sister of Thorr, Join us.
Frigg, Mother of Baldr, Join us.
Frigg, Mother of Hodr, Join us.
Frigg, Mother of Hermod, Join us.
Frigg, Mother of the gods, Join us.
Frigg, Wise in all fates, Join us.
Frigg, Who will tell no fortunes, Join us.
Frigg, First among the Asynjur, Join us.
Frigg, Queen of Asgard, Join us.
Frigg, Mistress of home and hearth, Join us.
Frigg, Mistress of Eire, Join us.
Frigg, Mistress of healing, Join us.
Frigg, Your servant _____ calls you! Come to me NOW!"

INVOCATION TO BALDUR

"Baldr, Son of Frigg, Join us.
Baldr, Son of Odin, Join us.
Baldr, Husband of Nanna, Join us.
Baldr, Brother of Hodr, Join us.
Baldr, Brother of Hermod, Join us.
Baldr, Father of Forsetti, Join us.
Baldr, Slain by blind Hodr, Join us.
Baldr, Master of Breidablik, Join us.
Baldr, Who is much loved, Join us.
Baldr, Who Thokk alone would not mourn, Join us.
Baldr, The Fairest of the Aesir, Join us.
Baldr, Whose Judgments stand unaltered, Join us.
Baldr, Whose Judgments stand unheeded, Join us.
Baldr, The Wisest of the Aesir, Join us.
Baldr, The Shining One, Join us.
Baldr, Your servant _____ calls you! Come to me NOW!"

INVOCATION TO FREYJA

"Freyja, Of the many names, Join us.
Freyja, Of the golden tears, Join us.
Freyja, Daughter of Njord, Join us.
Freyja, Wife of Od, Join us.
Freyja, Sister of Freyr, Join us.
Freyja, Mother of Hnoss, Join us.
Freyja, Claimed by Thrym, Join us.
Freyja, Driver of cats, Join us.
Freyja, Goddess of Fertility, Join us.
Freyja, Who shares the slain with Odin, Join us.
Freyja, Who taught the Aesir Magick, Join us.
Freyja, Lender of Falcons' Flight, Join us.
Freyja, Mistress of Brisingamen, Join us.
Freyja, Mistress of Folkvang, Join us.
Freyja, Mistress of nature, Join us.
Freyja, Your servant _____ calls you! Come to me NOW!"

INVOCATION TO FREYR

"Freyr, Son of Njrd, Join us.
Freyr, Husband of Gerdr, Join us.
Freyr, Brother of Freyja, Join us.
Freyr, Father of kings, Join us.
Freyr, Whose sword would fight for itself, Join us.
Freyr, Who gave his sword for Gerdr, Join us.
Freyr, Patron of married couples, Join us.
Freyr, Most beautiful of Gods, Join us.
Freyr, Whose tooth-gift was Alfheimr, Join us.
Freyr, Master of Gullinbursti, Join us.
Freyr, Owner of Skidbladnir, Join us.
Freyr, Slayer of Beli, Join us.
Freyr, Master of Frodi's Peace, Join us.
Freyr, Who directs Man's good fortune, Join us.
Freyr, Who brings fruitful seasons, Join us.
Freyr, Your servant _____ calls you! Come to me NOW!"

INVOCATION TO BRIGIT

"Brigit, Wise One,
We, your children, call to you.
Lady, Smithy,
We, your children, invite you here.
Triple Goddess,
We, your children, ask your presence.
Brigit, Wise One,
We, your children, call to you.
Lady, Smithy,
We, your children, invite you here.
Triple Goddess,

We, your children, ask your presence.
Brigit, Wise One,
We, your children, call to you.
Lady, Smithy,
We, your children, invite you here.
Triple Goddess,
We, your children, ask your presence, NOW."

INVOCATION TO HERNE

"Herne, Winter Lord,
We, your children, call to you.
Horned One, Hunter,
We, your children, invite you here.
Woodland Spirit,
We, your children, ask your presence.
Herne, Winter Lord,
We, your children, call to you.
Horned One, Hunter,
We, your children, invite you here.
Woodland Spirit,
We, your children, ask your presence.
Herne, Winter Lord,
We, your children, call to you.
Horned One, Hunter,
We, your children, invite you here.
Woodland Spirit,
We, your children, ask your presence, NOW."

INVOCATION TO THORR

"Thorr, Red-beard, Join us.
Thorr, Son of Jord, Join us.
Thorr, Brother of Frigg, Join us.
Thorr, Father of Modi, Join us.
Thorr, Father of Magni, Join us.
Thorr, Father of Thrudr, Join us.
Thorr, Husband of Sif, Join us.
Thorr, Jtunn bane, Join us.
Thorr, Foe of Jormungandr, Join us.
Thorr, Who bears Marriage Hallower, Join us.
Thorr, Who bears Death Hallower, Join us.
Thorr, Who wields Mjollnir, Join us.
Thorr, Defender of Asgard, Join us.
Thorr, Thunderer, Join us.
Thorr, Storm Lord, Join us.
Thorr, Your servant _____ calls you! Come to me NOW!"

{file "An Issian Circle Casting (Matrika)" "bos016.htm"}

An Isian Circle Casting

Circle casting adapted by Matrika of PAN -- the ORIGINAL Psychic Awareness Network BBS at 1-703-362-1139
ADAPTED from the Community of Isis Rites in Salem MA. for use by the Moonchildren Coven

This requires the use of a duly consecrated wand, a chalice, an athame and a container for salt and water -- *non*-plastic, PLEASE -- on your altar as well as 2 candle sticks with candles in them and an incense burner for stick or hanging incense. You should work robed or nude as you prefer. In the 4 directions you should have either air (as incense) or fire (as candle -- lit, of course, and preferably red) in the east -- according to your tradition. The OTHER element -- the one not used in the east -- in the south, again according to your tradition. (I prefer air/east -- wand, fire/south -- athame, personally -- but I realize there are differences in tradition.

THE HIGH PRIESTHOOD OF A CIRCLE IS THE FINAL SAY IN ANY RITE -- SO ALWAYS FOLLOW THEIR TRADITIONS.

A bowl -- again *not* plastic -- of water in the west and some rocks or a dish of salt in the North for Earth.

If you wish, you may lay a circle of salt on the floor, leaving a gate for the priest/ess to enter and leave for the temple purification or you may visualize the circle coming as electric blue light out of your athame point as you cast it. After s/he returns from purifying the outer perimeter, the gate would be closed and the circle cast (after the directions are called) by pointing the athame (or the sword) at the salt and charging it instead of casting into the air. The gate would be closed by completing the circle of salt.

Okay, I am writing this as used by a person working alone, but the P or PS in parenthesis is how it would be done if done by a couple. PS is the female and P is the male. This is the *ideal* form of the rite.

(PS) picks up bowl of salt and bowl of water on alter. (P) picks up athame and places it point down in the water and says: "Salt is pure. Let this salt be pure and let it purify our rites as we use it in the service of the Lady and the Lord."

All: "So mote it be."

(PS) pours some of the salt into the water. (P) stirs it with his athame and says: "May this sacred salt purify this water so it may be used in this service of the Lord and Lady, throughout this rite, in any way and at any time we may wish to use it."

All: "So mote it be."

(PS) takes the salt-water and sprinkles it about the perimeter of the circle (outer) saying the following while walking widdershins or counterclockwise (to banish):

"Salt and water where I cast thee
No spell or unknown purpose be
Unless in full accord with me
and as I will, so mote it be."

She returns to the circle. The (P) then takes the incense burner -- if a swinging one -- or the burning stick of incense and goes around the circle deosil saying: "Ever as we walk in the ways may we feel the presence of the Lady and the Lord. We know that in all we do they are ever with us. They abide in us and we in them forever. No disharmony or imbalance can be entertained for purity, harmony and balance are the dwellers within and without us:

For good do we strive and
for good do we live.
Love unto all things.
So be it forever.

Love is the law and Love is the bond.
Blessed be the Lady and the Lord."

All: "So mote it be."

He returns to the circle. He then picks up his wand and goes to the East, raising it high he invokes the element of air visualizing either the ruler of that element as he understands that being OR a yellow pentacle can be substituted. I like to imagine a weeping willow tree budding in the spring being moved by the gentle breezes through the center of the pentacle -- as if through the center of a window. (*If you use fire in the east, swap visualization here with the one I give in the south and change the invocations accordingly*)

"Hail to thee
Lord of the Watchtower of the East,
element of air (fire?).
We invite your presence and your power in our circle and
our magick this night.

All: "So mote it be."

(P): "Welcome and Blessed Be."

All: "Blessed Be."

Go to the South and repeat this visualizing either your conception of the ruler of the watchtower for the south OR a red pentacle -- I like to see a campfire through its center, as if through a window. Repeat invocation with raised wand making suitable changes of direction and element in it.

Go to the West and repeat this visualizing either your conception of the ruler of the watchtower of the west OR a blue pentacle -- I like to see a mountain stream or the ocean through the center of it, as if through a window. Repeat invocation making suitable changes of direction and element in it.

Go to the North and repeat the process visualizing either your conception of the ruler of the north OR a green pentacle -- I like to see mountains rising up in the distance through the middle of it, again as if through a window. Repeat invocation making suitable changes of direction and element in it.

He returns to the altar and replaces the wand.

THE (PS) takes up hers and invokes the Deities: "Hail to Thee, Lord and Lady." (Substitute aloud or silently the names you are using for the Goddess and the God here -- with non-initiates, some prefer to use the generic "Lord and Lady" out loud, keeping the names by which the inner circle of initiates know Them a secret. This is also a good idea to use when you have members of several traditions present who may not agree on what names are used for them) "We invite your presence and power in our circle and our magick this night."

All: "So mote it be."

(PS): "Welcome and Blessed Be."

All: "Blessed Be."

She then replaces her wand on the altar and picks up her athame or the coven sword and casts the circle -- either straight out, visualizing blue light coming from its point -- or, if a circle of salt is used, straight DOWN at the salt, to charge it.

This is done deosil (clockwise), of course, just like the censuring of the circle was done earlier. The *only* time widdershins is used is the salt-water banishing / cleansing to prepare for circle casting and in opening the circle.

First casting: "I conjure this circle, a mighty Psychic rampart that turns back ANY excess positive or negative energy which may come to do us harm"

All: "So mote it be."

Second casting: "I cast this circle, a place that is not a place, a time that is not a time, a sacred place between the worlds, a place to commune with eternity (or THE LADY AND THE LORD)"

All: "So mote it be."

Third casting: "I charge this circle, a place of perfect love and of perfect trust where all may know peace profound"

All: "So mote it be."

She returns to the altar. If a bell is used (brass or silver ONLY please) she rings it and says: "Now is the circle cast."

All: "So mote it be."

The circle then perform the full-moon rite, raising the power and drawing down the energy into themselves by whatever rites they use and Magick is performed as is appropriate and necessary OR the ritual for one of the 8 sabbats is performed -- a much lighter and informal occasion -- according to the time and purpose of the circle.

The cakes and ale/wine (I substitute APPLE juice or SPRING water, as I am allergic to alcohol) are consecrated by the athame in the chalice.

NOTE -- the cakes should be as natural as possible. Show some respect! Please no twinkies or oreos -- I've seen some "people" do that!

Circle closing

The (P) takes up his wand and goes to the 4 quarters, beginning at the north and going widdershins, where he raises his wand at each and dismisses the rulers of the elements thusly:

"Farewell to thee

Lord of the watchtower of the (direction)
element of (name element)

We thank you for our presence and power
in our circle and our magick this night."

All: "So mote it be."

(P): "Merry part and Blessed Be."

All: "Blessed Be."

As he does this, he visualizes whatever he visualized earlier and then "sees" it fading out. When he has done all 4 quarters he replaces his wand on the altar.

THE (PS) picks hers up, raises it high and says: "Farewell to the Lord and Lady" (again names may be substituted silently or aloud) "We thank you for your presence and your power in Our circle and our magick this night."

All: "So mote it be."

(PS): "Go if you must, stay if you will. Blessed be."

ALL: "Blessed be."

She then picks up her athame (or sword) and pointing it either in the air or at the salt, whatever she did before, she walks widdershins and as she opens the circle she pictures in her mind's eye the electric blue light fading out or being reabsorbed by the tool she carries as she says: "THE CIRCLE IS OPEN, YET REMAINS UNBROKEN."

ALL: "So mote it be."

(PS): "Merry part and blessed be."

ALL: "Blessed be." (*they all hug each other in many circles here.*)

(*candles are snuffed on altar here -- never blow out candles*) If bell is used, she rings it and says: "The circle is now open."

Note -- our circle in New England, which met only for the Sabbats except for its leadership which did the full-moons themselves as it was a training coven, tended to use a lot of chanting and simple ritual drama to raise energy as we worked in a very confined space. Other methods can be used. In full-moon work I like active deep-meditation or guided trance and chanting because of size of space available to me at this time. However, many covens also use the dance, the cords, the Great Rite (actual or symbolic) and other methods. Always remember there is no *one* right path.

There is also no *one* right way of casting a circle. Different traditions differ greatly. The main body of this rite is that used by the community of Isis -- but I have added invocations at the circle cleansing that I like which come from Al Manning (for the salt-water) and Ray Buckland (for the censuring of the circle). The blessing of the salt and water are also from Ray Buckland's teachings. Because of its clarity of intent, I prefer his method to the one I learned, so I use it here.

Part of the circle closing was also adapted from Starhawk. Many people like to elaborate on the invocations at the quarters and present them in poetic formats, as they do with the invocation of the Lord and Lady.

{file "Circles, why use them? (Mel White)" "bos017.htm"}

Circles, why use them?

Mel White

They say that the longest journey begins with a single step. So, too, the exploration of Magickal studies begins with a single step. Though the first step in a physical journey is often self-evident, the First Step on a Magickal journey is often not quite so clear. While formally organized groups often have a path of lessons to instruct newcomers, the solitary or isolated student is often left standing in perplexity on this broad plain of knowledge, wondering just where in the heck to begin. And wondering, too, if it's "okay" to start just anywhere.

While it's true that studies can begin in any direction that attracts you, the necessary first step must be learning to make psychic shields. There are "Things of the Dark" out there. There are any number of explanations for what these things might be -- ghosts, demons, or simply uncontrolled urges of the subconscious mind. In truth, it doesn't matter what they are. What does matter is that their effect is very real and unless they are put under your control, they will drag you over the borders of sanity into psychosis. You are most vulnerable to them while you're in an "open" trance or meditative state. That's why the wise practitioner always begins by taking steps to define exactly what will be permitted through the portals of their "psychic shields" -- no matter how simple the ritual. And this, in a nutshell, is what "protective magic" is about.

There are a number of ways to do this. The most common is to begin by drawing a circle (around a group or yourself) and invoking the one or more protective powers. Generally, this is done by candlelight, in front of an altar that holds certain magical objects. The circle may be further "secured" and "cleared" by using salt, salt water, rum, incense, or some other method. You may be wearing a special robe and will have taken a bath (or performed a cleansing ritual) earlier. The powers that protect you will be called on and *then* you will begin your ritual.

Is it psychological? Absolutely! Is there a reason why protection rituals always take this form? Positively! Let's take a step back and see what you're actually doing and how the process works -- from a psychological standpoint -- and how to use this knowledge to help you refine your circles to enhance your rituals.

Psychologists and psychics alike view the mind's structure as a three-part entity: The Ego (that which you think of as yourself), the Superego (the "higher self") and the Id (the child within). The Id is, in a sense, a computer. Like most computers, it operates on the GIGO (Garbage In, Garbage Out) principle. There's an old superstition: "As you name something, so will it become." Tell yourself that you're very unlucky and your Id will obligingly give you bad days by enhancing any negatives in your environment. Tell yourself that you are clumsy, and your Id-computer will obligingly arrange for you to break a leg while stepping off the sidewalk. The bad news is that the Id can't make a judgement as to whether or not this is a good idea. It only knows that it's received these "instructions" and must carry them out. The good news is that you can actually program/reprogram this portion of your mind.

You begin programming this Internal Servant of yours by first drawing its attention to what you want done and then explaining what you need done in a simple and clear manner. Repeating the instructions in a chant help fix the goals for the Id -- rhymed chants seem to be easier for it to process. Each time you perform the ritual and repeat the chant, the programming is strengthened. Never mind that your ego and superego understand that you're going to program the child-like Id. It works just the same.

To direct the Id's attention to the process, you first have to impress it. Using special tools and clothing alert it that something unusual is going on and that it must pay attention. Acquiring hard-to-obtain items, drawing symbols, performing a symbolic sacrifice (donating money, say, to a good cause) are all ways of reinforcing the Id's impression that this ceremony is very special and that the result will be very powerful. Organized, meaningful symbols, speak to your subconscious mind in ways it understands, reinforcing the goals you have set.

Drawing the circle itself establishes boundaries within your environment ("The rest of the world can do what it likes Out There. All within this circle is in *my* control!"). Purifying the circle and consecrating it (sprinkling water which has been blessed and salt added) further enforce your territory, defining the borders where you are "safe". Nothing can enter this area except what you invite inside. You further tighten these borders by calling on certain Powers.

You can call on any powers you like. Some use traditional Christian images. Others call up deities from the religion they are most comfortable with. And many people use the thought/image of a beam of light that represents either God/Goddess (whichever one they like) *or* the power of light and life and goodness in the Universe.

The number of powers called as guardians varies. You may choose to invoke one powerful being to protect your circle. Or you might call on the Universal Being/Light *and* four guardians (one for each quarter of the compass). A third approach is to use a guardian for the four quarters of the compass and no higher being. There is no "absolutely correct" system; the correct system is the one that you are comfortable with.

Take time to choose the guardians of your circle carefully. You should select guardians (gods or animals or some form of life) which have a deeper meaning to you and whose qualities are in harmony with your goals. For the new student, it's best to have all your Powers and Guardians from the same belief system/religion/mythic universe so that the symbols will be consistent and not confuse the Id.

You *can* use people -- saints, movie actors, figures from favorite books as guardians. Do, however, pick someone who's dead or non-existent. The dead can't argue with your interpretation of them, whereas the living may be highly offended to be approached as gods/guardians.

As your studies continue, you will find that your totems or guardians change. This is to be expected; as you explore new realms in your studies, you may find you need guardians who deal with very specific areas to strengthen and guide you in these new fields.

But don't make the mistake of assuming that you'll become so powerful that you will never need the protection of the psychic shielding circle in some form. And don't assume that you will not need a circle for "positive" magicks such as healing. Open is open -- and open is vulnerable. And circles strengthen and protect you by defining what psychological influences will be allowed to work with you.

{file "Handfasting (Wedding)" "bos018.htm"}

Handfasting (Wedding)

Ryan Hunter

The following wedding ceremony was written to provide for Pagans who must of necessity be wed in the presence of the uninitiated who are not pagan and are perhaps unaware that the bride and groom are pagan. Replace the words Bride and Groom below with the names of the happy couple. This ceremony was used by both my wife and myself and by my sister and her husband. They modified the text at the point below where it says "loving each other wholly and completely" to add the phrase "forsaking all others" as they are into monogamy. Either version works beautifully, I recommend the participants rewrite where necessary to form a legal contract that they can and will keep. It is easy to avoid being an oathbreaker if you only swear to that you will keep and avoid swearing to something just because the other party wants it or because it might be "expected" by the family. Notice: parts of this ritual were cribbed from the writings of others. I apologize in advance for failure to reference sources but after the fifteenth rewrite we had forgotten where we got the text and what was and what was not original to us. I doubt if there are quotes from other sources longer than paragraph length and thus should not be a copyright problem. If you see something that is yours, please send me mail and I will reference you in the future. Our thanks to those who paved the way.

Ryan Hunter

[PRIEST] We have come together here in celebration of the joining together of **[BRIDE]** and **[GROOM]**. There are many things to say about marriage. Much wisdom concerning the joining together of two souls has come our way through all paths of belief and from many cultures. With each union, more knowledge is gained and more wisdom gathered. Though we are unable to give all this knowledge to these two who stand before us, we can hope to leave with them the knowledge of love and its strengths and the anticipation of the wisdom that comes with time. The law of life is love unto all beings. Without love, life is nothing, without love, death has no redemption. Love is anterior to Life, posterior to Death, initial of Creation and the exponent of Earth. If we learn no more in life, let it be this.

Marriage is a bond to be entered into only after considerable thought and reflection. As with any aspect of life, it has its cycles, its ups and its downs, its trials and its triumphs. With full understanding of this, *Groom* and *Bride* have come here today to be joined as one in marriage.

Others would ask, at this time, who gives the bride in marriage, but, as a woman is not property to be bought and sold, given and taken, I ask simply if she comes of her own will and if she has her family's blessing.

Bride, is it true that you come of your own free will and accord?

[BRIDE] Yes, it is true.

[PRIEST] With whom do you come and whose blessings accompany you.

[FATHER] She comes with me, her father, and is accompanied by all of her family's blessings.

[PRIEST] Please join hands with your betrothed and listen to that which I am about to say.

Above you are the stars, below you are the stones, as time doth pass, remember...

Like a stone should your love be firm like a star should your love be constant. Let the powers of the mind and of the intellect guide you in your marriage, let the strength of your wills bind you together, let the power of love and desire make you happy, and the strength of your dedication make you inseparable. Be close, but not too close. Possess one another, yet be understanding. Have patience with one another, for storms will come, but they will pass quickly.

Be free in giving affection and warmth. Have no fear and let not the ways of the unenlightened give you unease, for God is with you always.

Groom, I have not the right to bind thee to *Bride*, only you have this right. If it be your wish, say so at this time and place your ring in her hand.

[GROOM] It is my wish.

[PRIEST] *Bride*, if it be your wish for *Groom* to be bound to you, place the ring on his finger. (*Bride places ring on Groom's left ring finger.*)

Bride, I have not the right to bind thee to *Groom*, only you have this right. If it be your wish, say so at this time and place your ring in his hand.

[BRIDE] It is my wish.

[PRIEST] *Groom*, if it be your wish for *Bride* to be bound to you, place the ring on her finger. (*Groom places ring on Bride's left ring finger.*)

(*to Groom*) Repeat after me:

I, [*groom (full name)*], in the name of the spirit of God that resides within us all, by the life that courses within my blood and the love that resides within my heart, take thee, [*bride (full name)*], to my hand, my heart and my spirit, to be my chosen one. To desire thee and be desired by thee, to possess thee and be possessed by thee without sin or shame, for naught can exist in the purity of my love for thee. I promise to love thee wholly and completely without restraint, in sickness and in health, in plenty and in poverty, in life and beyond, where we shall meet, remember, and love again. I shall not seek to change thee in any way. I shall respect thee, thy beliefs, thy people and thy ways as I respect myself.

(*to Bride*) Repeat after me:

I, [*bride (full name)*], in the name of the spirit of God that resides within us all, by the life that courses within my blood, and the love that resides within my heart, take thee, [*groom (full name)*], to my hand, my heart, and my spirit to be my chosen one. To desire and be desired by thee, to possess thee and be possessed by thee without sin or shame, for naught can exist in the purity of my love for thee. I promise to love thee wholly and completely without restraint, in sickness and in health, in plenty and in poverty, in life and beyond, where we shall meet, remember, and love again. I shall not seek to change thee in any way. I shall respect thee, thy beliefs, thy people and thy ways as I respect myself.

[PRIEST] (*hands chalice to the groom, saying:*) May you drink your fill from the cup of love.

(*Groom holds chalice to bride while she sips then bride takes chalice and holds it to groom while he sips. The chalice is then handed back to the Priest who sets it on the table. Next the Priest takes the plate of bread, giving it to the groom. Same procedure repeated with bread, groom feeding*)

bride and bride feeding groom.)

By the power vested in me by God and the State of Alabama, I now pronounce you husband and wife. May your love so endure that its flame remains a guiding light unto you.

{file "Initiation Into The Coven, Outdoor Version" "bos019.htm"}

Initiation Into The Coven, Outdoor Version

Candidates for initiation should be in good mental and physical health. They should also be of legal age and have sought out the Craft of their own free will.

(All references below are to a female candidate. In case of a male, all instances of 'she' become 'he' and the High Priest and High Priestess swap roles.)

Before being accepted into the Coven she should spend sometime learning about the Craft and magic and such. She should know about practices that most people get uptight about. She should be told that initiations are perfectly safe and voluntary. Also, if at any time prior to taking the oath she wants to back out, she can do so with out fear or other recriminations.

The candidate must choose a Craft name. This name should not be a common American name and must have personal meaning to the candidate.

Traditionally the apprenticeship lasted for a year and a day. This is a good idea if it can be done. Before she can be initiated, the Coven must vote. A single no is sufficient to not allow the candidate to be initiated into that particular Coven.

This ritual is written for use in the woods. There has to be a path leading from the staging area to a clearing where a fire can be lit. To save time, the fire should be setup but not lighted.

The bathtub should be set up along the path and filled with warm water and the other ingredients. The water will also have to be consecrated.

The candidate should be brought to the staging area by their sponsor. She should be wearing clothing that can be cut away easily by a sword without undoing buttons or stepping out of pants legs. The candidate should be lead down the path by the sponsor. After a little ways a member of the Coven, the Challenger, should step onto the path. They might want to wear a mask. They take the sword that they carry and say: "Who comes to the gate?"

The candidate, coached beforehand, answers: "It is I, (new Craft name), child of earth and starry heaven."

Challenger: "Who speaks for you?"

Sponsor: "It is I, _____, who vouches for her."

The Challenger holds the point of the sword up to the candidate's heart, and says: "You are about to enter a vortex of power, a place beyond imagining, where birth and death, dark and light, joy and pain, meet and make one. You are about to step between the worlds, beyond time, outside the realm of your human life. You who stands on the threshold of the dread Mighty Ones, have you the courage to make the essay? For know it is better to fall on my blade and perish than to make the attempt with fear in thy heart!"

The apprentice answers: "I tread the path with perfect love and perfect trust."

The Challenger replies: "Prepare for death and rebirth."

And the Challenger takes the sword and cuts off the apprentice's clothing till she is standing naked. The Challenger grounds their sword to the Earth. The Challenger should then blindfold the candidate and tie a cord around their wrists and one ankle while saying: "And She was bound as all

living things must be, who would enter the Kingdom of Death. And Her feet were neither bound nor free."

The candidate is led to the tub and bathed, while still blindfolded, by the rest of the Coven. While being bathed, she must remain quiet. She is helped from the tub and dried off. The candidate is then carried to the Circle. Everyone in the Coven, starting with the High Priest, kisses her and says: "Thus are all first brought into the world, and thus are all first brought into the Coven."

The High Priest now leads the candidate to each of the four corners and introduces her to the Guardians, of course going deosil.

"Hail Guardians of the Watchtowers of the East and all the Mighty Ones of the Craft. Behold _____ (new name), who will now be made Priestess and Witch."

The candidate is brought back to the altar. The High Priest kneels and gives her the Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. He says as he does this:

"Blessed be thy feet, that have brought thee in these ways.
Blessed be thy knees, that shall kneel at the sacred altar.
Blessed be thy womb, without which we would not be.
Blessed be thy breasts, formed in beauty.
Blessed be thy lips, that shall utter the Sacred Names."

For the kiss on the lips, they embrace, length-to-length, with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips. The candidate is then measured with the other piece of cord from head to toe. The cord is cut. She is then measured around the head and chest and knots are tied to mark these lengths. The High Priestess rolls up the cord and asks the candidate: "Are you willing to swear the oath?"

The candidate answers: "I am."

The High Priestess asks: "Are you willing to suffer to learn?"

The candidate answers: "Yes."

The High Priestess takes the apprentice's hand and with a needle properly purified by fire and water, pricks her finger, squeezing a few drops out onto the measure. The candidate then kneels and places one hand on her head and the other beneath her heel and she repeats what is read to her. The High Priest says:

"This is the Charge of the Coven:

That I will keep secret what I am asked to keep secret, and never divulge the names or dwelling places of our people unless by their consent.

That I will learn and try to master the Art Magical; but ever remember the rune: "What good be the tools without the inner light? What good be magic without wisdom sight?"

That in due course I will strive to find a worthy pupil in magic, to whom in future years I can hand down the knowledge I acquire.

That I will never use the Art Magical merely to impress foolish persons, nor for any wrongful end.

That I will help the Craft of the Wise, and hold its honor as I would my own.

That I consider these vows taken before the Elder Gods; and that if I betray this Charge I accept as my just reward that retribution of destiny which overtakes those who basely betray the trust and confidence that others have placed in them.

Know that none can escape the fate, be it curse or blessing, which they make for themselves, either in this life or in another life."

The High Priestess says: "Repeat after me:

'I, _____, do of my own free will most solemnly swear to protect, help and defend my sisters and brothers of the Art and to keep the Coven's Charge.

I always keep secret all that must not be revealed.

This do I swear on my mother's womb and my hopes of future lives, mindful that my measure has been taken, and in the presence of the Mighty Ones.'

All between my two hands belongs to the Goddess."

The candidate repeats the oath. The Coven shouts: "So mote it be!"

The High Priest says: "Arise and be anointed."

The High Priest then makes an X mark on the initiate's forehead, breast and genitals while saying: "May your mind be free. May your heart be free. May your body be free. I give you the Craft name of _____"

The rest of the Coven members grab her suddenly, lift her if possible and carry her three times around the Circle, laughing and shrieking. They then lay her face down before the altar and press her into the ground. Gradually the pressure changes to stroking. They chant her new name, raising a Cone of Power over her. The blindfold is removed and she is told:

"Know that the hands that have touched you are the hands of love. Thus are all first brought into the world, and thus are all first brought into the Coven."

The Charge of the Goddess is spoken and any other myths, mysteries, and secrets are revealed. She is also told the Coven names of all the members. The High Priestess returns the measure, saying:

"In the Burning Times, when each member of the Coven held the lives of the others in their hands, this would have been kept and be used against you should you endanger the others. But in these more fortunate times, love and trust prevail, so take this, keep it or burn it, and be free to go or to stay as your heart leads you."

The service goes on as usual, be it New or Full Moon or Sabbat. Before the Circle is opened, the new initiate is taken to the four corners again and introduced to the Guardians again.

Starhawk; "The Spiral Dance: Rebirth of the Ancient Religion of the Goddess"; HarperRow 1979
Valiente, Doreen; "Witchcraft for Tomorrow"; Phoenix Publishing 1985

Transcribed to computer file by Seastrider

{file "Neo-Pagan Ritual (Brad Hicks)" "bos020.htm"}

Neo-Pagan Ritual

#1619 05 Aug 85 22:48:33 (RECV'D)

From: Curly Howard To: Da Sysop

See also msg # 17

Subject: NEO-PAGANISM

Alright, I don't want to sound dumb, but I have no idea what these rituals entail. What goes on during these, and what is their purpose?

Curly Howard

#1719 06 Aug 85 11:59:57 (RECV'D)

From: Brad Hicks REPLY To: Curly Howard

Reply to msg # 16 See also msg # 18

Subject: NEOPAGAN RITUAL

Boy, you don't ask the easy ones. Dr. Regardie takes 12 volumes to answer this one; Aleister Crowley, 13 or so; Isaac Bonewits, two (and that's only introductory).

I'll try to summarize, but if you're really interested, track down Starhawk's THE SPIRAL DANCE

for further details. Most scholars divide ritual into two classes: 1) theurgic, and 2) thaumaturgic. In fancy words, this means that either you are praying to make your self "a better person" or "closer to God/dess" or "to be saved from your sins", or you are praying for the God/dess to intervene in the world around you - prayers for peace, for money, for health, etc.

Neopagan ritual partakes of both aspects, to some extent. In a typical ritual, various techniques (as old as humanity) are used to "raise the power," then the power is focused via magickal symbols to contact the God(s) and/or Goddess(es) who are being called upon. He/She/They take that magickal energy, augment it, and return it to the circle. The High Priest/ess then focuses that energy on the target - the object or person to be affected, if any - then any energies that remain (or the total energy, if there is no magickal target) are returned to the Gods, via a process called "grounding."

To paraphrase Uncle Isaac's wonderful book on the subject, you have the wind-up, the pitch, and the follow-through.

The windup uses any ritual techniques that are appropriate to a) the setting, b) the purpose of the ritual, c) the deities being contacted, and d) the skills of the participants. The universals are chanting, dance, and "ritual theatre." There are, of course, others.

The "pitch" uses beautiful, poetic imagery in guided meditations and ritual movement. Occasionally (if possible), this uses music and dance. Once the gods are contacted and the energy flows, it is concentrated in an object - usually cakes and wine, but occasionally by other means - and distributed, symbolically to all the participants. Having partaken of the energy thus raised, the guided meditations direct the people in focusing their energy on the purpose at hand.

Finally, the High Priest or Priestess goes through a "follow-through", which involves dissolving the "group mind", reassuring people that what we have worked is done and was effective, and then "grounding" any loose energies, so that when the group leaves the ritual circle, they are back in their normal minds.

As I write, it occurs to me that the real answer to your question lies in that last sentence - "back in their normal minds." Neopagan ritual is a collection of tools and techniques for altering your consciousness, temporarily, to a place where the Gods and Goddesses are real and near, where we as their children and lovers and friends can worship them, and where the magick we work can come true. Having convinced ourselves of this, we act on it, then return to our daily lives refreshed.

(Gods, what a bunch of gibberish! You would have been better off reading the books!)

Anyway, I tried. Anyone else (esp. Black Dragon if he shows up again, as he's worked at least as much ritual as I) please feel free to add or comment. Was this the kind of answer you wanted, Curly?

Reverend Talespinner, O.S.C.
Clan Destiny Chapel of Eris & Dionysus
(aka Brad Hicks)

{file "A Celebration of May Day (Mike Nichols)" "bos021.htm"}

A Celebration of May Day

by Gwydion Cinhil Kirontin

"Perhaps it's just as well that
you won't be here... to be
offended by the sight of our
May Day celebrations."

*Lord Summerisle to Sgt.
Howie from "The Wicker
Man"*

There are four great festivals of the Pagan Celtic year and the modern Witch's calendar, as well. The two greatest of these are Halloween (the beginning of winter) and May Day (the beginning of summer). Being opposite each other on the wheel of the year, they separate the year into halves. Halloween (also called Samhain) is the Celtic New Year and is generally considered the more important of the two, though May Day runs a close second. Indeed, in some areas -- notably Wales -- it is considered the great holiday.

May Day ushers in the fifth month of the modern calendar year, the month of May. This month is named in honor of the goddess Maia, originally a Greek mountain nymph, later identified as the most beautiful of the Seven Sisters, the Pleiades. By Zeus, she is also the mother of Hermes, god of magic. Maia's parents were Atlas and Pleione, a sea nymph.

The old Celtic name for May Day is Beltane (in its most popular Anglicized form), which is derived from the Irish Gaelic "Bealtaine" or the Scottish Gaelic "Bealtuinn", meaning "Belfire", the fire of the Celtic god of light (Bel, Beli or Belinus). He, in turn, may be traced to the Middle Eastern god Baal.

Other names for May Day include: Cetsamhain ("opposite Samhain"), Walpurgisnacht (in Germany), and Roodmas (the medieval Church's name). This last came from Church Fathers who were hoping to shift the common people's allegiance from the Maypole (Pagan lingam -- symbol of life) to the Holy Rood (the Cross -- Roman instrument of death).

Incidentally, there is no historical justification for calling May 1st "Lady Day". For hundreds of years, that title has been proper to the Vernal Equinox (approx. March 21st), another holiday sacred to the Great Goddess. The nontraditional use of "Lady Day" for May 1st is quite recent (within the last 15 years), and seems to be confined to America, where it has gained widespread acceptance among certain segments of the Craft population. This rather startling departure from tradition would seem to indicate an unfamiliarity with European calendar customs, as well as a lax attitude toward scholarship among too many Pagans. A simple glance at a dictionary ("Webster's 3rd" or O.E.D.), encyclopedia ("Benet's"), or standard mythology reference (Jobe's "Dictionary of Mythology, Folklore & Symbols") would confirm the correct date for Lady Day as the Vernal Equinox.

By Celtic reckoning, the actual Beltane celebration begins on sundown of the preceding day, April 30, because the Celts always figured their days from sundown to sundown. And sundown was the proper time for Druids to kindle the great Bel-fires on the tops of the nearest beacon hill (such as Tara Hill, Co. Meath, in Ireland). These "need-fires" had healing properties, and skylad Witches would jump through the flames to ensure protection.

Sgt. Howie (shocked): "But
they are naked!"
Lord Summerisle:
"Naturally. It's much too
dangerous to jump through
the fire with your clothes
on!"

Frequently, cattle would be driven between two such bonfires (oak wood was the favorite fuel for them) and, on the morrow, they would be taken to their summer pastures.

Other May Day customs include: processions of chimney-sweeps and milk maids, archery tournaments, morris dances, sword dances, feasting, music, drinking, and maidens bathing their faces in the dew of May morning to retain their youthful beauty.

In the words of Witchcraft writers Janet and Stewart Farrar, the Beltane celebration was principally a time of "...unashamed human sexuality and fertility." Such associations include the obvious phallic symbolism of the Maypole and riding the hobby horse. Even a seemingly innocent children's nursery rhyme, "Ride a cock horse to Banbury Cross..." retain such memories. And the next line "...to see a fine Lady on a white horse" is a reference to the annual ride of "Lady Godiva" though Coventry. Every year for nearly three centuries, a sky-clad village maiden (elected Queen of the May) enacted this Pagan rite, until the Puritans put an end to the custom.

The Puritans, in fact, reacted with pious horror to most of the May Day rites, even making Maypoles illegal in 1644. They especially attempted to suppress the "greenwood marriages" of young men and women who spent the entire night in the forest, staying out to greet the May sunrise, and bringing back boughs of flowers and garlands to decorate the village the next morning. One angry Puritan wrote that men "doe use commonly to runne into woodes in the night time, amongst maidens, to set bowes, in so muche, as I have hearde of tenne maidens whiche went to set May, and nine of them came home with childe." And another Puritan complained that, of the girls who go into the woods, "not the least one of them comes home again a virgin."

Long after the Christian form of marriage (with its insistence on sexual monogamy) had replaced the older Pagan handfasting, the rules of strict fidelity were always relaxed for the May Eve rites. Names such as Robin Hood, Maid Marion and Little John played an important part in May Day folklore, often used as titles for the dramatis personae of the celebrations. And modern surnames such as Robinson, Hodson, Johnson and Godkin may attest to some distant May Eve spent in the woods.

These wildwood antics have inspired writers such as Kipling:

Oh, do not tell the Priest our plight,
Or he would call it a sin;
But we have been out in the woods all night,
A-conjuring Summer in!

And Lerner and Lowe:

It's May! It's May!
The lusty month of May!...
Those dreary vows that ev'ryone takes,
Ev'ryone breaks.
Ev'ryone makes divine mistakes!
The lusty month of May!

It is certainly no accident that Queen Guinevere's "abduction" by Meliagrance occurs on May 1st when she and the court have gone a-Maying, or that the usually efficient Queen's guard, on this occasion, rode unarmed.

Some of these customs seem virtually identical to the old Roman feast of flowers, the Floralia, three days of unrestrained sexuality which began at sundown April 28th and reached a crescendo on May 1st.

By the way, due to various calendrical changes down through the centuries, the traditional date of Beltane is not the same as its astrological date. This date, like all astronomically determined dates, may vary by a day or two depending on the year. However, it may be calculated easily enough by determining the date on which the sun is at 15 degrees Taurus. British Witches often refer to this date as Old Beltane, and folklorists call it Beltane O.S. ("Old Style"). Some Covens prefer to celebrate on the old date and, at the very least, it gives one options. If a Coven is operating on "Pagan Standard Time" and misses May 1st altogether, it can still throw a viable Beltane bash as long as it's before this date. This may also be a consideration for Covens that need to organize

activities around the week-end.

This date has long been considered a "power point" of the Zodiac, and is symbolized by the Bull, one of the four "tetramorph" figures featured on the Tarot cards the World and the Wheel of Fortune. (The other three are the Lion, the Eagle and the Spirit.) Astrologers know these four figures as the symbols of the four "fixed" signs of the Zodiac (Taurus, Leo, Scorpio and Aquarius, respectively), and these naturally align with the four Great Sabbats of Witchcraft. Christians have adopted the same iconography to represent the four gospel-writers.

But for most, it is May 1st that is the great holiday of flowers, Maypoles, and greenwood frivolity. It is no wonder that, as recently as 1977, Ian Anderson could pen the following lyrics for Jethro Tull:

For the May Day is the great
day,
Sung along the old straight
track.
And those who ancient lines
did ley
Will heed this song that calls
them back.

THE END

{file "Midwinter Night's Eve: Yule (Mike Nichols)" "bos022.htm"}

Midwinter Night's Eve: Yule

by Mike Nichols

Our Christian friends are often quite surprised at how enthusiastically we Pagans celebrate the 'Christmas' season. Even though we prefer to use the word 'Yule', and our celebrations may peak a few days *before* the 25th, we nonetheless follow many of the traditional customs of the season: decorated trees, carolling, presents, Yule logs, and mistletoe. We might even go so far as putting up a 'Nativity set', though for us the three central characters are likely to be interpreted as Mother Nature, Father Time, and the Baby Sun-God. None of this will come as a surprise to anyone who knows the true history of the holiday, of course.

In fact, if truth be known, the holiday of Christmas has always been more Pagan than Christian, with its associations of Nordic divination, Celtic fertility rites and Roman Mithraism. That is why both Martin Luther and John Calvin abhorred it, why the Puritans refused to acknowledge it, much less celebrate it (to them, no day of the year could be more holy than the Sabbath), and why it was even made *illegal* in Boston! The holiday was already too closely associated with the birth of older Pagan gods and heroes. And many of them (like Oedipus, Theseus, Hercules, Perseus, Jason, Dionysus, Apollo, Mithra, Horus and even Arthur) possessed a narrative of birth, death and resurrection that was uncomfortably close to that of Jesus. And to make matters worse, many of them predated the Christian Savior.

Ultimately, of course, the holiday is rooted deeply in the cycle of the year. It is the Winter Solstice that is being celebrated, seed-time of the year, the longest night and shortest day. It is the birthday of the new Sun King, the Son of God -- by whatever name you choose to call him. On this darkest of nights, the Goddess becomes the Great Mother and once again gives birth. And it makes perfect poetic sense that on the longest night of the winter, 'the dark night of our souls', there springs the

new spark of hope, the Sacred Fire, the Light of the World, the Coel Coeth.

That is why Pagans have as much right to claim this holiday as Christians. Perhaps even more so, as the Christians were rather late in laying claim to it, and tried more than once to reject it. There had been a tradition in the West that Mary bore the child Jesus on the twenty-fifth day, but no one could seem to decide on the month. Finally, in 320 C.E., the Catholic Fathers in Rome decided to make it December, in an effort to co-opt the Mithraic celebration of the Romans and the Yule celebrations of the Celts and Saxons.

There was never much pretense that the date they finally chose was historically accurate. Shepherds just don't 'tend their flocks by night' in the high pastures in the dead of winter! But if one wishes to use the New Testament as historical evidence, this reference may point to sometime in the spring as the time of Jesus's birth. This is because the lambing season occurs in the spring and that is the only time when shepherds are likely to 'watch their flocks by night' -- to make sure the lambing goes well. Knowing this, the Eastern half of the Church continued to reject December 25, preferring a 'movable date' fixed by their astrologers according to the moon.

Thus, despite its shaky start (for over three centuries, no-one knew when Jesus was supposed to have been born!), December 25 finally began to catch on. By 529, it was a civic holiday, and all work or public business (except that of cooks, bakers or any that contributed to the delight of the holiday) was prohibited by the Emperor Justinian. In 563, the Council of Braga forbade fasting on Christmas Day, and four years later the Council of Tours proclaimed the twelve days from December 25 to Epiphany as a sacred, festive season. This last point is perhaps the hardest to impress upon the modern reader, who is lucky to get a single day off work. Christmas, in the Middle Ages, was not a *single* day, but rather a period of *twelve* days, from December 25 to January 6. The Twelve Days of Christmas, in fact. It is certainly lamentable that the modern world has abandoned this approach, along with the popular Twelfth Night celebrations.

Of course, the Christian version of the holiday spread to many countries no faster than Christianity itself, which means that 'Christmas' wasn't celebrated in Ireland until the late fifth century; in England, Switzerland and Austria until the seventh; in Germany until the eighth; and in the Slavic lands until the ninth and tenth. Not that these countries lacked their own mid-winter celebrations of Yuletide. Long before the world had heard of Jesus, Pagans had been observing the season by bringing in the Yule log, wishing on it, and lighting it from the remains of last year's log. Riddles were posed and answered, magic and rituals were practiced, wild boars were sacrificed and consumed along with large quantities of liquor, corn dollies were carried from house to house while carolling, fertility rites were practiced (girls standing under a sprig of mistletoe were subject to a bit more than a kiss), and divinations were cast for the coming Spring. Many of these Pagan customs, in an appropriately watered-down form, have entered the mainstream of Christian celebration, though most celebrants do not realize (or do not mention it, if they do) their origins.

For modern Witches, Yule (from the Anglo-Saxon 'Yula', meaning 'wheel' of the year) is usually celebrated on the actual Winter Solstice, which may vary by a few days, though it usually occurs on or around December 21st. It is a Lesser Sabbat or Lower Holiday in the modern Pagan calendar, one of the four quarter-days of the year, but a very important one. This year (1988) it occurs on December 21st at 9:28 am CST. Pagan customs are still enthusiastically followed. Once, the Yule log had been the center of the celebration. It was lighted on the eve of the solstice (it should light on the first try) and must be kept burning for twelve hours, for good luck. It should be made of ash. Later, the Yule log was replaced by the Yule tree but, instead of burning it, burning candles were placed on it. In Christianity, Protestants might claim that Martin Luther invented the custom, and Catholics might grant St. Boniface the honor, but the custom can demonstrably be traced back through the Roman Saturnalia all the way to ancient Egypt. Needless to say, such a tree should be cut down rather than purchased, and should be disposed of by burning, the proper way to dispatch any sacred object.

Along with the evergreen, the holly and the ivy and the mistletoe were important plants of the

season, all symbolizing fertility and everlasting life. Mistletoe was especially venerated by the Celtic Druids, who cut it with a golden sickle on the sixth night of the moon, and believed it to be an aphrodisiac. (Magically -- not medicinally! It's highly toxic!) But aphrodisiacs must have been the smallest part of the Yuletide menu in ancient times, as contemporary reports indicate that the tables fairly creaked under the strain of every type of good food. And drink! The most popular of which was the 'wassail cup' deriving its name from the Anglo-Saxon term 'waes hael' (be whole or hale).

Medieval Christmas folklore seems endless: that animals will all kneel down as the Holy Night arrives, that bees hum the '100th psalm' on Christmas Eve, that a windy Christmas will bring good luck, that a person born on Christmas Day can see the Little People, that a cricket on the hearth brings good luck, that if one opens all the doors of the house at midnight all the evil spirits will depart, that you will have one lucky month for each Christmas pudding you sample, that the tree must be taken down by Twelfth Night or bad luck is sure to follow, that 'if Christmas on a Sunday be, a windy winter we shall see', that 'hours of sun on Christmas Day, so many frosts in the month of May', that one can use the Twelve Days of Christmas to predict the weather for each of the twelve months of the coming year, and so on.

Remembering that most Christmas customs are ultimately based upon older Pagan customs, it only remains for modern Pagans to reclaim their lost traditions. In doing so, we can share many common customs with our Christian friends, albeit with a slightly different interpretation. And thus we all share in the beauty of this most magical of seasons, when the Mother Goddess once again gives birth to the baby Sun God and sets the wheel in motion again. To conclude with a long-overdue paraphrase: 'Goddess bless us, every one!'

{file "Winter Solstice Or Yule (Starhawk)" "bos023.htm"}

Winter Solstice or Yule

The High Priestess says:

"This is the night of the solstice, the longest night of the year. Now darkness triumphs; and yet, gives way and changes into light. The breath of nature is suspended: all waits while within the Cauldron, the Dark King is transformed into the Infant Light. We watch for the coming of dawn, when the Great Mother again gives birth to the Divine Child Sun, who is bringer of hope and the promise of summer. This is the stillness behind motion, when time itself stops; the center is also the circumference of all. We are awake in the night. We turn the Wheel to bring the light. We call the sun from the womb of night. Blessed Be!"

Purify, cast the circle, but do not light the candles. Invoke the Goddess and God. All sit down and begin an antiphonal chant.

All:

"To die and be reborn,
The Wheel is turning,
What must you lose to the night?" (*repeat*)

Covener: "Fear."

All:

"Fear is lost to the night.
Fear is lost to the night.

To die and be reborn,
The Wheel is turning,
What must you lose to the night?"

Continue interjecting lines and echoing each other until the energy dies away. Stand up and link hands. The High Priest stands before the altar, holding an animal skull filled with salt. The High Priestess leads a slow spiral procession that first snakes outward so that each member is brought to face the High Priest. They are chanting:

"The light was born,
And the light has died." (*repeat*)

Another Priestess whispers:

"Everything passes,
All fades away." (*repeat*)

The High Priest places a pinch of salt on each member's tongue and says:

"My body is salt,
Taste the breath of death."

The High Priestess leads the spiral inward, until the members are huddled together. She leads an improvised trance induction, slowly suggesting that they crumble to the Earth and sleep. As all lie down, they are sent into a deeper trance with a multivoiced induction. As it fades out, they are told:

"You are entering a space of perfect freedom."

Time is allowed for trance in the state of suspension before birth.

The High Priestess approaches one of the coveners, stands by her head with her legs apart and pulls her through, symbolically giving her birth. She becomes part of the birth canal; they continue the process with the other coveners, the birth canal growing longer. The men of the coven take the newborns one by one and lay them back down to sleep, telling them:

"Sleep the sleep of the newborn."

As all sink back into trance, they are guided into a visualization of their hopes for their new life to come. Priestess smears honey on their tongues, one by one, saying:

"Taste the sweetness of life."

A new chant begins softly, builds in power as it gradually wakes the sleepers, who join in on repeating lines:

"Set sail, set sail,
Follow the twilight to the West,
Where you may rest.

Set sail, set sail,
Turn your face where the sun grows dim,
Beyond the rim, beyond the rim.

Set sail, set sail,
One thing becomes another,
In the Mother, in the Mother.

Set sail, set sail,
Make of your heart a burning fire,
Build it higher, build it higher.

Set sail, set sail,
Pass in an instant through the open gate,
It will not wait, it will not wait.

Set sail, set sail,
Over the dark of the sunless sea,
You are free, you are free.

Set sail, set sail,
Guiding the ship of the rising sun,
You are the one, you are the one.

Set sail, set sail,
Into the raging wind and storm,
To be reborn, to be reborn.

Set sail, set sail,
Over the waves where the spray blows white,
To bring the light, to bring the light."

All:

"We are awake in the night!
We turn the Wheel to bring the light!
We call the sun from the womb of night!"

The High Priestess says:

"He sets his face to the West, but in the East arises!"

All: "Who is that?"

P: "Who goes down in darkness?"

All: "Who is that?"

P: "Who sails?"

All: "Who is that?"

P: "The Renewer."

All: "Who is that?"

P: "Who brings the golden fruit."

All: "Who is that?"

P: "Unstained."

All: "Who is that?"

P: "Whose hands are open?"

All: "Who is that?"

P: "Whose eyes are bright?"

All: "Who is that?"

P: "Whose face is shining?"

All: "Who is that?"

P: "Morning's hope."

All: "Who is that?"

P: "Who passes the gate?"

All: "Who is that?"

P: "Who returns in light?"

All: "Who is that?"

P: "A glow between twin pillars."

All: "Who is that?"

P: "A cry between thighs."

All: "Io! Evohe! Io! Evohe!"

High Priestess: (*leading, repeated by all*)

"Queen of the sun!
Queen of the Moon!
Queen of the horns!
Queen of the fires!
Bring to us the Child of Promise!

It is the Great Mother
Who gives birth to Him.
It is the Lord of Life,
Who is born again!
Darkness and tears
Are set aside,
When the sun comes up again!

Golden sun,
Of hill and field,
Light the earth!
Light the skies!
Light the waters!
Light the fires!

All: "Io! Evohe! Io! Evohe!"<7p>

The High Priest lights the fire and point candles and all begin chanting:

"I who have died am alive again today,
And this is the sun's birthday! (*repeat*)

This is the birthday of life and love and wings,
And the gay great happening illimitably earth.

We are born again, we shall live again! (*repeat*).
The Sun Child, the Winterborn King!"

Build a Power Chant, focused on reawakening life. Share feasting and friendship, ideally until dawn. Before ending, the High Priestess says:

"The Dark God has passed the Gate,
He has been reborn through the Mother,
With Him we are each reborn!"

All:

"The tide has turned!
The light will come again!
In a new dawn, in a new day,
The sun is rising!
Io! Evohe! Blessed Be!"

Open the Circle.

Starhawk; "The Spiral Dance: Rebirth of the Ancient Religion of the Goddess"; HarperRow 1979

{file "Yule in Britain (Tana)" "bos024.htm"}

Yule in Britain

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Midwinter has long been a traditional time for celebration and merrymaking in Britain. All of the activities at midwinter were meant to ensure that the season would renew itself and the days would begin to grow longer again. Greenery was brought into decorate the house: evergreen to symbolize the promise of life to come even in the darkest winter; the mistletoe, believed to hold the life of the host tree even when the tree itself appeared to be dead in winter; and the holly and ivy, symbols of male and female, both of course necessary for new life. Carols, some of which survive to this day, such as the Gower Wassail, were sung. The earliest carols consisted of taking hands and singing while dancing in a ring or around a bush, May tree, or even an apple tree (as in the case of the Apple Tree Wassail, sung in hopes of a good crop of cider the following year).

The Wassail Carols in particular date back to the Viking invasions of England, about 700 A.D., when the greeting was "Ves heill". By Anglo-Saxon times, the greeting had evolved into "Waes thu hal", meaning "be whole" or "good health". The response was "drink hail", meaning "I drink and good luck be to you". People would travel from house to house in the village bringing good wishes and carrying an empty bowl. The master of the house being wassailed was expected to fill the bowl with a hot spicy ale and then it would be passed around to the carolers.

Midwinter was also a time for exchanging gifts and for feasting. Turkey only dates to the 1500's. Much more common were boar, geese, capons, swans, and pheasants. Minced pies were originally made with meat, and with the coming of spices to England during the Crusades, plum pudding became quite the traditional dish. Plum pudding makes a great dish for cakes and wine in the Yule circle, especially if you pour warmed brandy over it and set it afire before the blessing.

While I am writing about midwinter customs in Britain because our heritage in .K.A.M. is largely Celtic in origin, the Isles do not have a monopoly on Yule. The Romans celebrated Saturnalia for seven days around the Solstice, and it was a time to look ahead and rejoice in the longer days to come. Slaves and masters switched places at table, and presents were exchanged. The Persian Mithraists held December 25th as sacred to the birth of their Sun God, Mithras, and celebrated it as

a victory of light over darkness. And in Sweden, December 13th was sacred to the Goddess Lucina, Shining One, and was a celebration of the return of the light. On Yule itself, around the 21st, bonfires were lit to honor Odin and Thor.

Midwinter has always been a Pagan holiday, so much so that during the 1600's the Christian Christmas was recognized as a celebration based on Pagan customs and was outlawed in England and many of the colonies in America.

(Text version of the Journal has "Gower Wassail" here)

A Monthly Rune (Traditional)

January	By this fire I warm my hands
February	And with my spade I delve my lands
March	Here I set my seeds to spring
April	And here I hear the birds to sing
May	I am as light as bird in the treetop
June	And I take pains to weed my crop
July	With my scythe my mead I mow
August	And here I shear my corn full low
September	With my flail I earn my bread
October	And here I sow my wheat so red (Winter wheat)
November	At Martinmas I kill my swine *
December	And at Yule I drink red wine

* Martinmas, November 11, is a christianization of the Pagan Celtic Hallows when the herds were culled.

Recipe for Wassail for 8

3 red apples
3 oz brown sugar
2 pints brown ale, apple cider, or hard cider
1/2 pint dry sherry or dry white wine
1/4 tsp cinnamon
1/4 teaspoon ginger
strips of lemon peel

Core and heat apples with brown sugar and some of the ale or cider in an oven for 30 minutes. Put in large pan and add rest of spices and lemon peel, simmer on stove top of 5 minutes. Add most of the alcohol at the last minute so it heats up but does not evaporate. Burgundy and brandy can be substituted to the ale and sherry. White sugar and halved oranges may also be added to taste.

Plum Pudding

1/4 lb. flour
1/4 lb. currants
1 tsp. salt
1/4 lb. sultanas (small raisins)
1 tsp. allspice
2 cooking apples, peeled, cored and chopped
1 tsp. ginger
1 ounce cut mixed (citrus) peel
1 tsp. cinnamon
2 oz. shredded almonds
pinch fresh grated nutmeg
Juice and grated rind of 1 orange and 1 lemon
1/4 lb. fresh breadcrumbs
1/4 lb. molasses (treacle)

1/2 lb. shredded suet
4 large eggs
1/4 lb. brown sugar
2 tbsp. brandy
1/4 lb. dried chopped apricots
1/4 lb. prunes
1/4 lb dates

Sift flour, salt and spices into a large bowl. Stir in breadcrumbs, suet and sugar. Add fruits, peel and rind. Beat lemon and orange juice, molasses and eggs together and add to other ingredients. Steam for 6 hours -- a coffee tin filled with the mixture and placed in a steamer in a covered pan does well. A little vinegar and lemon juice in the water will prevent the pan from discoloration. After steaming cover in a cool place and let age as long as possible -- usually about 5 weeks. To serve, re-steam for another 3 hours. Remove from tin, douse with warm brandy and set it ablaze!

If you haven't got six weeks before Yule to prepare a proper pudding (I never do) a tinned one from Crosse & Blackwell will do fine. Just be sure to always heat the pudding first, no matter who made it, or all the warmed brandy in the world won't help. And don't forget the hard sauce!

{file "Witches Lesser Banishing Ritual Of The Pentagram (Paul Hume)" "bos025.htm"}

Witches' Lesser Banishing Ritual of the Pentagram

by Paul Hume

The following text was an addendum to some Wiccan friends of mine written in 1986. It followed a fairly standard instruction in the Lesser Banishing Ritual of the Pentagram, with which they were not familiar. We were feeling out some linking techniques leading to a proposed joint ritual involving several Wiccans and two ceremonial qabalists (one Thelemite -- ie. myself, and another). While events conspired to torpedo this project, some interesting ideas came along on both sides. The goal was a set of brief rituals meaningful to both traditions which we could practice individually, thus building up a group current prior to the date of the proposed rite (Samhain of that year). Herewith my notes on "The Wiccan Pentagram" ritual which evolved during this project. My primary source of God Forms was Paul Huson's "Mastering Witchcraft" which was my main source of information on Wicca at the time (I've done considerable study elsewhere since).

Non-Solar symbolism

A ritual can be modified in many ways, to refit it for a different set of symbols, for example. I have taken the liberty of doing some research into alternate symbols for the Lesser Ritual of the Pentagram since I know that you work a lunar-feminine current (Wicca) whereas I use more solar-masculine symbols in my current (Thelemite). The Qabalistic Cross This might be used as is, though you could use the English if you don't feel that the Hebrew is relevant. I am sure you recognize the words as being similar to the end of the Lord's Prayer in the King James Version: 'Unto thee, the Kingdom and the Power and the Glory, forever! Amen.' I would point out that this formula was around a long time before Christ, much less the translators of the Standard Revised Version of the Bible. If you dislike such a specifically Christian form, it may be replaced with the words KETHER (KEH-THER), MALKUTH, GEBURAH, GEDULAH (or Crown, Kingdom, Power, Mercy), the spheres of occult energy that you are invoking with the Q-Cross. The mental

images remain the same. You could even avoid these Hebrew symbols entirely, using Names and formulae more suitable to raising the Cone of Power, which is what you are doing here in Wiccan terms. See the 'Wiccan Cross,' below.

The principle is:

0. Invoke strongly the presence of the Supreme Creative Principle as you conceive it (or in your case, Her) to be. Your Name for the Goddess as Creatrix would be most suitable.
0. Draw down power from this Godhead and project it through your body into the Earth. Invoke strongly the Supreme symbol of Creation in your Tradition: maybe the God -- as Son of the Goddess and Lord of the Trees, and as John Barleycorn, the ever-born and dying One.
0. Establish on your right side the Active Principle -- Yang -- the Projective Energy of the Universe. A God image, I should think.
0. Establish on your left side the Passive Principle -- Yin -- the Receiving Energy of the Universe. A Goddess force I feel.
0. Strongly visualize yourself at the center of these axes between the Infinities. This centers you at the middle of the Sacred Space to be created -- the still point at the center of the universe.

The Pentagrams

Again, the pentagram should be used. This symbol is universal to many, many systems of magick, including Wicca, as you know. The five-pointed star has supreme power over the Elements: Spirit, Fire, Water, Air and Earth. It drives off negative influences and attracts positive ones. It is an essential part of the rite and there is no symbol that can take its place as effectively.

The Names

I prefer using the Hebrew God-Names as is. In this connection they express formulae that govern the Elements and are no more religious than $E=MC^2$. However, there are equivalent Wiccan God-Names, which I describe in the next section, as substitutes for the Archangels. The use of the same Names to activate the stars and to invoke the Elemental force is quite in keeping with the Wiccan tradition, which does not use the same hierarchical system of God-Name, Archangel, Angel, Ruler, Spirit, etc. that Qabalism does.

The Archangelic Invocation

Instead of the Hebrew Archangels I described, you could use Wiccan Deities to invoke the 'pure' form of the Elements.

AIR-EAST:

The Air image in Wicca seems to be masculine and relates to Herne, the Black Man, the messenger of the Gods, or the Sky Gods: Odin, or Lugh as the rising Sun God. The God can be imagined as riding through the night sky, at the head of the Wild Hunt, or rising above the branches of the world-ash. Instead of the Sword given to Raphael, the God might carry a staff, spear or wand, which is attributed to Air in most Wiccan traditions.

FIRE-SOUTH:

The Fire image is definitely masculine and relates to the Horned God: Cernunnos, Lucifer, call Him what you will. He stands in the hot light of the noonday sun, radiating fiery energy. He would bear an Athame or sword, which is the weapon of Fire in most Wiccan styles.

WATER-WEST:

The Water image is the Maiden, the mistress of the Moon and the Tides: Aradia, Artemis, Venus

rising from the waves. Her image is lit by the silver light of the moon, upon a tranquil reach of water or the foaming sea. She might hold the chalice, symbol of water (alternatively, the cauldron might be envisioned).

EARTH-NORTH:

The Goddess in Her aspect as Earth Mother is here: Hertha, Habondia, Demeter. She stands beneath the golden, life-giving sun surrounded by the fruits of the Earth. Before her, a platter flows with good things of the Earth, for the disk/shield/platter is the pentacle, magick instrument of Earth. These are only bare sketches of the magickal images that a witch might use to replace the Qabalistic images of the traditional pentagram ritual. I offer them for what they are worth.

A few points to note:

0. The phases of the sun used in the Archangelic images (East:Dawn; South:Noon; West:Sunset; North:Midnight) are not the same, nor are they as important to Wicca. Instead, the poles of day and night are established: Night for the East-West axis and Day for the North-South axis.
0. The male-female poles are established with the masculine images (Herne and Cernunnos) attributed to the active Elements (Air and Fire) and the feminine images (Aradia and Habondia) to the passive Elements (Water and Earth). Note that one figure of each gender stands in light, and one in darkness. This male-female/positive-negative/active-passive polarity is central to virtually all systems of magick, eg. the yin/yang symbol in oriental systems. I may be betraying solar-phallic tendencies by these assignments, and you may want to use different attributions: The Maiden can be Air and the Mother switch to Water, with the Hunter moving into Earth, for example. Heck, the dual God Forms should perhaps be invoked in each quarter. eg. Venus/Adonis imagery in East or South, Hertha/Herne in West, etc.

The Star Of David

The last line of the Invocation refers to a 'six-rayed star' and the mental work calls for imagining a Star of David. This is not a specifically Jewish symbol in this context. The six-pointed star, or hexagram, is the Qabalistic symbol par excellence of initiation and spiritual illumination. The upward-pointing triangle represents the aspiration of the magician to the Gods, and the downward-pointing triangle represents the divine power, flowing down to the world. These meet at the moment of magick and the interlaced triangles forming the hexagram symbolize the power of this meeting. Should you prefer not to use the Star of David, you can replace the mental image with any symbol showing the meeting of your soul and the power of the Goddess. This can even be a private symbol, one that is meaningful only to you. Alternatively, you can just envision the sphere of white light from the Q-Cross, as a symbol of divine power. Replace the words about the 'six-rayed star' with some descriptive form: 'the seal of the Goddess,' or 'the sign of my Awakening,' or simply 'the light Divine.'

Wiccan Pentagram ritual

Rubric [This is a form of the rite incorporating the changes in symbolism discussed above]

WICCAN CROSS

Face East. Touch forehead. Say IO EVOE HERTHA ('Blessed be Hertha,' or other Name by which you worship the Goddess as Creatrix) Touch solar plexus or genitals. Say IO EVOE CERNUNNOS ('Blessed be Cernunnos,' or other name by which you worship the Horned God as the Earth) Touch right shoulder. Say EKO EKO AZARAK ('Hail, hail force of fire') Touch left shoulder. Say EKO EKO AMELAK ('Hail, hail to the glory') Extend arms in form of a cross. Say IO EVOE ('Blessed

be.'). Clasp hands upon breast and say 'So mote it be.'

CIRCLE OF PROTECTION

Trace pentagram in East. Say HERNE. Trace circle of protection until facing South. Trace pentagram in South. Say CERNUNNOS. Trace circle of protection until facing West. Trace pentagram in West. Say ARADIA. Trace circle of protection until facing North. Trace pentagram in North. Say HABONDIA. Finish tracing circle, closing it in the East.

INVOCATION OF THE GREAT GODS

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

Before me HERNE The Huntsman

Behind me ARADIA The Maiden

On my right hand CERNUNNOS, the Horned God

On my left hand HABONDIA, the Great Mother

About me flame the pentagrams

And above me shines the light of the Goddess.

Repeat the Wiccan Cross. Rather than performing this in the rather measured cadences of Qabalistic Ritual, a form of dancing and chanting more pleasing to the God-forms of Wicca might profitably be devised.

{file "On the Lesser Banishing Ritual of the Pentagram (Tim Maroney)" "bos026.htm" }

On the Lesser Banishing Ritual of the Pentagram

by **Tim Maroney**

The Lesser Banishing Ritual of the Pentagram is one of the chief rituals of Western Magick. It has been with us at least since the Golden Dawn of the nineteenth century, and it has penetrated into all the many Golden Dawn spinoffs, including Neo-Paganism. Yet there is still no widely available, clear instruction. The directions of the magical orders are mere mnemonics for those who are assumed to have personal instructors. To formulate my personal approach to the ritual, to aid any others who may be considering practicing the LBR, and to satisfy the idle curiosity of any gawking onlookers, I have put together this short discussion of the ritual and its symbolism and performance.

A. Intent of the Ritual

The real action of a magick ritual takes place in the mind. Ritual is a form of moving meditation. The effect is also primarily psychological.* The LBR is a tool to facilitate meditation.

[*Not all players would agree with this statement. Many would say that the effect of the LBR is a fortified and cleansed area on the astral plane, which they think is as real as Hoboken, if not more so. It doesn't really matter in practice.]

The experience of a proper LBR is pleasurable and soothing, yet energizing and empowering. One is made at home in the mystical realm, protected from lurkers and phantasms by strongly imagined wards. This solace from mundane experience is a precondition for more serious works of meditation or ritual, but it can also form a healthy part of the life of the mind by itself.

B. The Ritual

I'll just reprint the description of the Lesser Banishing Ritual of the Pentagram from Liber O, a publication of the occult order A.'.A.'.

0. Touching the forehead, say "Ateh (Unto Thee)."
0. Touching the breast, say Malkuth (The Kingdom)."
0. Touching the right shoulder, say "ve-Geburah (and the Power)."
0. Touching the left shoulder, say "ve-Gedulah (and the Glory),
0. Clapping the hands upon the breast, say "le-Olahm, Amen (To the Ages, Amen)."
0. Turning to the East, make a pentagram (that of Earth) with the proper weapon (usually the Wand). Say (i.e. vibrate) "IHVH" (Ye-ho-wau*).
0. Turning to the South, the same, but say "ADNI" (Adonai).
0. Turning to the West, the same, but say "AHIH" (Eheieh).
0. Turning to the North, the same, but say "AGLA" (Aglá).
0. Extending the arms in the form of a cross say:
 0. "Before me Raphael;
 0. Behind me Gabriel;
 0. On my right hand Michael;
 0. On my left hand Auriel;
 0. For about me flames the Pentagram,
 0. And in the Column stands the six-rayed Star."
 0. until xxi. Repeat steps (i) to (v), the "Qabalistic Cross."

[* Modern scholarship has a different take on the pronunciation of the Big Guy's name. I use "Yahweh" rather than the "Ye-ho-wau" of Liber O because that's what the Catholic priests of my youth taught me to say, and I've never been able to shake it off. Use whatever pronunciation you prefer, or a different name altogether.]

C. Politics of the Ritual

With practice, you will no doubt come up with your own style of performance, and your own different symbolism for ritual acts. Different people do rituals as differently as actors play parts, even though the lines and motions may be fundamentally the same. (The alternative is an authoritarian, dogmatic horror which is alien to the deep occult understanding of religion, but is still common in magical groups.) Slavish imitation will get you nowhere in Magick -- except, perhaps, to some high spiritual degree!

The Christianity -- or at least angelic monotheism -- of the ritual symbolism may give a start to some. Many of us involved in occultism have strongly negative feelings about Christianity. These are perhaps justified, but there are a few saving graces here.

First, as with any ritual, you should feel free to make it yours, to mess around with it. If you don't start to at least play with the styles of a ritual after a while, you are probably not doing it very well. It is perfectly legitimate to substitute cognate symbols at any time. However, the saying in the martial arts is that one first learns another's style, and after mastering it, moves on to create one's own. For a beginner, it will be easiest simply to use an existing ritual form in order to explore the meaning of a banishing ritual.

Given that experience, which transcends any mere set of symbols, one may devise a form more in keeping with the emergence of one's personal style. For instance, Neo-Pagans use a highly reified form of the same basic ritual in many of their traditions, but with non-Christian deities, spirits, and heros at the quarters. Aleister Crowley wrote a new version which made the performance more dancelike, and used the names of Thelemic deities and officers rather than monotheist gods and

angels. My private version, called "Opening the Threshold", is entirely atheistic and philosophical.

In any case, of those people who so abhor Christianity, how many have looked at some of the practices of historical pagans in Europe, Asia, Africa and the Americas? No religion should ever be "accepted" by an occultist. When using any religion's symbolism, the adept should cut to its sacred poetical core and discard the political dross. By this standard, Christianity looks about as good as any other religion. Without this standard and by factoring in historical excesses and power plays, almost all known religions look just about as bad as Christianity.

In other words, someone who will happily use Norse gods, Arthurian heroes, Taoist immortals, Voudoun loas, or what have you in rituals, but will never touch a Christian angel, is guilty of the same narrowness he or she probably imparts to the Christians.

The Vibration of God-Names

In the LBR, the vibration of the god-names "charges" or "enlivens" the pentagrams in the air. This is difficult to describe, but easy to recognize. There is a feeling of presence in one of these charged warding images -- though not necessarily a feeling of true externality or separate intelligence. We are told to "vibrate" the names. The description and illustration of the "vibration" given in Liber O have been known to mislead people into hilarious postures. What the picture most resembles is the skulking monster from the movie *The Mummy*. To the modern eye, it is remarkable how truly unclear a photograph can be. I didn't learn how to vibrate a god-name until I signed up with yet another occult order and was taught it in person. I wouldn't wish the ensuing experience on anyone, so here is a description which I hope will be adequate in print.

Vibration phase i -- The Sign of the Enterer (1-4)

1. Stand upright. Blow all the air out of your lungs. Hold your arms straight out at your sides.
- 2a. Close your eyes and inhale nasally, imagining that the breath is the name. The exact nature of this imagination differs from person to person. Thus, you imagine yourself inhaling the name into your lungs.
- 2b. As you inhale, sweep your forearms smoothly and deliberately up so that your fists rest on your temples.
3. Imagine the breath moving down through your torso slowly, and through your pelvis, your legs, and finally to the soles of your feet. (Don't do this so slowly that you are hurting for air when the name reaches your feet!)
- 4a. The instant the inhaled vibrational name hits the soles of your feet, imagine it rushing back up and out.
- 4b. Simultaneously, throw yourself forward, thrusting your left foot forward about twelve inches (or thirty centimeters) and catching yourself on it. Your hands shoot forward, together, like a diver. You bend forward at the waist so that your torso winds up parallel to the floor.
- 4c. The air in your lungs should be blown out through your nose at the same time, but imagine the name shooting out straight ahead.

Steps 3-4 are known as the Sign of the Enterer, or of Horus. This symbolizes powerful active energy. The Enterer should be something of a "rush". The vibrational name is projected outwards into more tangible manifestation -- in this case, in the pentagrams of the LBR, which are charged by the force of the projected god-names.

It is highly inadvisable to omit the portion of step(4b) which reads "catching yourself on it." But

again, I have no desire to infringe on your freedom of choice.

Vibration phase ii -- The Sign of Silence (5)

5. Finally, withdraw into a standing position, left arm hanging at your side, right forefinger on lips, left foot pointing ninety degrees out from the body.

Step 5 is called the Sign of Silence, or of Harpocrates. This Egyptian god was mistakenly believed (at the turn of the century) to pertain to silence, because his finger or thumb was touching his lips. This gesture is now believed to be a symbol of childhood; this correction appears in the World card of Crowley's "Book of Thoth" Tarot deck. Harpocrates was the god of the Sun at dawn, and so symbolizes wonder, beauty, potential, growth. So, step 5 may be done in this academically corrected light instead.

However, the "hush" gesture of the Golden Dawn Sign of Silence is adequate for the modern occultist, even if deprived of A Divine Identification. It is a common gesture, at least in the European culture, meaning silence. Silence perhaps balances the ultra-active Sign of the Enterer better than does the more scholarly positive/active "Sign of Harpocrates the Rising Sun", and silence is surely no alien concept to mystics.

The Invocation

The pentagrams are given form by the drawing, life by the vibration, identity by the four-part prayer of steps (x) to (xiv). Some people do very elaborate visualizations of angelic guardians on each of (xi) to (xiv). Because of my tragic personal deficiencies, I am content with strong feelings of presence, identity, and divinity in each of the four directions.

A horizontal cross is built up step by step as you say, "Before me Raphael", etc, with you at the center; and the position of your arms forms a vertical cross, a renewal of the Qabalistic Cross from the start of the ritual. You may feel a quite peculiar rising and expansion when both of these crosses are formulated. One has become the center of the geometry of the space, and it is like a little world in itself, cut adrift from the mundane currents of everyday experience.

Steps (xv) and (xvi) are when the real banishing takes place, during "For about me flames the pentagram, and in the column stands the six-rayed star." A great pulse of force is emitted during these steps, imposing the personal will on the space and clearing it of all hostile influences.

After this is done, the invoked "archangels" maintain the banishing effect, guarding in all four directions. Of course this talk of angels is all bullshit -- the importance lies in the psychological effect. Whether there "really is" an archangel standing there keeping out inimical spirits is not important. The "feeling of cleanliness" is what matters.

Concluding Cross

The final Qabalistic Cross is an affirmation of the completeness and symmetry of the ritual, and also a new self-consecration. This is more efficacious than the previous Cross because it is done in a banished environment.

One is now ready to do a formal invocation, an evocation, a meditation, or whatever the overall purpose may be. The LBR is a preliminary ceremony, although it has a beneficial effect in itself. It can profitably be done as a stand-alone ritual, but you should move on. The LBR should keep away the horrible ickies that turn so many novices away from Magick. Its mastery is a first step to adeptship.

Mystical Pentagram

Brightstarr, Kathexis

The Mystical Pentagram is a technique which will enhance psychic self-awareness. Practiced on a daily basis it will produce surprising individual results. One of the features of this technique is that it encourages personal development by allowing each entity to discover a personal mantra which corresponds to the five elements.

To begin, you will need a table of correspondences such as "777" by Aleister Crowley. Look up the names of the gods and goddesses which correspond to the air element. Pick a name which when chanted 'feels' right for you. For example, Nu is the Egyptian lord of the firmament and corresponds to air. If I were inclined towards Egyptian deities, I would chant the name Nu for several minutes to see what effect transpired. If I felt relaxed, comfortable, and generally positive I would inwardly know that this name would be in tune with my inner self. Proceed to find correspondences for fire, water, and earth in the same manner and finally for spirit since it is the aggregate of the four common elements.

Once you have found a personal mantra or a chant consisting of five names, vowel sounds, etc. You are ready to proceed with the practical application of the Mystical Pentagram.

Assume your favorite meditation position, relax and begin to breathe in a rhythmic pattern; ie. inhale count one, two, three, four, exhale count one, two, three, four and so on. Continue to breathe in such a manner for about five minutes so that a definite rhythm is firmly established.

Visualize the five psychic centers. Memorize their positions so that you become familiar with the positions.

Next visualize a brilliant white light forming a circle above your head in the spirit center. Mentally draw a white light pentagram within the circle of light. This should be an invoking pentagram.

If your mind should begin to wander, gently bring it back and vocally vibrate the mantra you have chosen for the spirit center. Let your mind dwell on this center and intone your mantra several times for at least five minutes.

Next see a shaft of white light radiate down through your skull stopping at your throat near the Adam's apple. See a circle of white light begin to form and pulsate. Mentally draw an invoking pentagram within the circle of light and vocally vibrate your chosen mantra for the air center. Continue to stimulate this center for at least five minutes.

Now see a shaft of white light radiate down through your torso stopping at your fire center. This is located just above the navel. See a brilliant white light begin to pulsate at this center and draw an invoking pentagram within the circle of light. As your mind begins to wander gently guide it back to the image of the glowing white pentagram. Here vibrate your chosen fire mantra. Once this center is stimulated the sensation is unmistakable. A mild tingling or vibration of the solar-plexus area is physically experienced. Continue to dwell on this center for at least five minutes.

See the shaft of white light push down to the water center which is located in the groin area. Here, too, a brilliant circle of white light should be visualized. Again draw an invoking pentagram within the circle of light. Intone the mantra for the water center and repeat the sound several times for the next five minutes.

Having arrived thus far, see the shaft of white light radiate down through your legs stopping at the bottom of your feet which is the earth center. Form a brilliant, white, pulsating circle of light and

draw an invoking pentagram within the circle. Intone your earth mantra and vocally vibrate the sound several times during the next five minutes.

When all of the energy centers have been stimulated, direct the light energy from the spirit center to the earth center. As you exhale see the light travel from the top of your head down through your body to the bottom of your feet. As you inhale see the energy travel from your feet up through your body up to the top of your head, the spirit center. These circulations should be persisted for at least seven complete circuits. See the energy cleanse and vitalize every part of your being and expand your awareness to cosmic consciousness. As you continue to repeat this technique each day you will begin to see and feel a change in your psychic awareness and a marked improvement in your health.

Don't become discouraged if you don't achieve results immediately. This technique produces very positive effects but they are cumulative in nature. Be gentle with your inner self however you must also be persistent and keep the communication open. It is also a good idea to perform this exercise at the same time each day in order to allow your body cycles incorporate the energy flow in a natural order.

Suggested reading:

The Art of True Healing -- Israel Regardie

Energy Ecstasy -- Bernard Gunther

{file "Basic Spell Construction" "bos028.htm"}

Basic Spell Construction

Because of the very nature of Magick, each working should be highly individualized and personal. Even if following a traditional spell, it should be tailored to your specific needs to be most effective for you. Understanding the basics of Spell Construction will enable you to formulate your own specific, effective spells for any purpose you desire.

Preliminary planning is necessary. The very first step is to decide precisely what your desired end result is to be. Before you can start, you must decide where you are going. You must be very explicit.

It is important, also, that you choose your time carefully. You should take into consideration all Astrological implications, energy currents and Moon phases.

The Moon is the astronomical body closest to us and, therefore, has a profound influence upon us, it is very important to choose a time when the Moon is in an astrological sign which is appropriate for your working. For example: Aries/Action -- Enthusiasm, Taurus/Renewal -- Sensuality, Gemini/Communication -- Curiosity, Cancer/Emotion -- Nurturing, Leo/Vitality -- Determined, Virgo/Organizing -- Studious, Libra/Balance -- Cooperation, Scorpio/Sexual -- Philosophical, Capricorn/Authority -- Ambitious, Aquarius/Innovation -- Social, Pisces/Sensitivity -- Idealistic.

Bear in mind that magickal workings for gain, increase or bringing things to you, should be initiated when the Moon is Waxing (from Dark to Full); when the Moon is Waning (from Full to Dark), it is time for magickal workings of decrease or sending away.

The highest energy occurs at the Full Moon and, therefore, this is the most powerful time for magickal workings. The New Moon is the next most powerful time for Magick.

Whenever possible, follow Nature's own energy flows. There is a natural time for starting things (a planting time), for maturing things (a growing time), for reaping things (a harvest time) and, of course, a time for rest and planning.

Flowing with these currents will make your magickal work much easier.

Remember to plan your project for a time of uninterrupted privacy. It is important that you have no

distractions. Generally speaking, it is best to work as late at night as possible. A time when there is less frantic energy is most appropriate. You might consider Midnight or later.

In choosing a place to do your magickal working pay particular attention to your needs, for you must be comfortable. Your place should be private, quiet and secure. If at all possible, set aside a special place for this purpose only. An unused room, a special corner of your bedroom, a quiet, secluded spot in your garden. A place that is yours. A place that you can come to whenever need arises and that is as free from intrusion of others as possible.

Prior to the night of your magickal working, gather together the things that you will need. All of the things used are tools. They have no inherent magick. They are to help you create a mood. If correctly made and used, they will trigger primitive responses from deep within you. They should be chosen with care. Consider the purpose of your ritual and choose your tools accordingly. If your magick is to be sexual, your candles, oils, incenses and so forth should bring forth a sexual response. If the desired result of your Magick is tranquility, then the tools should make you feel calm, peaceful and serene. Any candles you might use should not have commercially added fragrances as these may not be appropriate for your working.

Prior to your ritual, prepare yourself and your equipment by any means necessary to clean and purify. Historically, people have fasted, followed meticulous and detailed bathing practices, practiced chastity and used many other methods.

Most often a ritual bath is the preferred method. A bath frequently utilizing candlelight, fragrant herbs, bath salts or sensuous oils. A sumptuous hot bath, special bathing preparations and appropriate lighting, combined, can create the soothing effect which will help in the very important step of relaxing and clearing the mind completely of all mundane thoughts and experiences of the day. Your ritual bath should, also, begin to set the specific vibrations conducive to your purpose into motion. You must not only cleanse and purify but must also begin to create the type of energy necessary. Once your purification process has been accomplished, you are now ready to begin. Proceed to the special place you have previously chosen in which to perform your magick. If at all possible, you should make use of the primitive responses set into motion by a well chosen piece of music. Your music should start slowly and build to a rousing climax.

As you use your oils, light your candle or incense (or utilize any other tool you have chosen), you should begin to further intensify the energy that you have set into motion around you. A high degree of intensity is vitally important.

The Altered State of Consciousness that you must reach is not a meditative state. Anything that interferes with your ability to concentrate upon, reach and control the high energy state necessary to perform magick should be avoided, such as screaming children, a sink full of dirty dishes, use of alcohol or drugs, etc.

Do not scatter your energy by attempting to do more than one magickal working at a time.

Remember that Magick is the manipulation of energy, a thought is a form of energy and a visualization is an even stronger form of energy. Your visualization can be a method used to intensify further and direct your will. Your visualization can be the method by which you control the magickal energy you have produced. You must know what you want. You must see it. You must feel the high energy flow. You must direct it.

One of the most important elements in the practice of any form of Magick is the Universal Law of Cause and Effect. This means that whatever you do (or don't do) you cause something to happen.

The most important consideration is the Universal Law of Retribution. This means that no matter what you do, it comes back to you in like kind.

It is the nature of things that as you send something out it gains momentum, so that, by the time it comes back to you, it is three times stronger. If you do something nice for someone, someone will do something nicer for you.

"As you weave and
spin your spell,
Three fold return
the tale will tell."

{file "Tool Blessing Ritual" "bos030.htm"}

Tool Blessing Ritual

A purification of objects for ritual use and their transformation into magical items.

(The area is prepared by placing a quantity of each element in the proper quarter, as well as preparing the altar in the usual way. If available, a cauldron (empty) is placed in the center of the circle. Candles are placed at each of the four corners and lit, progressing deosil from the east. Salt and water are blessed, and the celebrants are purified with them. A magic circle is cast, and watchtowers summoned. The god is then drawn down as follows:

The priest stands before the altar in the Osiris position, arms crossed across chest and feet together. The Priestess kneels before him with face and arms upraised.)

PS: Hephaestus, forger of magic,
descend upon this the body of thy priest and
servant,
lend us the strength of your arms.
Prometheus, shape of man,
descend upon this the body of thy priest and
servant,
lend us your fire and foresight.
Morpheus, weaver of dreams,
descend upon this the body of thy priest and
servant,
lend us your subtlety and vision.

P: I am he, the shape-god,
forger, builder, artisan, smith.
With strength and craft I form the world.

(The Priest helps the Priestess to rise and she stands in the center of the circle in the god position, extending her arms outward and down, palms facing forward. The Priest kneels before her with head bowed.)

P: Clotho, spinner of the strand of life
Descend upon this the body of thy priestess and
servant.
Lend us your wheel of making.
Hecate, caster of spells,
Descend upon this the body of thy priestess and
servant.
Lend us the power of your magic.
Aphrodite, goddess of love,
Descend upon this the body of thy priestess and
servant.
Grant us eros, philos, aristos, agape.

PS: I am she, the weaver-goddess,
Painter, poet, sculptor, witch.
With art and love I form the world.

(The priestess extends her hands to the priest and helps him rise. The priest cups both hands and scoops from the cauldron, then offers to the priestess.)

P: Drink now from the cauldron of Cerridwen, whose draughts bring knowledge, peace and life.

(The priestess sips from the cupped hands, after which the priest drinks. The objects to be blessed are taken from the altar by the priest and moved widdershins to the west quarter, and immersed in the water there.)

P: Spirits of the west, in water born
In cool waters cleanse these tools
And wash from them all hurt and
harm
This I ask, this charge I lay,
By oak and ash and bitter thorn.

(The objects are moved by the priestess to the south quarter and moved above the flames there.)

PS: Spirits of the south, in fire born
In shining flames purify these
tools
And burn from them all impurities
This I ask, this charge I lay,
By oak and ash and bitter thorn.

(The objects are moved to the east quarter by the priest and moved through the incense smoke.)

P: Spirits of the east, in sweet air born
In swirling winds polish these tools
And sweep from them all phantasm and
illusion
This I ask, this charge I lay,
By oak and ash and bitter thorn.

(The objects are moved to the altar by the priestess, and placed upon the pentacle.)

PS: Spirits of the north, in cool earth
born
In mother earth ground these tools
And take from them all spirits dark
This I ask, this charge I lay,
By oak and ash and bitter thorn.

(The person consecrating the tools now offers an impromptu or prepared charge to the items, stating their purpose and mode of use. They are then taken up by the priestess and moved to the east quarter.)

PS: Spirits of the east, from the bright air come,
Fill these tools with the swirling energies of the
whirlwind
Make them float like the breeze
Spirits of air, hearken unto me,
As I do will, so more it be.

(The tools are now taken up by the priest and moved to the south quarter.)

P: Spirits of the south, from wild fire come,

Fill these tools with the burning energies of the
flames
Make them glow with bright fire
Spirits of fire, hearken unto me,
As I do will, so more it be.

(The tools are now taken up by the priestess and moved to the west quarter.)

P: Spirits of the west, from soothing water come,
Fill these tools with the calming energies of the warm
rain
Make them flow like the tide
Spirits of water, hearken unto me,
As I do will, so more it be.

(The tools are now taken up by the priestess and moved to the altar.)

PS: Spirits of the north, from firm earth come,
Fill these tools with the ordering energies of the growing
crops
Make them flourish like grapes on the vine
Spirits of earth, hearken unto me,
As I do will, so more it be.

(The priest takes the tools from the altar and steps backwards. The priestess stands at the altar facing south towards the priest. The priest extends his right arm in parallel to the ground, between he and the priestess, with the tools in his hand.)

P: I am the god, ever desiring.
I am the stag in the woods,
I am the sun in the noonday sky,
I am the lover in the dark.
I offer passion, strength, devotion and the swiftness of the
hunt.

(The priestess extends her right arm in like fashion, and places her hand over that of the priest.)

PS: I am the goddess, ever nurturing.
I am the tempting beauty of the maid,
I am the quiet strength of the mother,
I am the infinite wisdom of the crone.
I offer life, love, warmth and the fruitfulness of the
fields.

(Both step towards each other and turn their hands and arms so the fingers point upwards with the palms facing their own chest, cupping the other's palm between and holding the tools. They clasp each other with their left arms.)

P& Male and female, yin and yang, light and dark, action and stillness. Apart we are forever

PS: incomplete, but together we form one. In our joining we are blessed. In our union, the
limitless energy of universe is released and captured here.

P: As I do will,

PS: As I do will

P& As we do will, so mote it be.

PS:

(The priest and priestess kiss, then release grasps. If the number and size of the tools precludes them being held in one hand simultaneously, the latter charging section should be repeated for each. The tools are replaced on the altar. Cakes and wine are blessed and consumed and a period

of relaxation and rest follows. The watchtowers are then dismissed and the circle opened.)

{file "Dedication Of Altar And Athame (Durwydd)" "bos031.htm"}

Dedication of Altar and Athame

Durwydd MacTara (1990)

Altar

This Altar in the circle's center,
A focal point that only good may enter.

Erected to God and Goddess in strength,
Circular, it has neither breadth nor length.

Focal point in A Circle of Power,
A mighty lens for every Tower!

Sacred to Lord, Maiden, Lady and Crone,
The foundation of many a powerful Cone!

Resting Place of Magick and its implements,
Let veneration and Love be our only sentiments!

A tool of will, powerful and free,
As it is willed, So Mote it Be!

Athame

Mighty Deities, Gracious Lady and Mighty Lord,
As I perform this ritual, Pray hearken to my word.

This tool, conceived in Mind of Air, (*point east*)
Forged and formed in Fire of the South, (*point south*)
Power tool for those who dare,
I CLAIM thee with my mouth! (*kiss blade*)

Tempered with Water for Strength, (*point west*)
Also dedicated to the Earth, in Power. (*point north*)
Blessed be, entire in length, (*kiss pommel*)
As it partakes of every Tower!

By the Power of Cosmos, As above, (*point up*)
The Expression of Cosmos, is below. (*point down*)
Upon this instrument of Will and Love,
My Sacred Tie I bestow! (*1 drop of blood on each side and hilt*)

This tool is dedicated to my service of Lady and Lord,
Please find this work beneficial and good.
Bound to thee by homage, decimation, effort and word,
Bound to me by words, will and blood.

By the powers of earth, sky, star and sea;
Such is my will, So mote it be!

{file "Beltane: Its History and Modern Celebration in Wicca in America" "bos032.htm"}

Beltane: Its History and Modern Celebration in Wicca in America

by Rowan Moonstone

The celebration of May 1st, or Beltane as it is known in Wicca Circles, is one of the most important festivals of our religious year. I will attempt here to answer some of the most often asked questions about this holiday. An extensive bibliography follows the article so that the interested reader can do further research.

0. Where does the festival of Beltane originate?

Beltane, as practiced by modern day Witches and Pagans, has its origins among the Celtic peoples of Western Europe and the British Isles, particularly Ireland, Scotland and Wales.

0. What does the word Beltane mean?

Dr. Proinsias MacCana defines the word as follows: "... the Irish name for May Day is Beltane, of which the second element, 'tene', is the word for fire, and the first, 'bel', probably means 'shining or brilliant'."¹ The festival was known by other names in other Celtic countries. Beltaine in Ireland, Bealtunn in Scotland, Shenn do Boaldyn on the Isle of Mann and Galan Mae in Wales.²

0. What was the significance of this holiday to the ancients?

To the ancient Celts, it symbolized the coming of spring. It was the time of year when the crops began to sprout, the animals bore their young and the people could begin to get out of the houses where they had been cooped up during the long dark cold winter months. Keep in mind that the people in those days had no electric lights or heat and that the Celtic countries are at a much more northerly latitude than many of us are used to. At that latitude, spring comes much later and winter lasts much longer than in most of the US. The coming of fair weather and longer daylight hours would be most welcome after a long cold and dark winter.

0. How did the ancient Celts celebrate this festival?

The most ancient way of observing this day is with fire. Beltane, along with Samhain (Nov. 1), Imbolc (Feb. 1), and Lughnassadh (Aug. 1), was one of the four great "fire festivals" which marked the turning points of the Celtic year. The most ancient records tell us that the people would extinguish all the hearth fires in the country and then relight them from the "need fires" lit by the druids (who used friction as a means of ignition). In many areas, the cattle were driven between two great bonfires to protect them from disease during the coming year. It is my personal belief, although I have no documentation to back up the assumption, that certain herbs would have been burnt in the fires, thus producing smoke

which would help destroy parasites which might make cattle and other livestock ill.

0. In what other ways was this festival celebrated?

One of the most beautiful customs associated with this festival was "bringing in the May." The young people of the villages and towns would go out into the fields and forests at Midnight on April 30th and gather flowers with which to bedeck themselves, their families and their homes. They would process back into the villages, stopping at each home to leave flowers and to receive the best of food and drink that the home had to offer. This custom is somewhat similar to "trick or treat" at Samhain and was very significant to the ancients. John Williamson, in his study "The Oak King, the Holly King and the Unicorn" writes: "These revelers were messengers of the renewal of vegetation, and they assumed the right to punish the niggardly, because avarice (as opposed to generosity) was dangerous to the community's hope for the abundance of nature. At an important time like the coming of summer, food, the substance of life, must be ritually circulated generously within the community in order that the cosmic circuit of life's substance may be kept in motion (trees, flocks, harvests, etc.)."³ These revelers would bless the fields and flocks of those who were generous and wish ill harvests on those who withheld their bounty.

0. What about maypoles?

The maypole was an adjunct to the festival of bringing in the May. It is a phallic symbol, and as such represented fertility to the participants in the festival. In olden days, the revelers who went into the woods would cut a tree and bring it into town, decking it with flowers and greenery and dance around it clockwise (also called deosil, meaning "sun-wise", the direction of the sun's apparent travel across the face of the Earth) to bring fertility and good luck. The ribbons which we associate with the maypole today were a later addition.

0. Why was fertility important?

The people who originated this custom lived in close connection with the land. If the flocks and fields were fertile, they were able to eat; if there was famine or drought, they went hungry. It is hard for us today to relate to this concept, but to the ancients, it was literally a life and death matter. The Celts were a very close tribal people, and fertility of their women literally meant continuity of the tribe.

0. How is the maypole connected with fertility?

Many scholars see the maypole as a phallic symbol. In this aspect, it is a very powerful symbol of the fertility of nature and spring.

0. How did these ancient customs come down to us?

When Christianity came to the British Isles, many of the ancient holy sites were taken over by the new religion and converted to Christian sites. Many of the old Gods and Goddesses became Christian saints, and many of the customs were appropriated. Charles Squire says, "An ingenious theory was invented after the introduction of Christianity, with the purpose of allowing such ancient rites to continue with a changed meaning. The passing of persons and cattle through flame or smoke was explained as a practice which interposed a magic protection between them and the powers of evil."⁴ This is precisely what the original festival was intended to do; only the definition of "evil" had changed. These old customs continued to be practiced in many areas for centuries. "In Scotland in 1282, John, the priest in Iverkething, led the young girls of his parish in a phallic dance of decidedly obscene character during Easter week. For this, penance was laid upon him, but his punishment was not severe, and he was allowed to retain his benefice."⁵

0. Were sacrifices practiced during this festival?

Scholars are divided in their opinions of this. There is no surviving account of sacrifices in

the legends and mythology which have come down to us. As these were originally set down on paper by Christian monks, one would think that if such a thing had been regularly practiced, the good brothers would most certainly have recorded it, if for no other reason than to make the pagans look more depraved. There are, however, some surviving folk customs which point to a person representing the gloom and ill fortune of winter being ostracized and forced to jump through the fires. Some scholars see this as a survival of ancient human sacrificial practices. The notion that animals were sacrificed during this time doesn't make sense from a practical standpoint. The animals which had been retained a breeding stock through the winter would either be lean and hungry from winter feed, or would be mothers nursing young, which could not be spared.

0. How do modern day pagans observe this day?

Modern day pagan observances of Beltane include the maypole dances, bringing in the May, and jumping the cauldron for fertility. Many couples wishing to conceive children will jump the cauldron together at this time. Fertility of imagination and other varieties of fertility are invoked along with sexual fertility. In Wiccan and other Pagan circles, this is a joyous day, full of laughter and good times.

0. What about Walpurgisnacht? Is this the same thing as Beltane?

Walpurgisnacht comes from an Eastern European background, and has little in common with the Celtic practices. I have not studied the folklore from that region and do not consider myself qualified to write about it. As the vast majority of Wiccan traditions today stem from Celtic roots, I have confined myself to research in those areas.

Footnotes

0. MacCana, Proinsias, Celtic Mythology, The Hamlyn Publishing Group Limited, London, 1970, p.32.
0. Squire, Charles, Celtic Myth and Legend, Poetry and Romance, Newcastle Publishing Co., Van Nuys, CA, 1975, p.408.
0. Williamson, John, The Oak King, the Holly King, and the Unicorn, Harper & Row, NY, 1986, p.126.
0. Squire, p.411.
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Casting the Circle

Set up: place a candle in each of the four cardinal directions. Lay the rest of the tools on the altar cloth or near it. The altar can be on the ground, a table, a rock or a stump. The altar should be in the center or just north of center of the Circle. Light the six candles and the incense, start the music and begin the ritual.

The Ritual

Facing North, the High Priest and Priestess kneel in front of the altar with him to her right. She puts the bowl of water on the altar, places the point of her athame in it and says:

"I exorcise thee, O Creature of Water, that thou cast out from thee all impurities and uncleanness of the world of phantasm; in the names of Cernunnos and Aradia"

She then puts down her athame and holds up the bowl of water in both hands. The High Priest puts the bowl of salt on the altar, puts his athame in the salt and says:

"Blessings be upon this Creature of Salt; let all malignity and hindrance be cast forth hence, and let all good enter herein; wherefore so I bless thee, that thou mayest aid me, in the names of Cernunnos and Aradia."

He then puts down his athame and pours the salt into the bowl of water the High Priestess is holding. The High Priest then stands with the rest of the Coven outside the Circle. The High Priestess then draws the Circle with the sword, leaving a gap in the Northeast section. While drawing the Circle, she should visualize the power flowing into the Circle from off the end of the sword. She draws the Circle in a East to North or deosil or clockwise direction. She says:

"I conjure thee, O Circle of Power, that thou beest a meeting place of love and joy and truth; a shield against all wickedness and evil; a boundary between men and the realms of the Mighty Ones; a rampart and protection that shall preserve and contain the power that we shall raise within thee. Wherefore do I bless thee and consecrate thee, in the names of Cernunnos and Aradia."

The High Priestess lays down the sword and admits the High Priest with a kiss while spinning him deosil and whispers "Blessed Be". He then admits a woman the same way. Alternate male/female/male. Then the High Priestess finishes closing the Circle with the sword. She then names three witches to help strengthen the Circle. The first witch carries the bowl of consecrated water from East to East going deosil, sprinkling the perimeter as she/he goes. They then sprinkle each member in turn. If the witch is male, he sprinkles the High Priestess last who then sprinkles him. If female she sprinkles the High Priest last, who then sprinkles her. The bowl is replaced on the altar. The second witch takes the incense burner around the perimeter and the third takes one of the altar candles. While going around the perimeter, each person says:

"Black spirits and white,
Red spirits and grey,
Harken to the rune I say.
Four points of the Circle, weave the spell,
East, South, West, North, your tale tell.
East is for break of day,
South is white for the noontide hour,
In the West is twilight grey,

And North is black, for the place of power.
Three times round the Circle's cast.
Great ones, spirits from the past,
Witness it and guard it fast."

All the Coven pick up their athames and face the East with the High Priest and Priestess in front, him on her right. The High Priestess says:

"Ye Lords of the Watchtowers of the East, ye Lords of Air; I do summon, stir, and call you up to witness our rites and to guard the Circle."

As she speaks she draws the Invoking Pentagram of Earth in the air with her athame. The High Priest and the rest of the Coven copy her movements with their athames. The High Priestess turns and faces the South and repeats the summoning:

"Ye Lords of the Watchtowers of the South, ye Lords of Fire; I do summon, stir and call you up, to witness our rites and to guard the Circle."

She does the same pentagram and then faces West and says:

"Ye Lords of the Watchtowers of the West, ye Lords of Water, ye Lords of Death and Initiation; I do summon, stir, and call you up, to witness our rites and to guard the Circle."

She faces North with rest of the Coven and says:

"Ye Lords of the Watchtowers of the North, ye Lords of Earth; Boreas, thou gentle guardian of the Northern Portals; thou powerful God and gentle Goddess; we do summon, stir and call you up, to witness our rites and to guard the Circle."

The Circle is completed and sealed. If anyone needs to leave, a gate must be made. Using the sword, draw out part of the Circle with a widdershins or counterclockwise stroke. Immediately reseal it and then repeat the opening and closing when the person returns.

- Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983
- Valiente, Doreen; "Witchcraft for Tomorrow"; Phoenix Publishing 1985

{file "Technology And The Craft" "bos034.htm" }

Technology and The Craft

Removing the Barriers to Spaceflight

Before the ritual begins, distribute paper and have an airplane-folding session.

Techno-lesson #1: Making Fire

He tries to light the fire with firesticks; She then enters, lights the charcoal with the sacred Bic, and hands it to He, who lights the quarter candles with it and hands it back to She, who lights the altar candles.

Bless the Elements (She)

By the oceans that fed our grandparents
And the oceans that will house our grandchildren

I bless and purify this being of water.

By the Earth from which our grandparents rose
And the Earth which our grandchildren will watch rise
I bless and purify this being of earth.

By the wood fires of our grandparents
And the fusion fires of our grandchildren
I bless and purify this being of fire.

By the airy realms our grandparents studied
And the airy realms our grandchildren will walk
I bless and purify this being of air.

Cast the Circle (He)

As the Moon cuts a Circle round the Earth
As the Earth cuts a Circle round the Sun
So I cut this Circle round us.

As the rains wash the mountains
As the oceans wash the beaches
So I cleanse this Circle and we within it with Water and Salt.

As the Moon charges the restless waters
As the Sun charges all that is green and growing
So I charge this Circle and we within it with Air and Fire.

Invoke Quarters (She)

I invoke thee, Mighty Ones of the East; bring us Your gifts of wisdom; watch over us in this Circle. Come to us in the name of Athena WiseWeaver! Hail and Welcome!

I invoke thee, Mighty Ones of the South; bring us Your gifts of will; watch over us in this Circle. Come to us in the name of Brigid SmithMistress! Hail and Welcome!

I invoke thee, Mighty Ones of the West; bring us Your gifts of understanding; watch over us in this Circle. Come to us in the name of Poseidon ShipMaster! Hail and Welcome!

I invoke thee, Mighty Ones of the North; bring us Your gifts of dedication; watch over us in this Circle. Come to us in the name of Ptah CraftsMaster! Hail and Welcome!

We are now between the worlds.

All breathe, ground and center

Techno-lesson #2: Overcoming Physical Shortcomings

Chant: She Changes Everything She Touches

He & She begin the chant, She drumming. Her shoulder starts acting up; He gets out the Casio (tempo -2, any 4/4 rhythm). For the chant, mix verses as is pleasing.

She changes everything She touches and

Everything She touches, changes.
She changes everything She touches and
Everything She touches, changes.

We are the changers
Everything we touch can change.
Change us, touch us;
Touch us, change us.

Everything that dies is born again
In a new place, on a new day.
Everything that's lost is found again
On a new day, in a new way.

Io, Kore!
Io, Kore!
Io, Persephone!

Techno-lesson #3: Supplementing Abilities

First, He & She 'argue' about who's going to lead it, jokingly asking if anyone in Circle wants to do background music; then He gets pathworking with music on audio tape. When pathworking is done, folks should still be in light trance; the next thing is to concretize the working by distributing pens so that people can put whatever they symbols they think are appropriate on their airplanes.

Power chant: A rising OM; which at peak leads into Countdown. At "Liftoff", throw the planes upwards (when done, planes can either be kept or HP/S should offer to see that they get burned.

(* Note *) (* Note *) **Don't forget to Ground** (* Note *) (* Note *)

Grounding chant:

Earth below us
Drifting, falling
Floating weightless
Coming home.

Techno-lesson #4: There is no Techno-Lesson #4.

Cakes & wine, with discussion

Topics for Discussion:

0. Why we invoked the particular guys
0. Best and Worst side of technology
0. Incorporating tech with Wicca
0. Space Travel & Wicca: not leaving Her dead when we go
0. More respecters of Earth involved with control of tech
0. Whatever else...

Close (She)

I thank Thee, Mighty Ones of the North for Your presence at our rite, and ere You depart for Your earthy realms we bid You Hail and Farewell, in the name of Ptah CraftsMaster.

I thank Thee, Mighty Ones of the West for Your presence at our rite, and ere You depart for Your watery realms we bid You Hail and Farewell, in the name of Poseidon ShipMaster.

I thank Thee, Mighty Ones of the South for Your presence at our rite, and ere You depart for Your fiery realms we bid You Hail and Farewell, in the name of Brigid SmithMistress.

I thank Thee, Mighty Ones of the East for Your presence at our rite, and ere You depart for Your airy realms we bid You Hail and Farewell, in the name of Athena WiseWeaver.

(He)

Fire, seal the Circle round; let it fade beneath the ground; Let all things be as they were since the beginning of time. (3 times)

***** NOTES *****

0. Tools:

- Athame(s) & cingula
- Cup
- Censer & Incense
- Pentacle
- Salt dish & salt
- Altar & quarter candles
- Libation bowl
- Cakes & wine
- Robes (optional, depending on participants)
- God & Goddess symbols
- This Script

0. Firesticks & Sacred Bic

0. Paper and pens for paper airplanes

0. Cassette deck and pathworking cassette

0. Drum and Casio w/ rhythm generator

0. Talking stick (optional)

by Skydancer & Triton, Proteus Coven, NYC

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{file "Wiccan Tool List Master (Seastrider)" "bos035.htm"}

Wiccan Tool List Master

Equipment:

- a pentacle
- 6 candles; 1 for each direction, 2 for altar
- chalice of wine (hard apple cider on Samhain)
- wand

- scrounge of silken cords
- small bowl of water
- small bowl of salt
- 3 cords, one red, one white, one blue, 9' long each
- white-handled knife
- individual athames
- incense burner and incense
- small hand bell
- dish of cakes
- sword
- chalk
- altar cloth of any color
- cauldron
- tape recorder and tapes of appropriate music
- veil for Great Rite of a Goddess color: Blue, green, silver or white

For New or Dark Moon Esbat:

- extra incense
- an apple and a pomegranate
- cauldron with a fire in it and/or a bonfire
- crystal ball or other scrying tools
- white tabard with hood for Priestess

For Winter Solstice (Yule):

- cauldron with candle or oak bonfire
- wreaths, 1 of holly and 1 of mistletoe
- crowns, 1 of oak and 1 of holly
- blindfold
- sistrum
- animal skull filled with salt

For Spring Equinox:

- cords as described in preparations
- hard-boiled eggs
- a bonfire ready to ignite or a taper
- flowers in the cauldron

For Beltane Sabbat:

- bonfire

For Initiations:

- anointing oil
- tub to bathe the candidate in
- towels
- salts, herbs and oils to add to the bath
- a blindfold
- a shirt or other clothing that can be cut
- a length of string to measure the person
- two lengths of cord to bind the hands and feet
- bonfire for warmth if needed

For Blessings:

- anointing oil
- wine

{file "All Hallows Eve (Mike Nichols)" "bos036.htm"}

All Hallow's Eve

by Mike Nichols

Halloween. Sly does it. Tiptoe catspaw. Slide and creep. But why? What for? How? Who? When! Where did it all begin? 'You don't know, do you?' asks Carapace Clavicle Moundshroud climbing out under the pile of leaves under the Halloween Tree. 'You don't REALLY know!'
--Ray Bradbury, from 'The Halloween Tree'

Samhain. All Hallows. All Hallow's Eve. Hallow E'en. Halloween. The most magical night of the year. Exactly opposite Beltane on the wheel of the year, Halloween is Beltane's dark twin. A night of glowing jack-o-lanterns, bobbing for apples, tricks or treats, and dressing in costume. A night of ghost stories and seances, tarot card readings and scrying with mirrors. A night of power, when the veil that separates our world from the Otherworld is at its thinnest. A 'spirit night', as they say in Wales.

All Hallow's Eve is the eve of AllHallow's Day (November 1st). And for once, even popular tradition remembers that the Eve is more important than the Day itself, the traditional celebration focusing on October 31st, beginning at sundown. And this seems only fitting for the great Celtic New Year's festival. Not that the holiday was Celtic only. In fact, it is startling how many ancient and unconnected cultures (the Egyptians and pre-Spanish Mexicans, for example) celebrated this as a festival of the dead. But the majority of our modern traditions can be traced to the British Isles.

The Celts called it Samhain, which means 'summer's end', according to their ancient two-fold division of the year, when summer ran from Beltane to Samhain and winter ran from Samhain to Beltane. (Some modern Covens echo this structure by letting the High Priest 'rule' the Coven beginning on Samhain, with rulership returned to the High Priestess at Beltane.) According to the later four-fold division of the year, Samhain is seen as 'autumn's end' and the beginning of winter. Samhain is pronounced (depending on where you're from) as 'sow-in' (in Ireland), or 'sow-een' (in Wales), or 'sav-en' (in Scotland), or (inevitably) 'sam-hane' (in the U.S., where we don't speak Gaelic).

Not only is Samhain the end of autumn; it is also, more importantly, the end of the old year and the beginning of the new. Celtic New Year's Eve, when the new year begins with the onset of the dark phase of the year, just as the new day begins at sundown. There are many representations of Celtic gods with two faces, and it surely must have been one of them who held sway over Samhain. Like his Greek counterpart Janus, he would straddle the threshold, one face turned toward the past in commemoration of those who died during the last year, and one face gazing hopefully toward the future, mystic eyes attempting to pierce the veil and divine what the coming year holds. These two themes, celebrating the dead and divining the future, are inexorably intertwined in Samhain, as they are likely to be in any New Year's celebration.

As a feast of the dead, it was believed the dead could, if they wished, return to the land of the living for this one night, to celebrate with their family, tribe, or clan. And so the great burial mounds of Ireland (sidhe mounds) were opened up, with lighted torches lining the walls, so the dead could find their way. Extra places were set at the table and food set out for any who had died that year. And there are many stories that tell of Irish heroes making raids on the Underworld while the gates of

faery stood open, though all must return to their appointed places by cock-crow.

As a feast of divination, this was the night par excellence for peering into the future. The reason for this has to do with the Celtic view of time. In a culture that uses a linear concept of time, like our modern one, New Year's Eve is simply a milestone on a very long road that stretches in a straight line from birth to death. Thus, the New Year's festival is a part of time. The ancient Celtic view of time, however, is cyclical. And in this framework, New Year's Eve represents a point outside of time, when the natural order of the universe dissolves back into primordial chaos, preparatory to re-establishing itself in a new order. Thus, Samhain is a night that exists outside of time and hence it may be used to view any other point in time. At no other holiday is a tarot card reading, crystal reading or tea-leaf reading so likely to succeed.

The Christian religion, with its emphasis on the 'historical' Christ and his act of redemption 2000 years ago, is forced into a linear view of time, where 'seeing the future' is an illogical proposition. In fact, from the Christian perspective, any attempt to do so is seen as inherently evil. This did not keep the medieval Church from co-opting Samhain's other motif, commemoration of the dead. To the Church, however, it could never be a feast for all the dead, but only the blessed dead, all those hallowed (made holy) by obedience to God -- thus, All Hallow's, or Hallowmas, later All Saints and All Souls.

There are so many types of divination that are traditional to Hallowstide, it is possible to mention only a few. Girls were told to place hazel nuts along the front of the firegrate, each one to symbolize one of her suitors. She could then divine her future husband by chanting, 'If you love me, pop and fly; if you hate me, burn and die.' Several methods used the apple, that most popular of Halloween fruits. You should slice an apple through the equator (to reveal the five-pointed star within) and then eat it by candlelight before a mirror. Your future spouse will then appear over your shoulder. Or, peel an apple, making sure the peeling comes off in one long strand, reciting, 'I pare this apple round and round again; / My sweetheart's name to flourish on the plain: / I fling the unbroken paring o'er my head, / My sweetheart's letter on the ground to read.' Or, you might set a snail to crawl through the ashes of your hearth. The considerate little creature will then spell out the initial letter as it moves.

Perhaps the most famous icon of the holiday is the jack-o-lantern. Various authorities attribute it to either Scottish or Irish origin. However, it seems clear that it was used as a lantern by people who traveled the road this night, the scary face to frighten away spirits or faeries who might otherwise lead one astray. Set on porches and in windows, they cast the same spell of protection over the household. (The American pumpkin seems to have forever superseded the European gourd as the jack-o-lantern of choice.) Bobbing for apples may well represent the remnants of a Pagan 'baptism' rite called a 'seining', according to some writers. The water-filled tub is a latter-day Cauldron of Regeneration, into which the novice's head is immersed. The fact that the participant in this folk game was usually blindfolded with hands tied behind the back also puts one in mind of a traditional Craft initiation ceremony.

The custom of dressing in costume and 'trick-or-treating' is of Celtic origin with survivals particularly strong in Scotland. However, there are some important differences from the modern version. In the first place, the custom was not relegated to children, but was actively indulged in by adults as well. Also, the 'treat' which was required was often one of spirits (the liquid variety). This has recently been revived by college students who go 'trick-or-drinking'. And in ancient times, the roving bands would sing seasonal carols from house to house, making the tradition very similar to Yuletide wassailing. In fact, the custom known as 'caroling', now connected exclusively with mid-winter, was once practiced at all the major holidays. Finally, in Scotland at least, the tradition of dressing in costume consisted almost exclusively of cross-dressing (i.e., men dressing as women, and women as men). It seems as though ancient societies provided an opportunity for people to 'try on' the role of the opposite gender for one night of the year. (Although in Scotland, this is admittedly less dramatic -- but more confusing -- since men were in the habit of wearing skirt-like

kilts anyway. Oh well...)

To Witches, Halloween is one of the four High Holidays, or Greater Sabbats, or cross-quarter days. Because it is the most important holiday of the year, it is sometimes called 'THE Great Sabbat.' It is an ironic fact that the newer, self-created Covens tend to use the older name of the holiday, Samhain, which they have discovered through modern research. While the older hereditary and traditional Covens often use the newer name, Halloween, which has been handed down through oral tradition within their Coven. (This is often holds true for the names of the other holidays, as well. One may often get an indication of a Coven's antiquity by noting what names it uses for the holidays.)

With such an important holiday, Witches often hold two distinct celebrations. First, a large Halloween party for non-Craft friends, often held on the previous weekend. And second, a Coven ritual held on Halloween night itself, late enough so as not to be interrupted by trick-or-treaters. If the rituals are performed properly, there is often the feeling of invisible friends taking part in the rites. Another date which may be utilized in planning celebrations is the actual cross-quarter day, or Old Halloween, or Halloween O.S. (Old Style). This occurs when the sun has reached 15 degrees Scorpio, an astrological 'power point' symbolized by the Eagle. This year (1988), the date is November 6th at 10:55 pm CST, with the celebration beginning at sunset. Interestingly, this date (Old Halloween) was also appropriated by the Church as the holiday of Martinmas.

Of all the Witchcraft holidays, Halloween is the only one that still boasts anything near to popular celebration. Even though it is typically relegated to children (and the young-at-heart) and observed as an evening affair only, many of its traditions are firmly rooted in Paganism. Interestingly, some schools have recently attempted to abolish Halloween parties on the grounds that it violates the separation of state and religion. Speaking as a Pagan, I would be saddened by the success of this move, but as a supporter of the concept of religion-free public education, I fear I must concede the point. Nonetheless, it seems only right that there SHOULD be one night of the year when our minds are turned toward thoughts of the supernatural. A night when both Pagans and non-Pagans may ponder the mysteries of the Otherworld and its inhabitants. And if you are one of them, may all your jack-o'-lanterns burn bright on this All Hallow's Eve.

{file "Samhain (United Wiccan Church)" "bos037.htm"}

Public Service Announcement for Immediate Release

Samhain (pronounced saw-an), commonly referred to as Halloween, is a religious holiday celebrated by Wiccan and witch. The festival traditionally is a feast for the gathering of the family in love and remembrance. All the family including one's ancestors.

Wiccans do not regard physical death as an end but merely one more event in a continuing progress of the soul's in its path toward fulfillment of divine destiny. Because of these beliefs, it is only natural at this time of year to invite our beloved ancestors to remember and to celebrate with us.

If you do not find these beliefs in conflict with your own personal beliefs, please join us in the following ritual of thanksgiving and remembrance.

Whether you join with us or not,
May you walk in the Light of the Lady
and know the Wisdom of the Lord.

Blessed Be.

The clergy and members of the United Wiccan Church.

After you have shared the bounty of your harvest with the children of your neighborhood (candy, etc) and the house has settled down for the night, disconnect or turn off your telephone so that this state of serenity will continue uninterrupted.

Prepare a special feast of whatever foods reminds you of a special departed friend or family member, or of past family gatherings. While you are preparing this feast think of all of the good times you had with them.

When the feast is prepared, set your holiday table with a special place of honor for the departed friend or family member.

Decorate the table and room as you would for a holiday dinner with the family, add those special things that are important to you and your family (flowers, candles, etc.) If you have a picture of the loved one, it is nice to place it at their place at the table.

Speak to that special person and invite them to join you in this celebration and time of remembrance. It is completely appropriate to say grace or offer any prayer that you feel is fitting.

The following is done in complete silence:

Serve the meal remembering to serve your honored guest (or guests) first. If wine or other alcoholic beverages are served, it is recommended that they be kept in moderation as you and your guests need to have a clear head.

Now sit down to the table with your loved ones and enjoy your feast. When you address them in your mind, always see them as well. (Try not to say in your mind, "if you can hear me...", etc.). After the meal, the time of silence is over. Do whatever you normally do at a family holiday gathering (clear the table, play games, sing songs, etc.). Enjoy the companionship.

When the evening is over, or in the morning if you wish to make it an all night party, thank your invited guests for being with you and for making your celebration a special one.

There are a few words of caution that we will offer.

0. If this ritual does not feel right for you, do *not* do it. Follow your instincts.
0. Remember that crossing over does not necessarily change a person, so if you could not get through a meal in peace with them while they were alive, you will probably have the same problem with their spirit.
0. Do not ask your guest to grant you wishes or do you favors. It is rude to invite a guest and then make it obvious that a favor is the reason they were asked, not because of love and respect. Spirits do *not* like rudeness! Besides, spirits often forget that you are limited in ways that they are not. If you ask them for \$1,000, it may come as an insurance settlement after a painful break in your water pipe with all the delight in cleaning up the mess from ensuing water damage.

{file "Samhain Notes (Farrar)" "bos038.htm"}

Samhain Notes

The High Priestess wears her white tabard if she has one for the opening ritual, with the veil thrown back.

After the Witches' Rune, the High Priest and High Priestess take up their athames. He stands with his back to the altar, she faces him across the cauldron, They then simultaneously draw the Invoking Pentagram of Earth in the air with their athames towards each other, after

which they lay down their athames; he on the altar, she by the cauldron.

The High Priestess scatters incense on the charcoal in the cauldron. When she is satisfied that it is burning, she stands still facing the High Priest across the cauldron. She then declaims (if needed, ask a man to bring one of the altar candles and hold it for her):

"Dread Lord of Shadows, God of Life, and the Giver of Life
Yet is the knowledge of thee, the knowledge of Death.
Open wide, I pray thee, the Gates through which all must pass.
Let our dear ones who have gone before
Return this night to make merry with us.
And when our time comes, as it must,
O thou the Comforter, the Consoler, the Giver of Peace and Rest,
We will enter thy realms gladly and unafraid;
For we know that when rested and refreshed among our dear ones
We will be reborn again by thy grace and the grace of the Great Mother.
Let it be in the same place and the same time as our beloved ones,
And may we meet, and know, and remember,
And love them again.
Descend, we pray thee, in thy servant and priest."

The High Priestess then walks around the cauldron and gives the High Priest the Five-fold Kiss.

She returns to her place and pulls the veil of her tabard over her face. She then calls on each woman, by name to come forward and give the High Priest the Five Fold Kiss.

When they have all done so, the coven forms up around the circle, alternating male and female with the Maiden next to the West candle. As soon as they are in place, the High Priestess says:

"Behold, the West is Amenti, the Land of the Dead, to which many of our loved ones have gone for rest and renewal. On this night, we hold communion with them; and as our Maiden stands in welcome by the Western gate, I call upon all of you, my brothers and sisters of the Craft, to hold the image of these loved ones in your hearts and minds, that our welcome may reach out to them. There is mystery within mystery; for the resting place between life and life is Caer Arianrhod, the Castle of the Silver Wheel, at the hub of the turning stars beyond the North Wind. Here reigns Arianrhod, the White Lady, whose name means Silver Wheel. To this, in spirit, we call our loved ones. And let the Maiden lead them, moving widdershins to the center. For the spiral path inward to Caer Arianrhod leads to night, and rest, and is against the way of the Sun."

The Maiden should spiral into the center, taking three or four circuits to do so. During this time, the coven should maintain absolute silence and concentrate on welcoming their dead friends.

When she reaches the center, she faces the High Priestess across the cauldron. They touch palms and the High Priestess says:

"Those who you bring with you are truly welcome to our Festival. May they remain with us in peace. And you Maiden, return by the spiral path to stand with our brothers and sisters; but deosil for the way of rebirth, outwards from Caer Arianrhod, is the way of the Sun."

The women break contact and the Maiden returns to the West candle. When she is there, the High Priestess says:

"Let all approach the walls of the Castle."

Everyone moves in and sits in a close ring around the cauldron. The High Priestess renews the incense. Now is the time for communion with the dead. When finished scrying, the cauldron is placed next to the East candle.

The spirits of the dead must be thanked and released. The High Priestess leads the rest of the Coven in saying:

"We thank you our friends for visiting here this night. We bid you a pleasant repose in Caer Arianrhod. We also thank you, the Dread Lord of Shadows for taking care of them and giving them comfort."

The next thing to do is the Great Rite in some form.

Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983

Transcribed to computer file by Seastrider

{file "O.T.O. Samhain Ritual" "bos039.htm"}

O.T.O. Samhain Ritual

Open the Temple in fire.

Banishing ritual.

Hierophant: Do what thou wilt shall be the whole of the Law.

Hierophant: Ve Gabolah.

Ring bell 5-5-5-5-5

Priest strikes staff upon ground 3-3-3, 5-5-5-5-5, 3-3-3

Return bell and staff to altar.

Hierophant: Let all adore the King of Fire.

All do the god form of
PUER, the fire of
NOX, facing Altar.

AUM

Hierophant picks up dagger and points toward the East, standing in the West.

(Fire with)
TETRAGRAMMATON TZABOATH (all repeat)
ALGA (all repeat)

BITOM (all repeat)

Hierophant: In the sacred names and letters:

OIP * TEAA * PDOCEE *
In thy name: IHVH TZABAVTH

Hierophant: I declare the sacred fire one and eternal in all worlds seen and unseen.

(priest lights censer)

Hierophant: Glory be the light, eternal fortress on the frontiers of darkness. Blessed Be. (all

repeat)

Priest drops more incense in censer.

Hierophant: Hail those from the caverns of the dark. (sign of enterer)

Bell: 3-3-3 5-5-5-5-5 3-3-3

(sign of silence)

Hierophant: O great and dreaded Lord of Shadows
He who is God of all Life & the giver of life,
It is Thee we invoke. (all repeat last line)

Hierophant: Behold, the West is Ameti, Land of the Dead to which many have gone for rest and renewal.

OPEN WIDE THE GATES THROUGH WHICH ALL MUST PASS

LET THE SHELLS OF KINDERED SOULS RETURN THIS NIGHT
GUIDED BY THE SACRED FIRE SEEN IN ALL WORLDS

DESCEND UPON US, ALL ARE TRULY WELCOME TO OUR FESTIVAL.
MAY YOU REMAIN AMONG US TILL THE FIRST LIGHT OF DAWN...
IN PEACE AND HARMONY

APPROACH THE WALLS OF OUR CASTLE (all repeat)

3-3-3, 5-5-5-5-5, 3-3-3

(put more incense in censer)

Hierophant: Hail those from the caverns of the dark. (all repeat)

pick up contract at sacrifice;

KINDRED SOULS HERE THIS NIGHT, TO THEE WE GIVE OUR SACRIFICE

UPON THIS PAPER WE EACH HAVE WRITTEN A CONTRACT BINDING OF SOULS
TO SOULS

SO INTO THE FLAMES & LET IT BE CONSUMED

IT IS BETWEEN YOU AND I, NO ONE ELSE.

as written, to bind the contract, drink of the blood.

....done

So mote it be (all repeat).

Others who desire a sacrifice may now do such; come forward one after another.

all participating in the sacrifice
drop in 'contract' repeating as before
with wine then saying 'so mote it be'...
all should repeat after each sacrifice 'so mote it be'.

After last sacrifice; all raise hands upward, vibrating

AUM

Hierophant: Our sacrificing done, I proclaim this evening rite over.

LOVE IS THE LAW, LOVE UNDER WILL. (all repeat)

{file "Two Witches A Modern Craft Fairy-Tale (Mike Nichols)" "bos040.htm"}

Two Witches

A Modern Craft Fairy-Tale

by Mike Nichols

Once upon a time, there were two Witches. One was a Feminist Witch and the other was a Traditionalist Witch. And, although both of them were deeply religious, they had rather different ideas about what their religion meant. The Feminist Witch tended to believe that Witchcraft was a religion especially suited to women because the image of the Goddess was empowering and a strong weapon against patriarchal tyranny. And there was distrust in the heart of the Feminist Witch for the Traditionalist Witch because, from the Feminist perspective, the Traditionalist Witch seemed subversive and a threat to "the Cause".

The Traditionalist Witch tended to believe that Witchcraft was a religion for both men and women because anything less would be divisive. And although the Goddess was worshipped, care was taken to give equal stress to the God-force in nature, the Horned One. And there was distrust in the heart of the Traditionalist Witch for the Feminist Witch because, from the Traditionalist viewpoint, the Feminist Witch seemed like a late-comer and a threat to "Tradition". These two Witches lived in the same community but each belonged to a different Coven, so they did not often run into one another. Strange to say, the few times they did meet, they felt an odd sort of mutual attraction, at least on the physical level. But both recognized the folly of this attraction, for their ideologies were worlds apart, and nothing, it seemed, could ever bridge them.

Then one year the community decided to hold a Grand Coven, and all the Covens in the area were invited to attend. After the rituals, the singing, the magicks, the feasting, the poetry, and dancing were concluded, all retired to their tents and sleeping bags. All but these two. For they were troubled by their differences and couldn't sleep. They alone remained sitting by the campfire while all others around them dreamed. And before long, they began to talk about their differing views of the Goddess. And, since they were both relatively inexperienced Witches, they soon began to argue about what was the "true" image of the Goddess.

"Describe your image of the Goddess to me," challenged the Feminist Witch. The Traditionalist Witch smiled, sighed, and said in a rapt voice, "She is the embodiment of all loveliness. The quintessence of feminine beauty. I picture her with silver-blond hair like moonlight, rich and thick, falling down around her soft shoulders. She has the voluptuous young body of a maiden in her prime, and her clothes are the most seductive, gossamer thin and clinging to her willowy frame. I see her dancing like a young elfin nymph in a moonlit glade, the dance of a temple priestess. And she calls to her lover, the Horned One, in a voice that is gentle and soft and sweet, and as musical as a silver bell frosted with ice. She is Aphrodite, goddess of sensual love. And her lover comes in answer to her call, for she is destined to become the Great Mother. That is how I see the Goddess."

The Feminist Witch hooted with laughter and said, "Your Goddess is a Cosmic Barbie Doll! The Jungian archetype of a cheer-leader! She is all glitter and no substance. Where is her strength? Her power? I see the Goddess very differently. To me, she is the embodiment of strength and courage and wisdom. A living symbol of the collective power of women everywhere. I picture her with hair as black as a moonless night, cropped short for ease of care on the field of battle. She has the muscular body of a woman at the peak of health and

fitness. And her clothes are the most practical and sensible, not slinky cocktail dresses. She does not paint her face or perfume her hair or shave her legs to please men's vanities. Nor does she do pornographic dances to attract a man to her. For when she calls to a male, in a voice that is strong and defiant, it will be to do battle with the repressive masculine ego. She is Artemis the huntress, and it is fatal for any man to cast a leering glance in her direction. For, although she may be the many-breasted Mother, she is also the dark Crone of wisdom, who destroys the old order. That is how I see the Goddess."

Now the Traditionalist Witch hooted with laughter and said, "Your Goddess is the antithesis of all that is feminine! She is Yahweh hiding behind a feminine mask! Don't forget that it was his followers who burned Witches at the stake for the "sin" of having "painted faces". After all, Witches with their knowledge of herbs were the ones who developed the art of cosmetics. So what of beauty? What of love and desire?"

And so the argument raged, until the sound of their voices awakened a Coven Elder who was sleeping nearby. The Elder looked from the Feminist Witch to the Traditionalist Witch and back again, saying nothing for a long moment. Then the Elder suggested that both Witches go into the woods apart from one another and there, by magick and meditation, that each seek a "true" vision of the Goddess. This they both agreed to do.

After a time of invocations, there was a moment of perfect stillness. Then a glimmer of light could be seen in the forest, a light shaded deepest green by the dense foliage. Both Witches ran toward the source of the radiance. To their wonder and amazement, they discovered the Goddess had appeared in a clearing directly between them, so that neither Witch could see the other. And the Traditionalist Witch yelled "What did I tell you!" at the same instant the Feminist Witch yelled "You see, I was right!" and so neither Witch heard the other.

To the Feminist Witch, the Goddess seemed to be a shining matrix of power and strength, with courage and energy flowing outward. The Goddess seemed to be holding out her arms to embrace the Feminist Witch, as a comrade in arms. To the Traditionalist Witch, the Goddess seemed to be the zenith of feminine beauty, lightly playing a harp and singing a siren song of seduction. Energy seemed to flow towards her. And she seemed to hold out her arms to the Traditionalist Witch, invitingly.

From opposite sides of the clearing, the Witches ran toward the figure of the Goddess they both loved so well, desiring to be held in the ecstasy of that divine embrace. But just before they reached her, the apparition vanished. And the two Witches were startled to find themselves embracing each other.

And then they both heard the voice of the Goddess. And, oddly enough, it sounded exactly the same to both of them. It sounded like laughter.

{file "Wicca from My Point of View (Lady Phoenix)" "bos041.htm"}

Wicca From My Point of View

by Lady Phoenix

I can give you a brief overview of Wicca. (I don't speak for all Wiccans, only myself. There are some differences in the different Traditions.)

We believe that the ultimate godhead is unknowable. This doesn't make for a good working relationship with the deity, however. So, we break it down into a Goddess and a God. Different Wiccans worship different Gods/Goddesses. We can utilize *any* pantheon. Some worship Pan/Diana, some Cernnunos/Aradia, Isis/Osiris, and many others.

We see our Goddess as being Triple Aspected -- Maiden, Mother and Crone, and she is reflected in the phases of the Moon -- Waxing, Full and Waning. We see the God as the Lord of Nature, and he is reflected in the seasonal changes. Like Jesus Christ, he dies for the land and the people, and is reborn.

In general, we believe in reincarnation and karma. What you call Heaven, we call the Summerlands. We don't believe that Hell exists (or Satan either.) We believe that there should be balance in all things -- when the balance is disturbed, that's when 'evil' occurs. Fire, for example is not 'evil'. It could be considered such when it becomes out of balance, as in a forest fire, or house fire. Controlled fire is a useful tool. Anger is not 'evil', but when unbridled can't help but lead to negative things. When properly expressed and balanced with constructive working to correct that which invoked the anger -- it, too, can be a useful tool.

We regard the Earth as our Mother and try to have respect for Her by not polluting her and try to live in harmony with Her and Her ways.

Women reflect the Goddess, Men reflect the God, so the Wicca have a Priestess and Priest to 'run' the religious services. We call our services circles.

This was sort of a "Reader's Digest Condensed Version" of Wicca. If you have any questions or want more detail on any of this, please let me know. Thank you for asking.

Blessed be >>Phoenix<<

* Origin: InterVisioN "The ParaNormal Connection" 603-547-6485 HST (1:132/123)
{file "Witchcraft: The Old Religion Q&A (Dr. Leo Martello)" "bos042.htm" }

The following is an excerpt from "Witchcraft: The Old Religion"

by Dr. L. L. Martello.

Questions and Answers.

Q. What is the best way for one who is interested in the Old Religion to make contact with a genuine coven?

A. Subscribe to all of the Pagan and Witchcraft publications. It's easier to get into a Pagan grove which often acts as a backdoor to the Craft, since many are Wicca-oriented in their worship and rituals. Fill out a Coven-Craft application form issued by WICA. To obtain yours, enclose a self-addressed stamped envelope. WICA's address is Suite 1B, 153 West 80 Street; New York 10024.

Q. What are the major feast-days of Witches? Could you tell me more about the origins of Halloween?

A. Most Anglo-American covens celebrate the following holy days. The four major ones are Oimele or Candlemas on February 2; May Eve, Beltane, or Walpurgisnacht on April 30; Lammas on July 31 or August 1; and of course Halloween or Samhain on October 31. The four minor Holy Days are the two solstices: Yule, around December 22; and Midsummer, around June 21 or 22. The other two are the equinoxes: March 20-21 for spring and the fall equinox on September 22 or 23. The following will help to give you some idea of the origins

of Halloween:

November Eve, All Hallows' Eve, the Gaelic fire festival of Samhain, now generally called Halloween, represents the summer's end, when the Earth Goddess turns over her reign to the Horned God of the Hunt, the transition from life to death, from an agrarian time to one of hunting, from summer to winter, from warmth to coldness, from light to darkness. It has been Christianized into All Saints' Day, a time when the souls of the departed wander the land and in some cases where the souls of the living temporarily join their spirit brethren, a time for mediumship, remembrance of departed loved ones, and celebration (as opposed to mourning) of the dead. The Roman Goddess of fruits and seeds, Pomona, was worshipped on this day. The stored fruits and seeds of the summer were then opened for the celebrants. Apples and nuts were the main fruits. This was also the autumn harvest festival of the Druids.

They believed in the transmigration of souls and taught that Saman, the Lord of Death, summoned those wicked souls who were condemned to occupy the bodies of animals in the preceding twelve months. The accused believed that they could propitiate Saman by gifts and incantations, thus lessening if not eliminating their sentences. This was also the time when the Druids lit huge bonfires in honor of Baal, a custom continued in Britain and Wales until recent times. In Ireland October 31 was called Oidhche Shamhna, or Vigil of Saman. In his *Collectanea de Rebus Hibernicis*, Vallancey says that in Ireland the peasants assembled with clubs and sticks, "going from house to house, collecting money, breadcake, butter, cheese, eggs, etc., for the feast, repeating verses in honor of the solemnity, demanding preparations for the festival in the name of St. Columb Kill, desiring them to lay aside the fatted calf and to bring forth the black sheep. The good women are employed in making the griddlecake and candles; these last are sent from house to house in the vicinity, and are lighted up on the (Saman) next day, before which they pray, or are supposed to pray, for the departed soul of the donor. Every house abounds in the best viands they can afford: apples and nuts are devoured in abundance; the nutshells are burnt, and from the ashes many strange things are foretold; cabbages are torn up by the root; hemp-seed is sown by the maidens, and they believe that if they look back they will see the apparition of the man intended for their future spouse; they hang a smock before the fire, on the close of the feast, and sit up all night, concealed in the corner of the room, convinced that his apparition will come down the chimney and turn the smock; they throw a ball of yarn out of the window, and wind it on the reel within, convinced that if they repeat the Pater Noster backwards, and look at the ball of yarn without, they will then also see his sith or apparition; they dip for apples in a tub of water, and endeavor to bring one up in the mouth; they suspend a cord with a cross-stick, with apples at one point, and candles lighted at the other, and endeavor to catch the apple, while it is in a circular motion, in the mouth."

Vallancey concludes that these practices are the remnants of Druidism and will never be eradicated while the name of Saman remains. In this brief passage we will see the origins of many modern Halloween practices, such a trick or treat, the Jack-o-Lantern, and apple bobbing.

In the island of Lewis the name Shamhna, or Saman, was called Shony. One writer in disgust described "an ancient custom here to sacrifice to a sea-god, called Shony, at Hallowntide." The supposed Christian inhabitants would gather at the Church of St. Mulvay, each family bringing provisions and malt which was brewed into ale. They chose one of themselves to wander into the sea at night up to his waist. He then poured out a cup of ale calling upon Shony to bless his people for the coming year. "At his return," this writer says, "they all went to church, where there was a candle burning upon the altar; and then standing silent for a little time, one of them gave a signal, at which the candle was put out, and immediately all of them went to the fields, where they fell a-drinking ale, and spent the rest of the night in dancing and singing. The ministers in Lewis told me they spent several years

before they could persuade the vulgar natives to abandon this ridiculous piece of superstition."

The name Saman shows evidence of Druidism in the Irish. Another word, the name of a drink, is "lambswool." It is made from bruising roasted apples and mixing it with ale or milk. The Gentlemen's Magazine for May, 1784, says, "this is a constant ingredient at a merrymaking on Holy Eve." Vallancey shrewdly traced its etymological origin when he said, "The first day of November was dedicated to the angel presiding over fruits, seeds, etc., and was therefore named La Mas Ubhal, that is, the day of the apple fruit, and being pronounced Lamasool, the English have corrupted the name to Lambs-wool." The angel referred to of course is the Roman Goddess Pomona.

Q. Are these Holy Days the same throughout the world?

A. No. However, there are many universal similarities between all the pagan religions. Names, dates and days vary according to national origin. For instance, one of the Holy Days still celebrated by many Italian and some Sicilian traditions is the Lupercalia, on February 15. It has since been Christianized into St. Valentine's Day on Feb. 14. Let me quote from the WICA Newsletter: Ancient Roman festival honoring Lupercus, God of Fertility. It was called dies februatius meaning 'day of expiation.' The Lupercal--'wolf's grotto'--a cave on the western slope of Palatine Hill. Near it was the ficus ruminalis, the fig tree under which Romulus and Remus were found and nursed by a she-wolf. The Lupercal who celebrated this yearly festival were made up of the Fabian who belonged to the Sabines and the Quintilian Lupercal, the Latins. Later in honor to Julius Caesar, there was added the Julian Brotherhood. They sacrificed a goat. Young neophytes were brought in. The High Priest touched their foreheads with the bloody knife. Then another priest wiped away the blood with wool dipped into milk. The feast began with the celebrants clothed only in goat skins and carrying (really hiding) thongs made from the same goat hides. They ran up and down the streets of the city striking anyone who passed them. Women came forward to be hit by the goat-thongs, believing it enhanced their own fertility. This was also a symbolic purification of the land and of the persons touched. This was one of the last Pagan rites to be given up before Christianity completely dominated the country. It is still celebrated today but in modern form, without the goat or any other kind of sacrifice, but all wearing skins and goat horns in a special streghe ritual."

Q. What are some of the Christian holy days that are based upon or borrowed from ancient Pagan Religions?

A. You'll find many of them discussed in this book. However, briefly, here are some of them. December 25 in ancient times was the day celebrated in honor of the sun, deified in such figures as Mithra, Osiris, Horus, and Adonis. It was also the feast day of Bacchus, Krishna, Sakia, and others. The legends of these Gods were the same as those attributed to Jesus Christ by the early Church. Pope Julius I in A.D. 337 made December 25 the official day to celebrate Jesus's birth, following older traditions who honored their founders on that date. It was also the ancient celebration of the winter solstice. There is absolutely no record in the Bible or elsewhere of when Jesus Christ was born. All of us are still paying tribute to the ancient Gods and Goddesses by the names of our days of the week.

English	French	Italian	Spanish	Planet	Deity
Sunday	Dimanche	Domani	Domingo	Sun	Mithra
Monday	Lundi	Lunedì	Lunes	Moon	Diana
Tuesday	Mardi	Martedì	Martes	Mars	Tiw
Wednesday	Mercredi	Mercoledì	Miercoles	Mercury	Mercury

Thursday	Jeudi	Giovedì	Jueves	Jupiter	Jove-Thor
Friday	Vendredi	Venerdì	Viernes	Venus	Venus-Freya
Saturday	Samedi	Sabato	Sabado	Saturn	Saturn

Two of the English names come from Old Saxon rather than Latin. Tiw's Day became Tuesday in honor of the old Teutonic deity, Tiw or Tives. Wednesday is named after the old Teutonic Norse God Wodan or Wotan. The Saxon word for day is doeg. In olden times the days were called Jove's Doeg (Thursday), Mercury's Doeg (Wednesday), Mar's <sic> Doef <sic> (Tuesday), etc. Friday was the day when the ancients paid tribute to Venus--the love day. When Christianity became dominant, Friday was no longer considered lucky--Jesus was crucified on that day; also, the uninhibited sexual rites dedicated to the love Goddess Venus was considered a great "sin." Besides the days of our week our months are also named after the ancient deities:

January: From Latin Januarius, honoring Janus, a Roman God. He presided over the Gates of Heaven, which the Christians later assigned to St. Peter. The Anglo-Saxons called it Aefter-Yule, and prior to that Wolf-monat.

February: From Februus, another name for the God of purification Faunus, thus fertility. The feast was held on February 15 (see Lupercalia) and was called Februa.

March: After Mars, God of War. Anglo-Saxons called it Hraed-monat, rugged month, or Hlyd-monat, stormy month. A stormy March was an omen of poor crops. A dry March indicated a rich harvest.

April: From Latin aperio "to open," like buds. Anglo-Saxons called it Easter-monat, in honor of the Teutonic Goddess of the same name. She ruled spring and light. The Romans dedicated this month to Venus, often referring to it as Mensis Veneris instead of Aprilis.

May: Named after Maia Majesta, ancient Roman Goddess of Spring. Considered Vulcan's wife. Look up the folklore regarding the May Day celebrations, bonfires, and other rites celebrated throughout Europe.

June: Named after the Roman Goddess Juno. Called Sear-monat by Anglo-Saxons. Juno was Queen of Heaven and Guardian of Marriage and ruled childbirth. June is still the most favored month for marriage today.

July: Originally called Quintilus, the fifth month. Old Saxons called it Maed-monat, "mead month" the time to gather honey for the drink called mead.

August: Named after the Roman Emperor Augustus. Was once called Sixtilis, the sixth month.

September: Named after the Latin number for seven, that being the month in the old calender <sic>. Saxons called it Gerst-monat, barley month, as this crop was usually gathered then.

October: From octo, the eighth month in the old calendar. Saxons named it Wyn-monat, "wine month." This was harvest time, and Bacchus and Dionysius and all the other ancient deities were honored. See Halloween above.

November: From the ninth month in old Roman calendar. Saxons called it Blot-monat, "blood month." This was when the cattle and sheep were slaughtered for food and sacrifices.

December: Named after the tenth month in the old calendar. It was consecrated to Saturn, and on December 17 the great feast of Saturnalia began, lasting several days. It coincided with the winter solstice and the Yule season. The Anglo-Saxons called it Yule-monat, "midwinter month." It coincided with the winter solstice and the Yule season.

{file "Wicca, Wicca, Who's Got the Wicca? (Hurn, RMPJ)" "bos043.htm"}

Wicca, Wicca, Who's Got the Wicca?

or

My Tradition, or Yours?

[An article which attempts to make sense of all the various Traditions, Brands, Denominations, ect., which may confuse the unwary new-comer to Neo- Paganism (Wicca in particular).]

By: Hurn

Greetings, and Bright Blessings... Welcome to this, the next in a series of introductory pieces on Alternate Religions. Today, we shall take a look at the many varied Traditions in the Wicca Family of Faiths. Whilst there is, indeed, a large number of groups who profess one set of tenants, or ideas; one soon begins to see why they may all be lumped together as one Religion.

Obviously, to start, one must define Religion as it applies to these groups of people. Next, a listing of some of the more Popular Traditions, giving a basic description of each. Lastly, some comments on the "cords which bind these groups together", ie. a discussion on the Underlying Philosophies of the New Age Movement, Neo-Paganisms in particular.

I. What is a Religion?

A dictionary definition of religion looks something like:

Religion, n.; An organized system of Beliefs and/or Rituals, centering on a Supernatural Being or Beings.

Everyone with me so far? Good. I think we can all agree on definitions for "Beliefs" and "Supernatural", so the only sub-definition will be "Ritual": any ordered sequence of events or actions, including directed thoughts, especially one that is repeated in the 'same' manner each time, and that is designed to produce a predictable altered state of consciousness, within which certain magical or religious results may be obtained.

Now, by using these definitions, the astute reader may realize that one need not "believe" in anything in order to belong to a Religion, although most 'established' churches Do require that one has conforming beliefs in order to become 'accepted into' that Religion. One of the beauties of the Pagan/NeoPagan/Wiccan Religion is that the majority of the sects do not require one to have 'conforming' beliefs. One need not Believe in the God/dess in order to worship them, and this is the key to being a New Age type Religion.

New Age Religions acknowledge that there are many paths to Godhood, and that each person should find his/her own way. Thus, while there is communication and discussion between the diverse ways of Wicca, there is generally no cause for religious persecution or Holy Wars. Also, there are very little 'missionary' type efforts, since there is no Prime Directive stating that everyone who does not believe a certain piece of Dogma is Wrong, and will burn in Hell forever, unless saved, or made to see the light.

Contrary to most religions, it is Not the shared set of Beliefs, or similar Dogma which holds the Wiccan Religions together. Rather, it is the Attitudes of the people involved, and their

common Heritage which provide the bonds of cooperation among the Pagan Peoples. These points of agreement shall be further addressed following a brief list of some of the more popular Traditions, with a description of each.

II. Traditions/Branches/Gatherings/Sub-Groups/Interpretations/ect.

[nb. This is not, by any means, an all inclusive list]

- Gardnerian:

Started by G. Gardner, in England, in the mid 1950's, this Tradition claims to have existed, in secret, since the Witch-Burnings began during the Middle Ages. While there is some doubt as to whether or not it is as old as it claims, there is no denying that the Gardnerian Sect has been one of the most Influential of the Traditions. In fact, many of the groups which follow were started by people who had been introduced to Paganism and the Worship of the Lord and Lady as members of a Gardnerian group.

Characteristics:

A structured religion with definite hierarchy within each group (known, as a Coven), but little to no Authority of one coven over another. Within the coven, a Matriarchy exists, with the High Priestess generally being considered the leader (there are, of course, exceptions to this, but these descriptions are, for the most part, only generalizations based upon information gathered from many sources).

The typical Gardnerian view of the God/dess is that of a Dominant Three-Faced Goddess (Maid, Mother, and Crone) with a Male Consort (Who has 2 sides.. the Young Summer King, and the Old Winter King).

Ceremonies include a series of initiations into higher levels of the Craft, various Holiday Celebrations (based, of course, upon the "Wheel of the Year" calendar of Feast days.

- Alexandrian:

Started about the same time as Gardner's, this tradition is fairly similar, with a little more emphasis upon Ceremonial Magick. There are numerous Covens in both US and Europe.

- Dianic:

This is more of a Sub-class, rather than a particular Tradition. There are several Feminist Traditions which are considered Dianic. This sub-class tends to emphasize the Female aspect of the Goddess, sometimes to the exclusion of the Male God. Some feel that these groups are rather reactionary and self limiting. Be that as it may, the Dianic Covens tend to be more politically active.

- School of Wicca:

Headed by Gavin and Yvonne Frost, this School is the largest correspondence school of Witchcraft in the US. Numerous Covens have resulted from this School, although it is somewhat unconventional (if, that is, anything dealing with Wicca could be called conventional). The Frosts' views on Wicca as a religion do differ with the majority.. in that they do not consider Wicca as "Pagan", but rather as Monotheistic.

- Seax (or Saxon) Wicca:

Started by Raymond Buckland, who was originally a leader in promoting the Gardnerian Tradition, as an alternative to the existing Covens. Unlike most

traditions, which consider the Coven group to be the normal unit of division (ie. all ceremonies/Rituals = Group Rites), the Seax version has provision for lone witches (often referred to as Solitaires). Another thing which sets this particular brand apart is its non-reliance upon being properly initiated into the Wiccan community. Many of the other groups require that new members be brought to existing covens to be ceremonially initiated into that Tradition, and that only after years of study within the group is one ready to start a new coven. The Seax tradition, recognizing that there may not be a friendly, neighborhood Coven, allows for self-initiation, and Auto setup of a Coven.

- Traditionalist (Welsh, Scots, Greek, Irish, etc...)
Like Dianic, this is a sub-class. Each Traditionalist group is based upon the traditions, literature, myth, and folktales of that particular geographic/demographic area. This is evident in the Names of the God/dess used by individual groups.

III. Common ties/beliefs/Ideals/ect...

As stated earlier, it's not doctrine/dogma similarities which tend to hold these diverse groups together, rather, it is the common Ideals and feelings expressed by the Pagan Peoples themselves. Here are some examples:

The Wiccan Rede: "An it harms none, do what thou will." is almost universally accepted amongst the groups. Most groups tend to be polytheistic, animists, pantheists, ect. One is not "converted" to Wicca, rather, the new comer feels a sense of "Coming Home", or, more poetically, "The Goddess calls to Her own". Nature plays a big part in most Traditions, either as direct personification of the God/dess, or as aspects of them. There is no counterpart to the Devil, as such, in the Pagan religions... no personification of All Evil, rather, the choice is there for all to make. However, there is the Law of Three Fold Return, which states "That which thou dost send out shall return three fold", so good begets good, and evil befalls those who are evil (a horrendous understatement / simplification, but true).

Author's note:

Whew! That was a long haul of writing in one sitting... if there are any big errors noticeable, mail me, and I'll make a second draft of this.. or perhaps even expand it some.. (my time is limited in as far as when I have opportunities to just sit down and write something like this, but I can usually squeeze in some time, here or there.)

I hope that this is somewhat enlightening... there are some other files, here, which give more basic explanations of the terms used.. (Witch, Coven, Magick, ect..) ... I did assume a small amount of familiarity present within the reader... if anyone wishes, I can append a Preface covering that which was presupposed knowledge.

Blessed Be...
Hurn

{file "Binding A Spell (Farrar & Farrar)" "bos044.htm"}

Binding a Spell (Classic version)

Come ye as the charm is made!
Queen of heaven, Queen of hell,
Horned Hunter of the night
Lend your power unto the spell,
And work our will by magic rite!

By all the power of land and sea,
By all the might of moon and sun
I call the Earth to bind my spell.
Air to speed it well.
Bright as Fire shall it glow.
Deep as tide of Water flow.
Count the elements fourfold,
In the fifth the spell shall hold.

- Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983
- Valiente, Doreen; "Witchcraft for Tomorrow"; Phoenix Publishing 1985

{file "Saxon Wicca Rites (Raymond Buckland)" "bos045.htm"}

Saxon Wicca Rites

**From "The Tree: The Complete Book of Saxon Witchcraft" by Raymond Buckland
copyright 1974 -- Samuel Weiser Publishers (NOW OUT OF PRINT)**

posted for PAN, the ORIGINAL Psychic Awareness Network at 1-703-362-1139 by
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Legend of Woden/Odin retrieving the Runes

The Snake came crawling and struck at none
But Woden took nine glory-twigs (pieces of wood on which were carved runic inscriptions)
and struck the adder so that it flew into nine parts.

This quote shows how Woden/Odin was a master magician and drew his power from the runes. To this day many Saxon Pagans work much of their Magic with runes, inscribing them on candles in candle magick, incorporating them into talismans or symbols of protection that they wear, carry or keep in their homes (can also be for other purposes, etc. They can even be put somewhere invisibly by tracing them with a scented oil. For example, a rune or runic monogram (several runic letters overlaying one another) can be inscribed on your place of business in Money in Abundance oil or some other money -- oriented oils of your own preference. For healing a rune or runic monogram of healing can be written on the body of the patient with an oil of Healing, after the regular transfer of Pranic energy or "laying -- on -- of -- the -- hands" healing has occurred. (including use of crystals, if that is so desired) Etc. etc. etc. Why are runes so important? For the same reason that they were in Cabalistic Magick among the Jews and in Sidha Yoga. In India among the Sidhis the Shakti or Feminine aspect of Deity (as Shiva is the male) has many aspects through which the world was emanated -- one of the more important aspects is *matrika shakti* or the power of sound to create via the letters of the alphabet forming themselves into Words. In both systems -- Kabbalah and Sidha Yoga -- it is believed that the universe was created by words. This is reflected in modern New-Age work with Affirmations used by such diverse sources as Marion Weinstein, Diannic Witch, as described in her book "Positive Magic" (Phoenix Publishing) and the Unity School of Christianity as well as the Religious Science and Christian Science and Divine Science and all the other "science" churches. Shakti Gawain, author of "Creative Visualization" teaches it from the New Age perspective as well. It is through words we create our own reality and right use of them for good and in loving ways

is one of the most powerful of Magicks. (Note by Matrika)

From the old Norse Verse, Lay of the High one, stanzas 138, 139, and 141

Woden/Odin is speaking

" I know that I hung there
on the windy tree
swung there nights, all of nine
gashed with a blade
bloodied by Odin
myself an offering to myself
knotted to that tree
no man knows whither the root of it runs

None gave me bread
None gave me drink
down to the depths I peered
to snatch up runes
with a roaring screech
and fall in a dizzying faint

Wellspring I won
and wisdom too
and grew and joyed in my growth
from a word to a word
I was led to a word
from a deed to another deed"

As you can see this legend, which in the original sources pre-dates Christianity, has much in common with the legend of Jesus's Crucifixion/Resurrection in the Newer religion -- but then there are similar themes in the story of Tammuz from the Middle East, the story of Osiris in Egypt and in many other sources. The story of the fallen God who is resurrected with great power and wisdom reflects the Shamans's confrontation with his own death -- either in a literal sense through sickness or accident, or in a Psychological sense or by other means such as the mild, natural hallucinogens used by the Native Americans and other tribal peoples. (**Note, I am not endorsing their use; they are completely unnecessary**) -- but nevertheless, this is the practice in some cultures, where they know how to handle the power of these drugs and guide one safely through the experience. It is important to note this is not done lightly or playfully either and that the drugs they use are **natural** substances, not the harsher chemical ones abused in our modern society for recreational use)

It also represents the natural cycles of the year -- the grain grows and is cut down or sacrificed only to be reborn again, the trees lose their leaves and seem to die only to resurrected, (which is why the tree of life/cross image developed) some animals hibernate and come back, etc. etc. etc

Now here is the legend of the Goddess in the Saxon form as the search by Freya for the necklace Brossingame -- a silver circlet worn about her neck as a chaplet. As with the Gardnerian Wicca legend of the descent of the Goddess to the Underworld, it reflects the cycles of the year -- when fertility seems to sink into the earth and vanish during winter's barren months only to have the Lady and her bounty return to us in the spring.

(Matrika's notes)

- All day had Freya, most lovely of the Goddesses, played and romped in the fields. Then did she lay down to rest.

- And while she slept; deft Loki, the prankster, the mischief-maker of the Gods; did espy the glimmering of Broosingame, formed of Galdra (magick) Her constant companion. Silent as the night did Loki move to the Goddess's side and with fingers formed over the very ages in lightness did remove the silver circlet from about her snow white neck.
- Straightaway did Freya arouse; on sensing it's loss. Though he moved with the speed of the winds, yet Loki she glimpsed as he passed swiftly from sight into the barrow (burial mound) that leads to Dreun. (land of the dead, the underworld)
- Then was Freya in despair. Darkness descended all about her to hide her tears. Great was her anguish. All light, all life, all creatures joined in her doom.
- To all corners were sent the Searchers, in quest of Loki; yet knew they. they would find him not. For who is there may descend to Dreun and return again from thence?
- Excepting the Gods themselves and, alack, mischievous Loki.
- So it was that, still weak from her grief, Freya herself elected to descend in search of Broosingame. At the portals of the Barrow was she challenged, yet recognized and passed.
- The multitude of souls within cried joyfully to see her, yet could she not tarry as she sought her stolen light.
- The infamous Loki left no trail to follow, yet was he everywhere past seen. Those to whom she spake held to Freya (that) Loki carried no Jewel as he went by.
- Where then was it hid?
- In despair she searched an age. Hearhden (also known as Heimdall) the mighty smith of the Gods, did arise from his rest to sense the bewailment of the souls to Freya's sorrow. Striding from his smithy, to find the cause of the sorrow, did he espy the Silver Circlet where Loki Mischief-maker had laid it; upon the rock before his door.
- Then was all clear.
- As Hearhden took hold of Broosingame (then did) Loki appear before him, his face wild with rage.
- Yet would Loki not attack Hearhden, this mighty smith whose strength was known even beyond Dreun.
- By wiles and tricks did he strive to get his hands upon the (silver) circlet. He shape-shifted; he darted here and there; he was visible, then invisible. yet could he not sway the Smith.
- Tired of the fight, Hearhden raised his mighty club. Then sped Loki away.
- Great was the joy of Freya when Hearhden placed Broosingame about her snow-white neck.
- Great were the cries of Joy from Dreun and above.
- Great were the thanks that Freya and all People gave to the Gods for the return of Broosingame.

This tale and the Gardnerian legend of the descent of the Goddess into the Underworld (told in the 2d degree initiation) and similar myths from around the world, such as the legend of Kwan Yin's descent to the land of death and her being expelled for spreading mirth and joy, show that women also shared a very important role in the shamanism/priesthood of the European Pagan traditions and also faced the ordeals -- i.e. the physical or psychological

confrontation with death. And again, it reflects the times of darkness and light in the year -- the waxing and waning of the moon each month and the waxing and waning of the sun each year from Yule or Winter solstice to Mid-summer's night or Summer solstice when the light grows stronger and the remainder of the year, when light grows weaker.

{file "Wiccan Shamanism (Selena Fox)" "bos046.htm"}

Wiccan Shamanism

by Selena Fox

typed by Lewis for P.A.N. 508-795-7628

Shamanism exists in tribal cultures around the world and has done so for centuries. Yet, in reading most anthropological texts on Shamanism, there is little, if any reference made to shamanism in Europe. However Shamanism has existed among the peoples of Europe not only in ancient times, but also through the present day. During the Middle Ages, the Old Ways largely disappeared from public view because of persecution. Yet they were not eradicated but took a more underground existence. Today, there are some of us of European ancestry that are bringing Shamanic ways rooted in pre-Christian Europe back into the light.

Wiccan Shamanism is a term I began using several years ago in an attempt to describe my own path of magick and spirituality in relation to the other forms of Shamanism on the Planet. Wiccan Shamanism draws on the Old but it is not simply an attempt re-construction and revival of the Old Ways of tribal Europe. Wiccan Shamanism blends both the Old and the New to suit the modern times in which we live. Although emphasis is on European symbology and traditions Wiccan Shamanism is multi-cultural, incorporating ways of other healers and magick workers from many places and eras.

What follows is a glimpse into Wiccan Shamanism as I know it and practice it. While Jim, Dennis, and others who help with various aspects of CIRCLES work may share many of these concepts, I speak here only for myself - for at the heart of this spiritual approach is the idea that each person must seek their own connection with the Divine, within their own Self, rather than having me or anyone else do this for them. This is not a path of a leader with followers, but a path where each becomes their own leader.

I call to the Powers of the Four Quarters -- to Earth in the North which is the Realm of the Physical Body and Material Plane, to Air in the East which is the Realm of Thoughts and Intellect, to Fire in the South which is the Realm of Will Power and Action, and Water in the West which is the Realm of Emotions and Intuition. My Medicine Wheel is the Magick Circle which connects the Four Quarters. The sacred places I frequent include a high rock, a crystal clear spring fed pool in a hidden valley and a circle of stones in a grove of Oak and Birch on a mound.

I am a channel between Planet Earth beneath my feet and the Heavens above my head. I become the World tree when I Shamanize, linking the transforming Dark of the Underworld with the Awakening Light of the Upperworld.

I am the Crystal Light that is at the Center of the Circle and is the fifth Element Spirit. I seek always to act out of MY own Inner Self which is at the center of MY being, for my Inner Self in the Balance of all the Elements, of my Female and Male sides, of my Lunar and Solar natures of my intellect and intuition my Inner Self is my doorway into the realm where All is One.

I see the Circle of Life from the Center. I watch the Seasons change as the Wheel of the

Year turns and I celebrate the 8 sabbats. I connect with the dance of Night and Day, of Fair and Stormy Weathers, of the Waxing and Waning Moon. I see the cycle of Birth, Growth, Maturity, Death, and Rebirth in all of Nature. I examine the cycles of my own life and of the lives of those who seek healing aid from me.

I am the traveler between the World of Daily Life and the Otherworld which is the land of Dreams, visions and Spirits. I am a Consciousness Explorer. the Otherworld is as real and as important to me as the Day-to-Day World. I bridge the Worlds rather than seeking to dwell solely in one or the other. I journey into the Otherworld for a reason -- to bring back healing and knowledge to apply to Daily Life, helping others, myself and the Planet.

I see the Divine in all things. My friends and allies include not only humans but also plants, animals, rocks, winds, waters, fire, stars, and other life forms. I commune with the Source some call "God" as both Mother Goddess and Father God, for both aspects are necessary for the Unity.

The main focus of my Shamanic work is Healing. I was called to this path as a young child in dreams and Out-of-Body experiences, but I didn't begin my work until my adult years when I started Healing myself. To do this I journeyed alone into the Pit of my Shadow Self and came face-to-face with my problems and hang-ups; my doubts fears, disillusionments, rejections, angers and hurts; with all MY false self images. Words can not begin to express the misery, the utter despair the powerlessness I felt during this time. Yet coming apart was essential; it enabled me to break through the barriers which I had formed and let others form in my psyche that had kept me from being one with my True Self. In the deepest Darkness, I felt the Light of my own Inner Self beginning to shine through. I focused on the Light and slowly emerged from the Pit, stronger and more integrated than ever before and with the power to heal others as well as myself. As a result of this transformation process, my life's work became clear. I now help others from their own pits of negativity and become whole again.

Yet my work also extends to more than Humankind; it involves bringing Healing to the Planet as a whole. In my communing with the Land, I have heard the cries of the Earth Mother, sorrowing over the self-centered, greedy, intolerant, and destructive behaviors of many of Her human children, who are polluting the soils, water, and air; who are playing power games with nuclear fire; and who are polluting the spiritual atmosphere of the entire world with their narrow-mindedness and hate. I am deeply concerned about survival -- not of the Planet Herself for all the humans in the world can not destroy Her even with all their weapons; She is too strong and powerful for that to happen. What I am concerned about is the survival of the human race. -- will we annihilate ourselves and many of the life forms around us, or will we wake up in time to see the larger picture, find and implement creative solutions to the worlds problems, and enter a New Age of expanded consciousness?

The Balance of Life can be restored on Planet Earth; Harmony can be restored between humankind and other life forms; Love consciousness can increase and be prevalent on the Earth. I, along with numerous other healers and ministers from a variety of spiritual traditions around the world today have responded to the upset of Mother Earth by dedicating our lives to this Planetary Healing Work, each in our own way. It is this Great Work that underlies all the healing and other things I do. It is the Heart of Wiccan Shamanism.

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{file "Healing Myth (Nihasa)" "bos047.htm"}

A Healing Myth

By "Nihasa"

This story can have a powerful healing effect when read out loud (or recorded and then played) to someone suffering from a phobia or other effect of childhood trauma. While names, settings, and style can be varied to suit individual tastes, the sequence which the apprentice describes, the sequence the princess goes through, and the vagueness of the "bad thing" descriptions should remain unchanged and no element of the story should be left out.

Once, in another time and another place, a kingdom of magic and beauty knew a time of peace. No armies threatened its borders, no bandits plundered its trade routes, no plagues sickened its people. Yet even in such peaceful times, bad things could happen: accidents, misunderstandings, even good people doing bad things.

The third daughter of the king was a bright and cheerful sort. She wasn't the strongest or the prettiest of the royal princesses, but she did have the nicest wings of anyone her age. She loved to fly around the countryside and explore the groves and meadows she found...they were always full of surprises.

One day she found a particularly pretty grove, with a pond glistening in a little clearing in the middle. As she went in for a closer look, she saw images start to form. She saw her own reflection, and as she lightly touched the ground she saw that her reflection was watching reflections of her own...dim watery reflections from her past.

"So you can see the pictures." The voice from among the trees made her jump. "Don't worry," continued the young man as he stepped out from among the trees, "nobody else can see the same images, Princess. It's part of the magic."

"How...?" she asked, looking him up and down. He was a young man, no older than the princess herself, dressed in the rough tunic of a wizard's apprentice. "Who are you? How did you know who I am, what I saw?"

"I am apprenticed to the Court Wizard. Everybody knows who you are, Princess...and besides, I have seen you at the palace when I have been there with my master." He paused, glancing at the ground and lowering his voice. "As to the images... well, at one time I had need of their magic."

"When I entered the Wizard's service, I had a great and secret fear. Something...bad...happened to me when I was younger. It hurt to even think about, and after time I didn't think about it much. But ever since that time, I had lived with the fear. When my master learned of this, he taught me the magic of this pool and its stream."

"The pool reflects images from your mind...scenes from your past, dreams of the future, even fantasies of the present. The stream flows like time itself, upstream into the past, and downstream into the future. If I followed the ritual he described, these magics could wash clean the fear."

She made a face. "I suppose this ritual involves deep magics usable only by Wizards?"

"Not really. All the magic is in the waters, and anyone can use the ritual. Even a lowly apprentice." He grinned. "It's pretty simple. After he told me about it, he brought me here and then stood back by the trees. He said that he would answer any questions I had but otherwise I was on my own."

"I stood where I could see my reflection in the pool, and then thought about my fear. As I

thought, my reflection watched a reflection of my thoughts...like a stage where dimly lit actors played out the scene against a colorless backdrop. I looked up and saw that I was still here, in the glade. I looked back at the water, holding on to a small part of the special feeling of fear it had given me. As I turned and looked back upstream, I saw more images...each earlier than the last. I relaxed and let the feeling guide me back to the earliest image. When I had that, I turned back to the pool and found my reflection watching the same colorless players in their dim reflection of the memory. As my reflection watched, the image went from a time shortly before the bad thing happened, through the whole thing, and on to a time when it was all over. When it passed the ending that way, it stopped...like a drawing. Then the drawing faded away, and I was just looking at my reflection. The Wizard had told me that if I stepped into that last part of the image, it would run very quickly backwards, with full color and sound and me living backwards through it all...all the way through to the part before the beginning. It sounded very strange. As I looked at my reflection again, it was watching the image go forward again in its dim, colorless way. When it reached the drawing at the end, I stepped into the image and was plunged into a world going backwards! It went clear through to before the beginning in less than a second, then stopped. Startled, I let the water carry me downstream, through all that had happened since, with the fear gone and the memory unable to hurt me. When I reached the here-and-now, I got out and just stood there, knowing that the fear would trouble me no more." He stopped, and suddenly seemed to remember where he was, and who he was talking to. "That was over a year ago, and the fear is still gone. The Wizard says it is gone for good."

She thought for a moment. "So all there is to this ritual is think of the problem until your reflection sees it, follow a part of the feeling upstream to my earliest memory of it, wait for my reflection to see it all the way through, step into the ending, and live it backwards quickly? What kind of magic is that?"

He thought for a minute, shrugged, and said "Effective? If you wish, I will withdraw to the trees while you try it."

"What makes you think that I *need* it?"

"Because the images only come to those who do." His voice faded to an embarrassed silence as he realized what he had said. "I'll go now."

"Yes, do." She said absently, already thinking. Then: "But not too far, in case I need you." She was remembering an incident a few days back which had set off her special fear, and just as the apprentice had described, her reflection in the pool was watching a dim and watery scene of the memory. Startled, she looked up again. Yes, she was in the clearing, with the trees all around and the apprentice all but lost among the closer ones. She could still feel a part of that fear, so she kept that feeling while she looked back up stream at all the images from the past that the feeling had touched...until she found the earliest of them all. She brought that memory back to the pool and released it as her reflection started to watch it unfold in its dim and watery way. Her reflection seemed to have a life of its own as it watched the pale scene start before anything happened, run through the bad parts, and then pause at a time when it was all over. She watched her reflection shift as she prepared for what she would do. Her reflection settled as it watched the scene unfold again. The dim scene passed through the beginning, through the bad time and on past again. When it stopped, she jumped in to it. Suddenly, she was there again: back where and when it had happened. Everything was moving backwards, and in a flash she had lived backwards through it and past the beginning. Shocked, she let the water carry her down stream, forward through all the rest of her yesterdays without the bad times for company. When she got to today, she stood up. There she was...standing, dripping in a stream in the clearing. She looked around for the apprentice, half expecting him to be laughing at the soggy mess she must be. He was there, by the trees...not laughing, just smiling in an understanding way.

In the years that followed, they became friends. Although they went their separate ways...he, as wizard to one of the King's high lords and she as wife to a neighboring prince... they valued that friendship to the end of their days. And from that time on, neither was ever again troubled by their great fears.

{file "Candlemas: The Light Returns (Mike Nichols)" "bos048.htm" }

Candlemas: The Light Returns

by Mike Nichols

It seems quite impossible that the holiday of Candlemas should be considered the beginning of Spring. Here in the Heartland, February 2nd may see a blanket of snow mantling the Mother. Or, if the snows have gone, you may be sure the days are filled with drizzle, slush and steel-grey skies -- the dreariest weather of the year. In short, the perfect time for a Pagan Festival of Lights. And as for Spring, although this may seem a tenuous beginning, all the little buds, flowers and leaves will have arrived on schedule before Spring runs its course to Beltane.

'Candlemas' is the Christianized name for the holiday, of course. The older Pagan names were Imbolc and Oimele. 'Imbolc' means, literally, 'in the belly' (of the Mother). For in the womb of Mother Earth, hidden from our mundane sight but sensed by a keener vision, there are stirrings. The seed that was planted in her womb at the solstice is quickening and the new year grows. 'Oimele' means 'milk of ewes', for it is also lambing season.

The holiday is also called 'Brigit's Day', in honor of the great Irish Goddess Brigit. At her shrine, the ancient Irish capitol of Kildare, a group of 19 priestesses (no men allowed) kept a perpetual flame burning in her honor. She was considered a goddess of fire, patroness of smithcraft, poetry and healing (especially the healing touch of midwifery). This tripartite symbolism was occasionally expressed by saying that Brigit had two sisters, also named Brigit. (Incidentally, another form of the name Brigit is Bride, and it is thus She bestows her special patronage on any woman about to be married or handfasted, the woman being called 'bride' in her honor.)

The Roman Catholic Church could not very easily call the Great Goddess of Ireland a demon, so they canonized her instead. Henceforth, she would be 'Saint' Brigit, Patron Saint of smithcraft, poetry and healing. They 'explained' this by telling the Irish peasants that Brigit was 'really' an early Christian missionary sent to the Emerald Isle, and that the miracles she performed there 'mised' the common people into believing that she was a goddess. For some reason, the Irish swallowed this. (There is no limit to what the Irish imagination can convince itself of. For example, they also came to believe that Brigit was the 'foster-mother' of Jesus, giving no thought to the implausibility of Jesus having spent his boyhood in Ireland!)

Brigit's holiday was chiefly marked by the kindling of sacred fires, since she symbolized the fire of birth and healing, the fire of the forge, and the fire of poetic inspiration. Bonfires were lighted on the beacon tors, and chandlers celebrated their special holiday. The Roman Church was quick to confiscate this symbolism as well, using 'Candlemas' as the day to bless all the church candles that would be used for the coming liturgical year. (Catholics will be reminded that the following day, St. Blaise's Day, is remembered for using the newly blessed candles to bless the throats of parishioners, keeping them from colds, flu, sore throats, etc.)

The Catholic Church, never one to refrain from piling holiday upon holiday, also called it the Feast of the Purification of the Blessed Virgin Mary. (It is surprising how many of the old Pagan holidays were converted to Maryan Feasts.) The symbol of the Purification may seem a little obscure to modern readers, but it has to do with the old custom of 'churching women'. It was believed that women were impure for six weeks after giving birth. And since Mary gave birth at the winter solstice, she wouldn't be purified until February 2nd. In Pagan symbolism, this might be re-translated as when the Great Mother once again becomes the Young Maiden Goddess.

Today, this holiday is chiefly connected to weather lore. Even our American folk-calendar keeps the tradition of 'Groundhog's Day', a day to predict the coming weather, telling us that if the Groundhog sees his shadow, there will be 'six more weeks' of bad weather (i.e., until the next old holiday, Lady Day). This custom is ancient. An old British rhyme tells us that 'If Candlemas Day be bright and clear, there'll be two winters in the year.' Actually, all of the cross-quarter days can be used as 'inverse' weather predictors, whereas the quarter-days are used as 'direct' weather predictors.

Like the other High Holidays or Great Sabbats of the Witches' year, Candlemas is sometimes celebrated on its alternate date, astrologically determined by the sun's reaching 15-degrees Aquarius, or Candlemas Old Style (in 1988, February 3rd, at 9:03 am CST). Another holiday that gets mixed up in this is Valentine's Day. Ozark folklorist Vance Randolph makes this quite clear by noting that the old-timers used to celebrate Groundhog's Day on February 14th. This same displacement is evident in Eastern Orthodox Christianity as well. Their habit of celebrating the birth of Jesus on January 6th, with a similar post-dated shift in the six-week period that follows it, puts the Feast of the Purification of Mary on February 14th. It is amazing to think that the same confusion and lateral displacement of one of the old folk holidays can be seen from the Russian steppes to the Ozark hills, but such seems to be the case!

Incidentally, there is speculation among linguistic scholars that the very name of 'Valentine' has Pagan origins. It seems that it was customary for French peasants of the Middle Ages to pronounce a 'g' as a 'v'. Consequently, the original term may have been the French 'galantine', which yields the English word 'gallant'. The word originally refers to a dashing young man known for his 'affaires d'amour', a true galaunt. The usual associations of V(G)alantine's Day make much more sense in this light than their vague connection to a legendary 'St. Valentine' can produce. Indeed, the Church has always found it rather difficult to explain this nebulous saint's connection to the secular pleasures of flirtation and courtly love.

For modern Witches, Candlemas O.S. may then be seen as the Pagan version of Valentine's Day, with a de-emphasis of 'hearts and flowers' and an appropriate re-emphasis of Pagan carnal frivolity. This also re-aligns the holiday with the ancient Roman Lupercalia, a fertility festival held at this time, in which the priests of Pan ran through the streets of Rome whacking young women with goatskin thongs to make them fertile. The women seemed to enjoy the attention and often stripped in order to afford better targets.

One of the nicest folk-customs still practiced in many countries, and especially by Witches in the British Isles and parts of the U.S., is to place a lighted candle in each and every window of the house, beginning at sundown on Candlemas Eve (February 1st), allowing them to continue burning until sunrise. Make sure that such candles are well seated against tipping and guarded from nearby curtains, etc. What a cheery sight it is on this cold, bleak and dreary night to see house after house with candle-lit windows! And, of course, if you are your Coven's chandler, or if you just happen to like making candles, Candlemas Day is *the* day for doing it. Some Covens hold candle-making parties and try to make and bless all the candles they'll be using for the whole year on this day.

Other customs of the holiday include weaving 'Brigit's crosses' from straw or wheat to hang around the house for protection, performing rites of spiritual cleansing and purification, making 'Brigit's beds' to ensure fertility of mind and spirit (and body, if desired), and making Crowns of Light (i.e. of candles) for the High Priestess to wear for the Candlemas Circle, similar to those worn on St. Lucy's Day in Scandinavian countries. All in all, this Pagan Festival of Lights, sacred to the young Maiden Goddess, is one of the most beautiful and poetic of the year.

{file "Lady Day: The Vernal Equinox (Mike Nichols)" "bos049.htm" }

Lady Day: The Vernal Equinox

by Mike Nichols

Now comes the Vernal Equinox, and the season of Spring reaches its apex, halfway through its journey from Candlemas to Beltane. Once again, night and day stand in perfect balance, with the powers of light on the ascendancy. The god of light now wins a victory over his twin, the god of darkness. In the Mabinogion myth reconstruction which I have proposed, this is the day on which the restored Llew takes his vengeance on Goronwy by piercing him with the sunlight spear. For Llew was restored/reborn at the Winter Solstice and is now well/old enough to vanquish his rival/twin and mate with his lover/mother. And the great Mother Goddess, who has returned to her Virgin aspect at Candlemas, welcomes the young sun god's embraces and conceives a child. The child will be born nine months from now, at the next Winter Solstice. And so the cycle closes at last.

We think that the customs surrounding the celebration of the spring equinox were imported from Mediterranean lands, although there can be no doubt that the first inhabitants of the British Isles observed it, as evidence from megalithic sites shows. But it was certainly more popular to the south, where people celebrated the holiday as New Year's Day, and claimed it as the first day of the first sign of the Zodiac, Aries. However you look at it, it is certainly a time of new beginnings, as a simple glance at Nature will prove.

In the Roman Catholic Church, there are two holidays which get mixed up with the Vernal Equinox. The first, occurring on the fixed calendar day of March 25th in the old liturgical calendar, is called the Feast of the Annunciation of the Blessed Virgin Mary (or B.V.M., as she was typically abbreviated in Catholic Missals). 'Annunciation' means an announcement. This is the day that the angel Gabriel announced to Mary that she was 'in the family way'. Naturally, this had to be announced since Mary, being still a virgin, would have no other means of knowing it. (Quit scoffing, O ye of little faith!) Why did the Church pick the Vernal Equinox for the commemoration of this event? Because it was necessary to have Mary conceive the child Jesus a full nine months before his birth at the Winter Solstice (i.e., Christmas, celebrated on the fixed calendar date of December 25). Mary's pregnancy would take the natural nine months to complete, even if the conception was a bit unorthodox.

As mentioned before, the older Pagan equivalent of this scene focuses on the joyous process of natural conception, when the young virgin Goddess (in this case, 'virgin' in the original sense of meaning 'unmarried') mates with the young solar God, who has just displaced his rival. This is probably not their first mating, however. In the mythical sense, the couple may have been lovers since Candlemas, when the young God reached puberty. But the young Goddess was recently a mother (at the Winter Solstice) and is probably still nursing her new child. Therefore, conception is naturally delayed for six weeks or so and, despite earlier matings with the God, She does not conceive until (surprise!) the Vernal Equinox. This may

also be their Hand-fasting, a sacred marriage between God and Goddess called a Hierogamy, the ultimate Great Rite. Probably the nicest study of this theme occurs in M. Esther Harding's book, 'Woman's Mysteries'. Probably the nicest description of it occurs in M.Z. Bradley's 'Mists of Avalon', in the scene where Morgana and Arthur assume the sacred roles. (Bradley follows the British custom of transferring the episode to Beltane, when the climate is more suited to its outdoor celebration.)

The other Christian holiday which gets mixed up in this is Easter. Easter, too, celebrates the victory of a god of light (Jesus) over darkness (death), so it makes sense to place it at this season. Ironically, the name 'Easter' was taken from the name of a Teutonic lunar Goddess, Eostre (from whence we also get the name of the female hormone, estrogen). Her chief symbols were the bunny (both for fertility and because her worshipers saw a hare in the full moon) and the egg (symbolic of the cosmic egg of creation), images which Christians have been hard-pressed to explain. Her holiday, the Eostara, was held on the Vernal Equinox Full Moon. Of course, the Church doesn't celebrate full moons, even if they do calculate by them, so they planted their Easter on the following Sunday. Thus, Easter is always the first Sunday, after the first Full Moon after the Vernal Equinox. If you've ever wondered why Easter moved all around the calendar, now you know. (By the way, the Catholic Church was so adamant about *not* incorporating Lunar Goddess symbolism that they added a further calculation: if Easter Sunday were to fall on the Full Moon itself, then Easter was postponed to the following Sunday instead.)

Incidentally, this raises another point: recently, some Pagan traditions began referring to the Vernal Equinox as Eostara. Historically, this is incorrect. Eostara is a lunar holiday, honoring a lunar Goddess, at the Vernal Full Moon. Hence, the name 'Eostara' is best reserved to the nearest Esbat, rather than the Sabbat itself. How this happened is difficult to say. However, it is notable that some of the same groups misappropriated the term 'Lady Day' for Beltane, which left no good folk name for the Equinox. Thus, Eostara was misappropriated for it, completing a chain-reaction of displacement. Needless to say, the old and accepted folk name for the Vernal Equinox is 'Lady Day'. Christians sometimes insist that the title is in honor of Mary and her Annunciation, but Pagans will smile knowingly.

Another mythological motif which must surely arrest our attention at this time of year is that of the descent of the God or Goddess into the Underworld. Perhaps we see this most clearly in the Christian tradition. Beginning with his death on the cross on Good Friday, it is said that Jesus 'descended into Hell' for the three days that his body lay entombed. But on the third day (that is, Easter Sunday), his body and soul rejoined, he arose from the dead and ascended into heaven. By a strange 'coincidence', most ancient Pagan religions speak of the Goddess descending into the Underworld, also for a period of three days.

Why three days? If we remember that we are here dealing with the lunar aspect of the Goddess, the reason should be obvious. As the text of one Book of Shadows gives it, '...as the moon waxes and wanes, and walks three nights in darkness, so the Goddess once spent three nights in the Kingdom of Death.' In our modern world, alienated as it is from nature, we tend to mark the time of the New Moon (when no moon is visible) as a single date on a calendar. We tend to forget that the moon is also hidden from our view on the day before and the day after our calendar date. But this did not go unnoticed by our ancestors, who always speak of the Goddess's sojourn into the land of Death as lasting for three days. Is it any wonder then, that we celebrate the next Full Moon (the Eostara) as the return of the Goddess from chthonic regions?

Naturally, this is the season to celebrate the victory of life over death, as any nature-lover will affirm. And the Christian religion was not misguided by celebrating Christ's victory over death at this same season. Nor is Christ the only solar hero to journey into the underworld. King Arthur, for example, does the same thing when he sets sail in his magical

ship, Prydwen, to bring back precious gifts (i.e. the gifts of life) from the Land of the Dead, as we are told in the 'Mabinogi'. Welsh triads allude to Gwydion and Amaethon doing much the same thing. In fact, this theme is so universal that mythologists refer to it by a common phrase, 'The Harrowing of Hell'.

However, one might conjecture that the descent into hell, or the land of the dead, was originally accomplished, not by a solar male deity, but by a lunar female deity. It is Nature Herself who, in Spring, returns from the Underworld with her gift of abundant life. Solar heroes may have laid claim to this theme much later. The very fact that we are dealing with a three-day period of absence should tell us we are dealing with a lunar, not solar, theme. (Although one must make exception for those occasional *male* lunar deities, such as the Assyrian god, Sin.) At any rate, one of the nicest modern renditions of the harrowing of hell appears in many Books of Shadows as 'The Descent of the Goddess'. Lady Day may be especially appropriate for the celebration of this theme, whether by storytelling, reading, or dramatic re-enactment.

For modern Witches, Lady Day is one of the Lesser Sabbats or Low Holidays of the year, one of the four quarter-days. And what date will Witches choose to celebrate? They may choose the traditional folk 'fixed' date of March 25th, starting on its Eve. Or they may choose the actual equinox point, when the Sun crosses the Equator and enters the astrological sign of Aries. This year (1988), that will occur at 3:39 am CST on March 20th.

{file "Lammas: The First Harvest (Mike Nichols)" "bos050.htm"}

Lammas: The First Harvest

by Mike Nichols

Once upon a Lammas Night
When corn rigs are bonny,
Beneath the Moon's unclouded light,
I held awhile to Annie...

Although in the heat of a Mid-western summer it might be difficult to discern, the festival of Lammas (Aug 1st) marks the end of summer and the beginning of fall. The days now grow visibly shorter and by the time we've reached autumn's end (Oct 31st), we will have run the gamut of temperature from the heat of August to the cold and (sometimes) snow of November. And in the midst of it, a perfect Mid-western autumn.

The history of Lammas is as convoluted as all the rest of the old folk holidays. It is of course a cross-quarter day, one of the four High Holidays or Greater Sabbats of Witchcraft, occurring 1/4 of a year after Beltane. It's true astrological point is 15 degrees Leo, which occurs at 1:18 am CDT, Aug 6th this year (1988), but tradition has set August 1st as the day Lammas is typically celebrated. The celebration proper would begin on sundown of the previous evening, our July 31st, since the Celts reckon their days from sundown to sundown.

However, British Witches often refer to the astrological date of Aug 6th as Old Lammas, and folklorists call it Lammas O.S. ('Old Style'). This date has long been considered a 'power point' of the Zodiac, and is symbolized by the Lion, one of the 'tetramorph' figures found on the Tarot cards, the World and the Wheel of Fortune (the other three figures being the Bull, the Eagle, and the Spirit). Astrologers know these four figures as the symbols of the four 'fixed' signs of the Zodiac, and these naturally align with the four Great Sabbats of Witchcraft. Christians have adopted the same iconography to represent the four gospel-

writers.

'Lammas' was the medieval Christian name for the holiday and it means 'loaf-mass', for this was the day on which loaves of bread were baked from the first grain harvest and laid on the church altars as offerings. It was a day representative of 'first fruits' and early harvest.

In Irish Gaelic, the feast was referred to as 'Lughnasadh', a feast to commemorate the funeral games of the Irish sun-god Lugh. However, there is some confusion on this point. Although at first glance, it may seem that we are celebrating the death of the Lugh, the god of light does not really die (mythically) until the autumnal equinox. And indeed, if we read the Irish myths closer, we discover that it is not Lugh's death that is being celebrated, but the funeral games which Lugh hosted to commemorate the death of his foster-mother, Tailte. That is why the Lughnasadh celebrations in Ireland are often called the 'Tailtean Games'.

The time went by with careless heed
Between the late and early,
With small persuasion she agreed
To see me through the barley...

One common feature of the Games were the 'Tailtean marriages, a rather informal marriage that lasted for only 'a year and a day' or until next Lammas. At that time, the couple could decide to continue the arrangement if it pleased them, or to stand back to back and walk away from one another, thus bringing the Tailtean marriage to a formal close. Such trial marriages (obviously related to the Wiccan 'Handfasting') were quite common even into the 1500's, although it was something one 'didn't bother the parish priest about'. Indeed, such ceremonies were usually solemnized by a poet, bard or shanachie (or, it may be guessed, by a priest or priestess of the Old Religion).

Lammas-tide was also the traditional time of year for craft festivals. The medieval guilds would create elaborate displays of their wares, decorating their shops and themselves in bright colors and ribbons, marching in parades, and performing strange, ceremonial plays and dances for the entranced onlookers. The atmosphere must have been quite similar to our modern-day Renaissance Festivals, such as the one celebrated in near-by Bonner Springs, Kansas, each fall.

A ceremonial highlight of such festivals was the 'Catherine wheel'. Although the Roman Church moved St. Catherine's feast day all around the calendar with bewildering frequency, it's most popular date was Lammas. (They also kept trying to expel this much-loved saint from the ranks of the blessed because she was mythical rather than historical, and because her worship gave rise to the heretical sect known as the Cathari.) At any rate, a large wagon wheel was taken to the top of a near-by hill, covered with tar, set aflame, and ceremoniously rolled down the hill. Some mythologists see in this ritual the remnants of a Pagan rite symbolizing the end of summer, the flaming disk representing the sun-god in his decline. And just as the sun king has now reached the autumn of his years, his rival or dark self has just reached puberty.

Many commentators have bewailed the fact that traditional Gardnerian and Alexandrian Books of Shadows say very little about the holiday of Lammas, stating only that poles should be ridden and a circle dance performed. This seems strange, for Lammas is a holiday of rich mythic and cultural associations, providing endless resources for liturgical celebration.

Corn rigs and barley rigs,
Corn rigs are bonny!
I'll not forget that happy night
Among the rigs with Annie!

[Verse quotations by Robert Burns, as handed down through several Books of Shadows.]
{file "Harvest Home (Mike Nichols)" "bos051.htm"}

Harvest Home

by Mike Nichols

There were three men came out of the West,
Their fortunes for to try,
And these three men made a solemn vow,
John Barleycorn must die...

Despite the bad publicity generated by Thomas Tryon's novel, Harvest Home is the pleasantest of holidays. Admittedly, it does involve the concept of sacrifice, but one that is symbolic only. The sacrifice is that of the spirit of vegetation, John Barleycorn. Occurring 1/4 of the year after Midsummer, Harvest Home represents mid-autumn, autumn's height. It is also the Autumnal Equinox, one of the quarter days of the year, a Lesser Sabbat and a Low Holiday in modern Witchcraft. Technically, an equinox is an astronomical point and, due to the fact that the Earth wobbles on its axis slightly (rather like a top that's slowing down), the date may vary by a few days depending on the year. The autumnal equinox occurs when the sun crosses the equator on its apparent journey southward, and we experience a day and a night that are of equal duration. Up until Harvest Home, the hours of daylight have been greater than the hours from dusk to dawn. But from now on, the reverse holds true. Astrologers know this as the date on which the sun enters the sign of Libra, the Balance (an appropriate symbol of a balanced day and night). This year (1988) it will occur at 2:29 pm CDT on September 22nd.

However, since most European peasants were not accomplished at calculating the exact date of the Equinox, they celebrated the event on a fixed calendar date, September 25th, a holiday the Medieval Church Christianized under the name of 'Michaelmas', the feast of the Archangel Michael. (One wonders if, at some point, the R.C. Church contemplated assigning the four quarter days of the year to the four Archangels, just as they assigned the four cross-quarter days to the four gospel-writers. Further evidence for this may be seen in the fact that there was a brief flirtation with calling the Vernal Equinox 'Gabrielmas', ostensibly to commemorate the angel Gabriel's announcement to Mary on Lady Day.) Again, it must be remembered that the Celts reckoned their days from sundown to sundown, so the September 25th festivities actually begin on the previous sundown (our September 24th).

Although our Pagan ancestors probably celebrated Harvest Home on September 25th, modern Witches and Pagans, with their desk-top computers for making finer calculations, seem to prefer the actual equinox point, beginning the celebration on its eve (this year, sunset on September 21st).

Mythically, this is the day of the year when the god of light is defeated by his twin and alter-ego, the god of darkness. It is the time of the year when night conquers day. And as I have recently shown in my seasonal reconstruction of the Welsh myth of Blodeuwedd, the Autumnal Equinox is the only day of the whole year when Llew (light) is vulnerable and it is possible to defeat him. Llew now stands on the balance (Libra/autumnal equinox), with one foot on the cauldron (Cancer/summer solstice) and his other foot on the goat (Capricorn/winter solstice). Thus he is betrayed by Blodeuwedd, the Virgin (Virgo) and transformed into an Eagle (Scorpio).

Two things are now likely to occur mythically, in rapid succession. Having defeated Llew, Goronwy (darkness) now takes over Llew's functions, both as lover to Blodeuwedd, the Goddess, and as King of our own world. Although Goronwy, the Horned King, now sits on Llew's throne and begins his rule immediately, his formal coronation will not be for another six weeks, occurring at Samhain (Halloween) or the beginning of Winter, when he becomes the Winter Lord, the Dark King, Lord of Misrule. Goronwy's other function has more immediate results, however. He mates with the virgin goddess, and Blodeuwedd conceives, and will give birth -- nine months later (at the Summer Solstice) -- to Goronwy's son, who is really another incarnation of himself, the Dark Child.

Llew's sacrificial death at Harvest Home also identifies him with John Barleycorn, spirit of the fields. Thus, Llew represents not only the sun's power, but also the sun's life trapped and crystallized in the corn.

Often this corn spirit was believed to reside most especially in the last sheaf or shock harvested, which was dressed in fine clothes, or woven into a wicker-like man-shaped form. This effigy was then cut and carried from the field, and usually burned, amidst much rejoicing. So one may see Blodeuwedd and Goronwy in a new guise, not as conspirators who murder their king, but as kindly farmers who harvest the crop which they had planted and so lovingly cared for. And yet, anyone who knows the old ballad of John Barleycorn knows that we have not heard the last of him.

They let him stand till midsummer's day,
Till he looked both pale and wan,
And little Sir John's grown a long, long beard
And so become a man...

Incidentally, this annual mock sacrifice of a large wicker-work figure (representing the vegetation spirit) may have been the origin of the misconception that Druids made human sacrifices. This charge was first made by Julius Caesar (who may not have had the most unbiased of motives), and has been re-stated many times since. However, as has often been pointed out, the only historians besides Caesar who make this accusation are those who have read Caesar. And in fact, upon reading Caesar's 'Gallic Wars' closely, one discovers that Caesar never claims to have actually witnessed such a sacrifice. Nor does he claim to have talked to anyone else who did. In fact, there is not one single eyewitness account of a human sacrifice performed by Druids in all of history!

Nor is there any archeological evidence to support the charge. If, for example, human sacrifices had been performed at the same ritual sites year after year, there would be physical traces. Yet there is not a scrap. Nor is there any native tradition or history which lends support. In fact, insular tradition seems to point in the opposite direction. The Druid's reverence for life was so strict that they refused to lift a sword to defend themselves when massacred by Roman soldiers on the Isle of Mona. Irish Brehon laws forbade a Druid to touch a weapon, and any soul rash enough to unsheathe a sword in the presence of a Druid would be executed for such an outrage! Jesse Weston, in her brilliant study of the Four Hallows of British myth, 'From Ritual to Romance', points out that British folk tradition is, however, full of *mock* sacrifices. In the case of the wicker-man, such figures were referred to in very personified terms, dressed in clothes, addressed by name, etc. In such a religious ritual drama, everybody played along.

They've hired men with scythes so sharp,
To cut him off at the knee,
They've rolled him and tied him by the waist
Serving him most barbarously...

In the medieval miracle-play tradition of the 'Rise Up, Jock' variety (performed by troupes

of mummers at all the village fairs), a young harlequin-like king always underwent a mock sacrificial death. But invariably, the traditional cast of characters included a mysterious 'Doctor' who had learned many secrets while 'travelling in foreign lands'. The Doctor reaches into his bag of tricks, plies some magical cure, and presto! the young king rises up hale and whole again, to the cheers of the crowd. As Weston so sensibly points out, if the young king were *actually* killed, he couldn't very well rise up again, which is the whole point of the ritual drama! It is an enactment of the death and resurrection of the vegetation spirit. And what better time to perform it than at the end of the harvest season?

In the rhythm of the year, Harvest Home marks a time of rest after hard work. The crops are gathered in, and winter is still a month and a half away! Although the nights are getting cooler, the days are still warm, and there is something magical in the sunlight, for it seems silvery and indirect. As we pursue our gentle hobbies of making corn dollies (those tiny vegetation spirits) and wheat weaving, our attention is suddenly arrested by the sound of baying from the skies (the 'Hounds of Annwn' passing?), as lines of geese cut silhouettes across a harvest moon. And we move closer to the hearth, the longer evening hours giving us time to catch up on our reading, munching on popcorn balls and caramel apples and sipping home-brewed mead or ale. What a wonderful time Harvest Home is! And how lucky we are to live in a part of the country where the season's changes are so dramatic and majestic!

And little Sir John in the nut-brown bowl --
And he's brandy in the glass,
And little Sir John in the nut-brown bowl
Proved the strongest man at last.

{file "The Death Of Llew, A Seasonal Interpretation (Mike Nichols)" "bos052.htm"}

The Death of Llew, a Seasonal Interpretation

by Mike Nichols

Not of father, nor of mother
Was my blood, was my body.
I was spellbound by Gwydion,
Prime enchanter of the Britons,
When he formed me from nine blossoms.
-- 'Hanes Blodeuwedd' (*R. Graves, trans.*)

In most Pagan cultures, the sun god is seen as split between two rival personalities: the god of light and his twin, his 'weird', his 'other self', the god of darkness. They are Gawain and the Green Knight, Gwyn and Gwythyr, Llew and Goronwy, Lugh and Balor, Balan and Balin, the Holly King and the Oak King, etc. Often they are depicted as fighting seasonal battles for the favor of their goddess/lover, such as Creiddylad or Blodeuwedd, who represents Nature.

The god of light is always born at the winter solstice, and his strength waxes with the lengthening days, until the moment of his greatest power, the summer solstice, the longest day. And, like a look in a mirror, his 'shadow self', the lord of darkness, is born at the summer solstice, and his strength waxes with the lengthening nights until the moment of his greatest power, the winter solstice, the longest night.

Indirect evidence supporting this mirror-birth pattern is strongest in the Christianized form of the Pagan myth. Many writers, from Robert Graves to Stewart Farrar, have repeatedly pointed out that Jesus was identified with the Holly King, while John the Baptist was the Oak King. That is why, 'of all the trees that are in the wood, the Holly tree bears the crown.' If the birth of Jesus, the 'light of the world', is celebrated at mid-winter, Christian folk tradition insists that John the Oak King (the 'dark of the world?') was born (rather than died) at mid-summer.

It is at this point that I must diverge from the opinion of Robert Graves and other writers who have followed him. Graves believes that at midsummer, the Sun King is slain by his rival, the God of Darkness; just as the God of Darkness is, in turn, slain by the God of Light at midwinter. And yet, in Christian folk tradition (derived from the older Pagan strain), it is births, not deaths, that are associated with the solstices. For the feast of John the Baptist, this is all the more conspicuous, as it breaks the rules regarding all other saints.

John is the *only* saint in the entire Catholic hagiography whose feast day is a commemoration of his birth, rather than his death. A generation ago, Catholic nuns were fond of explaining that a saint is commemorated on the anniversary of his or her death because it was really a 'birth' into the Kingdom of Heaven. But John the Baptist, the sole exception, is emphatically commemorated on the anniversary of his birth into *this* world. Although this makes no sense viewed from a Christian perspective, it makes perfect poetic sense from the viewpoint of Pagan symbolism. (John's earlier Pagan associations are treated in my essay on Midsummer.)

So if births are associated with the solstices, when do the symbolic deaths occur? When does Goronwy slay Llew and when does Llew, in his turn, slay Goronwy? When does darkness conquer light or light conquer darkness? Obviously (to me, at least), it must be at the two equinoxes. At the autumnal equinox, the hours of light in the day are eclipsed by the hours of darkness. At the vernal equinox, the process is reversed. Also, the autumnal equinox, called 'Harvest Home', is already associated with sacrifice, principally that of the spirit of grain or vegetation. In this case, the god of light would be identical.

In Welsh mythology in particular, there is a startling vindication of the seasonal placement of the sun god's death, the significance of which occurred to me in a recent dream, and which I haven't seen elsewhere. Llew is the Welsh god of light, and his name means 'lion'. (The lion is often the symbol of a sun god.) He is betrayed by his 'virgin' wife Blodeuwedd, into standing with one foot on the rim of a cauldron and the other on the back of a goat. It is only in this way that Llew can be killed, and Blodeuwedd's lover, Goronwy, Llew's dark self, is hiding nearby with a spear at the ready. But as Llew is struck with it, he is not killed. He is instead transformed into an eagle.

Putting this in the form of a Bardic riddle, it would go something like this: Who can tell in what season the Lion (Llew), betrayed by the Virgin (Blodeuwedd), poised on the Balance, is transformed into an Eagle? My readers who are astrologers are probably already gasping in recognition. The sequence is astrological and in proper order: Leo (lion), Virgo (virgin), Libra (balance), and Scorpio (for which the eagle is a well-known alternative symbol). Also, the remaining icons, cauldron and goat, could arguably symbolize Cancer and Capricorn (representing summer and winter), the signs beginning with the two solstice points. So Llew is balanced between cauldron and goat, between summer and winter, on the balance (Libra) point of the autumnal equinox, with one foot on the summer solstice and one foot on the winter solstice.

This, of course, is the answer to a related Bardic riddle. Repeatedly, the 'Mabinogion' tells us that Llew must be standing with one foot on the cauldron and one foot on the goat's back in order to be killed. But nowhere does it tell us why. Why is this particular situation the **ONLY** one in which Llew can be overcome? Because it represents the equinox point. And

the autumnal equinox is the only time of the entire year when light (Llew) can be overcome by darkness (Goronwy).

It should now come as no surprise that, when it is time for Llew to kill Goronwy in his turn, Llew insists that Goronwy stands where he once stood while he (Llew) casts the spear. This is no mere vindictiveness on Llew's part. For, although the 'Mabinogion' does not say so, it should by now be obvious that this is the only time when Goronwy can be overcome. Light can overcome darkness only at the equinox -- this time the vernal equinox. (Curiously, even the Christian tradition retains this association, albeit in a distorted form, by celebrating Jesus' death near the time of the vernal equinox.)

The Welsh myth concludes with Gwydion pursuing the faithless Blodeuwedd through the night sky, and a path of white flowers springs up in the wake of her passing, which we today know as the Milky Way. When Gwydion catches her, he transforms her into an owl, a fitting symbol of autumn, just as her earlier association with flowers (she was made from them) equates her with spring. Thus, while Llew and Goronwy represent summer and winter, Blodeuwedd herself represents both spring and fall, as patron goddess of flowers and owls, respectively.

Although it is far more speculative than the preceding material, a final consideration would pursue this mirror-like life pattern of Llew and Goronwy to its ultimate conclusion. Although Llew is struck with the sunlight spear at the autumnal equinox, and so 'dies' as a human, it takes a while before Gwydion discovers him in his eagle form. How long? We may speculate 13 weeks, when the sun reaches the midpoint of the sign (or form) of the eagle, Scorpio -- on Halloween. And if this is true, it may be that Llew, the sun god, finally 'dies' to the upper world on Halloween, and now passes through the gates of death, where he is immediately crowned king of the underworld, the Lord of Misrule! (In medieval tradition, the person proclaimed as 'Lord of Misrule' reigned from Halloween to Old Christmas -- or, before the calendar changes, until the winter solstice.)

Meanwhile, Goronwy (with Blodeuwedd at his side) is crowned king in the upper world, and occupies Llew's old throne, beginning on Halloween. Thus, by winter solstice, Goronwy has reached his position of greatest strength in *our* world, at the same moment that Llew, now sitting on Goronwy's old throne, reaches his position of greatest strength in the underworld. However, at the moment of the winter solstice, Llew is born again, as a babe, (and as his own son!) into our world. And as Llew later reaches manhood and dispatches Goronwy at the vernal equinox, Goronwy will then ascend the underworld throne at Beltane, but will be reborn into our world at midsummer, as a babe, later to defeat Llew all over again. And so the cycle closes at last, resembling nothing so much as an intricately woven, never-ending bit of Celtic knotwork.

So Midsummer (to me, at least) is a celebration of the sun god at his zenith, a crowned king on his throne. He is at the height of his power and still 1/4 of a year away from his ritual death at the hands of his rival. However, at the very moment of his greatest strength, his dark twin, the seed of his destruction, is born -- just as the days begin to shorten. The spear and the cauldron have often been used as symbols for this holiday and it should now be easy to see why. Sun gods are virtually always associated with spears (even Jesus is pierced by one), and the midsummer cauldron of Cancer is a symbol of the Goddess in her fullness. If we have learned anything from this story from the fourth branch of the 'Mabinogion', it is about the power of myth -- how it may still instruct and guide us, many centuries after it has passed from oral to written tradition. And in studying it, we have barely scratched the surface.

{file "Spring Equinox Ceremony (Farrar and Farrar)" "bos053.htm"}

Spring Equinox Ceremony

Preparations:

A wheel symbol stands on the altar; it may be anything that feels suitable a cut-out disc painted yellow or gold and decorated with spring flowers, a circular mirror, around brass tray. The High Priest's robe, if any, and accessories should be symbolic of the Sun; any metal he wears should be gold, gilt, brass or bronze. The altar, if indoors, should be decorated with spring flowers particularly the yellow ones such as daffodils, primroses, gorse or forsythia. One banquet should be ready for handing to the Spring Queen, and a chaplet of flowers for her crowning. The Spring Queen is one of the younger women in the Coven.

The cauldron is placed in the center of the circle, with an unlit candle in it. If outside, and conditions permit, a bonfire is made ready to light. A taper is placed ready on the altar for the Maiden to carry fire to the High Priest.

A phallic wand is on the altar.

Half as many cords as there are people present are ready on the altar, tied together at their center point in a single knot. If there is an odd number of people, add one before dividing by two.

As part of the feasting and offering to the Gods, you can use hard-boiled eggs with painted shells. These symbolize the World Egg, laid by the Goddess and hatched by the heat of the Sun of the God.

The High Priest moves to stands in the East, and the High Priestess in the West, facing each other over the unlit bonfire. The High Priestess carries the phallic wand in her right hand. The rest of the Coven distribute themselves around the rest of the perimeter of the Circle.

The High Priestess says:

"We kindle this fire today
In presence of the Holy Ones,
Without malice, without jealousy, without envy,
Without fear of aught beneath the Sun
But the High Gods.
Thee we invoke, O Light of Life,
Be Thou a bright flame before us,
Be Thou a guiding star above us,
Be Thou a smooth path beneath us;
Kindle Thou within our hearts
A flame of love for our neighbors,
To our foes, to our friends, to our kindred all,
To all men on the broad earth.
O merciful Son of Cerridwen,
From the lowliest thing that liveth
To the Name which is highest of all."

The High Priestess holds the phallic wand on high and walks slowly deosil around the bonfire or cauldron to stand in front of the High Priest. She says:

"O Sun, be Thou ready to conquer the Dark!"

The High Priestess presents the phallic wand the High Priest and then steps to one side.

The High Priest holds up the wand in salute and replaces it on the altar.

The Maiden lights the taper from one of the altar candles and presents it to the High Priest. The Maiden then steps to one side.

The High Priest carries the taper to the bonfire and lights it. He gives the taper back to the Maiden, who blows it out and replaces it on the altar. She then picks up the cords and gives them to the High Priest.

The High Priestess arranges everyone around the fire, man facing woman as far as possible. The High Priest hands out the ends of the cords in accordance with her instructions, retaining one end of the final cord himself and handing the other end of it to the High Priestess. If there is an odd number of people, with more men than women, he holds on to two cord ends himself, or if more women than men, the High Priestess does the same. Either way, both of them must be linked with two members of the opposite sex.

When everyone is holding a cord, they all pull the cords taut, with the central knot above the fire. They then start circling deosil in the Wheel dance, building up speed, always keeping the cords taut and the knot over the fire. Any chant can be used that sounds good.

Then the Coven all sit in a circle round the fire. The High Priest gathers up the cords, being careful not to let them get burned and replaces them on the altar.

The High Priest names one of the women to be the Spring Queen and stands her in front of the altar. He crowns her with the chaplet of flowers and gives her the Five Fold Kiss.

The High Priest steps back and calls forward each man in turn to give the Spring Queen the Five Fold Kiss. When the last man has done so, the High Priest presents the Spring Queen with her bouquet.

Then, starting with the Spring Queen, everyone jumps over the fire, singly or in couples, not forgetting to wish.

Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983

{file "Smudging: How To Do It -- How Not To Do It (Michelle Haas)" "bos054.htm"}

Smudging: How to do it -- how not to do it

Michelle Chihacou White Puma Klein-Hass

I came across a very interesting article from "Shaman's Drum" which was reprinted for Vision Quest Bookstore. I will attempt to convey the gist of it, along with my views, as a student of the Ways of the Tenet, about it. Smudging is a way of using the smoke from burning herbs as a way to cleanse the body, an object, or a given area of negative influences. I myself use smudging to "cleanse" crystals before using them in jewelry projects I may do, and for protecting my home from some recent "bad vibe"-producing events. (landlord troubles!) I imagine that the skillful use of the proper herbs could help in warding and banishing ceremonies as well, if used properly and with reverence. The three most used plant material for smudging are sage of all types, cedar and sweetgrass.

Sage

There are two major genii and several varieties of each genus of Sage that are used for smudging. *Salvia*, or the herb sage used for cooking, comes in two major varieties: *S. officinalis*, commonly known as Garden Sage, and *S. apiana*, commonly known as White Sage. *Salvia* varieties have long been acknowledged as healing herbs, reflected in the fact that its genus name comes from the Latin root word *salvare*, which is the

verb "to heal" or "to save." *Artemisia* is the genus commonly considered "Sagebrush", and is more common in the wilds out here in California. There are two major varieties to the *Artemisia* genus: *A. californica* or Common Sagebrush, and *A. vulgaris* or Mugwort. There are many other varieties of both *Salvia* and *Artemisia*, and all are effective in smudging. Sage is burned in smudging ceremonies to drive out evil spirits, negative thoughts and feelings, and to keep Gan'n (negative entities) away from areas where ceremonials take place. In the Plains Sweatlodge, the floor of the structure is strewn with sage leaves for the participants to rub on their bodies during the sweat. Sage is also used in keeping sacred objects like pipes or Peyote wands safe from negative influence. In the Sioux nation, the Sacred Pipe is kept in a bundle with sage boughs. I would think special crystals could be so protected this way as well.

Cedar

True cedar is of the *Thuja* and *Libocedrus* genii. Some Junipers (*Juniperus* genus) are also called "cedar", thus complicating things some. Some Juniper varieties are cleansing herbs, especially *J. monosperma*, or Desert White Cedar. But for smudging, the best is Western Red Cedar (*Thuja occidentalis*) and California Incense Cedar (*Libocedrus decurrens*). Cedar is burnt while praying to the Great Spirit (Usen', the Source -- also known to Plains nations as Wakan Tanka) in meditation, and also to bless a house before moving in as is the tradition in the Northwest and Western Canada. It works both as a purifier and as a way to attract *good* energy in your direction. It is usually available in herb stores in chipped form, which must be sprinkled over a charcoal in a brazier. I like a piece of charcoaled mesquite for this purpose, rather than the commercial charcoal cake.

Sweetgrass

Very important to the Sioux and Cherokee nations, its botanical name is *Hierochloë odorata*. In these tribes, the sweetgrass is braided like hair braids. It could be burnt by lighting the end of it, or (more economically) by shaving little bits of it onto charcoal in a brazier. Again, use charcoaled Mesquite (I believe it comes packaged for barbecue use under the brand name "Red Arrow") to burn it, not pressed charcoal tablets. Sweetgrass is burnt after smudging with sage, to welcome in good influences after the bad had been driven out. Sweetgrass is very rare today, and traditional Plains people have been attempting to protect the last of it. Myself, I believe that Cedar, which is not endangered, can safely be used this way. Also Piñon pine needles (used more frequently by the Southwest Teneh, like the Navajo and Apache as well as the Pueblo people and the Zuni) and Copal (used by the Yaqui and in ancient times by the Azteca and the Maya) have similar effect. The three mentioned here are readily available either through gathering yourself or, in the case of copal resin, from any good herb shop.

Using Smudging

Burn clippings of the herb in a brazier... not a shell as some "new age" shamanic circles do... it is an insult to White Painted Woman (The Goddess) to do this, especially with the abalone shell which is especially sacred to Her. If the herb is bundled in a "wand", you can also light the end of the wand that isn't woody and use that. I like the latter way. Direct the smoke with your hands or with a Peyote (feather) wand over the person or thing you wish to smudge. If you can see auras, look for discolored places in the aura and direct the healing smoke towards those places on the

patient's body. For cleansing a house, first offer cedar smoke to the four directions outside the house. Then, take a sage bough and go throughout the inside of the house, making sure the smoke penetrates every nook and cranny of the house. It might help also, if you have a power animal, to visualize your animal doing these things, to also dance your animal, and if you have a power song, to sing that too. Then finally, run through the house with a white candle that is well protected, to "light up" the house. Careful not to burn it down when you do it!!!

Final Thoughts

Smudging should be done with care, with reverence, and in an attitude of LOVE. Show your respect and honor to the plants that Usen' has given us for our healing, and they will return the favor by keeping us well and free from disease and negative energy. Aloe Vera plants, though not to be burnt, are good for the cleansing angle as well. Keep one or more potted Aloe Veras in the house (modern varieties are too tender to plant in anything but full shade outside) in organic (wood or ceramic, never plastic or metal) pots. To honor the plant when you transplant it, sprinkle the roots with corn meal and smudge it with cedar once it is transplanted. The spirit of Aloe Vera is a good protective spirit, and if you burn yourself, can also be used to heal your skin. *Be sure to ask the plant's permission* before cutting part of the leaf off for the healing juice. If you don't, the protective power of the plant will cease, and you will be left with but an inert houseplant... and perhaps some bad karma to boot.

Hi-dicho, it is finished.... ENJU!

{file "An Introduction to Traditional Wicca (K.A.M.)" "bos055.htm"}

An Introduction to Traditional Wicca

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Often Traditional Wiccans are asked to describe our religion and beliefs for interested people, who may or may not have confused us with other Pagan religions, with inversions of Christian/Islamic religions like Satanism, or with purely magical traditions with no religious base. There is a lot of flexibility in the ways that we describe ourselves, and one characteristic of Wicca is a large degree of personal liberty to practice as we please. Still, there is an outline that can be described in general terms. Many traditions will depart from one particular or another, but groups departing from all or most of these features are probably non-Wiccan Traditions attempting to stretch or distort the Wiccan name to cover what they want to do.

Mysteries and Initiation

Wicca is an Initiatory religion descended from the Ancient Mystery Religions. A mystery religion is not like Catholicism where a Priest is the contact point between the worshiper and the Deity, nor like Protestantism where a sacred Book provides the contact and guidelines for being with the divine. Rather a Mystery Religion is a religion of personal experience and responsibility, in which each worshiper is encouraged, taught and expected to develop an ongoing and positive direct relationship with the Gods. The religion is called a "Mystery" because such experiences are very hard to communicate in words, and are usually distorted

in the telling. You have to have been there in person to appreciate what is meant. Near and far-Eastern religions like Buddhism, Hinduism, Taoism and Shinto are probably Mystery traditions, but Wicca is very western in cultural flavor and quite different than eastern religions in many ways.

A Blend of Pagan Roots

Most Wiccan Traditions, .K.A.M. included, have particular roots in the British Mystery Traditions. This includes traditions of the Picts who lived before the rise of Celtic consciousness, the early Celts, and some selected aspects of Celtic Druidism. American Wicca is directly descended from British Wicca, brought in the late 1950's by English and American Initiates of Gardnerian, Alexandrian and Celtic Wicca. These traditions are a little like the denominations in Christianity, but hopefully far more harmonious.

While British Traditions are very strong in Wicca, or the Craft as it is sometimes called, other Western Mystery traditions feature prominently, including the ancient Greek Mysteries of Eleusis, Italian Mysteries of Rome, Etruria and the general countryside, Mysteries of Egypt and Persia before Islam, and various Babylonian, Assyrian and other mid-eastern Mysteries that flourished before the political rise of the advocates of "one god".

What's In a Name?

Wicca, Witchcraft, and "The Craft" are used interchangeably at times by many kinds of people. It is fair to say that all Wiccans are Witches, and many of us believe we are the only people entitled to the name. It is important to know that many people call themselves witches who are not in the least Wiccan, and that Masons also refer to themselves as "Craft", with good historical precedent. Carefully question people on the particular things they do and believe as part of their religion rather than relying on labels. Any real Wiccan would welcome such honest inquiry.

Traditions and Flavor

There are specific Wiccan beliefs and traditions, including worship of an equal and mated Goddess and God who take many forms and have many Names. Groups who worship only a Goddess or only a God are not traditional Wicca however they may protest, although they may be perfectly good Pagans of another sort. The Wiccan Goddess and God are linked to nature, ordinary love and children -- Wicca is very life affirming in flavor.

Because we have and love our own Gods, Wiccans have nothing to do with other people's deities or devils, like the Christian God or Satan, the Muslim Allah or the Jewish Jehovah (reputedly not his real name). Christians often deny this fact because they think that their particular god is the only God, and everybody else in the whole world must be worshipping their devil. How arrogant. They're wrong on both counts.

Traditional Wicca is a religion of personal responsibility and growth. Initiates take on a particular obligation to personal development throughout their lives, and work hard to achieve what we call our "True Will", which is the best possibility that we can conceive for ourselves. Finding your Will isn't easy, and requires a lot of honesty, courage and hard work. It is also very rewarding.

Wicca is generally a cheerful religion, and has many holidays and festivals. In fact, most of the more pleasant holidays now on our calendar are descended from the roots Wicca draws on, including Christmas, May Day, Easter and Summer Vacation. Wicca is definitely not

always serious. Dancing, feasting and general merriment are a central part of the celebrations.

Wiccan Ethics

Wiccans have ethics which are different in nature than most "one-god" religions, which hand out a list of "do's and don'ts". We have a single extremely powerful ethical principal which Initiates are responsible for applying in specific situations according to their best judgment. That principle is called the Wiccan Rede (Old-English for rule) and reads:

"An (if) it harm none, do as ye Will"

Based on the earlier mention of "True Will", you will understand that the Rede is far more complex than it sounds, and is quite different than saying "Do whatever you want as long as nobody is hurt". Finding out your Will is difficult sometimes, and figuring out what is harmful, rather than just painful or unpleasant is not much easier.

Initiation into Wicca

People become Wiccans only by Initiation, which is a process of contacting and forming a good relationship with the Gods and Goddesses of Wicca. Initiation is preceded by at least a year and a day of preparation and study, and must be performed by a qualified Wiccan Priestess and Priest. The central event of Initiation is between you and your Gods, but the Priestess is necessary to make the Initiation a Wiccan one, to pass some of her power onto you as a new-made Priestess or Priest and to connect you to the Tradition you're joining.

Women hold the central place in Wicca. A Traditional Coven is always headed by a High Priestess, a Third Degree female Witch with at least three years and three days of specific training. A Priest is optional, but the Priestess is essential. Similarly, a Priest may not Initiate without a Priestess, but a Priestess alone is sufficient. Women are primary in Wicca for many reasons, one of which is that the Goddess is central to our religion.

One Religion at a Time

People often ask "Can I become a Wiccan and still remain a Christian, Muslim, practicing Jew, etc. The answer is no. The "one god" religions reject other paths besides their own, including each other's. "One-god" religions also do not exalt the Female as does Wicca, and mixing two such different traditions would water them both down. Besides, you'd have to ask how serious a person who practiced two religions was about either one. Being Jewish is an exception, since it is a race and culture as well as a religion. There are many Wiccan Jews, but they practice Wicca, not Judaism.

Magick and Science

People interested in Wicca are usually curious about the magick that Wiccans can do. While magick (spelled with a "k" to distinguish from stage conjuring) is not a religion in itself, it is related to our religious beliefs. Wiccans believe that people have many more abilities than are generally realized, and that it is a good idea to develop them. Our magick is a way of using natural forces to change consciousness and material conditions as an expression of our "True Wills". Part of becoming a Wiccan is training in our methods of psychic and magickal development.

Because we believe that everything a person does returns to them magnified, a Wiccan will

not work a magick for harm, since they would pay too high a price. But a helpful magick is good for both the giver and receiver! Wicca is entirely compatible with the scientific method, and we believe all the Gods and forces we work with to be quite natural, not supernatural at all. We do not, however, hold with the kind of scientific dogma or pseudo religion that sees everything as dead matter and neglects its own method by trumpeting "facts" without honest examination of evidence.

Priestesses at Large?

Long ago the spiritual (and sometimes physical) ancestors of Wiccans were Priestesses and Priests to the Pagan culture as well as devotees of their Mystery. Now that a Pagan culture is rising again, some ask if today's Wiccans could resume that role. This seems unlikely.

Today's Pagan culture is very diverse and more interested in exploring and creating new forms than in building on existing traditions. A public role would either dilute our traditions or force them on an unwilling audience. The neo-Pagan community generally prefers "media figures" and rapid membership and growth. This is not compatible with our slow methods of training and Initiation, the insistence that livelihood come from work outside the Craft, or our needs for privacy. Our religion is not accepted in the American workplace or political system, and may never be. The most powerful Priestesses are often unknown to all but their Coveners. While all Wiccans are Pagans, all Pagans are not Wiccan, and it is best that it remain so.

{file "Principles of Wiccan Beliefs (American Council of Witches, 1974)" "bos056.htm"}

Principles of Wiccan Beliefs

1974, Council of American Witches

- We practice rites to attune ourselves with the natural rhythm of life forces marked by the phases of the Moon and the seasonal Quarters and Cross Quarter.
- We recognize that our intelligence gives us a unique responsibility toward our environment. We seek to live in harmony with Nature, in ecological balance offering fulfillment to life and consciousness within an evolutionary concept.
- We acknowledge a depth of power far greater than that apparent to the average person. Because it is far greater than ordinary, it is sometimes called supernatural, but we see it as lying within that which is naturally potential to all.
- We conceive of the Creative Power in the universe as manifesting through polarity -- as masculine and feminine -- and that this same Creative Power lies in all people, and functions through the interaction of the masculine and feminine. We value neither above the other, knowing each to be supportive to the other. We value sex as pleasure, as the symbol and embodiment of life, and as one of the sources of energies used in magickal practice and religious worship.
- We recognize both outer worlds and inner, or psychological, worlds sometimes known as the Spiritual World, the Collective Unconscious, Inner Planes, etc. -- and we see in the interaction of these two dimensions the basis for paranormal phenomena and magickal exercises. We neglect neither dimension for the other, seeing both as necessary for our fulfillment.

- We do not recognize any authoritarian hierarchy, but do honor those who teach, respect those who share their greater knowledge and wisdom, and acknowledge those who have courageously given of themselves in leadership.
- We see religion, magick and wisdom in living as being united in the way one views the world and lives within it -- a world view and philosophy of life which we identify as Witchcraft -- the Wiccan Way.
- Calling oneself "Witch" does not make a Witch -- but neither does heredity itself, nor the collecting of titles, degrees and initiations. A Witch seeks to control the forces within her/himself that make life possible in order to live wisely and well without harm to others and in harmony with Nature.
- We believe in the affirmation and fulfillment of life in a continuation of evolution and development of consciousness giving meaning to the Universe we know and our personal role within it.
- Our only animosity towards Christianity, or towards any other religion or philosophy of life, is to the extent that its institutions have claimed to be "the only way" and have sought to deny freedom to others and to suppress other ways of religious practice and belief.
- As American Witches, we are not threatened by debates on the history of the Craft, the origins of various terms, the legitimacy of various aspects of different traditions. We are concerned with our present and our future.
- We do not accept the concept of absolute evil, nor do we worship any entity known as "Satan" or "the Devil", as defined by the Christian traditions. We do not seek power through the suffering of others, nor accept that personal benefit can be derived only by denial to another.
- We believe that we should seek within Nature that which is contributory to our health and wellbeing.

{file "The Wiccan Way (Lady Beckett)" "bos057.htm"}

The Wiccan Way

by Lady Beckett of Circle Atheneum in San Diego, CA in 1988.

Recognizing that there is more than one path to spiritual enlightenment and that Wicca is but one of many, and that Wicca holds within itself the belief that there is more than one type of step set to the spiral dance, find here listed common denominators of the Craft.

That there is above all the Goddess in her three-fold aspect and many are her names. With all her names we call her Maiden, Mother and Crone.

That there is the God, consort and son, giver of strength and most willing of sacrifice.

That and it harm none, do what ye will shall be the law.

That each of her children are bound by the three-fold law and that whatever we create, be it joy or sorrow, laughter or pain, is brought back to us three-fold.

That as she is the mother of all living things and we are all her children, we seek to live in harmony not only with each other, but with the planet earth that is our womb and home.

That life upon the earth is not a burden to be born, but a joy to be learned and shared with

others.

That death is not an ending of existence, but a step in the on-going process of life.

That there is no sacrifice of blood, for She is the mother of all living things, and from her all things proceed and unto her all things must return.

That each and everyone of the children who follow this path has no need of another between themselves and the Goddess, but may find Her within themselves.

That there shall not by intent be a desecration of another's symbols of beliefs, for we are all seeking harmony within the One.

That each person's faith is private unto themselves and that another's belief is not to be set out and made public.

That the Wiccan way is not to seek converts, but that the way be made open to those who for reasons of their own seek and find the Craft.

And as it is willed, so mote it be.

{file "The Charge of the Goddess (D. Valiente)" "bos058.htm"}

The Charge of the Goddess

Whenever ye have need of any thing, once in the month, and better it be when the moon is full, then shall ye assemble in some secret place and adore the spirit of She, who is Queen of all witches. There shall ye assemble, ye who are fain to learn all sorcery, yet have not won its deepest secrets; to these will She teach things that are yet unknown. And ye shall be free from slavery; and as a sign that ye be really free, ye shall be naked in your rites; and ye shall dance, sing, feast, make music and love, all in Her praise. For Hers is the ecstasy of the spirit, and Hers also is joy on earth; for Her law is love unto all beings. Keep pure your highest ideal; strive ever towards it; let naught stop you or turn you aside. For Hers is the secret door which opens upon the land of youth and Hers is the cup of wine of life, and the cauldron of Cerridwen, which is the Holy Grail of immortality. She is the gracious goddess, who gives the gift of joy unto the heart of man. Upon earth, She gave the knowledge of the spirit eternal; and beyond death, She gives peace and freedom, and reunion with those who have gone before. Nor does She demand sacrifice, for behold, She is the mother of all living, and Her love is poured out upon the earth.

She who is the beauty of the green earth, and the white moon among the stars, and the mystery of the waters, and the desire of the heart of man, calls unto thy soul. Arise, and come unto Her. For She is the soul of nature, who gives life to the universe. from Her all things proceed, and unto Her all things must return; and before Her face, beloved of gods and men, let thine innermost divine self be enfolded in the rapture of the infinite. Let Her worship be within the heart that rejoiceth; for behold, all acts of love and pleasure are Her rituals. And therefore let there be beauty and strength, power and compassion, honor and humility, mirth and reverence within you. And thou who thinkest to seek Her, know thy seeking and yearning shall avail thee not unless thou knowest the mystery; that if that which thou seekest thou findest not within thee, then thou wilt never find it without thee. For behold, She has been with thee from the beginning; and She is that which is attained at the end of desire.

{file "Satanism vs. Wicca (Diane Vera)" "bos059.htm"}

The article below was written back in 1991 or 1992 e.v. For an update by the author, please see: <http://www.angelfire.com/ny5/dvera/pagan/intro.html#bos>.

Satanism vs. Wicca

by Diane Vera

Since your main worry seems to be public relations, here's how I would make the distinction between Wicca and Satanism, in a way that is fair to both sides and does not throw Satanists to the dogs:

Wicca and Satanism are quite distinct. Wiccans worship pre-Christian deities (or a modern-day composite of pre-Christian deities) and do not worship the Christian anti-God. Some Satanists also worship a pre-Christian deity, but regard the Christian anti-God as a manifestation of their deity, which Wiccans do not. Wicca and Satanism are very different in their aims and tone. Wicca emphasizes harmony and balance, whereas Satanism emphasizes spiritual self-liberation via iconoclasm and catharsis.

I should mention, though, there's one possible problem with that last sentence. Some feminist Wiccans might take offense at it, since it implies the more radical forms of feminist Wicca are really more like Satanism than like Wicca. Which in my opinion they are. If you've read some of Mary Daly's books, you'll know what I mean.

I myself identify as a feminist Goddess-oriented neo-Pagan, as well as a Satanist. Indeed, feminist Goddess religion is still my *primary* religious identification. (Satanism is how I relate to "male" energy.) I don't and never did call myself a feminist "Wiccan".

By the way, while I accept today's use of the word Wicca (with a capital W) to refer to a specific European-based religion with a very specific worldview, I do *not* accept the attempt by Wiccans to copyright the words "witch" and "witchcraft". These words are generic terms, not the property of any one religion. They refer to occult practices found in many religions around the world. A Satanist has as much right to the word "witch" as anyone else. (It so happens that *I* don't call myself a "witch", but for a different reason: I think many "witches" are making exaggerated claims to occult power, and I don't want to give the appearance of making such an exaggerated claim.)

{file "Women vs. Men (Michele Haas)" "bos060.htm"}

Women vs. Men

By: Michelle Hass (in conversation with Scott Szakonyi)

"Ok folks, Loki and I have been chatting, and we're ready to raise a ruckus that might go on for months."

Chiniginish and I relish the challenge... with Coyote looking over our shoulders and chuckling...

"Here's the question: Are women superior to men, and if so, why? I *think* that women are superior to men in the modern world because evolution is lagging society. Most of the evolution of the human race (about 60 million yrs) took place in hunter/gatherer tribes, where aggressive behavior on the part of the male hunters was a survival trait, and relating/caring behavior was a survival trait for females. Now, in the 20 thousand or so years since we have become agrarian, the need for male hunter aggressiveness has gone the way of

the Dodo, while the need for relating/caring behavior has become primary. Where does this leave us?

"Well, as I see it, women are almost ideally suited to the overcrowded, communication-intensive environment that we call modern society. Men, on the other hand, are like people with no arms playing handball. It's not that we're bad folk, it's just that we were designed by evolution for an environment that hasn't existed for *20 thousand years*, which is a real drop in the bucket in terms of evolution. Evolution isn't going to be giving us any help for at least a few million years; maybe never since we are constantly screwing up the gene pool with our wars that leave the genetically defective to breed and send the genetically preferable off to evolutionary dead ends. So all we men can do is try to better ourselves and ask for patience on the part of women, who must feel like the entire male sex has completely missed the boat."

Well, you've got a nice point, but it assumes something that I believe 'taint necessarily so. Is male aggressiveness part of nature or nurture? The jury seems to be coming back from a long period of deliberation, and it looks like the verdict is *nurture*.

This very nicely dovetails with my own theory of what thelemites refer to as the "procession of the aeons". In Crowley's notorious *Liber Al vel Legis*, we are said to be passing from an aeon of belief in suffering male gods and patriarchy to an aeon of belief in the value of Self and of partnership between the sexes. Crowley called the old aeon the "Aeon of Osiris" and the new the "Aeon of Horus, the Crowned and Conquering Child." The enthroned Child is not masculine or feminine, but androgynous/gynandrous. The aeon before the Osirian was that of Isis, an aeon of Great Mother Goddesses and matriarchy.

My chronology is a little different than that which Crowley attributed to these three epochs of human history so far. Crowley declared that the Aeon of Horus began with the Spring Equinox of +1904 Common, just before the writing of the Book of the Law. I maintain that the change is still taking place, and had its roots in the +1700s Common. The writings of the philosopher Locke were some of the first to make a very important quantum jump, and provided ideological impetus for the vital changes that have and are taking place.

What Locke asserted was that government did not rest on Divine Right, but on the consent of the governed. Human beings were not born to different castes, some fated to serve while others were fated to rule by the grace of the gods. Human beings were born equal, and had certain rights as a birthright: Life, Liberty, the right to pursue Happiness, and the right to security of private property.

This assertion shows up in *Liber Al* as these statements:

"Every Man and Every Woman is a Star."

"Do What Thou Wilt Shall Be The Whole Of The Law."

"Love Is The Law, Love Under Will."

"Thou hast no right but to do thy Will."

In a little less arcane language, these statements run thusly:

Every Individual matters.

Every Individual has the right to live, be free and pursue Happiness (harmony with one's life's purpose, or True Will) as they Will.

These rights stop at the boundary of the Wills of others. Live your life as you see fit, but mind your own business and above all, *harm nobody*. This includes yourself in a very conditional way. You *do* have the right to self-destruction, but if you truly believe that you matter, why would you want to?

These assertions are usually encountered firstly in a Locke-inspired document that has passed into the history of this country, the Declaration of Independence. If there is any one document that is a trigger point for the New Aeon, it's that one. The American Revolution

was the first time monarchy was cast aside in favor of democracy of a representative sort. Democracy was tried before, but never quite this way. And despite several course corrections that needed to be made, (the abolishment of Slavery, the giving of Women, Blacks and Amerinds the right to vote) and some that still need to be made (the granting of total equality for all races and sexes, a shift to a more direct method of participation, ie Cyber-democracy) the democratic experiment in the United States is the most enduring of all.

Before the 1700s, government was imposed from above, not thought of as flowing from the consent of the governed. Individuals were not accorded rights as a birthright, but were granted rights by the king, usually on a class-by-class basis. Human beings were dealt with as masses and classes, on a Collective basis.

Coincidental with these developments was a surfacing of hermetic thought in a more widespread way than ever before in history. The Rosicrucian and Freemason movements brought hermeticism to a wide audience. Within the ranks of Freemasonry were both common and noble, and often commoners would be lodgemasters in lodges frequented by those of noble birth. Hermetic orders ennobled not by birth, but by level of knowledge and initiation and (hopefully) by level of spiritual attainment.

Now, this was fine in theory, but unfortunately in practice things weren't so swift. It was only until the mid-1800s and groups like the original Golden Dawn that women had the possibility of initiation. Even now, in Masonic lodges that have lost their occult focus and are now little more than men's clubs, men are ritually strip-searched to assure the initiator that the candidate is indeed male and not a disguised female.

The baggage of the old days of sexism and classism remain in a lot of hermetic orders even today. Crowley himself had serious problems accepting women as equals: he had a rather low opinion of them and was quite cruel to them in numerous cases. But very explicit in the message of the New Aeon is that people are to be dealt with, not by sex or race or social strata but by their inborn, inalienable rights as individuals... as Stars, to use a thelemic term.

The Neo-pagan movement was a definite evolutionary step in defining a New Aeon mode of spirituality. Unlike the traditional hermetic order, Wicca and other forms of Neo-paganism do not have a multiplicity of ranks and a chain of command. Some have three degrees, some two, some only one, that of initiate. Initiation is not a bestowal of rank, but more a purpose-oriented process. As magickal orders continue to evolve, they will either need to emulate more and more the informality and non-hierarchical non-structure of Neo-paganism or choke on their bloated hierarchies. It is funny when one considers that there is much evidence to suggest that Neo-paganism evolved from the Astrum Argentum and the OTO, and that much of Gardner's groundbreaking work in reconstructing the old pre-Osirian Druidic religion was helped along with the research help of Uncle Al himself.

Perhaps, as the knightly orders of the past were meant as guardians of the Christian Church, there will become a symbiotic connection between Neo-paganism and Magickal orders, especially among those whose non-structure mimics that of the coven. Arguably this symbiosis exists now, and hell, I'm living proof of this.

So what the deuce does this have to do with the sexes? You'll see as I wrap this up. Ok... remember I mentioned that before the Osirian epoch and the patriarchy, which seems to have come in with the rise of the big cities and the transformation from a hunter/gatherer society to an agrarian one (methinks you have placed the transformation a little too far into the past) there was the Isian epoch and the matriarchy? Well, before patriarchal philosophy displaced matriarchalism, women pretty much ran things. They didn't hunt because to place women, who were the living image of the Goddess and the ex-nihilo creatrixes of the next generation, in bodily jeopardy was literally blasphemy. Women were the intermediaries for

men to the Goddess, who was unapproachable otherwise. The men had their hunting cults, but they were as insignificant in reality as the Victorian-era anthropologists misread the ancient religion of the Goddess as merely an inferior "fertility cult."

When the transition came to the cities and to patriarchy sometime around -10,000 to -7,500 Common, the long-suppressed males took by force what the Goddesses of the Isian era denied them by their divine decree... power. Male warrior deities replaced female mother deities. The priestesses of the old religions were destroyed. (The Book of Joshua in the Old Testament is a vivid account of one triumph of Osiris over Isis.) And the new order began. But the old matriarchal religions survived for several thousands of years after the turn of the aeon, and it is painfully obvious that the old patriarchal ways will haunt us for thousands of years into the future, even as new ways take hold and new philosophies become more accepted. But it really is nurture rather than nature that makes men aggressive and women passive. Men can learn to be nurturing and loving, and women can learn to be assertive and empowered. In order that we can truly enter this new aeon where all are leaders and all are Stars, we each have to cultivate the "other side" of our Selves. No, women are not superior to men, nor is it the other way around. Every Individual matters. Everyone has the potential to be a King, in the thelemic sense of the word. We need to learn to treat all with dignity, be they material successes or abject material failures. We need to treat even those still enslaved by the old *ideas fixes* with as much dignity as those who have declared their secession from them and their embracing of the New Law.

The evolution is really and truly in our own hands.

Beauty and balance, Will and Love,
Michelle.

The coven that I've been working with in Denver begins its cup blessing by a dialogue between the Priest and the Priestess. Both have a hand each on the athame and the chalice:

Priest: "Be it known that a man is not greater than a woman.

Priestess: "Nor yet is a woman greater than a man"

Priest: "For what one lacks"

Priestess: "The other can provide"

Priest" "As the Athame is to the male"

Priestess: So is the cup to the female.

Both: And when conjoined together, they become one in truth, for there is no greater magic in all the world than that of love.

BB Rowan

{file "WHAT IS D.A.W.N.? (Denver Area Wiccan Network)" "bos061.htm"}

What Is D.A.W.N.?

The Denver Area Wiccan Network is a group of pagans and friends from a wide variety of Craft traditions. DAWN sponsors parties, group rituals, a student/teacher network and other activities as inspired or impelled.

Why do I want to join DAWN?

- You want to be part of an active, growing community of Wiccans who can work together to make some changes in their world;

- You want to meet people and make new friends who share your basic values--people you can be yourself with, no need to keep your cover;
- You want an ongoing opportunity to exchange views and information with people from groups or traditions other than your own;
- You want to be in on the creation of a Denver pagan extended family which will make all the above possible;
- You like hugs, and you enjoy being warmly welcomed.

Do I have to "Go Public" to be a member?

No. Only the Board Chair and Secretary are expected to be "public," and the identities of all other members are fiercely protected.

How do I join?

Dues are \$13 per coven, \$5 per solitary, payable twice yearly in May and November. These cover the cost of mailings and the setup costs for parties and rituals, as well as other costs authorized by the Board and/or Steering Committee.

Do I have to join DAWN to participate?

No. All parties are open to pagans and friends. To find out about them and other DAWN functions, write us at the P.O. Box listed below (postage is appreciated) or call Bob Key on his answering machine. Another way to find out more about DAWN is to show up at one of our Steering Committee meetings. They are held at 6:30 pm, the second Sunday of each month, at the Glendale Community Center (999 S. Clermont).

Thank you for your interest in DAWN!

D.A.W.N. Bob Key
 P.O. Box 11202 (303) 758-2115
 Englewood, Colorado 80151

BYLAWS

Denver Area Wiccan Network

Last amended June 11, 1989

- BOARD OF DIRECTORS
 - The Board of Directors (hereinafter referred to as the Board) shall be selected by the Steering Committee from among the active members of DAWN such that:
 - Each coven shall have no more than one member on the Board; if there are fewer than 5 member covens, then there may be a second Director from any coven;
 - There shall be at least one member of the Board who is a member of a coven; and
 - There shall be at least one member on the Board from among the DAWN members who are not members of any coven.
 - The Board shall have no fewer than 4 members and no more than 13 members. It shall determine its own size within those limits.
 - The Board may appoint members of DAWN to fill vacancies on the Board.

Persons so appointed shall serve only until the next regular election.

- Each elected Director (member of the Board) holds a two-year term, except that, when the size of the board is increased, half of the new positions shall initially be for one year only. Any person serving one elected term may not be reelected as a Director until they have been retired from the Board for one year.
- Each seated Director may designate an Alternate to speak and vote in their stead when they are absent from Board meetings. The identity of this Alternate shall be recorded in the Minutes of the Board, and no other person may serve this function until the Director changes the designation and the change is on record. Being named Alternate to a Director does not automatically name them Alternate to any offices that director may hold; however, they may so serve at the discretion of the Chair.
- The Board shall elect Officers from among the Directors for the positions of Chair, Vice-Chair, Secretary, and Treasurer. This shall be done after each new election, and no later than the next regular meeting of the Board.
- A quorum of the Board shall consist of 70 percent of the Directors, either present or represented by their Alternate.
- The Board shall elect a Newsletter Editor from the general membership of DAWN. This officer shall serve at the will of the Board and report directly to the Board.
- The Board shall meet regularly, at least four times per year, at a time and place to be fixed by the Board. Additionally, The Chair or any two Directors may call a Board meeting upon giving at least 7 days notice to all Directors by U.S. Mail, or upon at least 2 days notice given by telegram. Said notice will be deemed delivered when deposited in the U.S. Mail with the last known address of the Director and proper postage thereon prepaid, or when the given to the telegram company. Any Director may waive notice of any meeting. The attendance of a Director at any meeting shall constitute a waiver of notice, except when the Director attends the meeting for the express purpose of objecting to the transaction of business because the meeting has not been lawfully called or convened. The notice of meeting need only contain the date, time, and place of the meeting.
- The Board may make rules to govern the conduct of its own meetings.
- All Board Meetings are open to the membership of DAWN. Accordingly, any Director is required to furnish information regarding dates, times and places of upcoming Board meetings to any DAWN member upon request.
- STEERING COMMITTEE
 - The Steering Committee shall be composed of the Directors, one representative from each member coven and proportional representation for such DAWN members as do not belong to any member coven (hereinafter referred to as Solitaries). The method of choosing a coven representative is left to the discretion of the individual coven. A method for choosing representation for Solitaries will be determined by said Solitaries, subject to approval by the Board. There shall be at least one (1) representative of the Solitaries, who is not a Director, on the Steering Committee.
 - Steering Committee members must commit to serve for at least six (6) months. They may serve as long as their constituents wish them to serve.
 - The Steering Committee shall elect a Speaker, Deputy Speaker, and Clerk of the Committee from among its members.
 - A quorum of the Steering Committee for the purpose of amending the Bylaws or Constitution shall be two-thirds (2/3) of the committee. A quorum for other

business shall be a majority of the Committee.

- Steering Committee members will not have alternates.
- The Steering Committee may make rules to govern the conduct of its own meetings.
- Decisions made by the Steering Committee shall be referred to the Board for action, except as otherwise provided for in these Bylaws.
- Any recommendation that dues be levied or changed must receive at least two-thirds (2/3) of the votes cast by the Steering Committee, ten (10) days notice having been given that dues will be discussed.
- The Steering Committee shall meet regularly at a time and place to be fixed by the Committee. Additionally, the Board may call Steering Committee meetings with 15 days notice should such meetings be necessary.
- OFFICERS
 - Chair - duties shall include:
 - Presiding over meetings of the Board.
 - Presiding over meetings of the general membership of DAWN.
 - Preparing an agenda for Board meetings.
 - Preparing an agenda for meetings of the general membership of DAWN.
 - Vice-Chair - shall perform the duties of the Chair when the Chair is absent or incapacitated.
 - Secretary - duties shall include:
 - Maintaining accurate and current minutes of all meetings of the Board and all business-related meetings of the general membership of DAWN. All such minutes are to be made available, upon reasonable notice, to all members of the body so recorded, and are to be presented at the next meeting of the Board for approval.
 - Handling correspondence other than the newsletter and general announcements.
 - Maintaining an accurate and current list of members and friends of DAWN. The Secretary may NOT release the addresses, phone numbers, or full names of any person associated with DAWN, except as noted in this paragraph, to any person, without specific permission from said person. The Secretary will share this list with the Newsletter Editor. When leaving this job, the Secretary will turn over all copies of the membership list, in whatever form, to their successor in these duties.
 - Treasurer - is responsible for maintaining all the financial records of DAWN. The Treasurer is also responsible for the safekeeping and expenditure of the monies held by DAWN as directed by the Board.
 - Speaker - shall preside over meetings of the Steering Committee and prepare an agenda for said meetings.
 - Deputy Speaker - shall perform the duties of the Speaker when the Speaker is absent or incapacitated.
 - Clerk of the Committee - is responsible for maintaining accurate and current minutes of all meetings of the Steering Committee. All such minutes are to be available to members of the Steering Committee, and are to be presented at the next meeting of that body for approval.
 - Newsletter Editor - duties shall include:
 - Providing timely announcements of meetings and other DAWN functions.
 - Providing a regular newsletter in keeping with DAWN policies.

- Maintaining an accurate and current list of newsletter recipients. The Newsletter Editor may NOT release the addresses, phone numbers or full names of any person associated with DAWN, except as noted in this paragraph, to any person, without specific permission from said person. The Newsletter Editor will share the mailing list with the Secretary. When leaving this job, the Newsletter Editor will turn over all copies of the mailing list, in whatever form, to their successor in these duties.
- AMENDMENTS
In order to amend this document, the proposed change must receive the votes of at least two-thirds of the Directors and must receive at least two-thirds of the votes cast at a proper meeting of the Steering Committee, both bodies having received at least 20 days notice of the proposed amendment.
- ELECTIONS
On the second Sunday in October, The Steering Committee shall meet to hold an election. At this time, the Steering Committee will elect replacements for Directors whose term is expiring. Names will be taken in nomination, consent obtained from those nominated, and one ballot cast. Each Committee member, including retiring and interim Directors, shall have as many votes as there are vacancies. The qualified candidate with the most votes will fill the first vacancy - two year terms being filled first. As each vacancy is filled, members of the successful candidate's coven are stricken from the list. If only one vacancy remains and either part I.A.2 or part I.A.3 of the Bylaws has not been fulfilled, then only those candidates who meet the criterion can be selected; otherwise, the position will remain vacant to be filled by the Board, as soon as possible, by appointment. If a tie exists between equally qualified candidates, where all may not serve, a runoff election shall be held between those candidates. Misspellings shall not invalidate ballots where the appropriate person can be discerned; nor shall voting for fewer than the number of vacancies. Voting for too many candidates shall invalidate that ballot. No individual shall vote more than one time for the same person; therefore duplicate names on a single ballot shall count as only one vote. All elected persons take office at the first meeting in November.
- Roberts Rules of Order Newly Revised (copyright 1970) will govern in any circumstances not covered by the Rules, Bylaws or Constitution of DAWN.
- DISTRIBUTION OF FUNDS ON DISSOLUTION
In the event of dissolution of the organization, all remaining assets will be delivered to a tax-exempt organization to be chosen at the time of dissolution by the Board of Directors.

{file "Glossary Of Terms Commonly Used In Wicca" "bos062.htm"}

GLOSSARY OF TERMS COMMONLY USED IN WICCA
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MacTara

AKASHA- the spiritual ether (or Aether); the omnipresent fifth occult element which embraces the other four- earth, air, fire, and water; and from which they stem. This is the realm of "pattern" or causality, from which the realm the normally thought of "five senses manifests. Some define it is the "other" of the "two worlds" that the witch or magician walks between.

ARADIA- Daughter of the Goddess Diana, and a name for the

Goddess used by Italian Witches or Strega, commonly used in many Wiccan traditions today.

ASPECTING- Any advanced magickal activity in which a practitioner manifests a particular aspect of the Goddess or God, in thought, feelings, behavior, appearance, etc.; Often as a direct result of a "Drawing Down". Often a minor variation of this phenomena occurs with the selection of a "Magical Name", of Craft Name.

ASPECTS- Forms, facets, or personas of Deity: for example, Brigid, Iseult, Eos, and Kore are all aspects of the Maiden, and the Maiden is an aspect of the Goddess.

ATHAME- black handled, double edged dagger. Principally used to cast and dissolve the circle, for which purposes it is interchangeable with the magic sword. A tool of the "Element" of Fire in the Georgian Tradition and some others.

BELTANE- May Eve festival. One of the Ancient Celtic "Fire Festivals." on this night, the cattle were driven between two bonfires to protect them from disease. Couples wishing for fertility would " jump the fires" on Beltane night. Also the traditional Sabbath where the rule of the "Wheel of the Year" is returned to the Goddess. This Festival also marks the transition point of the threefold Goddess energies from those of Maiden to Mother.

BOOK OF SHADOWS- Traditionally hand copied book of rituals, recipes, training techniques, guidelines, and other materials deemed important to a Witch or a coven. Each tradition has it's own standard version of the Book and each Witch's book will be different as he or she adds to it with time from many different sources. Only another Witch can see your book of shadows. Also, traditionally, it may never leave your hands or possession until death, when it should be destroyed, or (in some traditions) returned to the coven to be disposed of.

BURNING TIMES- a term used by some Witches for the period of persecution in the Middle Ages and later. It is in fact a misnomer in some places, as Witches were only burned in Scotland, and on the continent of Europe. In England and the U.S., they were hanged.

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CANDLEMAS- Festival held on Feb. 1. One of the 4 Celtic "Fire Festivals. Commemorates the changing of the Goddess from the Crone to the Maiden. Celebrates the first signs of

Spring. Also called "Imbolc" (the old Celtic name). This is the seasonal change where the first signs of spring and the return of the sun are noted, i.e. the first sprouting of leaves, the sprouting of the Crocus flowers etc. In other words, it is the festival commemorating the successful passing of winter and the beginning of the agricultural year. This Festival also marks the transition point of the threefold Goddess energies from those of Crone to Maiden.

CARDINAL POINTS- North, South, East, and West, marked in the Georgian Tradition by candles of green, red, yellow, and blue, respectively. The Circle is drawn to connect these four points.

CHALICE- one of the tools of the Witch. Placed on the altar to represent the element of Water.

CHARGE OF THE GODDESS- The Traditional words of the Goddess to her followers, or "hidden children". Normally declaimed by the HPS at every coven Circle.

CIRCLE- the area in which the magickal worship and spells takes place. Can also be used to designate a particular group of Witches or Pagans such as "Silver Acorn Circle".

CONE OF POWER- power raised in the circle by the Witches assembled, and sent out into the world to work magick, is usually visualized as being retained and built in the form of a "cone" prior to release.

COVEN- an organized group of Witches, led by a High priestess and/or a High Priest who meet regularly for worship and fellowship. The traditional membership is 13, but in fact most covens number considerably less. 3 is the minimum in the Georgian Tradition. In Middle English, "Covin" a group of confederates; In Old French "Covine" a band or group with a single purpose; Latin "Com"-together, "Venire"-to come or move.

COVENSTEAD- regular meeting place for a coven. Usually the home of the High Priestess or High Priest.

COWAN- a non-Witch. Formerly used in a very derogatory manner. Still used in Masonic Ritual to indicate the non initiate and/or pretender to "real craft". Not often used today among most Witches.

COYOTE ENERGY- trickster energies. Named for the American Indian Trickster, Coyote, who tricks man into learning what he needs to learn. Applies to one who constantly jokes and clowns. Also applies to the concept of "Holy Fool" in many traditions.

CROSS QUARTER DAYS- The modern name for the Celtic Fire Festivals of Samhain, Imbolc, Beltane, and Lammas.

DEOSIL- clockwise, or sunwise. Traditional direction for working "building" magick.

DRAWING DOWN THE MOON- Ritual invocation of the spirit of the Goddess into the body of the High Priestess by the High Priest.

DIVINATION- magical method of exploration or inquiry into a situation via such methods as Tarot cards, runestones, I-Ching, etc.

ELEMENTS- Earth, air, fire, and water, plus spirit, which includes them all. These are regarded as realms or categories of nature (both material and non-material) and are not to be confused with the physicists table of elements, which the modern witch, of course, accepts.

ESBAT- weekly or biweekly meeting of a coven. Traditionally held either on the full moon or the new moon.

FAMILIARS- Either a Witch's pet animal which has been trained to be a magickal helper, or an artificially created "elemental" which performs the same functions as the animal friend.

FIVEFOLD KISS, FIVEFOLD SALUTE- The Witches' ritual salute, with kisses; (1) on each foot, (2) on each knee, (3) above the pubic hair, (4) on each breast, and (5) on the lips- really 8 kisses in all. It is only used within the Circle, but the words that go with it are the origin of "Blessed Be."

GARDNERIANS- Tradition of Witchcraft descended from the teachings of Gerald Gardner.

GNOMES- an "entity" or "elemental" that dwells in the plane of Earth or is associated with the EARTH Element.

GREAT RITE- The rite which is the main feature of the third degree initiation, and which is also laid down for certain festivals. It is sexual in nature, but may be 'actual' (and private to the couples concerned) or symbolic, as the participants wish.

HALLOWS- name used by some traditions for Samhain, or Halloween

HANDBASTING- Wiccan equivalent of a wedding. It can be made legal if the Priestess and/or Priest are registered as clergy with the local authorities, or it may only be considered binding within the coven.

HIGH PRIEST/ESS- Technically speaking, a Witch who has received the 3rd. degree initiation. More usually, the male and female leaders of a coven.

IMBOLC- Celtic name for Candlemas.

INVOCATION- The ritual "calling-in" of an entity (or energies) higher than human, either for communication with the caller through a medium or by visible manifestation or else to enter into a human body as in the Drawing Down the Moon. In some traditions, a Prayer.

LAMMAS- August 1st. Witch Festival. The Old Celtic name for this festival is Lughnassadh. It is the Festival of the First Fruits, and is the first of the 3 harvests. This festival also marks the change of the Threefold Goddess energies from that of Mother to Crone.

MAIDEN- An appointment held by one of the women of the coven. She is virtually the assistant High Priestess. This term is also the descriptive term used to describe the first of the aspects of the Threefold Goddess Energies (Maiden, Mother, and Crone). It is traditionally associated with the Waxing Moon, and the period from Imbolc (Candlemas) to Beltane (May eve) where the energies are those of initiating, beginning, and creation.

OLD RELIGION- another name for the Craft.

PAGANING- Presentation of an infant to the Circle and to the Gods.

PENTACLE- a disc shaped talisman; in particular, the metal disc which represents the earth element among the witch's working tools.

PENTAGRAM- The five-pointed star. With a single point uppermost, it represents the human being. Inverted, with two points uppermost, it can have Satanist associations; but not necessarily. Some traditions of Wicca use the inverted pentagram to signify an initiate of the second degree.

QUARTERS- The North, East, South, and West parts of a magickal circle or other ritual area. (See also "Watchtowers")

REDE- rule or law.

SABBAT- one of the Eight festivals or high holy days of Wicca.

SALAMANDER- an entity that dwells in the realm of Fire.

SAMHAIN- The festival of remembrance for the dead, held on the eve of Nov. 1st. It is the last of the three harvests. This festival also marks the transition of rulership of the "Wheel of the Year from that of the Goddess to that of the God.

SCRYING- divination, usually using such methods as crystal gazing, or divination via incense smoke, or water as opposed to tarot or other manipulative means.

SPELL- a prayer, or verbal direction of magickal energies toward the accomplishment of some goal.

SUMMONER- The male officer of the coven who corresponds to the Maiden. He is the assistant High Priest.

SYLPH- an "entity" or "elemental" that dwells in the plane of Air or is associated with the AIR Element.

TRADITIONS- any of the various "sects" of Wicca such as Gardnerian, Alexandrian, Georgian, Seax, etc.

UNDINE- an "entity" or "elemental" that dwells in the plane of Water or is associated with the WATER Element.

WAND- A rod or staff that is prepared so that it may be used for magickal or psychic purposes, usually to project some form of power.

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WARLOCK- a term coined in the Burning Times . It was used to denote a traitor to the Craft, or one who had betrayed the followers of the Old Religion. It's origin is Scottish. Because of the negative connotations, it is not used by most Wiccans today.

WATCH TOWERS- Originally from the Enochian branch of Ceremonial Magick, now incorporated into many "Traditions" of Wicca, these are the four elemental "directions" or "quarters" (corresponding to the appropriate points on the compass) called to protect the Circle during its establishment. Each of them have a correspondence between the compass point, an element, and (varying amongst different traditions) color associated with them.

WICCA- the name most modern day Witches use for the Craft. It comes from the Anglo-Saxon word Wicce, meaning to bend or to shape. This is the root word from which we get wicker.

WIDDERSHINS- counter clock wise. Used for "tearing down" OR BANISHING magick.

WHITE HANDLED KNIFE- the working knife of a Witch. It is used to carve candles, and for fashioning the other tools. Traditionally, it can only be used in a Circle.

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{file "Ritual For The Healing And Preservation Of Rainforests" "bos063.htm"}

MOON WEB
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RITUAL FOR THE HEALING AND PRESERVATION OF
RAINFORESTS

May 24th, 1988
8 pm local time

(Individual version):

Cast a circle

Invoke elements by calling upon them in protective aspects
(for example,
you might invoke Watchfires or Beacons in the South).

Chant the names of the Earth Goddess, beginning with
your personal
favorites, then naming as many as you can think of.

Take a piece of green string. Begin to tie knots in it, while
chanting:

Tying the Cord, Renewing the Earth;
We are Her Children, bringing Rebirth.

(The knots may be simple or elaborate, but leave enough
string to tie
together at the end.) As you chant, see the world as a
network of
connected systems. Breathe the air that comes from the
jungles of South
America. Feel the living fire of an ocelot's power. Taste the
rain on the
leaves at the tops of the trees. Feel the delicate structure
of the soil
at the forest floor.)

Tie the cord together in a loop; hold it up, strung around
your two hands,
and begin chanting:

We are the Flow and we are the Ebb;
We are the Weavers, we are the Web.

As you chant, see yourself standing guard over the

borders of the
rainforest. See yourself with others, protecting rainforest
as you would
protect yourself, because that's what you're doing.

Bury the cord in a container of earth. Earth the power; thank
the Deities
and elements; open the circle. Later bury the cord in
the forest if
possible.

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(If circumstances make the above impossible):

Sit quietly and see: the network of ecosystems that make up
the world; the
rainforests thriving; plants and animals breeding; the
Earth, green and
filled with life; yourself, standing guard. Breathe, and know
that the air
comes from the sea and the jungles of Brazil. Drink and
know that the
water has been around the world, and circulates through you
as it does
through the air, land, and sea. Stand up and stretch; the
strength of your
body is the Earth's strength.

RITUAL
FOR THE HEALING AND PRESERVATION
OF RAINFORESTS

(Group version):

Facilitators give each participant a slip of paper containing
the name of
an Earth Goddess and a Nature God.

Facilitators invoke elements, stressing
protective/preservative aspects of
each one and ending with "Into this circle I call the Element

Air! (Fire,
Water, Earth.)" After each such invocation, a dancer
or dancers
representing the particular element come into the circle from
outside and
do an elemental dance.

A facilitator says: "We now call upon the Earth Goddess
by her many
names!" Participants call out the Goddess name on their
slip of paper,
then any other Goddess names they wish. This ends on a
signal from the
drums.

A facilitator says: "We now call upon the God of Nature by his
many Names!"

The God is invoked in the same fashion as the Goddess, ending
with a drum
signal.

The elemental dancers go to the quarters and begin passing
out pieces of
green string, while a facilitator explains that the
condition of the
rainforests affects us all, that all things are connected,
and that the
worldwide climate is changed every time another acre of
rainforest is lost.

S/he explains that these sections of cord represent parts
of the Life
Circle of Earth, and that they must be joined to protect her.

When the above speech has been made and all the cords have been
passed out,
a facilitator ties the first knot, saying that tying the cord
is renewing
the Earth, that we are her children, bringing her rebirth.
This is the
signal to begin the chant:

Tying the Cord, Renewing the Earth;
We are Her Children, bringing Rebirth.

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Clockwise around the circle, one by one, each cord is tied
to the next.

When the circle is complete, the elemental dancers go to the

quarters and
hold the cord aloft (participants should not let go yet).
The chant
continues until the facilitators begin a second chant:

We are the Flow and we are the Ebb;
We are the Weavers, we are the Web.

(Since this is to the same tune, the transition should
be easy and
seamless.) When this chant begins, the elemental dancers
begin to gather
in the cord, gently pulling it away from the participants,
who gently
release it. The elementals bury the cord in a container of
earth in the
center of the circle, then return to the outside to lead a
spiral dance in
to the center and back out (once) as the chant
continues. When the
participants are standing in a circle once more, the chant
builds to a cone
of power and fires.

The Deities and Elements are thanked, the power is earthed,
the circle
opened, hugs exchanged. Later bury the cord in the woods.

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{file "What Are Runes (Lokrien)" "bos064.htm"}

WHAT ARE RUNES
~~~~~  
LOKRIEN

In the most mundane sense, runes are an alphabet much as our own alphabet and others such as the Greek and Cyrillic alphabets. Each rune represents a sound and was/is used to write words with.

But that is in the most MUNDANE of senses.

Runes were used long before the concept of writing was around. Each rune is an archetype of a force. People had concepts for such things as Fire, Honour, Birth, et.al. and each of these concepts were given names to make them easier for us to comprehend. In this way, runes are very similar to the Hebrew alphabet. Each 'letter' not only has a sound and a name, but is a complete word with all associated concepts.

This similarity with Hebrew extends even farther. Each hebrew word is made of several Hebrew letters, therefore each Hebrew word is made of several Hebrew words. The initial letters of several words in a sentence, or of the first letters of each sentence or paragraph may be gathered to form a new word that is used to help explain and expand upon what is already written. The same can be done with runes.

Runes lend themselves readily to numerology. The Runic alphabet is properly shown as three rows of eight letters. Therefore each letter can be identified by row:column number. Additionally, each rune has it's sequential number identified by it's placement in the alphabet. Much like us numbering A as 1, B as 2, ... , and Z as 26.

Each rune can be placed in position on a tree pattern much like the traditional Qabalah. They may represent the different worlds or paths of the tree and can be expanded and expounded upon as much as the Qabalah itself is. In fact, Runic Qabalah is quite intriguing and does contain a

life of study (as do all other facets of Runework).  
Runes can be used for fortunetelling. They can be drawn and placed and read much like tarot cards. They can be cast or strewn and the relationship of groupings, distance and angles and patterns formed will tell the caster what he wishes to know.  
Runes are also entities in and of themselves. Much like the angels, princes, demons, sylphs, undines and watchtowers of the ceremonial magician. Each rune can be invoked or evoked and the power harnessed to work ones will to enlighten the intellect. They are a fantastic meditation tool and will always increase ones knowledge.  
Much as the primal elements of Earth, Water, Air, Fire and Spirit, each rune also has it's part in the manifestation of all things manifested.  
Chaos, grass, people, sunlight, honour, dragons, hopes, and sex are all replete with runes and could not ever exist without the runic force that creates, shapes, releases, destroys and changes them.  
I have equated runes to many other branches of esoteric, occult, phsycological and intellectual pursuits. This is in the hopes that if you are already familiar or interested in one of these, you will realize that runes are already familiar to you or that you are already interested in them and don't yet realize it.

May you approach the Well of Wyrd and may your sip there only increase your thirst.

Lokrien @ The Sacred Grove

(206) 634-1980

(WA)

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{file "Models of Magick" "bos065.htm"}

MODELS OF MAGIC  
by

Frater U.'.D.'. (Germany)

In the course of exploring the possibilities of new, more efficient techniques of magic I was struck by the fact that a structuralist view of the history of magic to date might prove

helpful. After all, magicians have always aspired to restate the theory and practice of magic in the language of their times i.e. in different models pertaining to current world views.

There is, however, some risk involved in such an approach: models do not really explain anything, they are only illustrations of processes, albeit rather useful ones. What's more, over-systematization tends to obfuscate more than it clarifies and one should not mistake the map for the landscape anyway, a fallacy a great many kabbalists seem to be prone to.

Thus, the following five (or rather: four plus one) models of magic should be seen as a means of understanding the practical possibilities of various magical systems rather than as definitive theories and/or explanations of the way magic works.

It has proved effective in practice to view magic under the following categories:

THE SPIRIT MODEL  
THE ENERGY MODEL  
THE PSYCHOLOGICAL MODEL  
THE INFORMATION MODEL  
THE META-MODEL

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#### THE SPIRIT MODEL

This is purportedly the oldest model of magic though it may very well have come into existence after or simultaneously with the energy model. We can find it worldwide in shamanic cultures as well as in many religions. Its basic premise is the existence of an otherworld inhabited by more or less autonomous entities such as spirits, angels, demons, gods etc. The shaman or magician is someone who can enter this otherworld at will, who has travelled widely in it, knows its language and customs and has made friends, smitten enemies and/or acquired allies and servitors there. This is important as all magic is of these entities' making. The modern German word for witch, "Hexe" (f.) illustrates this rather neatly if we take a closer look at its etymology. It derives from Old High German "hagazussa" which translates as "fence rider". The hagazussa is riding the "fence between the worlds" i.e. she is at home in the world of everyday life as well as in the magical otherworld of spirits.

In the spirit model magic is seen as being effected by these entities who are usually invisible, at least to the average punter, and it is the shaman's or magician's task to make them put his will into effect. This may be done by prayer, by barter, by cajoling or even - vide medieval demon magic - by the application of magical force, threats and pressure.

The otherworld may have its own geography but it is usually considered to coexist with the world of everyday life. The key to entering it is an altered state of consciousness, controlled trance or ecstasy of which the shaman is an expert.

The spirit model has prevailed in traditionalist or Dogmatic magic until today, some of its most noted exponents being Franz Bardon and, at least to a great extent, Aleister Crowley.

#### THE ENERGY MODEL

The rise of the energy model in the West is marked primarily by the appearance of Mesmerism towards the end of the 18th century. Anton Mesmer, who was not an occultist but who was on the other hand regarded by his contemporaries to be a "miracle worker" of sorts, rediscovered amongst other things the ancient healing disciplines of hypnosis and magnetism. He popularized his theory of "animal magnetism" which he saw as a subtle force inherent in organisms, but he also made heavy use of metal magnets for healing purposes.

While the French Revolution put a temporary end to Mesmer's movement, his ideas were not lost. They were taken up by a number of others, primarily occultists, who drew on them while developing their own theories of magic. One of the first to do so was Bulwer Lytton of the Societas Rosicruciana in Anglia (SRIA), who postulated the existence of a subtle energy which he termed Vril, possibly deriving from Latin virilitas or "force, power, strength". (This was actually the model for the naming of Bovril, from Latin "bovis" or "ox", and Vril or "life force".) We can observe interesting parallels to this concept in the vitalist theories of biology which emerged around the same time. Other exponents of the energy model of magic (not then so termed) were Reichenbach with his concept of Od, Eliphas Levi and his Astral Light and Mme. Blavatsky, who adopted the theories of Prana from Yoga physiology. This was also the time when anthropology and ethnology discovered the Polynesian concept of Mana and Asiatic scholars began to concern themselves with the Chinese principle of Ki or Ch'i (Chi). The latter two go to show, of course, that the idea of subtle energies utilized by magic is far older than the 18th century. In fact, we can observe it already in early shamanic cultures. Shamanic magic is very frequently a mixture between spirit and energy model, e.g. the shaman may call upon his spirits or gods to give him "power" or he may, vice versa, use his power to extort favours from them.

In its pure form, however, the shaman or magician is not in need of spirits and other entities. The world is viewed as being "vitalized" by subtle forces or energies and his primary task consists in mastering the art of perceiving and manipulating them. As all phenomena are basically energetic in nature, the existence of an otherworld is not strictly required. Thus, the magician is more of an "energy dancer" than a "fence rider" or go-between. But even here the key to the perception, charging and general utilization of these forces is again the magical trance or, as Chaos Magic terms it, gnosis.

Theories and practices pertaining to the energy model can be found with many magical authors but it has seen its real, large scale popularity only since the seventies of our century when the general influx of Eastern thinking (pace the Hippie movement) made concepts such as chakra and kundalini work a mainstay of most occult disciplines. Strong energy model elements can also be found in Franz Bardon's system of "electromagnetic fluids", "condensators" etc.

#### THE PSYCHOLOGICAL MODEL

Sigmund Freud's theory of the subconscious revolutionized Western thinking in general and psychology (which he did not, as some people are wont to believe, invent all by himself) in particular. Suddenly, man was seen as a being which was only partially conscious and in control of itself. While psychology is still fighting for its academical recognition as a science, it has stamped its mark on therapeutic disciplines - and on magic.

The psychological model of magic does not purport to explain how magic works, its only premise is that the subconscious (or, as Carl Jung later retagged it, the unconscious) will do the job if it is properly addressed and/or conditioned. This again is achieved by magical trance, suggestion and the use of symbols (i.e. selective sensory input) as tools of association and as a means of communication between the magician's conscious will and his subconscious faculty responsible for putting it into effect.

Aleister Crowley dabbled a great deal in the psychological model which comes as no surprise as he not only tried to keep up with all major academic disciplines of his time but thought himself to be the world's greatest psychologist into the bargain. But all considered he remained a traditionalist exponent of the spirit model: after all Aiwass was, in his belief, a praeternatural entity. Nevertheless he did have a knack of explaining magic in psychological terms to make it sound sensible to the sceptics of his time.

A more radical approach was taken by Austin Osman Spare whose sigil magic rests on the basic tenets of the psychological model. Spare's brilliant system is in principle an inversion of Freud's theory of complexes: by actively suppressing his will in the form of a graphical sigil and forgetting it, the magician creates an artificial "complex" which then starts to work on similar lines just as suppressed, subconscious traumas will cause neurotic behaviour etc.

The psychological magician is a programmer of symbols and different states of consciousness. He is not necessarily in need of a transcendent otherworld or even subtle energies, though in practice he will usually work on the assumption that one or the other (or both) do in fact exist and can be utilized by his subconscious.

Authors such as Israel Regardie, Dion Fortune, William Butler, Francis King, William Gray and to some extent Pete Carroll subscribe to the psychological model which seems to be the primary domain of the English speaking world of magic and which has become the prevailing paradigm ever since the seventies of this century.

#### THE INFORMATION MODEL

The information model of magic is being developed since about 1987 and there is still considerable debate about the direction it shall ultimately take. Its basic premises to date are as follows:

- a) Energy as such is "dumb": it needs information on what to do; this can be so called laws of nature or direct commands.
- b) Information does not have mass or energy. Thus, it is faster than light and not bound by the restrictions of the Einsteinian spacetime continuum. It can therefore be transmitted or tapped at all times and at all places. In analogy (but of course only as such!) it may be likened to quantum phenomena rather than relativistic mass-energy. It can, however, attach itself to a medium e.g. an organism or any other memory storage device.

At the start of the theoretical debate it was still believed that

the postulation of morphic (or, more precisely, morphogenetic) fields as hypothesized by Rupert Sheldrake had to be an essential factor by way of explaining the mode of actual information transmittance. This, however, while still being discussed, does not appear to be strictly prerogative though it cannot be not ruled out that an act of information magic may create such fields. It does seem more probable, though, that the concept of information matrices will prove to be the most promising theory in the long run.

The application of the as yet evolving information model has led to the discipline I have termed Cybermagic (from "cybernetics" or the "science of control systems"). Contrary to the other models described above, Cybermagic does not rely on magical trance to achieve its effects. Rather, the Cybermagician activates either his own main memory banks, namely brain and spine (the Golf-club chakra, so-called because of its shape reminiscent of a golf-club) or those of the target person. The desired information is then called up and transmitted quite similarly to a copy command on an MS-DOS computer. The copy command analogy holds good insofar as the information (not having mass) is not actually "lost" in the process (as energy would be) but rather is duplicated. This is an important point as it allows for the magician to perform his magic even in a state of very low physical power, possibly even when almost completely intoxicated, as long as his basic "life support systems" are still functional and the command syntax is employed correctly.

It is, however, obvious that this technique demands a fair control of what used to be termed kundalini effects and practice has shown ever and again that a good amount of Yoga and meditation experience is a great help in achieving to Cybermagic.

Unfortunately, the full theory and practice of Cybermagic cannot be described here due to lack of space and will thus have to be the subject of a separate article to be published later. To date the main experimental research work is being done within the Magical Pact of the Illuminates of Thanateros (IOT) and some quite astounding results have already been achieved, especially in the field of language and knowledge transfer as well as magical healing.

In spite of its very modern, untraditionalist outlook the basic principles of Cybermagic may in truth well be the oldest form of magic extant. For we can, for example, find a number of reports in the East to the effect of a guru transferring all his knowledge to his successor before his death, which is usually achieved by an act of long, mutual meditation.

This goes to show that magic as a whole has always existed in many, coexisting models. What has changed, however, is the stress laid on one model or the other in the course of time.

#### THE META-MODEL

The meta-model of magic is not a model as such but rather an instruction on the use of the others. For its only advice to the magician is: "Always use the model most adequate to your aims." This may sound a bit trite but we will see that it is not quite as selfevident amongst magicians as one might expect. It is rooted in Chaos magic's assertion "Nothing is true. Everything is permitted", which ultimately boils down to pragmatic utilitarianism. Before this aspect is enlarged upon, though, let us look at an example of the models presented here as applied in

practice.

We shall take the situation of magical healing to demonstrate how these models differ from each other.

In the spirit model healing is regarded as an exorcism: illness is caused by "evil" or, at least, undesired entities which have to be neutralized and removed by the shaman or magician. In the case of a patient with a heart condition the shaman may, for example, "see" a green lizard in the vicinity of the heart which must be removed. To achieve this the shaman will usually call upon the help of his own spirits who will then handle the matter. Properly exorcised, the patient has been freed from the cause of his ailment and can recuperate.

In the energy model ailments are seen to be caused by energetic imbalance. Thus, our heart patient may have too much (or too little) "fire energy" in his heart chakra, and the magician's task consists of restoring that balance of energies commonly defined as "health". This he may do by laying on hands, by using crystals and precious stones, by magnetism or chakra massage etc. The balance having been restored, the patient is regarded as having been healed.

In the psychological model illness is considered to be basically psychosomatic in nature. The magician will, therefore, either do a ritual work with the patient which enhances his stamina and resolves his troubles (e.g. a Saturn ritual to cope with "Saturnian challenges" the patient is seen to have avoided by becoming ill) or he will charge a sigil for the patient's health. Preferably he will instruct the patient to construct and charge his own sigil.

In the information model the Cybermagician will transmit an informational "healing matrix" into the patient's system (or somehow create a "morphic field" of health and self-healing) and let the patient's energies take it from there to do the job of their own accord i.e. automatically. This rests on the assumption that the energies are still powerful enough to get the work done, otherwise he will either jump back into the energy model to provide the patient with the additional energies required or install another information matrix to create an influx of the power desired.

Following the meta-model the magician will decide beforehand in which paradigm he will begin his operation. This must not necessarily exclude the possibility of shifting the paradigms in midwork or of blending them, of course. Usually, the decision is taken on the lines of expediency, efficiency and personal preference. Thus, I personally find healing work with patients easier within the spirit or energy model, while I do seem to get better results with selfhealing employing either the psychological or the information model. Then again, cybermagical work tends to take up to two days to show noticeable effects so that it may be more expedient to go for laying on hands when pain is very acute.

Another important point is the time factor. While traditionalist rituals in the spirit model may take from half a day to weeks and even months, operations in the energy model seldomly take much longer than a few hours at the most. If we take Spare's sigil magic as an example for a very fast technique within the psychological model, the operation can be over and done with within five to ten minutes. Information magical operations on the

other hand only take up about three quarters of a second, a time span which can be cut even shorter by an experienced Cybermagician.

Self evident as the meta-model may seem, in practice many people seem to feel somewhat uncomfortable with its inherent relativism. This is very much the case with beginners in magic. A typical dialogue on the subject might run on the following lines:

"Are there spirits?"  
"In the spirit model, yes."  
"And in the energy model?"  
"In the energy model there are subtle energy forms."  
"And what about the psychological model?"  
"Well, in the psychological model we are dealing with projections of the subconscious."  
"What happens in the information model, then?"  
"In the information model there are information clusters."  
"Yes, but are there spirits now or not?"  
"In the spirit model, yes."

This logical loop is, of course, usually experienced as a pretty frustrating exercise; but while the asker claims that the magician is trying to avoid the issue he is at the same time overlooking the fact that he himself is basically only restating the old yen for absolute, "objective" truths - not really a quantum magical approach, to say the least. However, the aspiring cyberpunk magician of today cannot expect to be spared the pains of coming to terms with the notion that freedom and dogma are mutually exclusive.

UBIQUE DAEMON .' UBIQUE DEUS .'

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Frater U.'.D.'. , one of Germany's leading exponents of contemporary magic, is the author of "PRACTICAL SIGIL MAGIC" and "SECRETS OF THE GERMAN SEX MAGICIANS" (forthcoming). The essay above will be part of his next book, "DANCE OF THE PARADIGMS. A CHAOS MAGICK PRIMER."  
(All books: LLEWELLYN'S PUBLICATIONS, St. Paul, Minn.)  
=====

\* Origin: ChaosBox: Nichts ist wahr, Alles ist erlaubt. (2:243/2)

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{file "The Eight Paths and Other Wiccan Miscellany (Carrie McMasters)"  
"bos066.htm"}

The Eight Paths and other Wiccan miscellany

Dogs in the Temple:

The "dogs" were MALE Canaanite temple prostitutes (normally eunuchs, as I understand it), with whom male worshippers had intercourse in order to obtain various boons from the gods, of which the fertility of themselves, their herds and their

crops were the chief. A "dog"'s earnings couldn't be contributed to Yaweh's treasury. (Nor could that of a FEMALE temple prostitute!) Now if they were doing the Great Rite with male priests way back when TO make things more fertility, why should Stewart Farrar have a cat over gay men and lesbians being involved in the Craft now?!? (Although, in fairness to him, I'll bet he's never thought of it that way! He strikes me as a reasonable man, all in all... )

As for the Paths:

Meditation is the first and--in my opinion--the most basic, because you use it to get to or enhance some of the other Paths.

Trance work is the second, which includes astral projection exercises.

Perhaps it's the most important, because it gets us where we go to

exercise the power or obtain the wisdom that we want to.

Dancing is a Path that I personal can't use because I'm lame; but I've been told by able-bodied Pagan friends that it's great because it

engages the whole self--and especially it helps you be grounded AND

Elsewhere at the same time. Binding with cords and other forms of

sensory deprivation are good for helping the mind travel beyond the

body's limits because one wishes to escape the tedium and discomfort

of them. (I'm sorry, but even a flotation tank gets uncomfortable eventually!) Scourging and other repetitive acts also use

tedium as a release but are more stimulating than being bound or floating in a

tank. (They do NOT use pain. If they're being done THAT intensely,

they're being done incorrectly... )

Chanting and mantras use repetitive sound and the inherent nature of some sounds to produce altered states of consciousness.

Drugs (which normally means incense and MAYBE alcohol but NOT hallucinogens and such) variously stimulate, relax, disinhibit or otherwise change one's mental state.

And that brings us back to the Great Rite and other forms of sex magick, which attempt to involve all levels from the physical to the Divine Within at one time. That's VERY thumbnail; but if

anyone wants  
to know more, I'll be glad to elaborate on the ones I use  
or have seen  
used. Oh, and I can--and should--add that the various  
Paths can be  
used in combination as well as separately, that there's  
some variation  
from one tradition to another as to what the Eight Paths  
are, and that  
not ALL traditions have Eight Paths per se!  
Bright blessings! Granny Spider

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{file "Balance of the God and Goddess (Adrienne)" "bos067.htm"}

Balance of the God and Goddess  
Adrienne

I see the God as That is Created and Destroyed; the  
Goddess is the  
Creator and the Destroyer. His knowledge is experiential  
and he sees  
the cycle of rebirth from the unique perspective of the  
being that  
experiences it. He understands, more so than the  
Goddess, how the  
cycle shapes the world of the living. His life cycle of  
birth to full  
power to age to death to rebirth parallels our own  
lives on this  
earth. The Goddess loves Her children, the God  
understands His.  
Through the love they bear for each other, they share  
in both the  
knowledge of the mystery of rebirth and in the  
power, but the  
knowledge remains His province and the power rests in Her.

--- Maximus-CBCS v1.02

\* Origin: Pandora's Box, Ottawa, Ontario (93:9630/1)

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{file "Where do we go from here?" "bos068.htm"}

Where do we go from here?

By Pete Carroll

Occult revivals occur when the social, economic or intellectual status quo is disturbed by the unexpected. Affluence combined with the collapse of the Roman state religion caused one revival. The rediscovery of classical knowledge in the Renaissance brought about another. Dissatisfaction with catholic hellfire christianity spawned spiritualism, theosophy, the Golden Dawn and Crowley. In our own time anti-semitism, affluence, drugs and oriental ideas spawned another outburst. Occult revivals are stimulated by economics and by the

availability,  
rather than the creation of ideas. Roman culture was  
subject to a  
huge influx of ideas, cults and philosophies from  
conquered peoples.  
Written material surviving from this synthesis appeared  
again  
as hermetics in the Renaissance. The revivals of the late  
nineteenth century and the nineteen-sixties owe much to  
the  
availability of scientific ideas and oriental  
philosophies. It is  
probably more useful then, to look for impending changes  
in the  
general situation rather than within the occult itself if  
we want  
to second guess the next revival. The period between one  
revival  
and the next is shortening rapidly and we are probably due  
for  
another around the turn of the century, give or take a  
decade.  
I'd like to try and identify some of the factors which may  
help  
shape it.

Firstly the millennium. Christianity is unfortunately not  
yet  
completely extinguished and humanity will have to cope  
with a  
rising tide of apocalypse mania as the calendrical  
millennium draws  
closer. Right wing christian fundamentalists in America  
may even be  
in a political position to inaugurate a real Armageddon by  
then.  
I hope that whatever courage and imagination there is in  
the occult  
is put to good use in undermining this sort of idiocy.  
Those  
occultists who do jump on the millennial bandwagon have  
only  
disaster or ridicule to look forward to.

Economics has a powerful effect on the occult climate. A  
fairly  
rapid increase in affluence will often provoke a revival  
as leisure  
time becomes available and some minds turn to higher  
things.  
Conversely, a decline in living conditions will sometimes  
make  
people seek what they have lost, or a substitute, by  
occult means.  
Boom propelled revivals are usually much more fun than  
slump  
propelled upsurges. In this country, any increment in  
occultism  
arising from socio-economic desperation, is likely to be  
some  
species of neo-nazi mystic nationalism. As with millennium  
madness,  
the greater honour will, in the long run, go to those  
occultists who

oppose such nonsense. However, the metaphysical fallout from the sixties may yet carry us through to the next boom revival and these problems may not yet arise.

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It seems unlikely that anthropology or archaeology will be able to make fresh ideas available for cannibalization by the occult in the next revival. Computerized libraries, satellite photography and global communication systems leave few stones unturned. There seems little chance lost ancient manuscripts, magical tribes or forgotten occult civilizations coming to light nowadays. So it is to science itself that I think we should turn for fresh ammunition. There are already discernable strains of space mysticism in some quarters of the occult. Questions about the reality or otherwise of supposed visits by aliens should not distract us from recognizing that UFO-mania itself is a mystico-religious phenomena. The UFO-ologist wants to personally receive wisdom for the whole of humanity from some superhuman being. Seeking angels in space suits is to repeat humanity's perennial mistake, pretending to look outside for what is really inside ourselves.

Quantum physics has been quietly undermining the whole basis of mechanistic cause and effect type science for nearly sixty years. It has been said that if you are not shocked by the implications of quantum physics then you have not understood it. This may be perfectly true for the scientist but for the magician, quantum physics provides elegant confirmation of many of his theories. A quantitative approach to quantum physics is beyond all but

the best  
equations for  
this very  
what has  
mathematician. Many of the principles are enshrined in  
which we have few verbal or visual analogies. Because of  
few laymen or philosophers have been able to appreciate  
been going on.

experimental evidence  
acausal;  
or at  
what  
travel  
indefinitely,  
as we  
receives.  
to fit in  
seen if  
accessible form to  
Briefly in qualitative terms, we now have hard  
which strongly implies that physical process are, at root,  
they just happen out of themselves and that consciousness,  
least the decisions of the observer, can modify or control  
happens. Secondly it would seem that pure information can  
anywhere instantaneously and perhaps persists  
providing there is some sort of affinity, or magical link  
would call it, between that which emits and that which  
Very few liberties need to be taken with quantum physics  
virtually the whole of parapsychology. It remains to be  
quantum physics can be presented in sufficiently  
provoke another occult revival.

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spirit  
nothing more  
A quantum based revival would effectively demolish the  
hypothesis. A "spirit" would have to be recognized as  
than the information that a phenomenon emitted about

itself when it existed physically. Anything else would have to be put down to the creativity of the observer's subconsciousness. Thus the "tree-ness" of a tree or the quality of a thought is just an extension of the object itself on the plane of non-local information. If you talk to Egyptian gods your subconsciousness is, at best, simply animating the general personality characteristics of the gods projected by their worshippers millennia ago. Spirits cannot be gaseous vertebrates with powers of independent discursive thought. On the practical level quantum physics implies that the medium of magic is not some sort of nebulous psychic energy or force, it is simply a transfer of information. Magical healing or attack is accomplished by long range telepathic suggestion not by astral bandages or thunderbolts. The quantum paradigm forces a re-examination of reincarnation. There is no reason why anybody should not be able to tap the memories of any historical person. Conversely we can all look forward to fragments of our ideas and personalities manifesting in other people in the future.

Telekinesis and related phenomena can be accommodated within the quantum paradigm if we allow intent to expand upon the small degree of fundamental uncertainty, or more properly indeterminacy, in the position and momentum of any object. Prophecy is always the most doubtful of the magical arts although short term prediction or precognition can often be impressive. The quantum model allows for this providing the operator later observes the precognised event. Such apparent nonsense as astrology and homeopathy begin to make more sense in a quantum paradigm which suggests that expectation can have real effects via what one might call a magical level. This is quite over and above the purely psychological effects of expectation that materialists usually invoke to explain away these things.

I've heard the quantum occult paradigm described as Big Bang Mysticism and Electro Gnosis. I rather like this, for it implies that the universe is being viewed as a self-created

magical organism  
and that magic itself is a technology we can potentially  
master  
because it is a part of the nature of ordinary reality. Of  
course,  
what is missing in this scheme are the pseudo certainties  
of belief  
in gods and higher powers or even a benign cosmic mind. It  
throws us  
back on our own powers and ingenuities, but isn't this  
what the best  
occultism has always been about anyway ?

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{file "Wiccan Path (Madoc)" "bos069.htm"}

(811) Mon 29 Apr 91 3:26  
By: Madoc  
To: Chris Anderson  
Re: What's this "Right" stuff, anyway?  
St:

--

@PID: RA 1.01  
@MSGID: 8:7703/8 4dba2fe8  
>What would a Wiccan provide as an explanation for  
behavior that was  
>"contrary" in the sense that you've given? We've all  
seen folks  
behave in a way that is \*apparently\* inconsistent with  
stated beliefs,  
even those that are closely held. What do you believe  
is the basis  
for the difference between a "positive direction along  
the Path" and  
actual behavior that is contrary to this by one who  
earnestly seeks  
"the Path"? The answer is stated clearly enough for  
many other  
religions, but I've never had the opportunity to hear a  
Wiccan add

his/her windage on this topic. Flip Wilson's answer obviously isn't going to apply, so where do we go with it? ;)

Chris, sorry for the delay in answering your question. I have written and re-written my response, and although I still may not have answered your question herein, I feel that I must reply at last.

First, I must stipulate that what follows is my own interpretation of Wiccan belief, and my own sense of "morals." You know, the usual disclaimer.

Second, I wish to deal briefly with the concept of separation of Law and Moral. What I am writing here has absolutely no relation to the practice of law. I do not advocate murder, for example, nor do I think that murder should go unpunished by the State. I recognize that we live in a society which must have rules in order that the maximum amount of freedom may be enjoyed by all. I would not hesitate, if I were a juror, to vote to send a proven criminal to jail, or even to death, if the situation warranted it. Therefore, let none who read my words mistake my moral convictions with my beliefs about our judaical system - I am not in disagreement with the majority of our laws as they exist.

Finally; the point:

To save space, I'll omit the dictionary definition of 'sin.' I think we all understand that Christians believe in sin, Wiccans do not. As you have stated, members of other religions have their rules clearly stated, so that one may easily decide if one is in error or not (although it's often not quite \*that\* easy). Wiccans claim to follow only the Rede, which states, "An it harm none, do as thou shalt."

You have asked how a Wiccan can stray from such a path. The answer is complex and far-reaching, and even delves into (ugh) philosophy. I'll try to keep it succinct.

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If one thoughtfully examines the Rede, it quickly becomes apparent that almost every action has the potential to harm some creature in some way. Drawing breath can kill micro-organisms that float unseen, in the atmosphere. Drinking water does the same thing. One could choose to marry, and ultimately bring pain and suffering on future generations of children by way of an unhappy union. There is literally no way that one could possibly foresee all circumstances and avoid harming anyone. Yet, that is what the Rede demands. What is the answer?

In my opinion, the answer is obvious. The Wiccan must choose. Each and every Wiccan is responsible for their own actions, and will be accountable to themselves for the results of those actions. The wheels turn, and each Wiccan reaps what they have sown. No Godly mandate or indulgence can save us from the results of our own actions, be they good or bad. But, with ultimate responsibility comes ultimate freedom. No God can shackle my soul or subject me to that which I do not Will. I am supreme within myself, and I am the "captain of my soul." I have chosen to obey certain of society's laws and mores. I have chosen to be a "good" man. Mine is the reward for choosing such action, and mine will be the punishment if I fail to meet my self-imposed responsibilities. As you jested, I cannot claim Flip Wilson's famous defence. Nor do I claim that such things as I do well stem from my Creator - in ultimate hubris, I claim that "As I Will, so mote it be."

Every day, I am met with new decisions. I make those decisions, and then I live with the consequences of my actions. In my opinion, that is what makes me human, what sets me apart from the animals. Man alone

can choose, man alone is not chained to  
genetically imprinted  
behavior.

I have been asked why, if there is the possibility that  
the Christian  
deity exists, do I not choose Christianity on the  
possibility that it  
is correct? This is Pascal's famous wager. If I  
wager that (the  
Christian) God exists and I am correct, then I win all.  
If I am wrong  
and God does not exist, then I have lost nothing, and  
have lived  
(hopefully) a good and productive life in the  
bargain. Why would  
anyone not accept this wager? My answer to that is that  
I would not  
willingly serve any God that would choose one of  
His/Her creations  
over another, the good over the bad, the shriven over the  
heathen. If  
I had definitive proof that such a God existed, I  
would actively  
oppose Him/Her. I would rather suffer the cold comfort  
of damnation  
than continue to exist in a hereafter peopled with only  
the "saved."  
This is my choice, and again, as I Will, so mote it be.

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>What do you believe is the basis for the  
difference between a  
"positive direction along the Path" and actual  
behavior that is  
contrary to this by one who earnestly seeks "the Path"?

A fine, difficult question, Chris. As you've stated  
elsewhere, we've  
been dancing all around this one for some time. Here goes:

I cannot determine what any one individual's Path is. I  
am not even  
sure of my own. I often follow forks in the road until

they come to a  
dead end, and have to double back. Of course, that's the  
problem one  
faces in following one's own Will, and not a set of  
directions laid  
down by God. My concept of the Path is that it is like  
many roads, all  
of which lead eventually to self-knowledge  
(enlightenment, Godhead,  
nirvana, and so on). In my theology, my ultimate goal is  
to become one  
with the God of my creation by gaining divine  
knowledge, or gnosis.  
We've discussed the concept of "hidden knowledge" in the  
past, yet I  
feel that my understanding of gnosis differs from yours.

The entire concept of the ancient mystery religions,  
and of modern  
"occult" (which mean only 'hidden' after all) religions  
and practices  
was based on the concept of the inverted filter. Each  
person passed  
through successive layers of filters, gaining  
knowledge and  
understanding at each stop, until they could absorb no  
more (and so  
could not pass through the next layer of filter). Of  
course, at each  
level, the initiate was given to believe that they  
were now in  
possession of secret knowledge, and ultimate truth. If  
they could find  
legitimate questions that led them to reject or doubt  
those 'truths'  
and seek deeper meaning, then they passed through to the  
next level of  
understanding. If they did not question, then they were  
satisfied that  
they had gained truth.

This 'hidden knowledge' can be obtained outside of the  
constraints of  
organized religion; in fact it originally was obtained  
independently.  
Just as Newton's Laws could eventually be figured out  
by a person  
ignorant of his discoveries, one could find a Path to  
enlightenment  
separate from any of the mystery religions. However,  
just as one  
attends school to learn that which is already known, so  
one pursues  
illumination from the teachings of those who have  
already achieved  
more than oneself.

Further, I do not believe that there is one 'right'  
Path. I accept  
that the OTO has valuable knowledge to impart. I accept  
that Christian  
Mystics, Jewish Quabalists, Muslim Sufis, and so on  
all have some  
piece of the puzzle, and that all will eventually converge

on the road  
to wisdom. I know because I have been to that  
intersection once or  
twice, although I am not there now. My Path is my own,  
and as Van  
Morrison said, I have "No teacher, no guru, no method."

Can I move in a direction that is contrary to  
positive movement  
towards the Laughing Light? You bet. The tough part  
is that the  
definition of what is or is not 'positive' is not static.  
An example:  
it might be proper that I learn what it means to take  
another human  
being's life by killing an intruder in my home. It might  
not be proper  
that I learn that lesson by following the orders of a  
superior officer  
in time of war. OR VICE VERSA. I must choose at every  
instance, and I  
might not immediately know if my choice has given or  
taken from my  
search for truth.

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There are also times when I might know that I am actively  
choosing to  
deviate from my Path. I might choose to sooth a  
feeling of anxiety  
about whether or not I can pay the rent this month by  
yelling at my  
wife. I'm not using this as an example because it is  
traditionally  
"wrong," but because I know that I cannot solve my  
problems by  
transferring my anxiety to others. If I choose to ignore  
what I have  
already learned, then not only have I lost ground, but I  
will have to  
deal with the anger that I've given out at some point.

In conclusion, I believe that I am responsible for my own  
actions, as  
others are for theirs. I also believe that if I commit an  
action which  
may seem 'right' to me, but which society has deemed to  
be a crime,  
I'll be punished by society for breaking that law. I  
would punish  
those who break the laws which are meant to hold our  
society together,  
such as prohibitions on murder, burglary, and so forth. I  
believe that  
my moral convictions are binding only on myself, not on  
others, and

that I'll ultimately deal with the consequences of my thoughts and deeds. I believe that I have no right to judge the moral content of another's actions. I believe in the Wiccan Rede, "An it harm none, do as thou shalt," and I further believe that it is meant to make me consider my actions and their consequences, and to make my own decisions, rather than as a prohibition against any specific action.

There is much that I do not know about Godhead; much that I do not know about Right and Wrong. I have only my instincts and intellect to guide me, but I trust myself to make the right decisions eventually.

Madoc

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{file "Sex and Magick (Fra. Apfelmann)" "bos070.htm"}

Sex & Magic  
Fra.: Apfelmann

In this article I would like to address the issue of sex and magic.

I am quite aware of the fact that this is a loaded subject. It is

one of the oldest disciplines in occultism and virtually every magic

tradition applies it somewhere down the road. Yet it has always been

regarded as the innermost secret discipline. Witches, Shamans,

Runesters, Yogis and Magicians of all varieties work with it in one

form or another.

To build up, strengthen, direct and aim this powerful energy is an

awesome magical tool, as anyone who has ever worked with it knows.

Being limited in time and space, but having such a wonderful and

eclectic medium to work with, I want to give you a few unbiased

ideas on the subject.

No discipline of magic has attracted as much mumbo jumbo or

misinformation as sex magic does. Nothing stirs the mind more than

the left and right of the so-called middle path quite as vividly.

Nothing is more ancient, powerful and misunderstood as Sex magic.

Yes, the market on Tantra is booming, as a visit to any occult book

shop will show you. Yet well researched, practical introductions

into sex magic are virtually non-existent. Male sexist tunnel vision

abounds.

One of the reasons being that the general approach towards sexuality

and women is steeped in Judeo-Christian hang ups.

The most common approach seems to be: "Just lay down and be the

altar dear, you are going to love it." Even such

revolutionaries as

Aleister Crowley have done very little to improve this.

Louis

Culling even dares to state in his contemporary work (1971), that a

frigid woman is more conducive to sex magic practice than a sensual

or, mind you, sexually aggressive one. For this would surely disturb

ones concentration on the Great Work.

No wonder that there are few women attracted to these kinds of

partners! You will always get what you want in magic and

the

so-called true will does reveal itself in strange ways.

Doing some  
soul searching and clarifying your motives is quite  
effective.

Now, regarding literature on this subject there is hope.  
My german  
friend Fra.: U.D. has written a comprehensive, pragmatic  
book on sex  
magic. It`s title is "Secrets of the German Sex Magicians"  
(Llewellyn) and he told me last weekend that it is  
available in the  
States right now. (I hope he will give me some extracts to  
post them  
here...) It beats everything that has ever been published  
on the  
subject. Get it!

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Now let me point out, one more time, that magic is a  
practical  
science. Merely reading about it or going to a workshop  
will not get  
you anywhere.  
The multitude of sexual expressions is just as great and  
manifold as  
human behavior in general. Here, like everywhere in Chaos  
Magic, it  
is useful to keep in mind that if it works for you, use  
it!  
Remember, the real sex magicians, male and female, have  
always known  
that and discarded social conditioning and taboos, right  
along with  
the do`s and don`ts of dogma.  
We do magic to liberate ourselves. So if it is possible  
for one  
thing to be sacred we logically conclude that everything  
else can be  
sacred too.

Auto-, Hetero- and Homosexual expressions are equally  
valid in  
sex magic. It is more about expanding ones horizons that  
about  
finding a certain "right" way, partner or ritual to do it.  
The Chaos  
Magical paradigm kicks right in: Nothing is True, and

Everything is  
Permitted!

The next issue I want to address is the Auto-erotic  
practice. So let  
me state this loud and clear: Without auto erotic practice  
it is  
impossible to achieve anything in Sex magic!  
Auto-eroticism is of central importance because it is the  
ideal  
practice and playground. It constitutes a powerful  
technique in  
itself, and it makes us independent of partners.  
Especially in the  
beginning it is much easier to explore, prolong and  
amplify orgasmic  
trance states. For this very same reason it is possible to  
do  
effective sex magic with a partner who knows nothing about  
it but  
working with a partner who is equally trained in this art  
is ever so  
much more effective. Most amateurs believe that sexual  
magic is  
something that solely happens between partners in a  
ritual, but in  
reality the vast majority of sex magical arts are  
performed  
auto-erotically.

Regarding the physical aspects of the sexual magical  
training first  
thing to consider is that your body is really \_your  
temple\_. And for  
it to be your ultimate tool and asset it has to be in peak  
condition. Physical and mental dependencies, be it  
alcohol,  
stimulants or even tobacco, will interfere with your  
ability to  
develop and direct this tool. I do not want to project a  
moral  
attitude on this, or any other subject, but mind, spirit  
and body  
are deeply intertwined. And the more you alter your mind  
from the  
outside by using drugs of any sort, the harder it gets to  
focus your  
will and physical reaction. If you are in a frizzy  
condition, you  
will get frizzy results! Here, as in all magic, the  
borders are  
fluid. A good training in practical magic will greatly  
enhance your  
sexual magic and vice versa.

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A lot of physical exercises in sex magic derive from Tantra Yoga.

The only point of disagreement appears to be the way of using the

orgasm. In particular, the "traditional" Tantra authors seem to cling

to the idea that there is only a limited amount of sperm available

to men. Therefore this precious substance is carefully guarded, held

back and reassimilated when spent. Western magic does not agree

with this belief. Its approach is rather like: the more you spend -

the more you get! This applies to male magicians, women have always

been pretty much inexhaustible in their orgasmic capacity. What

joins both is that the intent in Sex magic is much more result

oriented and concrete than in Tantra, where it is mainly transcendental.

The longing for transcendence seems to be inherently natural in

human behavior. Yet being western magicians living in the nineties

we know that we have to handle the "real world", our physical

reality first, and then we can move on to the loftier goals.

A good manual for your physical preparation and training is

"Stalking the Wild Orgasm" by Christopher Scott Kilham. His work not

only includes some excellent yoga exercises, but also gives you some

great clues regarding nutrition and aphrodisiacs.

When you get going in this direction you will find that it soon

penetrates into many other areas of your magical work. You will be

in better physical shape, more relaxed, focused and grounded. Magic

is a gut level art. We have to remove it from the intellectual

stuff. Trust your own experiences. Strive to conduct your magic work

from this part of your body where all magic originates - your loins.

Have fun!

With fractalic greetings and laughter \* Fra.: Apfelmann \*

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{file "The Riddle Of The Trickster" "bos071.htm"}

THE RIDDLE OF THE TRICKSTER  
a cross-cultural overview  
by  
Thunderspud of Dragonfhain

Who is this trickster archetype, the one who inspires such mixed feelings and brouhaha? Trickster has been with us from the beginning. Trickster will be there at the ending. (If there is an ending, Trickster will probably trigger it). Trickster is a creator, a transformer, a joker, a truth teller, a destroyer.

Whoever has created a dance, a song, written a ritual, tailor-made a job, birthed a child or invented a game has partaken of a controlled Trickster energy. After all, in Northwest Native and Inuit tradition, Raven created the world; Loki is known to the Norse as a co creator (and the bringer of Ragnarok); Anansi the spider-trickster

among the Ashanti of Ghana and Nareau the spider in Micronesia;

Coyote among the Southwest Natives --these are the creator aspects of this wild and uncontrolled energy. Trickster often begins in the void, desiring to bring Order out of Chaos; once Order is imposed, however, Trickster represents the breaking free of negative power from the Universal Order of things.

As a shape-shifter, Trickster is all things to all people, at one time or another, and often simultaneously. Of course Trickster is a creator and a destroyer. Sure he's a family man and a vagabond.

Naturally he gives fire to humans and then steals their food before they can cook it. This is his style; when he acts out of selfishness, everyone benefits -- Maui of the Thousand Tricks might snare the Sun to slow it down, making life easier for humans, but he did it so his mother would have more time to cook for him. When he acts out of altruism, there's most always a negative effect --Marawa,

a Lou Costello prototype from Banks Island carved human figures from wood and put them in the ground so they would grow and be strong;

however, they merely rotted and death came into the world of humans.

This shape-shifter not only moves from shape to shape, but from world to world. Number Eleven suffered at the hands of death to free

his brothers; his brothers then took his lifeless body away and revived him. In the Winnebago cycle, Trickster dies three times and

returns to life three times. In just one collection of Coyote

stories, Giving Birth to Thunder, Sleeping With His Daughter, Coyote

dies of a snake bite, a gunshot, an arrow wound, a broken heart, a rock-fall and a drowning; this resembles nothing so much as a

Roadrunner cartoon.

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Trickster fuzzes the lines between Male and Female, between cunning and stupidity (in one story Coyote steals a horse, in another he almost drowns trying to eat some berries reflected in a stream), between wisdom and stupidity. Trickster tells us the truth about our selves, showing us with truth and wit the sides of our nature that we may be more comfortable not acknowledging; he's the one who points at the Emperor's nakedness, he's Lenny Bruce and Ashleigh Brilliant, Ken Kesey and Uncle Remus, Opus, Geech, Tom Robbins, Abbie Hoffman, Don Becker, Weird Al Yankovich and David Letterman, holding up a skewed mirror of reality for us to look into. Among the Aztecs, as serious a culture as this continent has ever seen, Ueuecoyotl, a funny and outrageously unacceptable clown figure; in the Southwest, at serious rituals, he's the Koshare speeding around the circle with tickling feathers and rattle, being ignored completely by the priest.

Trickster shines on as a culture bringer: Prometheus steals fire for his poor stunted creations, and pays a terrible and eternal price for his philanthropy. Loki also steals fire for humans, as do Anansi, Raven, Coyote, Maui; so far I have found no less than seventeen stories from different cultures on this theme. Anansi tricked Nyankopon the Sky-God out of his stories and gave them to the humans. Clat, from Banks Island, taught humans how to sleep.

In the stories of the Ashanti, Anansi invented the tar-baby as a ruse to trap an elemental spirit, but in the Native American stories, Coyote is trapped by a tar-baby set up by a farmer. Actually the farmer had caught a rabbit with his tar-baby, but Coyote happened along and asked Rabbit what he was doing there. "The

farmer who owns  
this field got mad at me because I wouldn't eat his  
melons, so he  
stuck me here and said he'd come back and make me  
eat chicken."

Rabbit replies, "But I told him I wouldn't do it." Of  
course, greedy

Coyote extricates Rabbit and wraps himself around the  
tar-baby where  
he still his when the farmer comes out and shoots him.

So this is the Trickster, the energy that allows us to  
break out of

our stereotypes, whether they've been imposed by  
ourselves, our

families, our culture. This is the energy that opens  
the world of

limitless possibilities and it behooves us all to work  
with it before

it destroys us, to touch the Trickster as he touches us.

.....from RMPJ, Oct.'86

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{file "Notes on Kabbalah (Colin Low)" "bos072.htm"}

Notes on Kabbalah (a continuing series of many  
parts)

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Chapter 1.: The Tree of Life

At the root of the Cabalistic view of the world are  
three  
fundamental concepts and they provide a natural place to  
begin.

The three concepts are force, form and consciousness

and these words are used in an abstract way, as the following examples illustrate:

engine - high pressure steam in the cylinder of a steam provides a force. The engine is a form which constrains the force.

gravity. The - a river runs downhill under the force of river channel is a form which constrains the water to run in a well defined path.

maze. The - someone wants to get to the center of a garden hedges are a form which constrain that person's ability to walk as they please.

a boat - a diesel engine provides the force which drives forwards. A rudder constrains its course to a given direction.

legislative - a politician wants to change the law. The she must framework of the country is a form which he or follow if the change is to be made legally.

the water - water sits in a bowl. The force of gravity pulls the water down. The bowl is a form which gives its shape to the water.

gravity. - a stone falls to the ground under the force of Its acceleration is constrained to be equal to the force divided by the mass of the stone.

win is - I want to win at chess. The force of my desire to constrained within the rules of chess.

it. I am - I see something in a shop window and have to have constrained by the conditions of sale (do I have enough money, is it in stock).

explosive - cordite explodes in a gun barrel and provides an force on a bullet. The gas and the bullet are constrained by the form of the gun barrel.

give me one - I want to get a passport. The government won't

right way.

give me  
various

change

unless I fill in lots of forms in precisely the

- I want a university degree. The university won't  
a degree unless I attend certain courses and pass  
assessments.

In all these examples there is something which is causing

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causes to take place ("a force") and there is something which

change to take place in a defined way ("a form").

Without being too pedantic it is possible to identify two very  
different types of example here:

falling 1. examples of natural physical processes (e.g. a  
known to stone) where the force is one of the natural forces  
combination physics (e.g. gravity) and the form is some  
a well of physical laws which constrain the force to act in  
defined way.

force is 2. examples of people wanting something, where the  
"drives", some ill-defined concept of "desire", "will", or  
ourselves and the form is one of the forms we impose upon  
(the rules of chess, the Law, polite behavior etc.).

example are Despite the fact that the two different types of  
fundamental "only metaphorically similar", Kabbalists see no  
forces distinction between them. To the Kabbalist there are  
there are which cause change in the natural world, and  
change both corresponding psychological forces which drive us to  
natural or the world and ourselves, and whether these forces are  
consciousness. psychological they are rooted in the same place:

of the Similarly, there are forms which the component parts  
there are physical world seem to obey (natural laws) and  
completely arbitrary forms we create as part of the

process of living (the rules of a game, the shape of a mug, the design of an engine, the syntax of a language) and these forms are also rooted in the same place: consciousness. It is a Cabalistic axiom that there is a prime cause which underpins all the manifestations of force and form in both the natural and psychological world and that prime cause I have called consciousness for lack of a better word.

Consciousness is undefinable. We know that we are conscious in different ways at different times - sometimes we feel free and happy, at other times trapped and confused, sometimes angry and passionate, sometimes cold and restrained - but these words describe manifestations of consciousness. We can define the manifestations of consciousness in terms of manifestations of consciousness, which is about as useful as defining an ocean in terms of waves and foam. Anyone who attempts to define consciousness itself tends to come out of the same door as they went in. We have lots of words for the phenomena of consciousness - thoughts, feelings, beliefs, desires, emotions, motives and so on - but few words for the states of consciousness which give rise to these phenomena, just as we have many words to describe the surface of a sea, but few words to describe its depths.

Kabbalah provides a vocabulary for states of consciousness underlying the phenomena, and one of the purposes of these notes is to explain this vocabulary, not by definition, but mostly by metaphor and analogy. The only genuine method of understanding what the vocabulary means is by attaining various states of consciousness in a predictable and reasonably objective way, and Kabbalah provides practical methods for doing this.

A fundamental premise of the Cabalistic model of reality is that there is a pure, primal, and undefinable state of consciousness which manifests as an interaction between force and form. This is virtually the entire guts of the Cabalistic view of things, and almost everything I have to say from now on is based on this trinity of consciousness, force, and form. Consciousness comes first, but hidden within it is an inherent duality; there is an energy associated with consciousness which causes change (force), and there is a capacity within consciousness to constrain that energy and cause it to manifest in a well-defined way (form).

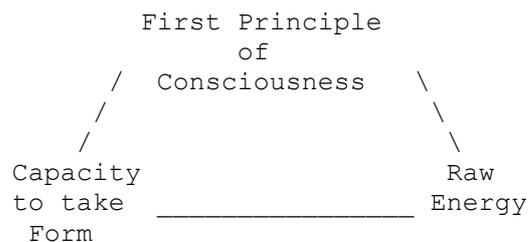


Figure 1.

What do we get out of raw energy and an inbuilt capacity for form and structure? Is there yet another hidden potential within this trinity waiting to manifest? There is. If modern physics is to be believed we get matter and the physical world. The cosmological Big Bang model of raw energy surging out from an infinitesimal point and condensing into basic forms of matter as it cools, then into stars and galaxies, then planets, and ultimately living creatures, has many points of similarity with the Cabalistic model. In the Big Bang model a soup of energy condenses according to some yet-to-be-formulated Grand-Universal-Theory into our physical world. What Kabbalah does suggest (and modern physics most certainly does not!) is that matter and consciousness are the same stuff, and differ only in the degree of structure imposed - matter is consciousness so heavily structured and

constrained that its behavior becomes describable using the regular and simple laws of physics. This is shown in Fig. 2. The primal, first principle of consciousness is synonymous with the idea of "God".

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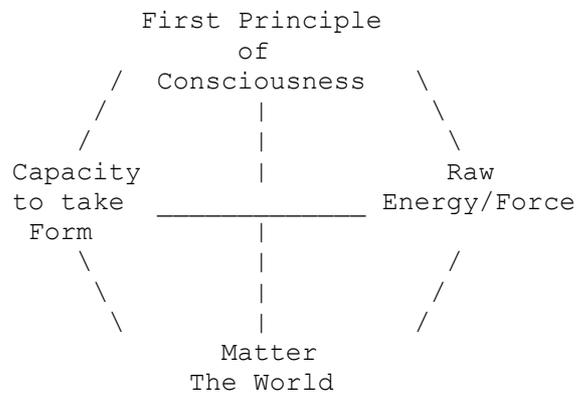


Figure 2

The glyph in Fig. 2 is the basis for the Tree of Life. The first principle of consciousness is called Kether, which means Crown. The raw energy of consciousness is called Chockmah or Wisdom, and the capacity to give form to the energy of consciousness is called Binah, which is sometimes translated as Understanding, and sometimes as Intelligence. The outcome of the interaction of force and form, the physical world, called Malkuth or

Kingdom.

God-the- This quaternary is a Cabalistic representation of  
representation Knowable, in the sense that it the most primitive  
Kabbalah of God we are capable of comprehending; paradoxically,  
transcends also contains a notion of God-the-Unknowable which  
can say this glyph, and is called En Soph. There is not much I  
later. about En Soph, and what I can say I will postpone for

God-the-Knowable has four aspects, two male and two female:

Binah and Kether and Chokhmah are both represented as male, and  
Chokhmah Malkuth are represented as female. One of the titles of  
Binah is Abba, which means Father, and one of the titles of  
as God- Aima, which means Mother, so you can think of Chokhmah  
is the the-Father, and Binah as God-the-Mother. Malkuth  
would not be daughter, the female spirit of God-as-Matter, and it  
the more wildly wrong to think of her as Mother Earth. One of  
gives equal pleasant things about Kabbalah is that its symbolism  
place to both male and female.

And what of God-the-Son? Is there also a God-  
the-Son in Kabbalah? There is, and this is the point where Kabbalah  
tackles the interesting problem of thee and me. The glyph in  
Fig. 2 is a model of consciousness, but not of self-consciousness,  
and self-consciousness throws an interesting spanner in the works.

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The Fall



Fig. 2 is sometimes called "the Garden of Eden" because it represents a primal state of consciousness. The effect of self-consciousness as shown in Fig. 4 is to drive a wedge between the First Principle of Consciousness (Kether) and that Consciousness realized as matter and the physical world (Malkuth). This is called "the Fall", after the story of Adam and Eve in the Garden of Eden. From a Cabalistic point of view the story of Eden, with the Tree of Knowledge of Good and Evil, the serpent and the temptation, and the casting out from the Garden has a great deal of meaning in terms of understanding the evolution of consciousness.

Self-consciousness introduces four new states of consciousness: the Consciousness of Consciousness is called Tipheret, which means Beauty; the Consciousness of Force/Energy is called Netzach, which means Victory or Firmness; the Consciousness of Form is called Hod, which means Splendor or Glory, and the Consciousness of Matter is called Yesod, which means Foundation. These four states have readily observable manifestations, as shown below in Fig. 5:

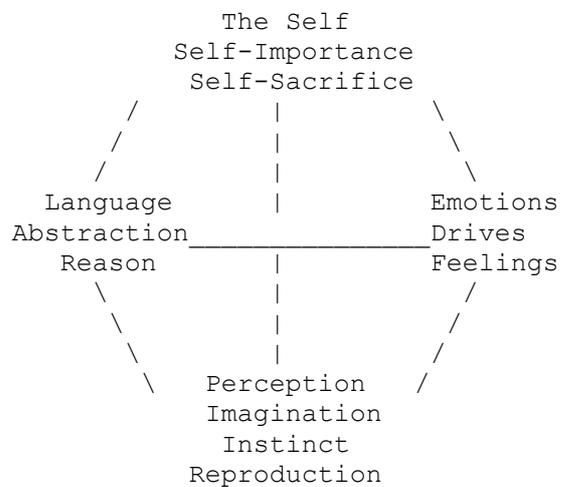


Figure 5

Figure 4. is almost the complete Tree of Life, but not

quite - there are still two states missing. The inherent capacity of consciousness to take on structure and objectify itself (Binah, God-the-Mother) is reflected through self-consciousness as a perception of the limitedness and boundedness of things. We are conscious of space and time, yesterday and today, here and there, you and me, in and out, life and death, whole and broken, together and apart. We see things as limited and bounded and we have a perception of form as something "created" and "destroyed". My car was built a year ago, but it was smashed yesterday. I wrote an essay, but I lost it when my computer crashed. My granny is dead. The river changed its course. A law has been repealed. I broke my coffee mug. The world changes, and what was here yesterday is not here today. This perception acts like an "interface" between the quaternary of consciousness which represents "God", and the quaternary which represents a living self-conscious being, and two new states are introduced to represent this interface. The state which represents the creation

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of new forms is called Chesed, which means Mercy, and the state which represents the destruction of forms is called Gevurah, which means Strength. This is shown in Fig. 6. The objectification of forms which takes place in a self-conscious being, and the consequent tendency to view the world in terms of limitations and dualities (time and space, here and there, you and me, in and out, God and Man, good and evil...) produces a barrier to perception which most people rarely overcome, and for this reason it has come to be called the Abyss. The Abyss is also marked on Figure 6.

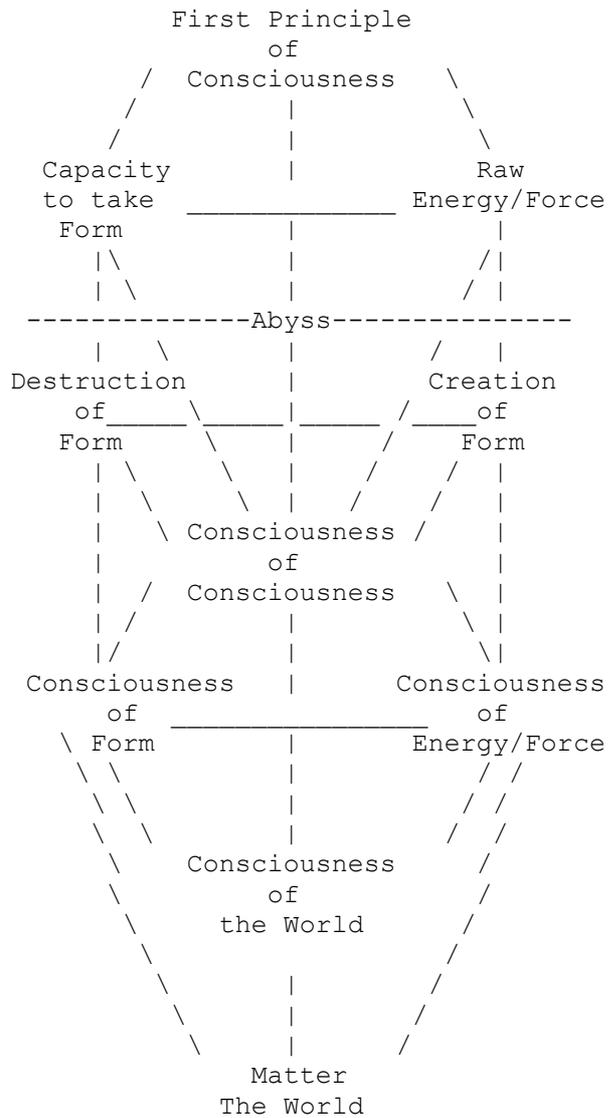


Figure 6

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The diagram in Fig. 6 is called the Tree of Life. The "constructionist" approach I have used to justify its structure is a little unusual, but the essence of my presentation can be found in the "Zohar" under the guise of the Macroprosopus and

Microprosopus, although in this form it is not readily accessible to the average reader. My attempt to show how the Tree of Life can be derived out of pure consciousness through the interaction of an abstract notion of force and form was not intended to be a convincing exercise from an intellectual point of view - the Tree of Life is primarily a gnostic rather than a rational or intellectual explanation of consciousness and its interaction with the physical world.

The Tree is composed of 10 states or sephiroth (sephiroth plural, sephira singular) and 22 interconnecting paths. The age of this diagram is unknown: there is enough information in the 13th. century "Sepher ha Zohar" to construct this diagram, and the doctrine of the sephiroth has been attributed to Isaac the Blind in the 12th. century, but we have no certain knowledge of its origin. It probably originated sometime in the interval between the 6th. and 13th. centuries AD. The origin of the word "sephira" is unclear - it is almost certainly derived from the Hebrew word for "number" (SPhR), but it has also been attributed to the Greek word for "sphere" and even to the Hebrew word for a sapphire (SPhIR). With a characteristic aptitude for discovering hidden meanings everywhere, Kabbalists find all three derivations useful, so take your pick.

In the language of earlier Cabalistic writers the sephiroth represented ten primeval emanations of God, ten foci through which the energy of a hidden, absolute and unknown Godhead (En Soph) propagated throughout the creation, like white light passing through a prism. The sephiroth can be interpreted as aspects of God, as states of consciousness, or as nodes akin to the Chakras in the occult anatomy of a human being . I have left out one important detail from the structure of the Tree. There is an eleventh "something" which is definitely *\*not\** a sephira, but is often shown on modern representations of the Tree. The Cabalistic "explanation" runs as follows: when Malkuth "fell" out of the Garden of Eden (Fig. 2) it

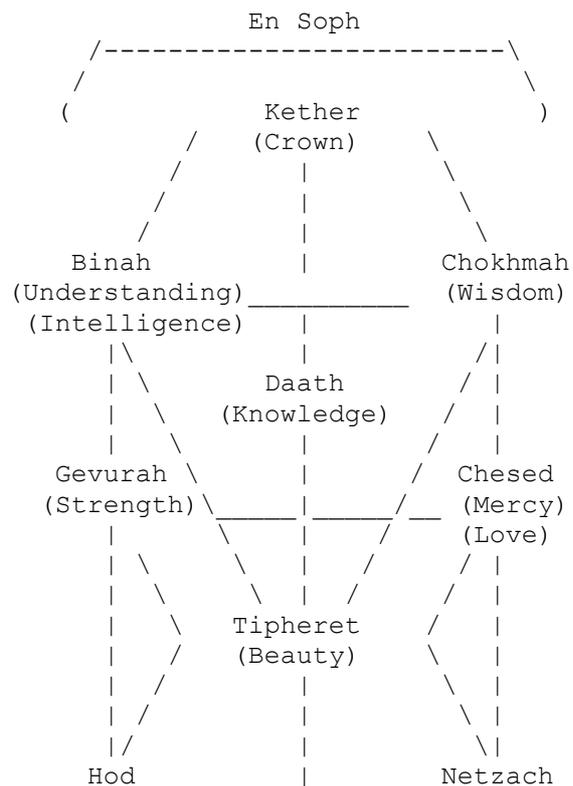
left behind a "hole" in the fabric of the Tree, and this "hole", located in the center of the Abyss, is called Daath, or Knowledge. Daath is \*not\* a sephira; it is a hole. This may sound like gobbledy-gook, and in the sense that it is only a metaphor, it is.

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The completed Tree of Life with the Hebrew titles of the sephiroth is shown below in Fig. 7.



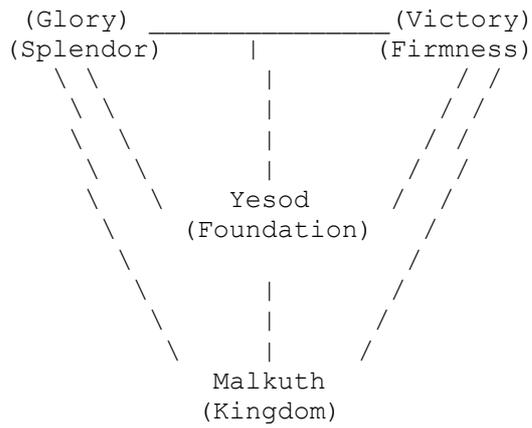


Figure 7

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From an historical point of view the doctrine of emanations and the Tree of Life are only one small part of a huge body of Cabalistic speculation about the nature of divinity and our part in creation, but it is the part which has survived. The Tree continues to be used in the Twentieth Century because it has proved to be a useful and productive symbol for practices of a magical, mystical and religious nature. Modern Kabbalah in the Western Mystery Tradition is largely concerned with the understanding and practical application of the Tree of Life, and the following set of notes will list some of the characteristics of each sephira in more detail so that you will have a "snapshot" of what each sephira represents before going on to examine the sephiroth and the "deep structure" of the Tree in more detail.

## Chapter 2.: Sephirothic Correspondences

The correspondences are a set of symbols, associations and qualities which provide a handle on the elusive something a sephira represents. Some of the correspondences are hundreds of years old, many were concocted this century, and some are my own; some fit very well, and some are obscure - oddly enough it is often the most obscure and ill-fitting correspondence which is most productive; like a Zen riddle it perplexes and annoys the mind until it arrives at the right place more in spite of the correspondence than because of it.

There are few canonical correspondences; some of the sephiroth have alternative names, some of the names have alternative translations, the mapping from Hebrew spellings to the English alphabet varies from one author to the next, and inaccuracies and accretions are handed down like the family silver. I keep my Hebrew dictionary to hand but guarantee none of the English spellings.

The correspondences I have given are as follows:

1. The Meaning is a translation of the Hebrew name of the sephira.
2. The Planet in most cases is the planet associated with the sephira. In some cases it is not a planet at all (e.g. the fixed stars). The planets are ordered by decreasing apparent motion - this is one correspondence which appears to pre-date Copernicus!
3. The Element is the physical element (earth, water, air, fire, aethyr) which has most in common with the nature of the Sephira. The Golden Dawn applied an excess of logic to these attributions and made a mess of them, to the confusion of many. Only the five Lower Face sephiroth have been attributed an element.
4. Briatic color. This is the color of the sephira as seen in the world of Creation, Briah. There

are color  
haven't found

scales for the other three worlds but I  
them to be useful in practical work.

5. Magical Image. Useful in meditations; some are  
astute.

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quality  
way the

6. The Briatic Correspondence is an abstract  
which says something about the essence of the  
sephira expresses itself.

energy  
something  
from one

7. The Illusion characterizes the way in which the  
of the sephira clouds one's judgement; it is  
which is \*obviously\* true. Most people suffer  
or more of these according to their temperament.

demanded

8. The Obligation is a personal quality which is  
of an initiate at this level.

sephiroth as  
in the

9. The Virtue and Vice are the energy of the  
it manifests in a positive and negative sense  
personality.

medieval  
form to  
Lightning Flash

10. Klippoth is a word which means "shell". In  
Kabbalah each sephira was "seen" to be adding  
the sephira which preceded it in the  
(see Chapter 3.). Form was seen to an accretion,  
around the pure divine energy of the Godhead,  
layer or shell hid the divine radiance a  
more, until God was buried in form and exiled in  
the end-point of the process. At the time  
matter were tainted with the Manichean  
matter was evil, a snare for the  
consequently the Klippoth or shells were

a shell  
and each  
little bit  
matter,  
attitudes to  
notion that  
spirit, and  
"demonised" and

I have actually turned into demons. The correspondence  
shell of given here restores the original notion of a  
activate it; form \*without\* the corresponding force to  
devoid of it is the lifeless, empty husk of a sephira  
is hardly force, and while it isn't a literal demon, it  
a bundle of laughs when you come across it.

Sphinx, 11. The Command refers to the Four Powers of the  
with an extra one added for good measure.

12. The Spiritual Experience is just that.

for the 13. The Titles are a collection of alternative names  
sephira; most are very old.

of the 14. The God Name is a key to invoking the power  
sephira in the world of emanation, Atziluth.

in the 13. The Archangel mediates the energy of the sephira  
world of creation, Briah.

14. The Angel Order administers the energy of the  
sephira in the world of formation, Yetzirah.

summarize 15. The Keywords are a collection of phrases which  
key aspects of the sephira.

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=====
=====
Sephira: Malkuth                Meaning: Kingdom
-----
Planet: Cholem Yesodeth         Element: earth
----- (the Breaker of
the Foundations, sphere of the elements, the
Earth)

Briatic Color: brown           Number: 10
----- (citrine, russet-red,-----
olive green, black)

```



=====

|                            |                     |
|----------------------------|---------------------|
| Sephira: Yesod             | Meaning: Foundation |
| Planet: Levanah (the Moon) | Element: Aethyr     |
| Briatic Color: purple      | Number: 9           |

Magical Image: a beautiful man, very strong (e.g. Atlas)

Briatic Correspondence: receptivity, perception

|                    |                   |
|--------------------|-------------------|
| Illusion: security | Obligation: trust |
|--------------------|-------------------|

|                      |                |
|----------------------|----------------|
| Virtue: independence | Vice: idleness |
|----------------------|----------------|

|                               |              |
|-------------------------------|--------------|
| Klippoth: zombieism, robotism | Command: go! |
|-------------------------------|--------------|

Universe Spiritual Experience: Vision of the Machinery of the

Titles: The Treasure House of Images

|                           |                    |
|---------------------------|--------------------|
| God Name: Shaddai el Chai | Archangel: Gabriel |
|---------------------------|--------------------|

Angel Order: Cherubim

Keywords: perception, interface, imagination, image, appearance, tides, divination, mirrors, cosmetics, shamanic, glamour, the Moon, the unconscious, instinct, illusion, hidden infrastructure, dreams, anything as it seems to be and not as it is, and crystals, the "Astral Plane", Aethyr, glue, tunnels, sex & reproduction, the genitals, instinctive magic (psychism), secret doors, tunnel.

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=====
====
Splendor      Sephira: Hod                      Meaning: Glory,
              -----
              Planet: Kokab (Mercury)      Element: air
              -----
              Briatic Color: orange          Number: 8
              -----
              Magical Image: an hermaphrodite
              -----
              Briatic Correspondence: abstraction
              -----
              Illusion: order                  Obligation: learn
              -----
              Virtue: honesty, truthfulness    Vice: dishonesty
              -----
              Klipboth: rigidity              Command: will
              -----
              Spiritual Experience: Vision of Splendor
              -----
              Titles: -
              -----
              God Name: Elohim Tzabaoth      Archangel: Raphael
              -----
              Angel Order: Beni Elohim

              Keywords: reason, abstraction, communication,
conceptualization,
              logic, the sciences, language, speech, money
(as a
              concept), mathematics, medicine & healing,
trickery,
              writing, media (as communication), pedantry,
              philosophy, Kabbalah (as an abstract system),
protocol,
              the Law, ownership, territory, theft, "Rights",
ritual
              magic.

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=====
Firmness      Sefhira: Netzach                Meaning: Victory,
              -----
              Planet: Nogah (Venus)        Element: water
              -----
              Briatic Color: green        Number: 7
              -----
              Magical Image: a beautiful naked woman
              -----
              Briatic Correspondence: nurture
              -----
responsibility Illusion: projection                Obligation:
              -----
              Virtue: unselfishness        Vice: selfishness
              -----
              Klipboth: habit, routine    Command: know
              -----
              Spiritual Experience: Vision of Beauty Triumphant
              -----
              Titles: -
              -----
              God Name: Jehovah Tzabaoth    Archangel: Haniel
              -----
              Angel Order: Elohim
              -----
feelings,      Keywords: passion, pleasure, luxury, sensual beauty,
depression,    drives, emotions - love, hate, anger, joy,
libido,        misery, excitement, desire, lust; nurture,
               empathy, sympathy, ecstatic magic.

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=====
Sephira: Tipheret                Meaning: Beauty
-----
Planet: Shemesh (the Sun)        Element: fire
-----
Briatic Color: yellow            Number: 6
-----
Magical Image: a king, a child, a sacrificed god
-----
Briatic Correspondence: centrality, wholeness
-----
Illusion: identification          Obligation: integrity
-----
Virtue: devotion to the Great Work Vice: pride, self-
importance
-----
Klippoth: hollowness             Command: dare
-----
Spiritual Experience: Vision of Harmony
-----

Titles: Melekh, the King; Zoar Anpin, the lesser
countenance, the
----- Microprosopus; the Son; Rachamin, charity.

God Name: Aloah va Daath          Archangel: Michael
-----
Angel Order: Malachim
-----
Keywords: harmony, integrity, balance, wholeness, the
Self, self-
importance, self-sacrifice, the Son of God,
centrality,
the Philosopher's Stone, identity, the solar

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plexus,

a King, the Great Work.

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=====
=====
Sephira: Gevurah                      Meaning: Strength
-----
Planet: Madim (Mars)
-----
Briatic Color: red                    Number: 5
-----
Magical Image: a mighty warrior
-----
Briatic Correspondence: power
-----
Illusion: invincibility                Obligation: courage &
loyalty                                -----
-----
Virtue: courage & energy                Vice: cruelty
-----
Klippoth: bureaucracy
-----
Spiritual Experience: Vision of Power
-----
Titles: Pachad, fear; Din, justice.
-----
God Name: Elohim Gevor                 Archangel: Kamael
-----
Angel Order: Seraphim

```



gluttony

Klippoth: ideology

Spiritual Experience: Vision of Love

Titles: Gedulah, magnificence, love, majesty

God Name: El

Archangel: Tzadkiel

Angel Order: Chasmalim

Keywords: authority, creativity, inspiration, vision, leadership, excess, waste, secular and spiritual power, submission and the Annihilation Myth, the atom bomb, obliteration, birth, service.

=====

Non-Sephira: Daath

Meaning: Knowledge

Daath has no manifest qualities and cannot be invoked directly.

Keywords: hole, tunnel, gateway, doorway, black hole, vortex.

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=====

Sephira: Binah

Meaning:

Understanding,

Planet: Shabbathai (Saturn)



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=====
=====
Sephira: Chokhmah                      Meaning: Wisdom
-----
Planet: Mazlot (the Zodiac, the fixed stars)
-----
Briatic Color: silver/white            Number: 2
-----                grey
Magical Image: a bearded man
-----
Briatic Correspondence: revolution
-----
Illusion: independence
-----
Virtue: good                            Vice: evil
-----
Klippoth: arbitrariness
-----
Spiritual Experience: Vision of God face-to-face
-----
Titles: Abba, the Father. The Supernal Father.
-----
God Name: Jah                            Archangel: Ratziel
-----
Angel Order: Auphanim
-----
Keywords: pure creative energy, lifeforce, the
wellspring.

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=====
=====
Sephira: Kether                               Meaning: Crown
-----
Planet: Rashith ha Gilgalim (first swirlings, the Big
Bang)
-----
Briatic Color: pure white                       Number: 1
-----
Magical Image: a bearded man seen in profile
-----
Briatic Correspondence: unity
-----
Illusion: attainment
-----
Virtue: attainment                               Vice: ---
-----
Klipboth: futility
-----
Spiritual Experience: Union with God
-----
Titles:  Ancient of Days, the Greater Countenance
         (Macroprosopus), the White Head, Concealed of
the
         Concealed, Existence of Existences, the Smooth
Point,
         Rum Maalah, the Highest Point.

God Name: Eheieh                               Archangel: Metatron
-----
Angel Order: Chaioth ha Qadesh
-----
Keywords: unity, union, all, pure consciousness, God, the
emanation.
         Godhead, manifestation, beginning, source,

```



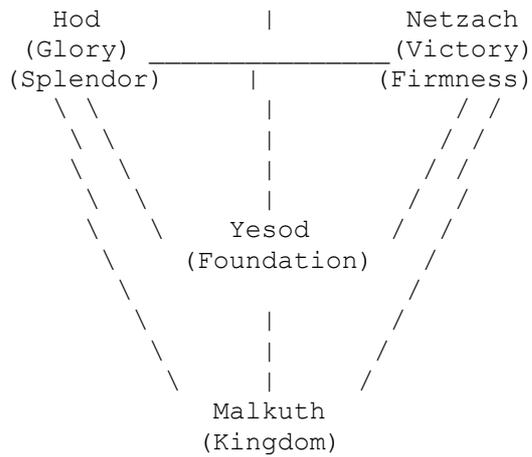


Figure 8

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Not surprisingly the three pillars are referred to as the pillars of consciousness, force and form. The pillar of consciousness contains the sephiroth Kether, Tiphereth, Yesod and Malkuth; the pillar of force contains the sephiroth Chokhmah, Chesed and Netzach; the pillar of form contains the sephiroth Binah, Gevurah and Hod. In older Cabalistic texts the pillars are referred to as the pillars of mildness, mercy and severity, and it is not immediately obvious how the older jargon relates to the new. To the medieval Kabbalist (and this is a recurring metaphor in the Zohar) the creation as an emanation of God is a delicate \*balance\* (methegela) between two opposing tendencies: the mercy of God, the outflowing, creative, life-giving and sustaining tendency in God, and the severity or strict judgement of God, the limiting, defining, life-taking and ultimately wrathful or destructive tendency in God. The creation is "energized" by these two tendencies as if stretched between the poles of a battery.

Modern Kabbalah makes a half-hearted attempt to remove the more obvious anthropomorphisms in the descriptions of

"God";  
one of a mercy and severity are misleading terms, apt to remind  
terms had man with a white beard, and even in medieval times the  
quotation distinctly technical meanings as the following  
shows  
[1]:

judgement [Din "It must be remembered that to the Kabbalist,  
imposition - judgement, another title of Gevurah] means the  
of limits and the correct determination of things.  
According to Cordovero the quality of judgement is  
inherent in everything insofar as everything wishes to remain  
what it is, to stay within its boundaries."

I understand the word "form" imprecisely this  
sense - it is that which defines \*what\* a thing is, the structure  
whereby a given thing is distinct from every other thing.

As for "consciousness", I use the word  
"consciousness" in a sense so abstract that it is virtually meaningless, and  
according to whom I use the word God instead, where it is  
understood that both words are placeholders for something which is  
potentially knowable in the gnostic sense only - consciousness  
can be \*defined\* according to the \*forms\* it takes, in which  
case we are defining the forms, \*not\* the consciousness.  
The same qualification applies to the word "force". My inability  
to define two of the three concepts which underpin the structure  
of the Tree is a nuisance which is tackled traditionally by the  
use of extravagant metaphors, and by elimination ("not  
this, not that").

The classification of sephiroth into three pillars is a way of saying that each sephira in a pillar partakes of a common quality which is "inherited" in a progressively more developed and structured form from of the top of a pillar to the bottom. Tipheret, Yesod and Malkuth all share with Kether the quality of "consciousness in balance" or "synthesis of opposing qualities", or but in each case it is expressed differently according to the increased degree of structure imposed. Likewise, Chokhmah, Chesed and Netzach share the quality of force or energy or expansiveness, and Binah, Gevurah and Hod share the quality of form, definition and limitation. From Kether down to Malkuth, force and form are combined; the symbolism of the Tree has something in common with a production line, with molten metal coming in one end and finished cars coming out the other, and with that metaphor we are now ready to describe the Lightning Flash, the process whereby God takes on flesh, the process which created and sustains the creation.

In the beginning...was Something. Or Nothing. It doesn't really matter which term we use, as both are equally meaningless in this context. Nothing is probably the better of the two terms, because I can use Something in the next paragraph. Kabbalists call this Nothing "En Soph" which literally means "no end" or infinity, and understand by this a hidden, unmanifest God-in-Itself.

Out of this incomprehensible and indescribable Nothing came Something. Probably more words have been devoted to this moment than any other in Kabbalah, and it is all too easy to make fun the effort which has gone into elaborating the indescribable, so I won't, but in return do not expect me to

provide a justification for why Something came out of Nothing. It just did. A point crystallized in the En Soph. In some versions of the story the En Soph "contracted" to "make room" for the creation (Isaac Luria's theory of Tsimtsum), and this is probably an important clarification for those who have rubbed noses with the hidden face of God, but for the purposes of these notes it is enough that a point crystallized. This point was the crown of creation, the sephira Kether, and within Kether was contained all the unrealized potential of the creation.

An aspect of Kether is the raw creative force of God which blasts into the creation like the blast of hot gas which keeps a hot air balloon in the air. Kabbalists are quite clear about this; the creation didn't just happen a long time ago - it is happening all the time, and without the force to sustain it the creation would crumple like a balloon. The force-like aspect within Kether is the sephira Chokhmah and it can be thought of as the will of God, because without it the creation would cease to \*be\*. The whole of creation is maintained by this ravening, primeval desire to \*be\*, to become, to exist, to change, to evolve. The experiential distinction between Kether, the point of emanation, and Chokhmah, the creative outpouring, is elusive, but some of the difference is captured in the phrases "I am" and "I become".

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Force by itself achieves nothing; it needs to be contained, and the balloon analogy is appropriate again. Chokhmah contains within it the necessity of Binah, the Mother of Form. The person who taught me Kabbalah (a woman) told me Chokhmah

(Abba, the Father) was God's prick, and Binah (Aima, the mother) was God's womb, and left me with the picture of one half of God continuously ejaculating into the other half. The author of the Zohar also makes frequent use of sexual polarity as a metaphor to describe the relationship between force and form, or mercy and severity (although the most vivid sexual metaphors are used for the marriage of the Microprosopus and his bride, the Queen and Inferior Mother, the sephira Malkuth).

The sephira Binah is the Mother of Form; form exists within Binah as a potentiality, not as an actuality, just as a womb contains the potential of a baby. Without the possibility of form, no thing would be distinct from any other thing; it would be impossible to distinguish between things, impossible to have individuality or identity or change. The Mother of Form contains the potential of form within her womb and gives birth to form when a creative impulse crosses the Abyss to the Pillar of Force and emanates through the sephira Chesed. Again we have the idea of "becoming", of outflowing creative energy, but at a lower level. The sephira Chesed is the point at which form becomes perceptible to the mind as an inspiration, an idea, a vision, that "Eureka!" moment immediately prior to rushing around shouting "I've got it! I've got it!" Chesed is that quality of genuine inspiration, a sense of being "plugged in" which characterizes the visionary leaders who drive the human race onwards into every new kind of endeavour. It can be for good or evil; a leader who can tap the petty malice and vindictiveness in any person and channel it into a vision of a new order and genocide is just as much a visionary as any other, but the positive side of Chesed is the humanitarian leader who brings about genuine improvements to our common life.

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No change comes easy; as Cordova points out "everything wishes to remain what it is". The creation of form is balanced in the sephira Gevurah by the preservation and destruction of form. Any impulse of change is channelled through Gevurah, and if it is not resisted then something will be destroyed. If you want to make paper you cut down a tree. If you want to abolish slavery you have to destroy the culture which perpetuates it. If you want to change someone's mind you have to destroy that person's beliefs about the matter in question. The sephira Gevurah is the quality of strict judgement which opposes change, destroys the unfamiliar, and corresponds in many ways to an immune system within the body of God.

There has to be a balance between creation and destruction. Too much change, too many ideas, too many things happening too quickly can have the quality of chaos (and can literally become that), whereas too little change, no new ideas, too much form and structure and protocol can suffocate and stifle. There has to be a balance which "makes sense" and this "idea of balance" or

"making sense" is expressed in the sephira Tiphereth. It is an instinctive morality, and it isn't present by default in the human species. It isn't based on cultural norms; it doesn't have its roots in upbringing (although it is easily destroyed by it). Some people have it in a large measure, and some people are (to all intents and purposes) completely lacking in it. It doesn't necessarily respect conventional morality: it may laugh in its face. I can't say what it is in any detail, because it is peculiar and individual, but those who have it have a natural quality of integrity, soundness of judgement, an instinctive sense of rightness, justice and compassion, and a willingness to fight or suffer in defense of that sense of justice. Tiphereth is a paradoxical sephira because in many people it is simply not there. It can be developed, and that is one of the goals of initiation, but for many people Tiphereth is a room with nothing in it.

Having passed through Gevurah on the Pillar of Form, and found its way through the moral filter of Tiphereth, a creative impulse picks up energy once more on the Pillar of Force via the Sephira Netzach, where the energy of "becoming" finds its final expression in the form of "vital urges". Why do we carry on living? Why bother? What is it that compels us to do things? An artist may have a vision of a piece of art, but what actually compels the artist to paint or sculpt or write? Why do we want to compete and win? Why do we care what happens to others? The sephira Netzach expresses the basic vital creative urges in a form we can recognize as drives, feelings and emotions. Netzach is pre-verbal; ask a child why he wants a toy and the answer will be "I just do". "But why," you ask, wondering why he doesn't want the much more "sensible" toy you had in mind. "Why don't you want this one here." "I just don't. I want this one." "But what's so good about that one." "I don't know what to say...I just like it."

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This conversation is not fictitious and is quintessentially Netzach. The structure of the Tree of Life posits that the basic driving forces which characterize our behavior are pre-verbal and non-rational; anyone who has tried to change another person's basic nature or beliefs through force of rational argument will know this.

After Netzach we go to the sephira Hod to pick up our last cargo of Form. Ask a child why they want something and they say "I just do". Press an adult and you will get an earful of "reasons". We live in a culture where it is important (often essential) to give reasons for the things we do, and Hod is the sephira of form where it is possible to give shape to our wants in terms of reasons and explanations. Hod is the sephira of abstraction, reason, logic, language and communication, and a reflection of the Mother of Form in the human mind. We have a innate capacity to abstract, to go immediately from the particular to the general, and we have an innate capacity to communicate these abstractions using language, and it should be clear why the alternative translation of Binah is "intelligence"; Binah is the "intelligence of God", and Hod underpins what we generally recognize as intelligence in people - the ability to grasp complex abstractions, reason about them, and articulate this understanding using some means of communication.

The synthesis of Hod and Netzach on the Pillar of Consciousness is the sephira Yesod. Yesod is the sephira of interface, and the comparison with computer peripheral

interfaces is an excellent one. Yesod is sometimes called "the  
Receptacle of the Emanations", and it interfaces the emanations of  
all three pillars to the sephira Malkuth, and it is through Yesod  
that the final abstract form of something is realized in matter.  
Form in Yesod is no longer abstract; it is explicit, but  
not yet individual - that last quality is reserved for Malkuth  
alone. Yesod is like the mold in a bottle factory - the  
mold is a realization of the abstract idea "bottle" in so far  
as it expresses the shape of a particular bottle design  
in every detail, but it is not itself an individual bottle.  
The final step in the process is the sephira  
Malkuth, where God becomes flesh, and every abstract form is  
realized in actuality, in the "real world". There is much to say  
about this, but I will keep it for later.

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The process I have described is called the Lightning  
Flash. The Lightning Flash runs as follows: Kether, Chokhmah,  
Binah, Chesed, Gevurah, Tiphereth, Netzach, Hod, Yesod,  
Malkuth, and if you trace the Lightning Flash on a diagram of the Tree  
you will see that it has the zig-zag shape of a lightning  
flash. The sephiroth are numbered according to their order on the

lightning  
flash: Kether is 1, Chokmah is 2, and so on. The  
"Sepher  
Yetzirah" [2] has this to say about the sephiroth:

heart and  
seal the desire of your lips to announce their  
divinity.  
Yoke your mind. Should it escape your grasp, reach  
out and  
bring it back under your control. As it was said,  
'And the  
living creatures ran and returned as the  
appearance of a  
flash of lightning,' in such a manner was the  
Covenant  
created."

The quotation within the quotation comes from Ezekiel  
1.14, a  
text which inspired a large amount of early  
Cabalistic  
speculation, and it is probable that the Lightning  
Flash as  
described is one of the earliest components of the  
idea of  
sephirothic emanation.

The Lightning Flash describes the creative  
process,  
beginning with the unknown, unmanifest hidden God, and  
follows it  
through ten distinct stages to a change in the material  
world. It  
can be used to describe \*any\* change - lighting a match,  
picking  
your nose, walking the dog - and novices are usually  
set the  
exercise of analyzing any arbitrarily chosen event in  
terms of  
the Lightning Flash. Because the Lightning Flash can be  
used to  
understand the inner process whereby the material world  
of the  
senses changes and evolves, it is a key to practical  
magical  
work, and because it is intended to account for \*all\*  
change it  
follows that all change is equally magical, and the word  
"magic"  
is essentially meaningless (but nevertheless  
useful for  
distinguishing between "normal" and "abnormal"  
states of  
consciousness, and the modes of causality which pertain  
to each).

It also follows that the key to understanding our  
"spiritual  
nature" does not belong in the spiritual empyrean,  
where it  
remains inaccessible, but in \*all\* the routine and  
unexciting  
little things in life. Everything is equally

"spiritual",  
equally "divine", and there is more to be learned from  
picking one's nose than there is in a spiritual discipline which  
puts you "here" and God "over there". The Lightning Flash ends in  
Malkuth, and it can be followed like a thread through the hidden  
pathways of creation until one arrives back at the source.  
The next chapter will retrace the Lightning Flash by  
examining the qualities of each sephira in more detail.

[1] Scholem, Gershom G. "Major Trends in Jewish  
Mysticism",  
Schoken Books 1974

[2] Westcott, W. Wynn, ed. "Sepher Yetzirah". Many  
reprintings.

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#### Chapter 4: The Sephiroth

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This chapter provides a detailed look at each of  
the ten sephiroth and draws together material scattered over  
previous chapters.

#### Malkuth

-----

Malkuth is the Cinderella of the sephiroth. It  
is the sephira most often ignored by beginners, the sephira  
most often glossed over in Cabalistic texts, and it is not only  
the most immediate of the sephira but it is also the most complex,  
and for sheer inscrutability it rivals Kether - indeed,  
there is a Cabalistic aphorism that "Kether is in Malkuth, and  
Malkuth is in Kether, but after another manner".

The word Malkuth means "Kingdom", and the sephira  
is the culmination of a process of emanation whereby the  
creative power of the Godhead is progressively structured and defined

as it moves down the Tree and arrives in a completed form in Malkuth. Malkuth is the sphere of matter, substance, the real, physical world. In the least compromising versions of materialist philosophy (e.g. Hobbes) there is nothing beyond physical matter, and from that viewpoint the Tree of Life beyond Malkuth does not exist: our feelings of identity and self-consciousness are nothing more than a by-product of chemical reactions in the brain, and the mind is a complex automata which suffers from the disease of metaphysical delusions. Kabbalah is \*not\* a materialist model of reality, but when we examine Malkuth by itself we find ourselves immersed in matter, and it is natural to think in terms of physics, chemistry and molecular biology. The natural sciences provide the most accurate models of matter and the physical world that we have, and it would be foolishness of the first order to imagine that Kabbalah can provide better explanations of the nature of matter on the basis of a study of the text of the Old Testament. Not that I under-rate the intuition which has gone into the making of Kabbalah over the centuries, but for practical purposes the average university science graduate knows (much) more about the material stuff of the world than medieval Kabbalists, and a grounding in modern physics is as good a way to approach Malkuth as any other.

For those who are not comfortable with physics there are alternative, more traditional ways of approaching Malkuth. The magical image of Malkuth is that of a young woman crowned and throned. The woman is Malkah, the Queen, Kallah, the Bride. She is the inferior mother, a reflection and realization of the superior mother Binah. She is the Queen who inhabits the Kingdom, and the Bride of the Microprosopus. She is Gaia, Mother Earth, but of course she is not only the substance of this world; she is the body of the entire physical universe.

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Some care is required when assigning Mother/Earth goddesses to Malkuth, because some of them correspond more closely to the superior mother Binah. There is a close and deep connection between Malkuth and Binah which results in the two sephiroth sharing similar correspondences, and one of the oldest Cabalistic texts [1] has this to say about Malkuth:

"The title of the tenth path [Malkuth] is the Resplendent Intelligence. It is called this because it is exalted above every head from where it sits upon the throne of Binah. It illuminates the numinosity of all lights and causes to emanate the Power of the archetype of countenances or forms."

One of the titles of Binah is Khorsia, or Throne, and the image which this text provides is that Binah provides the framework upon which Malkuth sits. We will return to this later. Binah contains the potential of form in the abstract, while Malkuth is the fullest realization of form, and both sephiroth share the correspondences of heaviness, limitation, finiteness, inertia, avarice, silence, and death.

The female quality of Malkuth is often identified with the Shekhinah, the female spirit of God in the creation, and Cabalistic literature makes much of the (carnal) relationship of God and the Shekhinah. Waite [7] mentions that the relationship between God and Shekhinah is mirrored in the relationship between man and woman, and provides a great deal of information

on both the Shekhinah and what he quaintly calls "The Mystery of Sex". After the exile of the Jews from Spain in 1492, Kabbalists identified their own plight with the fate of the Shekhinah, and she is pictured as being cast out into matter in much the same way as the Gnostics pictured Sophia, the outcast divine wisdom. The doctrine of the Shekhinah within Kabbalah and within Judaism as a whole is complex and it is something I don't feel competent to comment further on; more information can be found in [3] & [7].

Malkuth is the sphere of the physical elements and Kabbalists still use the four-fold scheme which dates back at least as far as Empedocles and probably the Ark. The four elements correspond to four readily-observable states of matter:

|        |   |                   |
|--------|---|-------------------|
| solid  | - | earth             |
| liquid | - | water             |
| gas    | - | air               |
| plasma | - | fire/electric arc |

(lightning)

In addition it is not uncommon to include a fifth element so rarified and arcane that most people (self included) are pushed to say what it is; the fifth element is aethyr (or ether) and is sometimes called spirit.

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The amount of material written about the elements is enormous, and rather than reproduce in bulk what is relatively well-known I will provide a rough outline so that those readers who aren't familiar with Kabbalah will realize I am talking about

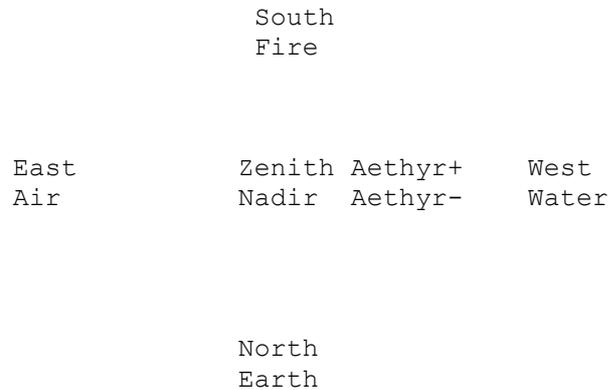
detailed description of the traditional medieval view of the four elements can be found in "The Magus" [2]. The hierarchy of elemental powers can be found in "777" [4] and in Golden Dawn material [5]

- I have summarized a few useful items below:

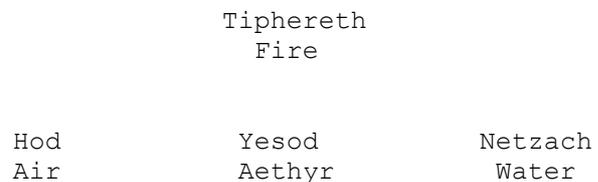
|        |           |             |         |         |
|--------|-----------|-------------|---------|---------|
| Earth  | Element   | Fire        | Air     | Water   |
| Agla   | God Name  | Elohim      | Jehovah | Eheieh  |
| Uriel  | Archangel | Michael     | Raphael | Gabriel |
| Ghob   | King      | Djin        | Paralda | Nichsa  |
| Gnomes | Elemental | Salamanders | Sylphs  | Undines |

It amused me to notice that the section on the elemental kingdoms in Farrar's "What Witches Do" [6] had been taken by Alex Saunders lock, stock and barrel from traditional Cabalistic sources.

The elements in Malkuth are arranged as follows:



I have rotated the cardinal points through 180 degrees from their customary directions so that it is easier to see how the elements fit on the lower face of the Tree of Life:



Malkuth  
Earth

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It is important to distinguish between the elements in Malkuth, where we are talking about real substance (the water in your body, the breath in your lungs), and the elements on the Tree, where we are using traditional correspondences \*associated\* with the elements, e.g.:

Earth: solid, stable, practical, down-to-earth

Water: sensitive, intuitive, emotional, caring, fertile

Air: vocal, communicative, intellectual

Fire: energetic, daring, impetuous

Positive Aethyr: glue, binding, plastic

Negative Aethyr: unbinding, dissolution, disintegration

Aethyr or Spirit is enigmatic, and I tend to think of it in terms of the forces which bind matter together. It is almost certainly a coincidence (but nevertheless interesting) that there are four fundamental forces - gravitational, electromagnetic, weak nuclear & strong nuclear - known to date, and current belief is that they can be unified into one fundamental force. On a slightly more arcane tack, Barret [2] has this to say about Aethyr:

"Now seeing that the soul is the essential form, intelligible and incorruptible, and is the first mover of the body, and is moved itself; but that the body, or matter, is of itself unable and unfit for motion, and does very much degenerate from the soul, it appears that there is a need of a more excellent medium:- now such a medium is conceived to be the spirit of the world, or that which some

call a quintessence; because it is not from the four elements, but a certain first thing, having its being above and beside them. There is, therefore, such a kind of medium required to be, by which celestial souls [e.g. forms] may be joined to gross bodies, and bestow upon them wonderful gifts. This spirit is in the same manner, in the body of the world, as our spirit is in our bodies; for as the powers of our soul are communicated to the members of the body by the medium of the spirit, so also the virtue of the soul of the world is diffused, throughout all things, by the medium of the universal spirit; for there is nothing to be found in the whole world that hath not a spark of the virtue thereof."

Aethyr underpins the elements like a foundation and its attribution to Yesod should be obvious, particularly as it forms the linking role between the ideoplastic world of "the Astral Light" [8] and the material world. Aethyr is often thought to come in two flavors - positive Aethyr, which binds, and negative Aethyr, which unbinds. Negative Aethyr is a bit like the Universal Solvent, and requires as much care in handling ;-\}

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Working with the physical elements in Malkuth is one of the most important areas of applied magic, dealing as it does with the basic constituents of the real world. The physical elements are tangible and can be experience in a very direct way through recreations such as caving, diving, parachuting or firewalking;

they bite back in a suitably humbling way, and they provide CMs with an opportunity to join the neo-pagans in the great outdoors. Our bodies themselves are made from physical stuff, and there are many Raja Yoga-like exercises which can be carried out using the elements as a basis for work on the body. If you can stand his manic intensity (Exercise 1: boil an egg by force of will) then Bardon [9] is full of good ideas.

Malkuth is often associated with various kinds of intrinsic evil, and to understand this attitude (which I do not share) it is necessary to confront the same question as thirteenth century Kabbalists: can God be evil? The answer to this question was (broadly speaking) "yes", but Kabbalists have gone through many strange gyrations in an attempt to avoid what was for many an unacceptable conclusion. It was difficult to accept that famine, war, disease, prejudice, hate, death could be a part of a perfect being, and there had to be some way to account for evil which did not contaminate divine perfection. One approach was to sweep evil under the carpet, and in this case the carpet was Malkuth. Malkuth became the habitation for evil spirits.

If one examines the structure of the Tree without prejudice then it is difficult to avoid the conclusion that evil is quite adequately accounted for, and there is no need to shuffle evil to the periphery of the Tree like a cleaner without a dustpan. The emanation of any sephirah from Chokhmah downwards can manifest as good or evil depending on circumstances and the point of view of those affected by the energy involved. This appears to have been understood even at the time of the writing of the "Zohar", where the mercy of God is constantly contrasted with the severity of God, and the author makes it clear that one has to balance the other - you cannot have the mercy without the severity. On the other hand, the severity of God is persistently identified with the rigors of existence (form, finiteness, limitation), and while it is true that many of the things which

of the have been identified with evil are a consequence  
of finite finiteness of things, of being finite beings in a world  
causality, it resources governed by natural laws with inflexible  
itself is not correct to infer (as some have) that form  
\*intrinsically\* evil.

evil, or The notion that form and matter are \*intrinsically\*  
reached in some way imperfect or not a part of God, may have  
Kabbalah from a number of sources. Scholem comments:

was the "The Kabbalah of the early thirteenth century  
essentially offspring of a union between an older and  
and the Gnostic tradition represented by the book "Bahir",  
Platonism." comparatively modern element of Jewish Neo-

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There is the possibility that the Kabbalists of  
Provence (who wrote or edited the "Sepher Bahir") were influenced  
by the Cathars, a late form of Manicheanism. Whether the  
source was Gnosticism, Neo-Platonism, Manicheanism or some  
combination of all three, Kabbalah has imported a view of matter and  
form which distorts the view of things portrayed by the Tree of  
Life, and so Malkuth ends up as a kind of cosmic outer darkness, a bin  
for all the dirt, detritus, broken sephira and dirty hankies  
of the creation. Form is evil, the Mother of Form is female,  
women are definitely and indubitably evil, and Malkuth is the most  
female of the sephira, therefore Malkuth is most definitely  
evil...quod erat demonstrandum. By the time we reach the time of S.L.  
Mathers and the Golden Dawn there is a complete Tree of evil

demonic Klippoth \*underneath\* Malkuth as a reflection of the  
"good" Tree above it. I believe this may have something to do with  
the fact that meditations on Malkuth can easily become  
meditations on Binah, and meditations on Binah have a habit of slipping  
into the Abyss, and once in the Abyss it is easy to trawl up  
enough junk to "discover" an averse Tree "underneath" Malkuth. This  
view of the Klippoth, or Shells, as active, demonic evil has  
become pervasive, and the more energy people put into the  
demonic Tree, the less there is for the original. Abolish the  
Klippoth as demonic forces, and the Tree of Life comes alive with  
its full power of good \*and\* evil. The following quotation from  
Bischoff [10] (speaking of the Sephiroth) provides a more rational  
view of the Klippoth:

"Since their energy [of the sephiroth] shows three degrees of strength (highest, middle and lowest degree), their emanations group accordingly in sequence. We usually imagine the image of a descending staircase. The Kabbalist prefers to see this fact as a decreasing alienation of the central primeval energy. Consequently any less perfect emanation is to him the cover or shell (Klippah) of the preceding, and so the last (furthest) emanations being the so-called material things are the shell of the total and are therefore called (in the actual sense) Klippoth."

This is my own view; the shell of something is the accretion of form which it accumulates as energy comes down the Lightning Flash. If the shell can be considered by itself then it is a dead husk of something which could be alive - it preserves all the structure but there is no energy in it to bring it alive. With this interpretation the Klippoth are to be found everywhere: in relationships, at work, at play, in ritual, in society. Whenever something dies and people refuse to recognize that it is dead, and cling to the lifeless husk of whatever it was, then you get a Klippah. For this reason one of the vices of Malkuth is Avarice, not only in the sense of trying to acquire material things, but also in the sense of being unwilling to let go of anything, even when it has become dead and worthless. The Klippah of Malkuth is what you would get if the Sun went out: Stasis, life frozen into immobility.

The other vice of Malkuth is Inertia, in the sense of "active resistance to motion; sluggish; disinclined to move or act". It is visible in most people at one time or another, and tends to manifest when a task is new, necessary, but not particularly exciting, there is no excitement or "natural energy" to keep one fired up, and one has to keep on pushing

right to the  
finish. For this reason the obligation of Malkuth  
is (has  
to be) self-discipline.

The virtue of Malkuth is Discrimination, the  
ability to  
perceive differences. The ability to perceive  
differences is a  
necessity for any living organism, whether a bacteria  
able to  
sense the gradient of a nutrient or a kid working out  
how much  
money to wheedle out of his parents. As Malkuth is  
the final  
realization of form, it is the sphere where our  
ability to  
distinguish between differences is most pronounced. The  
capacity  
to discriminate is so fundamental to survival that  
it works  
overtime and finds boundaries and distinctions everywhere  
- "you"  
and "me", "yours" and "mine", distinctions of  
"property" and  
"value" and "territory" which are intellectual  
abstractions on  
one level (i.e. not real) and fiercely defended  
realities on  
another (i.e. very real indeed). I am not going to  
attempt a  
definition of real and unreal, but it is the case that  
much of  
what we think of as real is unreal, and much of what we  
think of  
as unreal is real, and we need the same  
discrimination which  
leads us into the mire to lead us out again. Some  
people think  
skin color is a real measure of intelligence; some  
don't. Some  
people think gender is a real measure of ability; some  
don't.  
Some people judge on appearances; some don't. There is  
clearly a  
difference between a bottle of beer and a bottle of piss,  
but is  
the color of the \*bottle\* important? What \*is\*  
important?

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What differences are real, what matters? How much energy  
do we devote  
to things which are "not real". Am I able to perceive  
how much I  
am being manipulated by a fixation on unreality? Are my  
goals in

immature life "real", or will they look increasingly silly and  
as I grow older? For that matter, is Kabbalah "real"?  
Does it provide a useful model of reality, or is it the  
remnant of a world-view which should have been put to rest centuries  
ago? One of the primary exercises of an initiate into  
Malkuth is a thorough examination of the question "What is real?".

The Spiritual Experience of Malkuth is  
variously the Knowledge and Conversation of the Holy Guardian Angel  
(HGA), or the Vision of the HGA (depending on who you believe). I  
vote for the Vision of the HGA in Malkuth, and the  
Knowledge and Conversation in Tiphereth. What is the HGA? According  
to the Gnosticism of Valentinus each person has a guardian  
angel who accompanies that individual throughout their life and  
reveals the gnosis; the angel is in a sense the divine Self. This  
belief is identical to what I was taught by the person who  
taught me Kabbalah, so some part of Gnosticism lives on. The  
current tradition concerning the HGA almost certainly entered the  
Western Esoteric Tradition as a consequence of S.L. Mather's  
translation [11] of "The Book of the Sacred Magic of Abramelin the  
Mage", which contains full details of a lengthy ritual to  
attain the Knowledge and Conversation of the HGA. This ritual has  
had an important influence on twentieth century magicians and  
it is often attempted and occasionally completed.

The powers of Malkuth are invoked by means of  
the names Adonai ha Aretz and Adonai Melekh, which mean "Lord of  
the World" and "The Lord who is King" respectively. The power is  
transmitted through the world of Creation by the archangel  
Sandalphon, who is sometimes referred to as "the Long Angel", because his  
feet are in Malkuth and his head in Kether, which gives him an  
opportunity to chat to Metatron, the Angel of the Presence. The  
angel order is the Ashim, or Ishim, sometimes translated as the  
"souls of fire", supposedly the souls of righteous men and women.

In concluding this section on Malkuth, it worth emphasizing that I have chosen deliberately not to explore some major topics because there are sufficient threads for anyone with an interest to pick up and follow for themselves. The image of Malkuth as Mother Earth provides a link between Kabbalah and a numinous archetype with a deep significance for some. The image of Malkuth as physical substance provides a link into the sciences, and it is the case that at the limits of theoretical physics one's intuitions seem to be slipping and sliding on the same reality as in Kabbalah. The image of Malkuth as the sphere of the elements is the key to a large body of practical magical technique which varies from yoga-like concentration on the bodily elements, to nature-oriented work in the great outdoors. Lastly, just as the design of a building reveals much about its builders, so Malkuth can reveal a great deal about Kether - the bottom of the Tree and the top have much in common.

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Chapter 4: The Sephiroth (continued)

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This chapter provides a detailed look at each of  
the ten  
previous  
sephiroth and draws together material scattered over  
chapters.

Yesod

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Yesod means "foundation", and that is what Yesod is:

it is the hidden infrastructure whereby the emanations from the remainder of the Tree are transmitted to the sephira Malkuth. Just as a large building has its air-conditioning ducts, service tunnels, conduits, electrical wiring, hot and cold water pipes, attic spaces, lift shafts, winding rooms, storage tanks, a telephone exchange etc, so does the Creation, and the external, visible world of phenomenal reality rests (metaphorically speaking) upon a hidden foundation of occult machinery. Meditations on the nature of Yesod tend to be full of secret tunnels and concealed mechanisms, as if the Creation was a Gothic mansion with a secret door behind every mirror, a passage in every wall, a pair of hidden eyes behind every portrait, and a subterranean world of forgotten tunnels leading who knows where. For this reason the Spiritual Experience of Yesod is aptly named "The Vision of the Machinery of the Universe".

Many Yesod correspondences reinforce this notion of a foundation, of something which lies behind, supports and gives shape to phenomenal reality. The magical image of Yesod is of "a beautiful naked man, very strong". The image which springs to mind is that of a man with the world resting on his shoulders, like one of the misrepresentations of the Titan Atlas (who actually held up the heavens, not the world). The angel order of Yesod is the Cherubim, the Strong Ones, the archangel is Gabriel, the Strong or Mighty One of God, and the God-name is Shaddai el Chai, the Almighty Living God.

The idea of a foundation suggests that there is a substance which lies behind physical matter and "in-forms it" or "holds it together", something less structured, more plastic, more refined and rarified, and this "fifth element" is often called aethyr. I will not attempt to justify aethyr in terms of current physics (the closest concept I have found is the hypothesized Higgs field); it is a convenient handle on a concept which has

enormous intuitive appeal to many magicians, who, when asked how magic works, tend to think in terms of a medium which is directly receptive to the will, something which is plastic and can be shaped through concentration and imagination, and which transmits their artificially created forms into reality. Eliphas Levi called this medium the "Astral Light". It is also natural to imagine that mind, consciousness, and the soul have their habitation in this substance, and there are volumes detailing the properties of the "Ethereic Body", the "Astral Body", the "Causal Body" [1,2] and so on. I don't take this stuff too seriously, but I do like to work with the kind of natural intuitions which occur spontaneously and independently in a large number of people - there is power in these intuitions - and it is a mistake to invalidate them because they sound cranky. When I talk about

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aethyr or the Astral Light, I mean there is an ideoplastic substance which is subjectively real to many magicians, and explanations of magic at the level of Yesod revolve around manipulating this substance using desire, imagination and will.

The fundamental nature of Yesod is that of \*interface\*; it interfaces the rest of the Tree of Life to Malkuth. The interface is bi-directional; there are impulses coming down from Kether, and echoes bouncing back from Malkuth. The idea of interface is illustrated in the design of a computer system: a computer with a multitude of worlds hidden within it is a source of heat and repair bills unless it has peripheral interfaces and device drivers to interface the world outside the computer to the world "inside" it; add a keyboard and a mouse and a monitor and a

printer and you have opened the door into another reality. Our own senses have the same characteristic of being a bi-directional interface through which we experience the world, and for this reason the senses correspond to Yesod, and not only the five traditional senses - the "sixth sense" and the "second sight" are given equal status, and so Yesod is also the sphere of instinctive psychism, of clairvoyance, precognition, divination and prophecy. It is also clear from accounts of lucid dreaming (and personal experience) that we possess the ability to perceive an inner world as vividly as the outer, and so to Yesod belongs the inner world of dreams, daydreams and vivid imagination, and one of the titles of Yesod is "The Treasure House of Images".

To Yesod is attributed Levanah, the Moon, and the lunar associations of tides, flux and change, occult influence, and deeply instinctive and sometimes atavistic behavior - possession, mediumship, lycanthropy and the like. Although Yesod is the foundation and it has associations with strength, it is by no means a rigid scaffold supporting a world in stasis. Yesod supports the world just as the sea supports all the life which lives in it and sails upon it, and just as the sea has its irresistible currents and tides, so does Yesod. Yesod is the most "occult" of the sephiroth, and next to Malkuth it is the most magical, but compared with Malkuth its magic is of a more subtle, seductive, glamorous and ensnaring kind. Magicians are drawn to Yesod by the idea that if reality rests on a hidden foundation, then by changing the foundation it is possible to change the reality. The magic of Yesod is the magic of form and appearance, not substance; it is the magic of illusion, glamour, transformation, and shape-changing. The most sophisticated examples of this are to be found in modern marketing, advertising and image consultancies. I do not jest. My tongue is not even slightly in my cheek. The following quote was taken from this morning's paper [3]:

Although the changes look cosmetic, those responsible for creating corporate image argue that a redesign of a company's uniform or name is just the visible sign of a much larger transformation.

"The majority of people continue to misunderstand and think that a corporate identity programme is actually concerned with the very commercial objective of having a strong personality and single-minded, focussed direction for the whole organization, " said Fiona Gilmore, managing director of the

acorn design company Lewis Moberly. "It's like planting an  
and then a tree grows. If you create the right  
\*foundation\* (my italics) then you are building a whole culture  
for the future of an organization."

I don't know what Ms. Gilmore studies in her spare time,  
but the idea that it is possible to manipulate reality by  
manipulating symbols and appearances is entirely magical. The same  
article on corporate identity continues as follows:

"The scale of the BT relaunch is colossal. The new  
logo will be painted on more than 72,000 vehicles and  
trailers, as well as 9,000 properties.  
The company's 92,000 public payphones will get new  
decals, and its 90 shops will have to be changed, right down  
to the yellow door handles. More than 50,000 employees are  
likely to need new uniforms or "image clothing".

Note the emphasis on \*image\*. The company in question  
(British Telecom) is an ex-public monopoly with an appalling  
customer relations problem, so it is changing the color of  
its door handles! This is Yesodic magic on a gigantic scale.

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The image manipulators gain most of their power  
from the mass-media. The mass-media correspond to two sephiroth:  
as a medium of communication they belong in Hod, but as a  
foundation for our perception of reality they belong in Yesod.  
Nowadays most people form their model of what the world (in the large)  
is like via the media. There are a few individuals who travel the  
world sufficiently to have a model based on personal  
experience, but for most people their model of what most of the world is  
like is

formed by newspapers, radio and television; that is, the media have become an extended (if inaccurate) instrument of perception. Like our "normal" means of perception the media are highly selective in the variety and content of information provided, and they can be used by advertising agencies and other manipulative individuals to create foundations for new collective realities.

While on the subject of changing perception to assemble new realities, the following quote by "Don Juan" [4] has a definite Cabalistic flavour:

"The next truth is that perception takes place," he went on, "because there is in each of us an agent called the assemblage point that selects internal and external emanations for alignment. The particular alignment that we perceive as the world is the product of a specific spot where our assemblage point is located on our cocoon."

One of the titles of Yesod is "The Receptacle of the Emanations", and its function is precisely as described above - Yesod is the assemblage point which assembles the emanations of the internal and the external.

In addition to the deliberate, magical manipulation of foundations, there are other important areas of magic relevant to Yesod. Raw, innate psychism is an ability which tends to improve as more attention is devoted to creative visualization, focussed meditation (on Tarot cards for example), dreams (e.g. keeping a dream diary), and divination. Divination is an important technique to practice even if you feel you are terrible at it (and especially if you think it is nonsense), because it reinforces the idea that it is permissible to "let go" and intuit meanings into any pattern. Many people have difficulty doing this, feeling perhaps that they will be swamped with unreason (recalling Freud's fear, expressed to Jung, of needing a bulwark against the "black mud of occultism"), when in

reality  
their minds are swamped with reason and could use a  
holiday. Any  
divination system can be used, but systems which  
emphasize pure  
intuition are best (e.g. Tarot, runes, tea-leaves,  
flights of  
birds, patterns on the wallpaper, smoke. I heard of a  
Kabbalist  
who threw a cushion into the air and carried out  
divination on  
the basis of the number of pieces of foam stuffing  
which fell  
out). Because Yesod is a kind of aethyric reflection  
of the  
physical world, the image of and precursor to reality,  
mirrors  
are an important tool for Yesod magic. Quartz crystals  
are also  
used, probably because of the use of crystal  
balls for  
divination, but also because quartz crystal and amethyst  
have a  
peculiarly Yesodic quality in their own right. The  
average New  
Age shop filled with crystals, Tarot cards, silver jewelry  
(lunar  
association), perfumes, dreamy music, and all the glitz,  
glamour

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and glitter of a demonic magpie's nest, is like a  
temple to  
Yesod. Mirrors and crystals are used passively as  
foci for  
receptivity, but they can also be used actively for  
certain kinds  
of aethyric magic - there is an interesting book on  
making and  
using magic mirrors which builds on the kind of elemental  
magical  
work carried out in Malkuth [5].

Yesod has an important correspondence with the  
sexual  
organs. The correspondence occurs in three ways. The first  
way is  
that when the Tree of Life is placed over the human body,  
Yesod  
is positioned over the genitals. The author of the Zohar  
is quite  
explicit about "the remaining members of the  
Microprosopus", to  
the extent that the relevant paragraphs in Mather's  
translation  
of "The Lesser Holy Assembly" remain in Latin to avoid  
offending

Victorian sensibilities.

The second association of Yesod with the genitals arises from the union of the Microprosopus and his Bride. This is another recurring theme in Kabbalah, and the symbolism is complex and refers to several distinct ideas, from the relationship between man and wife to an internal process within the body of God: e.g [6].

"When the Male is joined with the Female, they both constitute one complete body, and all the Universe is in a state of happiness, because all things receive blessing from their perfect body. And this is an Arcanum."

or, referring to the Bride:

"And she is mitigated, and receiveth blessing in that place which is called the Holy of Holies below."

or, referring to the "member":

"And that which floweth down into that place where it is congregated, and which is emitted through that most holy Yesod, Foundation, is entirely white, and therefore is it called Chesed. Thence Chesed entereth into the Holy of Holies; as it is written Ps. cxxxiii. 3 'For there Tetragrammaton commanded the blessing, even life for evermore.'"

It is not difficult to read a great deal into paragraphs like this, and there are many more in a similar vein. Suffice to say that the Microprosopus is often identified with the sephira Tiphereth, the Bride is the sephira Malkuth, and the point of union between them is obviously Yesod.

The third and more abstract association between Yesod and the sexual organs arises because the sexual organs are a mechanism for perpetuating the \*form\* of a living organism. In order to get close to what is happening in sexual reproduction it is worth asking the question "What is a computer program?". Well, a computer program indisputably begins as an idea; it is

not a material thing. It can be written down in various ways; as an abstract specification in set theoretic notation akin to pure mathematics, or as a set of recursive functions in lambda

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calculus; it could be written in several different high level languages - Pascal, C, Prolog, LISP, ADA, ML etc. Are they all the same program? Computer scientists wrestle with this problem: can we show that two different programs written in two different languages are in some sense functionally identical? It isn't trivial to do this because it asks fundamental questions about language (any language) and meaning, but it is possible in limited cases to produce two apparently different programs written in different languages and assert that they are identical. Whatever the program is, it seems to exist independently of any particular language, so what is the program and where is it? Let us ignore that chestnut and go on to the next level. Suppose we write the program down. We could do it with a pencil. We could punch holes in paper. We could plant trees in a pattern in a field. We can line up magnetic domains. We can burn holes in metal foil. I could have it tattooed on my back. We can transform it into radically different forms (that is what compilers and assemblers do). It obviously isn't tied to any physical representation either. What about the computer it runs on? Well, it could be a conventional one made with CMOS chips etc.....but aren't there a lot of different kinds and makes of computer, and they can all run the same program. It is also quite practical to build computers which \*don't\* use electrons - you could use mechanics or fluids or ball bearings - all you need to

do is produce something with the functionality of a Turing machine, and that isn't hard. So not only is the program not tied to any particular physical representation, but the same goes for the computer itself, and what we are left with is two puffs of smoke. On another level this is crazy; computers are real, they do real things in the real world, and the programs which make them work are obviously real too....aren't they? Now apply the same kind of scrutiny to living organisms, and the mechanism of reproduction. Take a good look at nucleic acids, enzymes, proteins etc., and ask the same kind of questions. I am not implying that life is a sort of program, but what I am suggesting is that if you try to get close to what constitutes a living organism you end up with another puff of smoke and a handful of atoms which could just as well be ball-bearings or fluids or....The thing that is being perpetuated through sexual reproduction is something quite abstract and immaterial; it is an abstract form preserved and encoded in a particular pattern of chemicals, and if I was asked which was more real, the transient collection of chemicals used, or the abstract form itself, I would answer "the form". But then, I am a programmer, and I would say that.

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I find it astonishing that there are any hard-core

materialists left in the world. All the important stuff seems to exist at the level of puffs of smoke, what Kabbalists call form. Roger Penrose, one of the most eminent mathematicians living has this to say [7]:

"I have made no secret of the fact that my sympathies lie strongly with the Platonic view that mathematical truth is absolute, external and eternal, and not based on man-made criteria; and that mathematical objects have a timeless existence of their own, not dependent on human society nor on particular physical objects."

"Ah Ha!" cry the materialists, "At least the atoms are real." Well, they are until you start pulling them apart with tweezers and end up with a heap of equations which turn out to be the linguistic expression of an idea. As Einstein said, "The most incomprehensible thing about the world is that it is comprehensible", that is, capable of being described in some linguistic form.

I am not trying to convince anyone of the "rightness" of the Cabalistic viewpoint. What I am trying to do is show that the process whereby form is impressed on matter (the relationship between Yesod and Malkuth) is not arcane, theosophical mumbo-jumbo; it is an issue which is alive and kicking, and the closer we get to "real things" (and that certainly includes living organisms), the better the Cabalistic model (that form precedes manifestation, that there is a well-defined process of formation with the "real world" as an outcome) looks.

The illusion of Yesod is security, the kind of security which forms the foundation of our personal existence in the world. On a superficial level our security is built out of relationships, a source of income, a place to live, a vocation, personal power and influence etc, but at a deeper level the foundation of personal identity is built on a series of accidents, encounters and influences which create the illusion of who we are,

what we believe in, and what we stand for. There is a warm, secure feeling of knowing what is right and wrong, of doing the right thing, of living a worthwhile life in the service of worthwhile causes, of having a uniquely privileged vantage point from which to survey the problems of life (with all the intolerance and incomprehension of other people which accompanies this insight), and conversely there are feelings of despair, depression, loss of identity, and existential terror when a crack forms in the illusion, and reality shows through - Castaneda calls it "the crack in the world". The smug, self-perpetuating illusion which masquerades as personal identity at the level of Yesod is the most astoundingly difficult thing to shift or destroy. It fights back with all the resources of the personality, it will enthusiastically embrace any ally which will help to shore up its

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defenses - religious, political or scientific ideology; psychological, sociological, metaphysical and theosophical claptrap (e.g. Kabbalah); the law and popular morality; in fact, any beliefs which give it the power to retain its identity, uniqueness and integrity. Because this parasite of the soul uses religion (and its esoteric offshoots) to sustain itself they have little or no power over it and become a major part of the problem.

There are various ways of overcoming this personal demon (Carroll [8], in an essay on the subject, calls it Choronzon),

and the two I know best are the cataclysmic and the abrasive. The first method involves a shock so extreme that it is impossible to be the same person again, and if enough preparation has gone before then it is possible to use the shock to rebuild oneself. In some cases this doesn't happen; I have noticed that many people with very rigid religious beliefs talk readily about having suffered traumatic experiences, and the phenomenon of hysterical conversion among soldiers suffering from war neuroses is well known. The other method, the abrasive, is to wear away the demon of self-importance, to grind it into nothing by doing (for example) something for someone else for which one receives no thanks, praise, reward, or recognition. The task has to be big enough and awful enough to become a demon in its own right and induce all the correct feelings of compulsion (I have to do this), helplessness (I'll never make it), indignation (what's the point, it's not my problem anyway), rebellion (I won't, I won't, not anymore), more compulsion (I can't give up), self-pity (how did I get into this?), exhaustion (Oh No! Not again!), despair (I can't go on), and finally a kind of submission when one's demon hasn't the energy to put up a struggle any more and simply gives up. The woman who taught me Kabbalah used both the cataclysmic and the abrasive methods on her students with malicious glee - I will discuss this in more detail in the section on Tiphereth.

The virtue of Yesod is independence, the ability to make our own foundations, to continually rebuild ourselves, to reject the security of comfortable illusions and confront reality without blinking.

The vice of Yesod is idleness. This can be contrasted with the inertia of Malkuth. A stone is inert because it lacks the capacity to change, but in most circumstances people can change and can't be bothered. At least, not today. Yesod has a dreamy,

of the illusory, comfortable, \*seductive\* quality, as in the Isle  
personal Lotus Eaters - how else could we live as if death and  
annihilation only happened to other people?

The Klippothic aspect of Yesod occurs when  
foundations are rotten and disintegrating and only the superficial  
appearance remains unchanged - Dorian Gray springs to mind, or  
cases where the brain is damaged and the body remains and carries out  
basic instinctive functions, but the person is dead as far as  
other people are concerned. Organizations are just as prone to  
this as people.

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[1] A.E. Powell, "The Etheric Double", Theosophical  
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[6] S.L. Mathers, "The Kabbalah Unveiled", Routledge &  
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[7] Roger Penrose, "The Emperor's New Mind", Oxford  
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[8] Peter J. Carroll, "Psychonaut", Samuel Weiser 1987.

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{file "Footprints in the Chamber - Towards a Quantum Qabbala" "bos073.htm"}

Footprints in the Chamber - Towards a Quantum  
Qabbala,

by Fra.: +0-

The Qabbala has through the ages been used as a directory  
towards the understanding of the universe and man`s relationship  
to it.

Since former Aeons of magick have had their perceptions  
rooted in the observance of simple cause and effect relationships,  
the Qabbala itself, having attained its nascence in the earlier  
traditions, was unfortunately bogged down by this limited apprehension of  
the universe. Here mathematics as used in a more or less  
Pythagorean context provide a sort of key with which to approach the

unfathomable nature of human consciousness.

To this very day there are groups which still adhere to and openly practice the more traditional ramifications of Qabbalistic principles which are still firmly rooted in the mire of Nineteenth Century Newton-sewed-it-all-up-there-are-no-more-mysteries physics. But of course, owing to the leaps and bounds acquired by a very unpredictable but consistent quantum model of reality as observed in our laboratories, this simplistic view is necessarily obsolete. We no longer live, we have learned (if indeed we ever did) in a simple cause and effect universe where the source can always be gleaned from observable effect. For the same reasons, Newtonian-based magic must give way to a more quantum model. Newton's apple must now take into consideration Heisenberg's Uncertainty Principle. The secret wisdom must follow suit towards quantumization.

Another unfortunate tendency of some modern practioners of Qabbala is to continue to regard everything from the standpoint of the Demiurge, Yahweh, which of course is the basis of the now obsolete (and dangerous) Judeo-Christian foundation of religious thought which has held western civilization in its thrall for about two thousand years. Personally I find it amazing that modern practioners, who despite no real Semitic disposition still practice an unmistakably orthodox Jewish mysticism. It was Aleister Crowley, that great Qabbalistic agent provocateur, who initiated the process of liberating the Qabbala from its otherwise Judaic orientation. (This is not anti-semitism but a necessary step towards individual development. It must also be stated that a Qabbala had been in use centuries earlier by the Egyptians. The Jews merely adopted it to their own religious precepts. They didn't invent it. The actual origin most likely predates Egyptian history.)

Crowley emphasized that the enlightened magician must, after careful study and application of his knowledge, develop his own Qabbalistic framework. By virtue of this the magician has arrived at a more chaotic paradigm in opposition to a purely empirical view. Crowley,

by adapting the Qabbala to a Thelemic context initiated that first leap forward into the quantum age. Thus, the foundation for a more quantum/chaotic system was laid.

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I would like now to redefine the secret wisdom in terms of quantumization as follows:

"The Qabbala is a table of observed synchronicities wherein multi-dimensional potentia overlap into the field of perception implying a correlation/interaction as perceived on a three-dimensional plane."

The sum of the parts of the whole is determined by conceptual visualization and the observer's ostensible observation thereof. It is therefore merely a perceptual tool for perceiving hidden meaning in the world determined entirely by the perceived-perception of the perciper (in the language of Satre), which will alter its form and content (via expansion and contradiction) according to the percipere's own innate tendencies.

The qabbala is no longer merely a mathematical construct of an ordered universe as conceived by divine will. Instead it becomes a kind of computerized network of extra-sensory information. Even the idea of a prima causa itself may be inadequate as well. This idea is based solely upon a linear time frame and is therefore a corollary of our erroneous perception of time whose actual nature may tend more towards the cyclical. Primitive man, for example was very well aware of this fact, and acted in accordance with it. (This may have to do with primitive people being more in tune with their own circadian rhythms. This expresses a more lunar-intuitive cycle rather than our own solar one.) If perception of time is

based upon  
natural rhythms which effect the body coupled with our  
observance of  
nature, then our concept of time is entirely contrary to  
what nature  
itself is telling us. We are thus unaligned with a proper  
time  
framework. Since a cycle is essentially a circle, no  
beginning or  
ending can be found. And, it is already been theorized  
that there  
are other dimensions of reality in which time as we know  
it (in a  
durational, linear sense of perception) simply cannot  
exist.

The universe has again and again defied our attempts a  
definable  
order upon it. Yet, mysteriously it does seem to act  
intelligently,  
even though this cannot be grasped by a rigid point A to  
point B  
structure. What emerges is a kind of chaotic mandala  
structure, and  
it is the task of quantum qabbalism to apprehend, as much  
as is  
possible, the interior of this structure. This opens the  
doors to  
practical mysticism as opposed to impractical mysticism.  
The qabbala  
must then be updated to accommodate this vital realization  
in regard  
to its properties of being able to regulate perceptive  
awareness via  
interacting forces springing from more or less hidden  
dimensions  
whose effect is known but not the cause.

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The understanding of the intention of creation is a  
product of the  
mind of the qabbalist himself. The fabric of reality is

thereby flexible, effected by his own experience of it, and in  
turn, this experience determines his perception of it, which is  
altered by the interaction of these elements, more clearly understood as  
a transaction. In other words, one perceives his environment  
and that environment by virtue of one`s perception of it begins to  
act accordingly to the reality model which is believed to be  
true. This could be described as a kind of Copenhagen Interpretation  
as applied to qabbalistic principles. The qabbalist then shares a  
unique position of receiving qabbalistic impressions via  
observable systematic synchronicities by means of inclination  
represented in his own psyche. These impressions will translate back as  
meaningful data insofar as the transaction between observer and the  
observed becomes enacted. His perception modifies the universe and  
in turn, the universe modifies his perception. (This can serve as a  
macroprosopus.) The representation of the union of microprosopus and  
to him feedback of this required information will be meaningful  
becomes a alone as it is a byproduct of his own psychic field. He  
learned to kind of decoder of esoteric information which he has  
process.

From this quantum/chaos framework the qabbala can be  
regarded as a four (or five) dimensional transaction as revealed in the  
mundane world, whereby an enriched quality of information provides  
the key to a higher understanding of the universe and of oneself,  
provided the person in question is capable of processing this  
information. From this perspective, ghosts, poltergeists, and other  
enigmas of paranormal phenomena can be understood as failed  
communication or remnants of a highly coded system which hasn`t been  
solved. The problem arises when one dimension fails to adequately  
"translate" into another. You might term this the Tower of Babel  
Effect. The information being received is misinterpreted due to  
inadequate tools of reception and perhaps an inability to use tools  
properly. There is also a basic misunderstanding of what this information  
means and

to what extent the source can be determined. This is a little like trying to demonstrate fourth dimension physics by a purely three dimensional means. The instances of paranormal phenomena as described above, may be due to a discrepancy of overlapping dimensions which allows for a greater margin of error which impedes effective communication between the dimensions themselves. One is reminded of Plato's parable of the cave, wherein the shadows of the things observed on the wall of the cave are mistaken for reality itself. Granted, a shadow does resemble the object projecting it, but it is hardly the object itself. It is the task of the quantum qabbalist to make allowances for this margin of interpretive miscalculation by preparing for it in advance and thus integrating this possible glitch into his qabbalistic computer. He makes allowances for this possible occurrence of organizational entropy and thus he is able to use it to his advantage.

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The idea of a qabbala based upon an exploration of prima causa is no longer valid in the quantum age. The quantumized qabbalist learns to regard himself in the mirror of chaos. For him, the old Gnostic dictum of "there is no part of me which is not of the gods", is literally true. His "Tree of Life" is based squarely upon the apprehension of his own enigmatic existence. He is more interested in a practical application of his qabbalistic ideas and principles for himself and others, than a cosmological game of hide and seek wherein one searches for a prima causa "God" figure. But even for

this, he has an explanation: By careful observation of himself within the mirror of chaos he has learned that the miracle of creation is somehow a byproduct of his own consciousness and that he has played an inexplicable role in the very act itself. ("Did ye not know that ye were gods?") Joyously he has found that the tracks of God etched across the illimitable sands of time in the accelerated particle chambers of his own expanding consciousness. Thus has he learned to adore the divine mystery of existence donning the masks of creation.

{file "The Dark Night of the Soul" "bos074.htm"}

The Dark Night of the Soul  
Fra.: Apfelmann

"The Dark Night of the Soul" is the name given to that experience of spiritual desolation that all students of the Occult pass through at one time or another. It is sometimes characterized by feelings that your occult studies or practices are not taken you anywhere, that the initial success that one is sometimes granted after a few months of occult working, has suddenly dried up. There comes a desire to give up on everything, to abandon exercises and meditation, as nothing seems to be working. St. John of the Cross, a christian mystic, said of this experience, that it; "...puts the sensory spiritual appetites to sleep, deadens them, and deprives them of the ability to find pleasure in anything. It binds the imagination, and impedes it from doing any good discursive work. It makes the memory cease, the intellect become dark and unable to understand anything, and hence it causes the will to become arid and constrained, and all the faculties empty and useless. And over this hangs a dense and burdensome cloud, which afflicts the soul, and keeps it withdrawn from the good."

Though the beginner may view the onset of such an experience with alarm (I know I did), the "Dark Night" is not something bad or destructive. In one sense it may be seen as a trial, a test by which the Gods examine our resolve to continue with occult work, and if you are not completely whole-hearted about your magical studies, it is during this period (at its beginning) that you will give up. The Dark Night of the Soul should be welcomed, once recognized for what it is (I have always received an innate "warning" just before the onset of such a period), as a person might welcome an operation that will secure health and well-being. St. John of the Cross embraced the soul`s Dark Night as a Divine Appointment, calling it a period of "sheer grace" and adding; "O guiding Night,

O Night more lovely than Dawn,  
O Night that has united the lover with his beloved  
Transforming the Lover in her Beloved."

When entering the Dark Night one is overcome by a sense of spiritual dryness and depression. The notion, in some quarters, that all such experiences should be avoided, for a peaceful existence, shows up the superficiality of so much of contemporary living. The Dark Night is a way of bringing the Soul to stillness, so that deep psychic transformation may take place. All distractions must be set aside, and it is no good attempting to fight or channel the bursts of raw energy that from time to time may course through your being. This inner compulsion to set everything aside results in the outer depression, when nothing seems to excite.

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The only thing to do is obey your inner voice and become still, waiting for the inner transformation, (which the "Dark Night" heralds), to take place. You may not be aware for a very long time of the results of that inner change, but when the desire to work comes again and the depression lifts, the Dark Night has (for a moment) passed. No one can help during this time, and in many cases there is hardly anyone to turn for advice. One must disregard the well-meaning advice of family and friends to "snap out of it" this is no ordinary depression, but a deep spiritual experience which only those who have passed through themselves (in other words to a magical retreat) but for many, as the routines of everyday life

prohibits this, all you can do is cultivate an inner  
solitude, a stillness and silence of heart, and wait, (like a  
chrysalis waits for the inner changes that will result in a butterfly) for  
the Transformation to work itself out. There are many such  
"Dark Nights" that the occult seeker must pass through during the  
mysterious process of mitigation. They are all trials but experience  
teaches one to cope more efficiently.

With fractalic greetings and laughter \* Fra.: Apfelmann \*

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{file "Weaving Webs (David Rankine)" "bos075.htm"}

Weaving Webs  
by David Rankine

The Mantra Web is a very simple and effective technique for using sonics in a group. Choose a mantra with a number of syllables corresponding to the numbers of operators, eg. IAO for 3 people. The operators should link hands, left palm up and right palm down, and slowly start to circle clockwise, each vibrating their syllable. As this is done the operators should each project a thread of light from their Solar Plexus (Manipura chakra) to a central focal point. The color(s) of the threads of light should be determined before the operation according to its purpose and the current beliefs of the operators. As the speed and resonance of the mantra is built up over a period of time, so the web is empowered, until a climax is reached and the web energy directed by a pre-specified operator to its purpose. This is just a sketchy outline of the technique, which obviously can be used for much more than this. Some of the more common uses for this technique include healing (with the individual in the center at the focus, crystals would also boost the energy levels); sexual magick (with operator(s) in the center and, if possible, the climax timed accordingly); empowering sigils, and so on.

If the operators vibrate their syllable alternately instead of together, the mantra will spin around the circle and have a positively disorienting effect on the operators. It is important that the operators visualize their thread of light continuously, and not just when vibrating their mantra syllable. I particularly recommend this technique for outdoor use, especially at suitably aspected power sites. However, if you are using a stone circle or any other site of magick, please do think about what aspects the site has, and preferably visit beforehand to achieve some rapport with the site.

{file "Supradimensionality Part I (I.O.T.)" "bos076.htm"}

Supradimensionality Part I  
by Fra. Forovius

The Quest for Unknown ENNEAD:  
Supradimensionality itself cannot be experienced directly;  
our senses are not equipped for it. We are used to aligning  
our consciousness with the three space dimensions, and these  
proceed along the dimension of time. Whereas we can move freely  
in space, we experience the dimension of time as a continuum that  
goes inevitably in one direction - from past to future, with no return.  
People often lay all their hopes and theories on some new, fourth  
or fifth, or whatever, dimension, when they are confronted with  
supernatural phenomena and ask themselves where it all came from. At  
the very least science fiction novels tend to overstress supradimensions;  
as a source of UFOs, for example, or of inexhaustible energy sources  
and similar things. In this article I would like to try out a  
little mind experiment with you to see if we might get a feeling for  
what it could be like if a gate opens to other dimensions. Let`s take a  
look:

In answering the question about the meaning of the word  
"dimension", we should leave out all overburdened explanations, be  
it SciFi or traditional mathematics. Mathematics is a perfect symbolic  
language(!) for the relationships of numbers and quantities, as

it is very accurate and gives exact results where normal language gives up. But not everything is true that can be proven by mathematics, it is just conclusive. Let`s use our imagination first...

For the following we begin at the simplest point. Try to experience your surroundings as a one-dimensional being. You can use all your senses as in hot/cold, hard/soft, light/dark, silent/loud. You can move only along one line in one direction - forward. So, now you are sitting in your easy-chair and start to move as a tiny speck of dust. At first the world is soft and comfortable; the room`s center gets a bit more cool, although light; then, at the wall, it is extremely hard, dark and uncomfortable, and so on. For every section of the way you have gone you have a single, irreversible impression. Sounds familiar doesn`t it, like we think of the "eternal flow of time and aeons". But let`s steer clear of speculation that would not be apt for a speck of dust.

Resume: when every section of this way has it`s own distinct characteristic (not affectable by time, because time doesn`t exist), it is inconceivable for us that in some places other conditions along the same length in same sector may exist, just to the right or left of the way. Don`t forget - right/left have not been invented yet!

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Were it able to move left or right, if only slightly, it

might be able to experience different conditions on the same spot of its one-dimensional axis (on a border, a corner, a different surface). But what lies outside its one-dimensional paradigm is unknowable. The model for this paradigm is, therefore, that along the dimension there can only be one condition at one spot. Let's shift now to a 2-dimensional paradigm. Now the first dimension and the 2nd can be used, and the room presents itself to us like a section with an even surface. Along the first dimension there are still the same conditions as before, but to the side (left/right) there are some more.

The model is changed as follows: along dimension 1 (length) there can be different conditions, but at different levels of dimension 2 (width). This new being acts in a more familiar manner as, like maps for example, it orients itself according to a horizontal and vertical axis.

You can guess how the riddle continues. We learn to move or grow up and down. Now different conditions are possible on the same surface coordinates but at different heights and depths. In the new paradigm there is only one condition at one point in space.

Finally, we shift to our normal paradigm by adding time. We can now observe different conditions at the same point of space at different times, and can formulate the paradigm as follows: At the same point in space only one object can exist at the same time. This is a long established model of physics, matching perfectly our mechanical world and our senses.

In this mental experiment we have learned 2 things:

- 1, Moving along a dimension, one can recognize differences. This is the characteristic of a dimension, not its definition.
- 2, After each shift to the next dimension, the model (dogma) of the preceding one is superseded. Generally, the most recent dimension is a continuum, ie., a dimension that goes irreversible in one direction.

Our own paradigm model consists of the (old) 3 space dimension plus the (new) time as a continuum. How could a world

look like that  
contains one dimension more, the fifth one, called "E" or  
Ennead for  
example? (I think Ennead is an expression from a  
science fiction  
novel, but the Ancient Egyptians had a similar  
expression for the  
place where all possibilities exist that don't exist  
here; or where  
all the possibilities manifest that are kept by us from  
manifesting in  
this world here.)

You can construct the new model dogma by yourself: at one  
and the  
same point of space and time there CAN be different  
conditions  
(objects, colors, temperatures...), but at a different  
Ennead(!!).

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BUT: at the same point of space at the same time and  
Ennead, there is  
again only one condition (object etc.) possible!  
This game can  
theoretically be continued forever, but soon gets  
uninteresting,  
because everything becomes far-fetched.

The step to the next dimension implies several  
interesting changes  
because:  
- first of all it calls for the parallel existence of  
different  
things and events, side-by-side and at the same spot of  
the  
space/time-paradigm. This sounds very much like the  
sometimes  
incomprehensible reports of mystic experiences, whether  
from  
contemporary times like the Seth-books, or long ago, like  
Meister  
Eckhart, Tauler or Seuse. It is also similar to the  
picture of the 4  
worlds of the Kabbala which exists inside one another,  
and it makes  
certain Egyptian mysteries understandable.  
- it makes a huge number of connections possible that we

normally would not think of. Numerous events inexplicable by  
rational thinking may have their roots here, because causality is  
only valid in the exact space/time paradigm and loses its ultimate  
character the moment a new dimension is brought in.  
- most probably, and here all thinking and imagination  
stops, it replaces the time continuum with a ubiquitous time  
dimension (like length, width and height in our paradigm) where we can  
move freely forwards and backwards - but always at the same Ennead.  
Again, this dimension shift doesn't free us completely, it just  
opens a gate and makes the next border visible.

The question about the quality or sense of this new E-  
dimension remains unanswered. But our familiar dimensions also have  
no state or sense or quality; they just exist and make us feel that  
they exist by limitations of our sense of movement etc. Although we  
live in this system, we cannot give a real definition of it (should  
we really?), only some more or less mathematical explanations. We  
just experience that along a dimension something changes. Dimensions  
let things happen. We feel something has changed along a dimension  
and we measure it by looking for regular changes. We measure time by  
observing the regular movements of the sun and the earth, but with no  
feeling for their pure quality.

Also, a new dimension E would not change our world  
radically; its only effect to our paradigm would be that some additional  
things happened - miraculously side-by-side in time. But as we  
have no sensors for this, it would be totally imperceptible. And  
should a short impression slip through, it would be instantly  
erased by our mind's censor. Moreover, if some of us should get to this  
dimension it would prove nearly impossible to explain it to  
others; having no common language, comparisons or symbols for it.

This mental experiment has done its job, if we have  
achieved a feeling for what supradimensionality could be. Our  
paradigm is not the ultimate possibility, others exist - in between!

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Other Forms of Existence:

Anyone used to observing nature from the heart, will have seen that it doesn't like to have jumps in it; especially when it is only to be fitted into an artificial theoretical system of the human brain's. Therefore, it is not consequent to assume that our paradigm of a space+time-continuum is the only valid system. The motto cannot be: "either you are with us in our system, or you are non-existent!" - a logical chain that we tend to follow all too often. If there are more simple dimensional systems, they will surely have their inhabitants. However, the creative amongst you should refrain from designing flat monsters for a 2-dimensional world now. As explained before, this all exists in our world, one in the other!

Again a little mental experiment may show us the way. Let's imagine the following:  
1, We put away all conditions related to the last dimension, the continuum. At the same time the last-but-one dimension becomes the continuum automatically, as explained before, because the last dimension always is a continuum (!!). It is interesting that our time-continuum physically is related only to movement, which means that everything able to move freely can experience time. (As stated here, the gift that our space+time paradigm gives to us is motion. Now, in Ancient Egypt, a very important symbol was the Ankh, meanings originally a sandal's belt (scientists say). So, the meaning of the respective hieroglyph means "TO WALK". On Egyptian pictures, when a GOD gives life to a HUMAN he hands an ANKH to him, i.e. giving him

LIFE = TO WALK = MOVEMENT.)  
So we ignore everything that has to do with motion.  
And the space becomes continuum.  
2, We look for forms of existing lacking exactly that last paradigm element, ie., (in our case) time and movement.  
That means we are looking for something that fulfills the picture of this reduced paradigm. In our previous example: something that doesn't move, but spreads in space continuously and irreversibly.  
Just let the picture grow before thinking further; that's it -  
GROWING! Anything that grows steadily and cannot shrink deliberately.

We may think of plants growing, clouds rising, micro-organism, fungi etc. For example, a tree starts from an exact point in space (the seed) and spreads evenly according to a distinct blueprint. Its size, especially the section rings of its stem, correlate exactly with its age; that means spatial growing and age match exactly. It cannot shrink definitely; it is able to drop leaves or branches, but they soon grow back to make it fill the same space occupied before. The process of spatial growth is irreversible. A harrowing thought - most probably we "grow" through time in the same manner! Maybe, even like some herbs or grass that die off in Autumn and grow again in the Spring - a picturesque allegory of death and rebirth!

For our next example we again take one dimension less. Now there is no free (active) motion and no growth in space. The continuum is the surface. A much more tricky paradigm. Something existing here must have the tendency to spread in surface as much as possible and never contract again deliberately. Hmmm.. what's the biggest surface on earth? Of course, water! Water, as a liquid, can be formed freely, as it has no fixed form and will mould itself to fit any surface. But it

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space from  
beneath with the maximum of even surface at the same  
time. The gain  
with this form of existence is in the changeability of  
form - its  
flexibility and adaptability. The picture for this is the  
ocean, the  
river, or organisms like lichens which exist in clumps or  
patches.

Our next move is one more step towards reduction of  
existence. Now  
there is no area and no spreading over a surface. The  
continuum is  
dimension 1, the line, and everything else is fixed. In  
this paradigm  
all solid objects exist. Changes, if any, are only  
allowed along one  
line and are irreversible as in falling towards a center  
of gravity  
for example, or rolling down a slope. This dimension 1  
does not have  
to be a straight line, but is the most efficient and  
best way of  
coming nearer to the center of attraction. Irreversible.

It's interesting to see that we humans still align our  
orientation in  
space according to these same systems as described. The  
vertical line  
is a solid object hanging down, the plumb-rule; the  
horizontal  
surface, the level, is adjusted by hydrostatic balance  
(with water!).

And the only independent (ie., not geodetic) system  
for measuring  
height is an instrument derived from a barometer (the  
altigraph), which works on the basis of the expansion and  
reduction of  
a specific gas volume in a sealed shell.

These thoughts are certainly a little bit hard to chew  
on, but I'm  
sure they give enough themes for meditation.

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Here's an example for a simple meditation; freestyle of course. Get yourself into a trance-journey somehow. You may use a shamanic technique or jump through a Tattwa sign or whatever you prefer and are best used to. Let's take the water element for example. According to classical technique, you imagine the horizontal syrx sign and go through it (but in silver and not in green as usual when you want to explore the water world) and become the water yourself. Try to let the feeling flow freely. Flow down, spread, split into drops while breaking on a stone that lies in the water way; flow down as a torrent etc.; trickle to the ground; evaporate to the sky; experience total passivity in the respect of controlled growth or active motion. Be totally passive! It is important to collect oneself after this meditation and perform a thorough earthing. This exercise is comparatively easy with the water element. It is also possible with a 3-dimensional system (plant or cloud), but more complicated, or with 1-dimensional system (solid object), but the latter takes a long time in my experience.

The purpose of this exercise is to get a feeling for the structure and physical reality of other dimensional existence and their relation with other systems, and to comprehend that these need not be projected to distant universes, but really exist in our world and that we meet them every day.

For people dealing with magic it is of immense value to get the right feeling of the existence of one universe in the other, and to be able to shift from a low dimensional system to a supradimensional system and vice versa. This is because we face many phenomena reaching into our paradigm from other systems. For example, severe distortions of reality go hand-in-hand with deep trance, (lucid) dreams and precognition. These all make our reality and our normal environment appear more or less different from normal experience: for example, when we experience our home in dream reality or on a mental journey, the table in the room isn't where it normally used to be or maybe the window is on another wall and looks into a different landscape etc.. All this is due to distortions along the 5th dimension (the Ennead as I named it provisionally).

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Let's continue our little mental experiment, but this time in the forward direction. At first we see no differences, when we go from our paradigm to a 4+1 dimensional system. Obviously we have no sense and no feeling for what's happening when we go beyond our 3+1 (space+time)

system. So the new mental experiment leads nowhere. It's worth it to demonstrate that no practical model comes from mental speculations in this direction. But we can derive a description from our "experiences" with low-dimensional systems. Keeping the last paradigms in mind and adding a new dimension, the Ennead, we can formulate the new paradigm by same method as follows:

"At the same place in space at the same time there ARE different conditions possible at different E-dimensions."

Exactly like the addition of a "new" time-dimension to the old 2+1 (area+space) paradigm makes free movement possible for the first time, so also the addition of a new dimension E to our 3+1 paradigm makes it possible (at least theoretically) for the following to exist:

- the one-inside-the-other-existence of different entities and conditions
- parallel worlds
- events occurring simultaneously in time
- time travel (forward and backwards).

The key to all this seems to be the existence of "parallel worlds", and I want to take a little look into how our ability to distinguish objects function. If different things exist on the same spot at the same time this implies that the same things exist in different worlds (systems, universes etc., it's all the same!). The explanation for this you will find in the section Other Forms of Existence. Things are distinguishable for us by their presence (POSITION in space+time) and their QUALITY (that we check by our senses). They are different if they have different position and/or quality. Example: sheep A is as dull as sheep B, looks the same, sounds the same, smells the same. I know they are different as one stands beside the other (ie. at different positions at the same time). If there are enough sheep that are so similar and they run among each other, I can distinguish nothing. That is unless I mark them to make them look different; or one has changed its appearance, by having been sheared, for instance. Then it looks different at a different time, but still is essentially the same. In all these cases we orient according to

differences and  
coherence of existence,  
and not very reliably at that. I want to show with this  
shaggy sheep  
tale that the question of continuous existence  
throughout different  
positions and qualities is not easily resolved, and  
therefore we  
should be carefully before we discount all talk of  
"double existence,  
parallel worlds etc."

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Existence is hard to imagine and contradicts with  
experience and  
commonsense unless we postulate the existence of  
parallel worlds in  
which all possibilities at least potential exist. But only  
one  
possibility becomes reality. By taking this thought  
further, we see  
that all these parallel worlds contain the possibilities  
of life, and  
we move through all this, making reality out of one  
of them - by  
DECISION or free will, call it as you like. A picture  
that we also  
find in some of Castaneda's books.

Outlook:

The question remains unanswered is: What makes these  
parallel worlds  
manifest (ie. how often do "I" exist) or just remain  
hypothetical  
assumptions. But this is without importance for us at the  
moment. In a  
simple and subjective way, only that which we  
experience actually  
manifests. For me it appears dimly that out of  
Ennead only the  
parallel worlds through which we pass by our subjective  
experience,  
our acting and our reality become reality and sharply  
outlined. All  
else remains dim and unreal but may be experienced by  
others - who

knows? This is similar to a widespread network of rails in a railway shunting station, with numerous railtracks linked by switches, but only ONE track being used by a train. The switches stand for important decisions which open this or that way. According to our decisions we pass a track leading more "up" or "down", more "ahead" or "back" (all seen from Ennead), or we just shuttle back and forth in the middle. To help to understand this we can look at certain games, like chess, that show how the chain of events is predetermined by decisions that lie far back in the past. By playing chess you can get an idea of the reality of fate, and that some errors taken in the past can hardly be set right whilst some may easily be. These causal chains may be very long in any case.

The previously described Ennead system could work in a similar fashion to this: exactly like our space+time paradigm enables us to move, so the jump into the space/time+ennead paradigm opens the gates to potentiality and its network of connections. Although we cannot take part in this because of our limited senses, and we cannot jump into the next dimension and its adherent paradigm, we can take a peek behind the curtain and at least get a feeling for the kind of interference therein. It may open a new view on things hitherto believed to be inevitable: the passing of time, all our actions and interactions, and on fate itself. Are we just "programmed" towards another target or direction, that can only be seen from above, from Ennead, from the next dimension? Do we "move" in Ennead with our decisions (and this implies things like character, mental attitudes, views and opinions, by which we decide on this or that way)?

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However, for a being fixed and rooted in his/its paradigm, there is not much difference how it decides. A root or a branch can grow in this or that way, and reacts to certain stimuli like light or water, but remains fixed and not suited for free movement. The more simple an animal is organized, the more unidirectional its reactions are: "lurk - snap - gorge" and suchlike. The (occasionally) more complex motivations of men lead me conclude that we may be on the threshold before the door to the next paradigm. (Similar to plant-like organisms, corals for example, that are fixed to the ground but can push out and pull in their tentacles... Hagazussa already?).

We can "move" in this way - and this is certainly the most noble expression of "do what thou wilt" and Thelema - by influencing our position in Ennead consciously and constantly, and without mercy giving our decisions a certain orientation and thereby "moving" with this through Ennead and the parallel worlds. (If our personal "thelema" was not a nonsense ie. Choronzon.) I'm sure many of you have experienced that after somebody changed their attitude and opinions, sometimes their environment also begins to change, but without any causal reasons! Just the right people appear; some lucky (or unlucky) opportunities open up; old friends seem to withdraw and appear more and more strange... Maybe a new parallel world has opened, and you move in? But besides these speculations and as a last consequence this means we bring all that we face by our own decisions, and we blame nobody else but our own good selves for "all the bad luck and hard days we suffer from". On the other hand we are not responsible to anything/anybody/anygod for all the shit we are in... its our own hard way! All that has to do with character building starts

here. Here and  
now and in our own earthbound and mortal life and in our  
own paradigm,  
we have the chance to move in a certain direction,  
perhaps "up" or  
"down" or maybe recognized only from aside/above/from  
Ennead. Even  
from the next paradigm maybe. But  
we have the chance NOW. Possibilities are numerous. Let`s  
use them for  
maximum experience.

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{file "Celtic Craft Reading List (Rowan Moonstone)" "bos077.htm"}

CELTIC CRAFT READING LIST - 6 JULY 1991  
Rowan Moonstone

\*\*\* Marks especially good books. Read these FIRST!! Keep  
in mind,  
this is simply a listing of the books that I have found  
useful.  
Question everything.

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{file "The Covenant of the Goddess" "bos078.htm"}

#### THE COVENANT OF THE GODDESS

##### PURPOSE

The Covenant of the Goddess was founded in 1975 to  
increase cooperation among Witches, and to secure for Witches and  
covens the legal protection enjoyed by members of other  
religions.

##### FUNCTIONS

The Covenant publishes a newsletter; issues  
ministerial credentials on request to qualified persons; sponsors a

national festival each summer; and encourages networking  
nationally, as well as regionally through local councils.

#### STRUCTURE

The Covenant is incorporated as a non-profit  
religious organization in California, though it has grown to be a  
and nationwide organization. It is a confederation of covens  
and solitaires of various traditions, who share in the  
worship of the Goddess and the Old Gods and subscribe to a common  
code of ethics. The Covenant holds a Grand Council annually to  
elect national officers, set a budget, and decide matters which  
require deliberation by the full membership. Decisions are  
usually made by consensus.

#### CODE OF ETHICS

\* An ye harm none, do as ye will.

\* Since our religion and arts and practices peculiar  
to it are the gift of the Goddess, membership and training in  
a local coven or tradition are bestowed free, as gifts, and only  
on those persons who are deemed worthy to receive them.  
However, a coven may expect each of its members to bear a fair share  
of its ordinary operating expenses.

\* All persons have the right to charge reasonable fees  
for the services by which they earn a living, so long as our  
religion is not thereby exploited.

\* Every person associated with this Covenant shall  
respect the autonomy and sovereignty of each coven, as well as the  
right of each coven to oversee the spiritual, mental,  
emotional and physical development of its members and students in its  
own way, and shall exercise reasonable caution against infringing  
upon that right in any way.

\* Members of this Covenant shall respect the  
traditional secrecy of our religion.

\* Members of this Covenant should ever keep in mind  
the underlying unity of our religion as well as the diversity

of its  
manifestations.

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\* These ethics shall be understood and interpreted in  
light of one another, and especially in light of the traditional  
laws of our religion.

#### CONFIDENTIALITY

All information give to the Covenant of the Goddess or  
any of its officials is considered strictly confidential,  
unless you indicate otherwise. No information about members is  
published or given out without explicit written permission. Direct  
access to the Covenant's mailing list is limited to the Board of  
Directors. Maximum privacy is assured.

#### NEWSLETTER

At every Sabbat the Covenant publishes a newsletter of  
Craft and Pagan news, original articles, poetry, humor,  
rituals and announcements. Member covens receive the newsletter  
automatically. Individual coveners and non-members who  
donate a suitable tax-deductible gift will also be placed on the  
mailing list, to receive the newsletter and other mailings.  
Circulation is limited to members and friends of the Covenant.

#### FINANCES

An annual membership tithe is set every year by the  
Grand Council to cover bare expenses, based on the previous  
year's expenses and any projected cost increases. The annual  
financial statement is published in the newsletter. Other  
activities are supported by fund-raising.

All contributions to the Covenant of the Goddess are  
greatly appreciated and are tax-deductible.

#### APPLYING FOR MEMBERSHIP

Any Goddess-supporting coven or solitaire can be

eligible for membership in the Covenant of the Goddess if certain criteria and requirements are met. All inquiries into membership should be sent to the National Credentials Officer. If the coven or solitaire is in an area near a local council, the National Officer will forward the inquiry to the local Credentials Officer, who will respond. A member can apply in person at a council meeting, or by filling out the appropriate form and sending it in with the initial membership tithe.

#### GENERAL CRITERIA FOR COVEN MEMBERSHIP

worship \* Generally focus thealogy and ritual, etc., around of the Goddess and the Old Gods (or the Goddess alone).

that of \* Believe and follow a code of ethics compatible with the Covenant.

six \* Have been meeting monthly or oftener for at least months.

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\* Have three more members who have been formally accepted into the clergy.

\* Be a cohesive, self-perpetuating group.

#### REQUIREMENTS FOR MEMBERSHIP

without Full Membership: The applicant must be recommended reservation by two active members of the Covenant.

recommended by Provisional Membership: The applicant may be one member; and then within a year and a day make a viable effort to get to know other members, in order to achieve Full Member status.

The appropriate Credentials Officer (National or local) shall verify information regarding criteria and credentials.

#### COVEN-AT-LARGE

who are This is the term we use to represent the many Witches  
devise solitaires, i.e. practicing alone. Each local council may  
harmony its own standards for admission of coveners-at-large, in  
with national guidelines.

#### LOCAL COUNCILS

two A local council is a smaller branch of the Covenant,  
local consisting of at least three member covens of at least  
one different traditions, in  
reasonably close geographic proximity to each other. The  
councils generally meet more often than the national  
organization. They may initiate independent projects,  
sponsor local festivals and workshops, and generally work  
together for common goals close to home. As the Covenant  
continues to grow, we encourage new member covens close to  
another to form their own local councils.

#### VOTING

the When a matter requiring a decision is presented before  
attendance Covenant in council, it is discussed by the members in  
reached, until a consensus is reached. If a consensus cannot be  
Membership then a vote is taken. A coven holding a current Full  
power to is entitled to one vote. Each such coven also holds the  
coven veto, though this is exercised only in extreme cases. A  
does not with Provisional Membership is entitled to one vote, but  
hold veto power.

if, A coven-at-large is entitled to one vote if, and only  
and three individuals are physically present at the council  
unanimous in their choice of vote.

## MINISTERIAL CREDENTIALS

In order to receive Ministerial Credentials as a Priestess or Priest, a person shall:

1. Be an active member of a coven which is a Full Member of the Covenant.

2. Have been "confirmed" to taking on the full commitment to the requirements of that coven's Tradition of our religion.

3. Have undergone at least a full year of active training for the ministry of that Tradition.

These credentials shall remain valid only so long as the person remains an active member of the coven which remains an active member of the Covenant.

In order to be eligible to receive Ministerial Credentials as an Elder, a person shall:

1. Satisfy (2.) and (3.) above.

2. Have undergone an additional full year of active training for the ministry.

3. Be fully able to form a coven, admit members, and train them in the tenets and practices of that Tradition.

These credentials shall remain valid for life, unless specifically revoked, so long as the person remains in contact with the Covenant.

## THE NATIONAL FESTIVAL

The annual Grand Council or national business meeting is held as part of a national festival, which is open to the whole membership as well as Pagans and Witches who are not part of the Covenant. The festival is usually held at a secluded campground or resort, and moves to a different area of the country each summer. In addition to the council meeting, the program includes workshops on magick and the Craft, concerts, a potluck feast, a talent show, and the opportunity to purchase (or barter for) art, crafts and ritual tools by Pagan artisans. Registration information is available in the newsletter.

FOR MORE INFORMATION:

Write to: Covenant of the Goddess, P.O. Box 1226,  
Berkeley,  
CA 94704.

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{file "Covenant of the Goddess Pledge" "bos079.htm"}

A Pledge to Pagan Spirituality

I am a Pagan and I dedicate Myself to channeling  
the Spiritual Energy of my Inner Self to help and to heal myself and  
others.

\* I know that I am a part of the Whole of  
Nature. May I  
grow in understanding of the Unity of all Nature.  
May I always  
walk in Balance.

\* May I always be mindful of the diversity of  
Nature as well  
as its Unity and may I always be tolerant of those  
whose race,  
appearance, sex, sexual preference, culture, and other  
ways differ  
from my own.

\* May I use the Force (psychic power) wisely and  
never use it  
for aggression nor for malevolent purposes. May I never  
direct it  
to curtail the free will of another.

\* May I always be mindful that I create my own  
reality and that I  
have the power within me to create positivity in my life.

\* May I always act in honorable ways: being  
honest with  
myself and others, keeping my word whenever I have  
given it,  
fulfilling all responsibilities and commitments I have

taken on to  
the best of my ability.

\* May I always remember that whatever is sent  
out always  
returns magnified to the sender. May the Forces of  
Karma move  
swiftly to remind me of these spiritual commitments  
when I have  
begin to falter from them, and may I use this Karmic  
feedback to help  
myself grow and be more attuned to my Inner Pagan Spirit.

\* May I always remain strong and committed to my  
Spiritual ideals  
in the face of adversity and negativity. May the Force  
of my Inner  
Spirit ground out all malevolence directed my way  
and transform  
it into positivity. May my Inner Light shine so  
strongly that  
malevolent forces can not even approach my sphere of  
existence.

\* May I always grow in Inner Wisdom &  
Understanding. May I see  
every problem that I face as an opportunity to  
develop myself  
spiritually in solving it.

\* May I always act out of Love to all other beings on  
this Planet  
-- to other humans, to plants, to animals, to  
minerals, to  
elementals, to spirits, and to other entities.

\* May I always be mindful that the Goddess and God  
in all their  
forms dwell within me and that this divinity is  
reflected through  
my own Inner Self, my Pagan Spirit.

\* May I always channel Love and Light from my  
being. May my  
Inner Spirit, rather than my ego self, guide all  
my thoughts,  
feelings, and actions.

SO MOTE IT BE

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{file "Basic Principles Of The Craft (American Council of Witches)" "bos080.htm"}

The Craft (Witchcraft - NOT to be confused with  
Satanism. A true  
Witch has nothing to do with this, even though

there are some Satanists who (unright-fully) call themselves "Witch".) contains a large number of groups with bonds to each other, for the most part, which are looser than those you will find between Christian churches. Each has it's own traditions, it's own beliefs, it's own pantheon, etc. So just WHAT is it that, overall, a Witch believes in? The American Council of Witches was formed to determine what it was that all Witches have in common, belief-wise. In the early 1970's, a paper was released with their findings, and gives a good overall picture of it. The following is the text of that paper.

=====  
=====

#### BASIC PRINCIPLES OF THE CRAFT

1. The first principle is that of love, and it is expressed in the ethic, "DO AS YOU WILL, SO LONG AS YOU HARM NONE" attribute of a) love is notemotional in it'sessence, but isan the individual as expressed in relation to other beings; b) harming others can be by thought, word, or deed; oneself; c> it is to be understood the "none" includes isgratuitous d) theharm which isto be regardedas unethical it is harm; war, in general, is gratuitous harm, although ethical to defend oneself and one's liberty when threatened by real and present danger, such as defense against invasion.

2. The Witch must recognize and harmonize with the forces of the universe, in accord with the Law of Polarity: everything is dual; everything has two poles; everything has it's opposite; for every action there is a reaction; all can be categorized as either active or reactive in relation to other things. wholeness, beyond a) Godhead is one unique and transcendent beyond our any limitationsor expressions; thus,it is beyond our human capacity to understand and identify with this principle of Cosmic Oneness, except as It is revealed to us in terms of It's attributes and operation. b) The most basic and meaningful attribute of the One that

we, as humans, can relate to and understand, is that  
of

polarity, of action and reaction; therefore Witches  
recognize the Oneness of the Divinity, but worship and

relate to the Divine as the archetypal polarity of God  
and Goddess, the All-Father and the Great Mother of the  
universe. The Beings are as near as we can approach to

the One within our human limitations of understanding and  
expression, though it is possible to experience the  
divine Oneness through the practices of the Mysteries.

c) Harmony does not consist of the pretty and  
the nice, but the balanced, dynamic,poised co-operation  
and co-relation.

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3. The Witch must recognize, and operate within the  
framework of the Law of Cause and Effect; every action has it's  
reaction, and every effect has it's cause. All things occur according  
to this law; nothing in the universe can occur outside this law, though  
we may not always appreciate the relation between a given effect and  
it's cause. Subsidiary to this is the Law of Three, which states  
that whatever goes forth must return threefold, whether of good or  
ill; for our actions affect more than people generally realize,  
and the resulting reactions are also part of the harvest.

4. As Above, So Below. That which exists in the  
Macrocosm exists, on a smaller scale and to a lesser degree, in the  
Microcosm. The powers of the universe exist also in the human, though  
in general instance they lie dormant. The powers and abilities can  
be awakened and used if the proper techniques are practiced,

and this is why initiates of the Mysteries are sworn to guard the secrets from the unworthy: Much harm can be done by those who have power without responsibility, both to others and to themselves according to the Laws of Cause and Effect and of Threefold Return.

a) Since our philosophy teaches that the universe is the physical manifestation of the Divine, there can be nothing in the universe which does not partake of the nature of the Divine; hence, the powers and attributes of the Divine exist also in the manifest, though to much smaller degree.

b) These powers can be awakened through the various techniques of the Mysteries, and, although they are only capable of small effects in and of themselves, it is possible to use them in order to draw upon the forces of the universe. Thus humanity can be the wielders of the power of the Gods, a channel for Godhead to act within It's own manifestation. This, then, is further reason for the oath of secrecy.

c) Since the universe is the body of the One, possessing the same attributes as the One, it's Laws must be the principles through and by which the One operates.

By reasoning from the known to the unknown, one can learn of the Divine, and thus of oneself. Thus the Craft is a natural religion, seeing in Nature the expression and revelation of Divinity.

5. We know that everything in the universe is in movement or vibration and is a function of that vibration. Everything vibrates; all things rise and fall in a tidal system that reflects the motion inherent in the universe and also in the atom. Matter and energy are but two poles of one continuous phenomenon. Therefore the Witch celebrates, harmonizes with, and makes use of the tides of the universe and of life as expressed through the cycle of the seasons and the motion of the solar system. These ritual observances are the eight great Festivals of the Year, referred to as the Wheel of

the Year. Further, the Witch works with the forces and tides of the Moon, for this body is the mediator of much energy to our planet Earth and thus to ourselves.

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6. Nothing is dead matter in the universe. All things exist, therefore all things live, though perhaps in a different manner from that which we are used to calling life. In view of this, the Witch knows that there is no true death, only change from one condition to another. The universe is the body of Godhead, and therefore possesses one transcendent consciousness; all things partake of the consciousness, in varying levels of trance/awareness.

a) Because of this principle, all things are sacred to the Witch, for all partake of the one Life.

b) Therefore the Witch is a natural ecologist, for Nature is part of us as we are a part of Nature.

7. Astrology can be useful in marking and interpreting the flow and ebb of the tides of our solar system, and thus of making use of those tides; astrology should not be debased into mere fortune-telling.

8. Throughout the development of the human race, civilizations have seen and worshipped many and various attributes of the Divine. These universal forces have been clothed in forms which were expressive to the worshipper of the attribute of the Godhead which they expressed. Use of these symbolic representations of the natural and divine forces of the universe, or god forms, is a potent method for contacting and utilizing the forces they represent. Thus the Gods are both natural and truly divine, and man-made in that the forms with which they are clothed are products of

humanity's striving to know the Godhead.

god-forms are  
which states:  
Goddess.

a) In keeping with the Law of Polarity, these  
brought into harmony by the one great Law  
All Gods are one God. All Goddesses are one

There is one Initiator. This law is an expression of  
our  
understanding that all of the forces of the universe, by  
whatever ethnic god-form is chosen to clothe and relate  
to whichever force, can be resolved into the fundamental  
polarity of the Godhead, the Great Mother and the  
All-Father.

b) It is the use of differing god forms, of  
differing ethnic  
of many of the  
sources or periods, which is the basis  
differences between  
the various Traditions  
of the Craft.

Each Tradition uses  
the forms, and thus the names, which  
to that Tradition best express and  
awaken an  
understanding of the  
forces represented, according to the  
areas of emphasis of the Tradition.

c) Because we know that differing names or  
representations  
are but expressions of the same divine pr  
inciples and  
forces, we require  
our members to swear that they will  
never mock the names by which another honors  
the Divine,  
even though those names be different from  
and seemingly  
less expressive than the names and god forms  
used by our  
Tradition (for to the members of  
another Tradition, using  
it's names, ours may easily seem equally less  
expressive).

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9. A Witch refuses to allow her/himself to be corrupted

by the great  
the name of  
the mind.

guilt neuroses which have been foisted on humanity in  
the Divine, thus freeing the self of the slavery of  
The Witch expresses responsibility for her/his actions,  
and  
accepts the consequences of them; guilt is rejected as  
inhibiting to  
one's self-actualization, and replaced by the efforts of  
the Witch  
to obey the teachings of harmlessness, responsibility for  
the consequences of one's actions, and the goal of actualizing  
the full  
powers of the individual.

a) We refuse to believe that a human being is  
born innately  
sinful, and recognize the concepts  
of sin and guilt  
are tremendously inhibiting to  
the human potential; the  
consequences of the Law of  
Cause and Effect, called karma  
by some, are not punishment, but  
the recurrences of  
situations and their effects because  
the individual as  
not gained the Wisdom needed to handle or  
avoids such  
situations.

b) There is no heaven except that which we  
ourselves make of  
our life on Earth, and likewise there is  
no hell except  
the effects of our unwise actions. Death is  
not followed  
by punishment or reward, but  
by life and the continuing  
evolution of the human potential.

c) One cannot damn the divine in oneself; one  
can, however,  
cut oneself off from it through the  
rejection of wisdom  
and a refusal to strive for self-  
realization. This  
cutting off does not lead to personal suffering  
in "hell",  
for there is no self to suffer if the tie to  
one's own  
divinity has been severed; what remains is  
merely an empty shell, a "personality" or  
thought-form  
devoid of its ensouling Spark of the Divine  
Fire.

10. We know of the existence of the life-force which  
ensouls all  
living things, that is, all that exists. We know that a  
spark of this  
Divine Fire is within each and every thing that exists,  
and that  
it does not die; only the form of its existence changes.  
We know

that this spark of the life-force returns to  
manifestation again  
and again in order to fully realize and actualize  
it's potential,  
evolving finally to the peak and essence of existence  
which is pure  
being. In this process of reincarnation each form  
returns in the  
same type of form, though it's ever-increasing  
actualization may  
lead to higher levels of existence of that form.  
Man returns as  
man, cat as feline, mineral as mineral, each  
class of form  
evolving as the individual forms of that class evolve.

11. This process of evolution through successive  
incarnations in  
manifest form works through the utilizations of wisdom  
gained, t h e  
essence of the life-experience. This essence of  
experience, o r  
Wisdom, is an attribute of the spark of life itself, one  
and  
inseparable (see 9a).

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12. We must care for the body, for it is the vehicle of  
the spark of  
life, the form by which we attain. Thus we must heal  
the body of  
it's ills and keep it a tuned and perfected tool; so  
must we heal  
others (both physically and psychologically) as  
far as it is  
within our power to do so. However, we cannot interfere  
with the life  
of another, even to heal, except at their request or with  
t h e i r  
express permission; unless such non-interference would be  
inhibiting  
to our own, ethical existence and development -- and  
even then the responsibilities and consequences must  
be  
understood and accepted. This, then, is one of the  
important  
reasons for the communal life the Witches under the  
guidance of t h e

Priesthood: That the group may be guided by wisdom and experience, with the aid and support of one's peers; and that one's actions may be guided by the influence of the ethical life of the group as a whole.

13. Harmony with, and utilization of, the great natural forces of the universe is called magick. By magick we speak, not of the supernatural, but of the superbly natural, but whose laws and applications are not as yet recognized by the scientific establishment. The Witch must strive to recognize these forces, learn their laws, attune her/himself to them, and make use of them. The Witch must also be aware that power corrupts when used\_only\_ for the gains of the self, and therefore must strive to serve humanity: Either through the service in the Priesthood, or by example and effects of his/her life on others. The choice must be made in accord with the true nature of the Witch.

{file "In Grandmother's Lap (RMPJ)" "bos081.htm"}

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IN GRANDMOTHER'S LAP  
 Copyright 1987, RMPJ

"Morals are the nagging fear that somebody somewhere may be having a good time." --H. L. Mencken

What is the difference between one of us and Oral Roberts?  
 Well, hopefully there are lots of differences, but the top one on my list is that I work on being ethical and he is a moralist.

The moralist knows how everybody else should behave in order to be a good person, avoid Hell, fit into decent society, etc., etc. He is quite likely to feel that he is a valid exception to all his own rules, since he can handle temptation and control his outcomes. His main characteristic is frantic paranoid distrust of other people. No one should be seen nude, for instance, because this would be un-bearably sexually arousing and lead to promiscuity, neglect of ordinary duties, etc. He knows he can control himself, but everybody else has to be "protected" from their evil impulses. His major defence is projection: "I'm not oversexed, and of course I'd never want to be or want to be unfaithful to my wife, but that woman in the (name situation or article of clothing) sure is asking for it. Ultimate expressions of this type of thinking are wife-beating -- one man said,

"When I walked into the self-help group I thought that when they heard what I'd had to put up with they'd con-gratulate me for not having killed her." -- and witch-burning -- "I am a good person. Bad things do not happen to good people. A bad thing has happened to me. Somebody did it! Kill them!"

In essence, the moralist is saying "It can't be my fault (I'm not able to face the idea that it might be my fault). It must be somebody else's fault. If people would just follow these few simple rules, which I'll be glad to explain to them, nothing would go wrong and I wouldn't have to feel anxious. But since they won't all follow my rules, everything is their fault, not mine, and I don't have to feel anxious."

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To me this is nauseating. I have no idea how you "should" behave; who are you? What's the situation? Who else is affected? Even then, the best I could offer would be some suggestions of courses of action which might have good results -- but I don't believe there are any simple rules for human conduct which are always "right." What I do believe is that ethical behavior consists of choosing your actions such that you can look at yourself in the mirror in the morning without flinching. Which means I can see a Corsican being ethical and killing another person as part of a feud; a gypsy being ethical and defrauding a gaujo. I suspect that what I mean here is that ethics impel you to be true to your own values, while

morals make

you want to

a) control others, and

b) not get caught yourself. But being ethical implies

that they

are your own values, which you have thought through and

decided

to accept, and not just the ones you have swallowed whole

from

your family or culture.

Marjoe, a famous evangelist who later went straight, described preaching hellfire and damnation and then going

back to

the motel and making love to his girlfriend of the moment

-- who

had to be flown in from New York so the locals wouldn't

know what

he was doing. Oral Roberts says people have to give him

\$8

million, or God will "call him home." These are examples

of

people whose highest priority is influencing others,

making the

right kind of impression - the actuality doesn't seem to

be

really relevant to their choice-making process.

The ethical person, on the other hand, may not care

at all

about the impression he is erig; he will say in total

sincerity

"I know I look like a fool for doing it, but I couldn't

have

lived with myself if I hadn't." Or even harder, "I know

you

think I'm being hard and cruel, but I honestly believe

this is

the best solution in the circumstances."

Next issue (are you holding your breath?) the difference be-

witch

tween act idealism and absolute idealism, or how to tell a

from a fundamentalist without a score card.

The Spinster Aunt ..... FROM RMPJ, 2/3/1987

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{file "Exegesis On The Wiccan Rede (Judy Harrow)" "bos082.htm"}

EXEGESIS ON THE WICCAN REDE  
by Judy Harrow

originally published in HARVEST - Volume 5, Number 3  
(Oimelc, 1985)  
second publication: THE HIDDEN PATH - Volume X, Number  
2 Beltane,  
1987)

All religions began with somebody's sudden flashing  
insight,  
enlightenment, a shining vision. Some mystic found the  
way and the  
words to share the vision, and, sharing it, attracted  
followers. The  
followers may repeat those precise and poetic words about  
the vision  
until they congeal into set phrases, fused language,  
repeated by rote  
and without understanding. Cliches begin as great wisdom  
- that's why  
they spread so fast - and end as ritual phrases,  
heard but not  
understood. Living spirituality so easily hardens to  
boring religious  
routine, maintained through guilt and fear, or habit  
and social  
opportunism - any reason but joy.

We come to the Craft with a first generation's joy  
of discovery,  
and a first generation's memory of bored hours of  
routine worship in  
our childhood. Because we have known the difference,  
it is our  
particular challenge to find or make ways to keep the  
Craft a living,  
real experience for our grandchildren and for the  
students of our  
students.

I think the best of these safeguards is already  
built into the  
Craft as we know it, put there by our own good teachers.  
On our Path,  
the mystic experience itself is shared, not just  
the fruits of  
mysticism. We give all our students the  
techniques, and the  
protective/supportive environment that enable almost every  
one of them  
to Draw the Moon and/or Invoke the God. This is an  
incredibly radical

change from older religions, even older Pagan religions,  
in which the only permissible source of inspiration has been  
to endlessly reinterpret and reapply the vision of the Founder (the  
Bible, the Book of the Law, the Koran, ... ). The practice of Drawing  
the Moon is the brilliant crown of the Craft.

But notice how often, in the old myths, every  
treasure has its pitfalls? I think I'm beginning to see one of ours.  
Between the normal process of original visions clotting into cliché, and  
our perpetual flow of new inspiration, we are in danger of losing the  
special wisdom of those who founded the modern Craft. I do not  
think we should assiduously preserve every precious word. My love  
for my own Gardnerian tradition does not blind me to our sexist and  
heterosexist roots. And yet, I want us to remain identifiably Witches  
and not meld into some homogeneous "New Age" sludge. For this, I think  
we need some sort of anchoring in tradition to give us a sense of  
identity. Some of the old sayings really do crystallize great  
wisdom as well, life-affirming Pagan wisdom that our culture needs to  
hear.

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So I think it's time for a little creative borrowing  
from our neighbors. Christians do something they call "exegesis;"  
Jews have a somewhat similar process called "midrash." What it  
is something between interpretation and meditation, a very concentrated  
examination of a particular text. The assumption often is that every  
single word has meaning (cabalists even look at the individual

letters). Out of this inspired combination of scholarship and daydream comes the vitality of those paths whose canon is closed. The contemporary example, of course, is Christian Liberation Theology, based on a re-visioning of Jesus that would utterly shock John Calvin.

Although our canon is not closed - and the day it is the day I quit - I'm suggesting that we can use a similar process to renew the life of the older parts of our own still-young heritage.

So, I'd like to try doing some exegesis on an essential statement of the Craft way of life. Every religion has some sort of ethic, some guideline for what it means to live in accordance with this particular mythos, this worldview. Ours, called the Wiccan Rede, is one of the most elegant statements I've heard of the principle of situational ethics. Rather than placing the power and duty to decide about behavior with teachers or rulebooks, the Rede places it exactly where it belongs, with the actor.

eight words the Wiccan Rede fulfill:  
AN IT HARM NONE, DO WHAT YOU WILL.

I'd like to start with the second phrase first, and to take it almost word by word.

Do what YOU will. This is the challenge to self-direction, to figure out what we want, and not what somebody else wants for us or from us. All of us are subject to tremendous role expectations and pressures, coming from our families, our employers, our friends, society in general. It's easy to just be molded, deceptively easy to become a compulsive rebel and reflexively do the opposite of whatever "they" seem to want. Living by the Rede means accepting the responsibility to assess the results of our actions and to choose when we will obey, confront or evade the rules.

Do what you WILL. This is the challenge to introspection, to know what we really want beyond the whim of the moment. The classic example is that of the student who chooses to study for an exam rather than go to a party, because what she really wants is to be a

doctor. Again,  
balance is needed. Always going to the library rather  
than the movies  
is the road to burnout, not the road to a Nobel. What's  
more, there  
are others values in life, such as sensuality, intimacy,  
spirituality,  
that get ignored in a compulsively long-term  
orientation. So, our  
responsibility is not to mechanically follow some rule  
like "always  
choose to defer gratification in your own long-term self  
interest,"  
but to really listen within, and to really choose, each  
time.

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DO what you will. This is the challenge to action.  
Don't wait for  
Prince Charming or the revolution. Don't blame your  
mother or the  
system. Make a realistic plan that includes all your  
assets. Be sure  
to include magic, both the deeper insights and wisdoms  
of divination  
and the focusing of will and energy that comes from  
active workings.  
Then take the first steps right now. But, beware of  
thoughtless  
action, which is equally dangerous. For example,  
daydreaming is  
needed, to envision a goal, to project the results of  
actions,  
to check progress against goals, sometimes to revise  
goals. Thinking  
and planning are necessary parts of personal progress.  
Action and  
thought are complementary; neither can replace the other.

When you really look at it, word by word, it sounds  
like a subtle  
and profound guide for life, does it not? Is it  
complete? Shall "do  
what you will" in fact be "the whole of the law" for us? I  
think not.  
The second phrase of the Rede discusses the individual out  
of context.  
Taken by itself, "DO WHAT YOU WILL" would produce  
a nastily  
competitive society, a "war of each against all" more

bitter than what  
we now endure. That is, it would if it were possible.  
Happily, it's  
just plain not.

Pagan myth and modernbiology alike teach us that  
ourEarth is  
one interconnected living sphere, a whole system in which  
the actions  
of each affect all (and this is emphatically not limited  
to humankind)  
through intrinsic, organic feedback paths. As our  
technology amplifies  
the effects of our individual actions, it becomes  
increasingly  
critical to understand that  
these actions have consequences beyond the individual;  
consequences  
that, by the very nature of things, come back to the  
individual as  
well. Cooperation, once "merely" an ethical ideal,  
has become a  
survival imperative. Life is relational, contextual.  
Exclusive focus  
on the individual Will is a lie and a deathtrap.

The qualifying "AN IT HARM NONE," draws a  
Circle around the  
individual Will and places each of us firmly within the  
dual contexts  
of the human community and the complex life-form that is  
Mother Gaia.  
The first phrase of the Rede directs us to be aware of  
results of our  
actions projected not only in time, as long-term  
personal outcomes,  
but in space - to consider how actions may effect  
our families,  
co-workers, community, and the life of the Earth as a  
whole, and to  
take those projections into account in our decisions.

But, like the rest of the Rede, "an it harm  
none" cannot be  
followed unthinkingly. It is simply impossible for  
creatures who eat  
to harm none. Any refusal to decide or act for fear of  
harming someone  
is also a decision and an action, and will create  
results of some  
kind. When you consider that "none" also includes  
ourselves, it  
becomes clear that what we have here is a goal and an  
ideal, not a  
rule.

The Craft, assuming ethical adulthood, offers us  
norote rules.  
We will always be working on incomplete knowledge. We  
will sometimes  
just plain make mistakes. Life itself, and life-  
affirming religion,  
still demands that we learn, decide, act, and accept the  
results.

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{file "Witches Creed (Doreen Valiente)" "bos083.htm"}

The Witches' Creed

Hear Now the words of the witches,  
The secrets we hid in the night,  
When dark was our destiny's pathway,  
That now we bring forth into light.

Mysterious water and fire,  
The earth and the wide-ranging air,  
By hidden quintessence we know them,  
And will and keep silent and dare.

The birth and rebirth of all nature,  
The passing of winter and spring,  
We share with the life universal,  
Rejoice in the magical ring.

Four times in the year the Great Sabbat  
Returns, and the witches are seen  
At Lammas and Candlemas dancing,  
On May Eve and old Hallowe'en.

When day-time and night-time are equal,  
Whensun is at greatest and least,  
The four Lesser Sabbats are summoned,  
And Witches gather in feast.

Thirteen silver moons in a year are,  
Thirteen is the coven's array.  
Thirteen times at Esbat make merry,  
For each golden year and a day.

The power that was passed down the age,  
Each time between woman and man,  
Each century unto the other,  
Ere time and the ages began.

When drawn is the magical circle,  
By sword or athame of power,  
Its compass between two worlds lies,  
In land of the shades for that hour.

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This world has no right then to know it,  
And world of beyond will tell naught.  
The oldest of Gods are invoked there,  
The Great Work of magic is wrought.

For the two are mystical pillars,  
That stand at the gate of the shrine,  
And two are the powers of nature,  
The forms and the forces divine.

The dark and the light in succession,  
The opposites each unto each,  
Shown forth as a God and a Goddess:  
Of this our ancestors teach.

By night he's the wild wind's rider,  
The Horn'd One, the Lord of the Shades.  
By day he's the King of the Woodland,  
The dweller in green forest glades.

She is youthful or old as she pleases,  
She sails the torn clouds in her barque,  
The bright silver lady of midnight,  
The crone who weaves spells in the dark.

The master and mistress of magic,  
That dwell in the deeps of the mind,  
Immortal and ever-renewing,  
With power to free or to bind.

So drink the good wine to the Old Gods,  
And Dance and make love in their praise,  
Till Elphame's fair land shall receive us  
In peace at the end of our days.

And Do What You Will be the challenge,  
So be it Love that harms none,  
For this is the only commandment.  
By Magic of old, be it done!

Doreen Valiente,  
"Witchcraft For Tomorrow"  
pp.172-173

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{file "What is Wicca? (Texas Pamphlet)" "bos084.htm"}

Hill Country Pagan Grove  
Austin, Texas, U.S.A.

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April 1983

#### PREFACE

Some have asked how this little booklet came into being. It's all very straightforward: as the most visible representatives of paganism here in Austin, Texas, I and my consort, Arnthor Phalius, are asked often to appear in public to talk about witchcraft. The questions included here are those most often asked, along with the answers we give.

Of course we cannot pretend to speak for all Pagans, only for ourselves. But the little booklet has been well-received as a non-threatening method of getting to know a subject like Wicca. Occasionally we will find someone who has had negative experiences with persons who call themselves Wiccans or Witches, and in those cases they expressed relief on find that 'other types' of Pagans existed than those which had given them their initial bad impressions.

The Directory\* is an individual effort at networking in

the Sunbelt.

Here in Texas there are many traditions and varieties of Paganism, and if one isn't to be alone, one must learn that there are more similarities than differences in Paganism and the other major religions. Pagans have always known this, but for various reasons, have not stepped forward as representatives of this view.

I (Merlana) am a mystic who responds to the Universal Mind as it is expressed in Nature. It is my deep belief that persons who reverence these principles are unified at bottom, and separated only by the illusion of words, which are not reality. Sometimes words aren't even adequate representations of `Reality`!

It is my intention in this little booklet to re-define some issues and terms in the way that my tradition sees them. It so happens that much of the rest of Paganism falls within this general framework.

(NOTE: A `tradition' is a varietal type, like `denomination').

If you already know the subject and wish to differ, your comments are welcome. If you are new to the subject, perhaps here you'll find some questions answered, and (if wanted) fellowship with others who are on similar paths. Directory\* listings are free to those in the Sunbelt of the USA (South and Southwest.) New editions are published irregularly.

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If you don't live in the Sunbelt, but have goods or services which interest Pagans, you may also put an ad into the Directory.\* Write for

details.

Blessed be, Merlana April 1983

#### 1. WHAT IS WICCA?

`Wicca' (pronounced Wick-ah) is one name given to the Nature religions practiced in Northern Europe and the Middle East from the times of the ice ages. It is one spiritual path out of many in a group of spiritual practices known as Neopaganism. Neopaganism is currently in a world-wide revival, led by persons and groups in the United States and Britain.

#### 2. HOW DO WICCA AND NEOPAGANISM FIT TOGETHER?

Wicca is one subsidiary form, or `tradition,' similar to the way Christianity has many forms. One can be a Christian and still be Baptist, Methodist or Roman Catholic. In the same way, one can be a Pagan but ascribe to another, more specific, sub-variety of philosophy.

#### 3. IS IT THE SAME AS WITCHCRAFT?

One linguistic theory has the word Wicca coming from Olde English `Wicca-Craeft', meaning `craft of the wise ones.' Most followers of Wicca (and most Pagans) prefer not to use the terms `witchcraft' or `witch' because of the emotional connotations these words carry in our society.

Generally, one who calls him or herself a `witch' without further qualifications is seeking notoriety and special attention. Those of us who guard the portals of personal Power (like Carlos Casteneda's character Don Juan) are normally hard to find or engage in discussion.

Our Mysteries are carefully hidden from the world, and from those who might be tempted to misuse them.

#### 4. WHAT DO YOU BELIEVE ABOUT GOD?

Although Pagans generally agree that one God exists and is the same regardless of name, they vary in specific concepts about God, as in other religions.

What an individual Pagan holds is strictly a matter of personal

belief. However, occasionally a tradition will teach highly-specific concepts, structures and mythologies. If one finds oneself in disagreement, the best policy is 'voting with the feet', or withdrawing to find another group who better agrees.

NOTE: Sometimes it may be easier to gather together a group of people who believe as you do to form an entirely new group. That's the purpose of networking, or what the booklet is designed for.

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Most Wiccans divide the Godhead (generally conceived of as Mother Nature) into two forces. One force is male and the other female. They are called respectively: The God and The Goddess.

Between them, these two divinities create balance and harmony in the Eternal Dance. They represent the forces of birth, death and regeneration symbolized in the change of the seasons. Wiccans call this cycle The Wheel Of The Year. Most rituals celebrate the Wheel Of The Year and our deep, meaningful participation in natural cycles of change.

Because the male force has been in ascendancy for thousands of years due to the Christian, Moslem and Jewish religions, there is presently a tendency to emphasize The Goddess, especially by feminists (or by those whose personal concept of God happens to be female).

We also believe in Magick, which is a partnership between humanity and the Universal Mind. This partnership creates changes in what we normally call 'reality', i.e., change accomplished with prayer. These changes can seem miraculous or merely coincidental, and always include personal effort. Magick is not the same as 'wishing.'

## 5. WHAT HAPPENS AT A WICCAN CEREMONY?

There are several types of get-togethers that Pagans of all traditions attend. The most available and open is called a 'Grove,' where those who wish may study both spiritual and ceremonial topics.

Most groves emphasize fellowship and harmony of mind between their members. You should choose one as much for how you blend with the personalities of the members as for a particular brand of teaching.

Eight times a year, at the solstices and equinoxes, May Day, Halloween, and other points on the lunar calendar, Pagans gather together (usually outdoors under trees) to celebrate Nature and the turn of the seasons.

These celebrations consist of dancing, prayer, invocations, and rituals passed down from the many traditions through the ages. We also urge participants to develop and use their own original rituals and to share them with others.

Because we dance and pray in a standing Circle (or sometimes a spiral), and because we draw at these times from the Universe spherical energies of protection and power - these meetings are called (appropriately enough!) Circles.

## 6. HOW CAN I ATTEND A GROVE OR CIRCLE?

Wiccans and Pagans tend to be very private, and do not advertise their faith at publicly as some others might. This is mainly because of past persecutions. However, for those who are sincerely interested, there always exist persons with whom to visit and explore that interest. Check the Directory\* at the back of this booklet for names of others who are open to contacts.

If you are sincere and really want to set out upon the Pagan path, the first step is to find a Grove to study with. After a Grove accepts you, eventually you will attend Circles.

7. DO I HAVE TO GIVE UP MY OTHER SPIRITUAL PATHS TO BECOME A WICCAN?

That will depend on the tradition and the teacher. In general, Pagans are most tolerant of any philosophical structure, and ask only that the tolerance be returned. You will not be requested to do anything that differs with your beliefs and spiritual needs.

8. DOES BEING PAGAN MAKE A PERSON SPECIAL OR DIFFERENT?

Well yes, of course. But the special qualities are available to everybody. Everything that Pagans do with Magick is done in other religions by other names. It is only that we have found that these particular formulas, beliefs, and celebrations work best for us.

These are varying approaches to (and grasps of) personal Power. One way of recognizing someone who is truly Powerful is to note whether he or she seems to need control or influence over others. True personal power is content to control only the self, and personal reality.

9. DO YOU CAST SPELLS ON OTHER PEOPLE?

The major law in our religion is: "Do what you will, and it hurt no other." (The Golden Rule)

In other words, no one is prevented from exploration of God and GodSelf as long as others are not harmed.

We do believe in directing the energies of the universe toward accomplishment of certain ends, but magick is never effective on another person unless the person specifically requests it and takes responsibility for that request.

Attempts at so-called 'black' magick, or use of the universal energies for negative or harmful purposes, only result in karmic backlash magnified at least threefold on the unfortunate would-be black magician.

Our tradition does not believe in the possibility of `psychic attack', and hence does not teach methods for combating it. Our philosophy tells us that to raise a force against `psychic attack' is only to create that which you fear.

#### 10. ARE PAGANS ANTI-CHRISTIAN?

No. But many Christians are anti-Pagan. Historically there has existed an adversary relationship between Christianity and the Nature Religions (largely created by Christians.)

It takes much universal love not to strike back when attacked, and occasionally a Pagan might seem bitter or afraid as the result of anti-Pagan treatment. This is only a personal reaction, not a characteristic of the religion itself.

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It is also true that Wiccans and Pagans have suffered dismissal from jobs and worse simply from their religious affiliation being revealed.

Events like these lead to a certain caution and sometimes even an attitude approaching mild paranoia.

#### 11. WHO IS IN CHARGE OF PAGANISM?

Each person is in charge of him or herself, responsible totally to Godd/ess. One might hear an individual called High Priestess, or Priest, but this title has more to do with the role played in ceremonies than with status in any formal hierarchy.

Groves and teaching groups sometimes have various levels of initiation, but again, these are individual to each tradition.

#### 12. WHAT MAKES WICCA DIFFERENT FROM OTHER PATHS THAT BELIEVE IN THE PSYCHIC POWERS?

We usually find that people most often comment on the robes and the

tools. Traditionally we wear special garments while engaging in devotions, as a male Jew wears prayer shawl and skullcap. The garments have symbolisms, and stand for beliefs of the person wearing them.

The tools are: a cup, knife, staff (or wand), and the pentacle, a 5-pointed star with 5th point upward, enclosed in a circle.

For those familiar with the tarotcards, this was the original source of the tarot suits as well as many meanings and symbolisms in the tarot deck.

### 13. WHAT IS DONE WITH THE TOOLS?

They are used, along with other objects, like candles, bells, and incense to focus energies and influence Universal forces with our prayers. If the format reminds you of Roman Catholic mass, that's because much of the indigenous Nature Religion's mysteries were 'adopted' when Christianity moved into Northern Europe -- into England, Scotland, Ireland and Scandinavia ... the lands of the Celts.

Also, if the tools and concepts seem to resemble elements in Rosicrucianism, the Caballa, and the Masonic Temple, it is because the latter paths drew and adopted Pagan rituals and forms for other uses. Since ours was an oral tradition we gratefully acknowledge the role these organizations played in bringing to modern times knowledge and insights which have otherwise been lost.

Here's a bit of trivia: Although the Founding Fathers of the U.S.A. generally held indifferent attitudes about Christianity they were all thirty-third degree Masons. Obviously they sought to incorporate their high ideals into writing our first constitution. This odd fact explains to some people why fundamentalist Christians and the constitution occasionally seem to be at cross-purposes.

#### 14. HOW LARGE IS THE RELIGION?

Since Wicca, or Paganism, is an alternative religion uninterested in power or clout, we measure our 'size' usually only by spiritual growth. There is a national newspaper published quarterly by which many Pagans keep in touch.

#### 15. WHAT ABOUT SCIENCE AND TECHNOLOGY?

That's magick, too! Craft practitioners of old WERE the scientists ... there was need for healers and herbalists, agriculture and astronomy experts. The scientific method has now made teaching these subjects respectable in universities. But in the process we have lost the lore's former integration of the spiritual relationship between God Expressed As Nature and ourselves.

Many of us are scientifically trained and hold technological jobs and interests. This does not interfere with but only adds to a desire for ritual celebration and union with God/dess. Also many of us are ourselves practicing psychics, or are interested in extrasensory perception (ESP) and its uses. Paganism makes available a philosophical structure for all of these ends utilized effectively for millennia. It urges individuals to develop their personal powers within that structure and to use them thereafter in a responsible way.

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16. THAT'S SOMETHING ELSE: WHY DON'T I EVER HEAR OR READ ABOUT PAGAN CHARITIES OR GOOD WORKS?

Good news makes terrible press. News media and supermarket tabloids would much rather print scandal and controversy. How many times have you seen a headline that attributed a person's conduct to his/her belief in Witchcraft? Do you ever see the same types of stories about Moslems, Jews or Christians?

In addition, organized charity can only be accomplished under certain forms of organized religious structures. That takes leadership, delegation of powers, community resources and accumulation of money and collective wealth.

We focus instead on personal responsibility and the necessity of reflecting Godd/ess in our characters and lives. Occasionally persons in the Craft will join together to change a situation or to help someone, but this is always done quietly and with the full knowledge and permission of those for whom the help of change is requested. It is always done without taking public credit. We feel that Godd/ess knows, and that is all we need.

17. HOW CAN WE SUM THIS UP IN A FEW WORDS?

Wicca, a branch of the spiritual movement called Neopaganism (or Paganism) is primarily a religion of personal, mystical relationship between the Universal Mind as expressed in Nature and the individual. It believes in Magick, or positive change wrought by prayer and ceremonial ritual. It brings its practitioners the joy of union and harmony with Godd/ess as expressed in Nature as well as fellowship with other persons who are on similar paths. Personal responsibility and growth are stressed, dogma and rigid beliefs are discouraged.

MAY GODD/ESS SPEAK TO YOU  
IN THE VOICE YOU HEAR BEST.  
BLESSED BE!

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{file "A Little Less Misunderstanding (J. Brad Hicks)" "bos085.htm"}

A LITTLE LESS MISUNDERSTANDING  
(What Christians Don't Understand about  
Neopaganism)

by J. Brad Hicks

Q: Are you a witch?  
A: That's actually a tricky question to answer, so let  
me go  
about it in a round-about way. What I am is a Neopagan.

Neopaganism is a beautiful, complex religion that is not in opposition to Christianity in any way - just different. However, some of the people that the Catholic church burned as "witches" were people who practiced the same things that I do. In identification with them and the suffering that they went through, some of us (Neopagans) call ourselves witches. One expert, P.E.I. Bonewits, says that there are actually several kinds of groups who call themselves "witches." Some are people whose ancestors were the village healers, herbalists, midwives, and such, many of whom had (or were ascribed to have) mental, psychic, or magical powers, which were passed down through the family in the form of oral tradition, and Bonewits calls them "Traditional Witches." Some are people who have deliberately used the term to oppose themselves to Christianity, are practicing "Satanists," and practice (deliberately) most of the practices invented by the Inquisitors. Bonewits calls them "Gothic" or "Neo-Gothic Witches." Of a different kind are some radical feminist groups, who call themselves witches because they believe that the original Inquisition was primarily anti-female; some of these also practice magic, many of them do not - Bonewits calls them "Feminist Witches." But the vast majority of modern witches are harmless people who worship God in many forms, including the Lord of the Dance, the Lady, and the Mother Earth. These are the people that Bonewits (and I) call "Neopagan Witches" - and this is what I am. I hope that this helps more than it confuses.

Q: Are you a devil worshipper?

A: I'm tempted to just say, "No!" and leave it at that, but that probably isn't enough. Devil worship (including Satanism) is really a Christian heresy. (If you don't believe me, ask an expert - say, any well-read pastor or theology professor.) In order to worship Satan, you have to believe in him - and there are no references to Satan outside of the Christian Bible. So to be a Satanist or a devil worshipper, you have to believe in the accuracy of the Christian Bible, then identify yourself with God's Enemy, proclaim that you

are "evil," and then try to "fight against Jesus" or similar nonsense. Neopagans do not accept the Christian Bible as a source of truth. As a source of some beautiful poetry, sometimes, or as a source of myth, but not as a source of truth. Emphatically, we do not believe that God has an Opposite, an evil being trying to destroy God, the world, man, or whatever. So it is non-sensical to say that Neopagans worship Satan. Of course, many people insist that any god other than JHVH/Jesus (and his other Biblical names) is a demon or an illusion created by Satan. Well, you're welcome to believe that if you like - but over half of the world's population is going to be unhappy at you. Jews and followers of Islam are just as confident that they worship the True God as you are, and resent being called devil worshippers. So do I.

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Q: What do Neopagans believe about God?

A: Neopaganism is a new religion with very, very old roots. It harks back to the first religions that man ever practiced (based on the physical evidence). Neopagans worship a variety of symbols from the Old Religions - the practices of the ancient Celts, the Greeks, the Egyptians, the Romans - and differ with each other over what those symbols really represent. What I (and many others) believe is that they are all aspects of God (or maybe, the Gods) - some kind of beautiful, powerful, and loving being or force that ties all of life together and is the origin of all miracles - including miracles such as written language, poetry, music, art ...

Q: Do Neopagans have a Bible?

A: Not most of us. The closest analogue would be a witch's Book of Shadows, which is a sort of notebook of legends, poetry, history, and magic ritual which is copied by every newly-initiated witch, then

added to. But on the whole, even a Book of Shadows isn't what Christians think of as a Bible. It's not infallible (couldn't be, they've been brought to us via hastily-copied texts under trying circumstances), it doesn't prescribe a specific code of morality (except for a few general guidelines), and it doesn't claim to be dictated by God - except for a few, debatable parts. Those of us who aren't witches don't even have that much. Neopaganism is a religious system that relies more on the individual than on the Book or the Priest. One of the principal beliefs of Neopaganism is that no one, not Pope nor Priest nor Elder, has the right to interfere with your relationship to God. Learn from whomever you want, and pray to whatever name means the most to you.

Q: Did you say magic? Do Neopagans believe in the occult?

A: Cringe. What a badly worded question - but I hear it all the time. Neopagans as a rule don't "believe in the occult" - we practice magic. Magic is simply a way to focus the mental abilities that you were born with, and use them to change the world in positive ways. Magic can also be mixed with worship; in which case it differs very little from Christian prayer.

Q: But I thought that you said that you weren't a demon-worshipper?

A: That's right. Magic and demonology are two different things. Magic you also know as "psychic powers" or "mentallics" or even as "the power of positive thinking" - in essence, the magical world view holds that "reality" is mostly a construct of the human mind, and as such, can be altered by the human mind. That's all there is to it.

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Q: How do you become a Neopagan?

A: In a very real sense, nobody every "becomes" a Neopagan.

There are no converts, as no conversion is necessary.

Neopaganism

is an attitude towards worship, and either you have it or you don't.

My case is not atypical. All of my life, I have been fascinated by

the old mythologies. I have always found descriptions of the Greek

Gods fascinating. If I had any religious beliefs as a child, it was

that somewhere, there was a God, and many people worship Him, but I

had no idea what His name was. I set out to find Him, and through an

odd combination of circumstances, I became convinced that his Name

was Jesus. But seven years later, I had to admit to myself that

Whoever God is, he answers non-Christians' prayers as well as those

in the name of Jesus. In either case, true miracles are rare. In

both cases, the one praying has a devout experience with God. After

searching my soul, I admitted that I could not tell that I was better

off than when I believed in the Old Gods. And in the meantime, I had

found out that other people also loved the Old Gods - and that they

call themselves Neopagans. When I realized that what I believed was

little or no different than what they believed, I called myself a

Neopagan, too. The common element for nearly all of us is that nearly

all of us already believed these things, before we found out that

anyone else did. "Becoming" a pagan is never a conversion. It's

usually a home-coming. No one ever "brainwashed" me. I finally

relaxed, and stopped struggling against my own self.

Q: I've heard about witches holding orgies and such. Do you?

A: No, that sort of thing doesn't appeal to me. Most of the

crap that you've heard about "witch orgies" is nonsense made up by

the National Enquirer to sell magazines. But I shouldn't be flippant about this, because it underlies a serious question - what kind of morality do Neopagans hold to?

"Eight words the Wiccan Rede fulfill:  
An it harm none, do what thou will!"  
from an old Book of Shadows

That about sums it all up. Neopaganism teaches that it is harmful to yourself (and dangerous) to harm others. It also teaches that trying to impose your moral standards on somebody else's behavior is (at least) foolish - and probably dangerous, as you run some serious chance of hurting that person. Perhaps in a sense Neopagans don't have morality, for as R. A. Wilson said, "There are no commandments because there is no Commander anywhere," but Neopagans do have ethics - standards for behavior based on honor and mutual benefit.

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Q: I saw on the news that Neopagans use a star in a circle as their emblem. Isn't that a Satanic symbol?

A: A pentacle (that's what it's called) is a Satanic symbol in precisely same sense that the cross is a Nazi symbol. The German National Socialist Party used an equal-armed cross with four flags attached to it as their emblem. (Yes, I know - that's a swastika. Well, before the Nazis made the word common knowledge, people just called it a "bent cross" - it's an old heraldic symbol, and it means the same thing that a normal cross does). That

doesn't make  
the Nazis good Christians, and it doesn't make  
Christians into  
Nazis. In the same sense, Satanists (and some rock  
groups) use a  
type of pentacle as their emblem. That doesn't make  
them Neopagans,  
nor does it mean that Neopagans are Satanists  
(or even  
rock-and-rollers).

Q: Are Neopagans opposed to Christianity?

A: Some Neopagans are ex-Christians, and I'm not going  
to deny  
that some of them have a grudge against the Church because  
of what  
they perceived as attempts to control their minds.  
Further, many  
Neopagans are suspicious of the Church, because it was in  
the name  
of Jesus Christ that nine million of our kind were  
murdered.  
Neopagans are opposed to anyone who uses force to control  
the  
minds of others. Does that include you? If not, then  
it means  
that Neopagans as such are not opposed to you. Do you  
work for the  
benefit of mankind, are you respectful to the Earth?  
Then it makes  
us allies, whether or not either of us wants to admit it.

- - - - -

There are many other misconceptions in the  
popular mind about  
the Neopagan religion. Unless you've studied it,  
read about it  
from sympathetic sources, then you really don't know  
anything about  
Neopagan history, beliefs, practices, customs, art,  
science, culture,  
or magic. But it would take several entire books to  
teach you, and I  
already fear that I will be accused of trying to  
win converts  
(despite what I've said above). If you are curious  
and willing to  
learn, try some of the following books:

Margot Adler, Drawing Down the Moon  
Starhawk, The Spiral Dance  
P.E.I. Bonewits, Real Magic  
Stewart Farrar, What Witches Do.

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{file "NeoPagism (Eric S. Raymond)" "bos086.htm"}

NEOPAGANISM

By Eric S. Raymond

I. Introduction

The neopagan phenomenon is a loose collection of religious movements, experiments and jokes that offers a healthy alternative to the dogmatism of the Judeo/Christian/Islamic mainstream (on the one hand) and the mushy-mindedness of most 'New Age' groups (on the other).

This article, prepared at the request of a number of curious net posters, offers a brief description of neopagan thought and practice. A list of good sources for further study are listed at the end.

II. What is a neopagan?

I used the term 'religious' above, but as you'll see it's actually more than somewhat misleading, and I (like many other neopagans) use it only because no other word is available for the more general kind of thing of which the neopagan movement and what we generally think of as 'religion' are special cases.

Neopaganism is 'religious' in the etymological sense of 're ligare', to rebind (to roots, to strengths, to the basics of things), and it deals with mythology and the realm of the 'spiritual'. But, as we in the Judeo/Christian West have come to understand 'religion' (an organized body of belief that connects the 'supernatural' with an authoritarian moral code via 'faith') neopaganism is effectively and radically anti-religious. I emphasize this because it is important in

understanding what follows.

Common characteristics of almost all the groups that describe themselves as 'neopagan' (the term is often capitalized) include:

1. Anti-dogmatism

Neopagan religions are religions of practice, pragmatism and immediate experience. The emphasis is always on what they can help the individuals in them to \*do\* and \*experience\*; theology and metaphysics take a back seat, and very little 'faith' or 'belief' is required or expected. In fact many neopagans (including yours truly) are actively hostile to 'faith' and all the related ideas of religious authority, 'divine revelation' and the like.

2. Compatibility with a scientific world-view

This tends to follow from the above. Because neopaganism is centered in experiences rather than beliefs, it doesn't need or want to do vast overarching cosmologies or push fixed Final Answers to the Big Questions -- understanding and helping human beings relate to each other and the world as we experience it is quite enough for us. Thus, we are generally friendly to science and the scientific world-view. Many of us are scientists and technologists ourselves (in fact, by some counts, a plurality of us are computer programmers!).

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3. Reverence for nature, sensuality, and pleasure

Most neopaganisms make heavy use of nature symbolism and encourage people to be more aware of their ties to all the non-human life on this planet. Explicit worship of 'Gaia', the earth ecosphere considered as a single interdependent unit, is common. Veneration of nature deities is central to many traditions. Ecological

activism is often considered a religious duty, though there is much controversy over what form it should take.

By preference, most neopagans hold their ceremonies outdoors under sun or moon. Seasonal changes and astronomical rhythms (especially the solstices, equinoxes and full and new moons) define the ritual calendar.

Ritual and festiveness are common; to be naked before nature is often considered a holy and integrating act in itself. Sex is considered sacramental and sexual energy and symbolisms permeate neopagan practice (we like to contrast this with Christianity, in which the central sacrament commemorates a murder and climaxes in ritual cannibalism).

#### 4. Polytheism, pantheism, agnosticism

Most neopaganisms are explicitly polytheistic -- that is, they recognize pantheons of multiple deities. But the reality behind this is more complex than it might appear.

First, many neopagans are philosophical agnostics or even atheists; there is a tendency to regard 'the gods' as Jungian archetypes or otherwise in some sense created by and dependent on human belief, and thus naturally plural and observer-dependent.

Secondly, as in many historical polytheisms, there is an implicit though seldom-discussed idea that all the gods and goddesses we deal with are 'masks', refractions of some underlying unity that we cannot or should not attempt to approach directly.

And thirdly, there is a strong undercurrent of pantheism, the belief that the entire universe is in some important sense a responsive, resonating and sacred whole (or, which is different and subtler, that it is proper for human beings to view it that way).

Many neopagans hold all three of these beliefs simultaneously.

#### 5. Decentralized, non-authoritarian organization; no priestly elite

Neopagans have seen what happens when a priesthood elite gets temporal power; we want none of that. We do not take collections, build temples, or fund a full-time clergy. In fact the clergy-laity distinction is pretty soft; in many traditions, all members are considered 'in training' for it, and in all traditions every participant in a ritual is an active one; there are and can be no pew-sitting passive observers.

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Most neopagan traditions are (dis)organized as horizontal networks of small affinity groups (usually called 'circles', 'groves', or 'covens' depending on the flavor of neopagan involved). Priests and priestesses have no real authority outside their own circles (and sometimes not much inside them!), though some do have national reputations.

Many of us keep a low profile partly due to a real fear of persecution. Too many of our spiritual ancestors were burned, hung, flayed and shot by religions that are still powerful for a lot of us to feel safe in the open. Down in the Bible Belt the burnings and beatings are still going on, and the media loves to hang that 'Satanist' label on anything it doesn't understand for a good juicy story.

Also, we never proselytize. This posting is about as active a neopagan solicitation as anyone will ever see; we tend to believe that 'converts' are dangerous robots and that people looking to be 'converted' aren't the kind we want. We have found that it works quite well enough to let people find us when they're ready for what we have to teach.

## 6. Reverence for the female principle

One of the most striking differences between neopagan groups and the religious mainstream is the wide prevalence (and in some traditions dominance) of the worship of goddesses. Almost all neopagans revere some form of the Great Mother, often as a nature goddess identified with the ecosphere, and there are probably more female neopagan clergy than there are male.

Most neopagan traditions are equalist (these tend to pair the Great Mother with a male fertility-god, usually some cognate of the Greek Pan). A vocal and influential minority are actively feminist, and (especially on the West Coast) there have been attempts to present various neopagan traditions as the natural 'women's religion' for the feminist movement. The effects of this kind of politicization of neopaganism are a topic of intense debate within the movement and fuel some of its deepest factional divisions.

## 7. Respect for art and creativity

Neopaganism tends to attract artists and musicians as much as it attracts technologists. Our myth and ritual can be very powerful at stimulating and releasing creativity, and one of the greatest strengths of the movement is the rich outgrowth of music, poetry, crafts and arts that has come from that. It is quite common for people joining the movement to discover real talents in those areas that they never suspected.

Poets and musicians have the kind of special place at neopagan festivals that they did in pre-literate cultures; many of our best-known people are or have been bards and songsmiths, and the ability to compose and improvise good ritual poetry is considered the mark of a gifted priest(ess) and very highly respected.

## 8. Eclecticism

"Steal from any source that doesn't run too fast" is a neopagan motto. A typical neopagan group will mix Greek, Celtic and Egyptian mythology with American Indian shamanism. Ritual technique includes recognizable borrowings from medieval ceremonial magic, Freemasonry and pre-Nicene Christianity, as well as a bunch of 20th-century inventions. Humanistic psychology and some of the more replicable New Age healing techniques have recently been influential. The resulting stew is lively and effective, though sometimes a bit hard to hold together.

## 9. A sense of humor

Neopagans generally believe that it is more dangerous to take your religion too seriously than too lightly. Self-spoofery is frequent and (in some traditions) semi-institutionalized, and at least one major neopagan tradition (Discordianism, known to many on this net) is \*founded\* on elaborate spoofery and started out as a joke.

One of the most attractive features of the neopagan approach is that we don't confuse solemnity with gloom. Our rituals are generally celebratory and joyous, and a humorous remark at the right time need not break the mood.

We generally feel that any religion that can't stand to have fun poked at it is in as sad a shape as the corresponding kind of person.

III. What kinds of neopagan are there, and where did they come from?

Depending on who you talk to and what definitions you use, there are between 40,000 and 200,000 neopagans in the U.S.; the true figure is probably closer to the latter than the former, and the movement is still growing rapidly following a major 'population explosion' in the late '70s.

The numerically largest and most influential neopagan group is

the 'Kingdom of Wicca' -- the modern witch covens.  
Modern witchcraft  
has nothing to do with Hollywood's images of the  
cackling,  
cauldron-stirring crone (though wiccans sometimes joke  
about that one)  
and is actively opposed to the psychopathic Satanism  
that many  
Christians erroneously think of as 'witchcraft'. Your  
author is an  
initiate Wiccan priest and coven leader of long standing.

Other important subgroups include those seeking  
to revive Norse,  
Egyptian, Amerind, and various kinds of tribal pantheons  
other than  
the Greek and Celtic ones that have been incorporated  
into Wicca.  
These generally started out as Wiccan offshoots or  
have been so  
heavily influenced by Wiccan ritual technique that their  
people can  
usually work comfortably in a Wiccan circle and vice-  
versa.

There are also the various orders of  
ceremonial magicians, most  
claiming to be the successors to the turn-of-the-century  
Golden Dawn  
or one of the groups founded by Alesteir Crowley during  
his brilliant  
and notorious occult career. These have their own  
very elaborate  
ritual tradition, and tend to be more intellectual,  
more rigid, and  
less nature-oriented. They are sometimes reluctant  
to describe  
themselves as neopagans.

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The Discordians (and, more recently, the  
Discordian-offshoot  
Church of the Sub-Genius) are few in number but quite  
influential.  
They are the neopagan movement's sacred clowns,  
puncturing pretense  
and adding an essential note to the pagan festivals.  
Many Wiccans,  
especially among priests and priestesses, are also  
Discordians and  
will look you straight in the eye and tell you that  
the entire  
neopagan movement is a Discordian hoax...

Neopaganism used to be largely a white, upper-  
middle-class

phenomenon, but that has been changing during the last five years. So called 'new-collar' workers have come in droves during the eighties.

We still see fewer non-whites, proportionately, than there are in the general population, but that is also changing (though more slowly).

With the exception of a few nut-fringe 'Aryan' groups detested by the whole rest of the movement, neopagans are actively anti-racist; prejudice is not the problem, it's more that the ideas have tended to be accepted by the more educated segments of society first, and until recently those more educated segments were mostly white.

On the East Coast, a higher-than-general-population percentage of neopagans have Roman Catholic or Jewish backgrounds, but figures suggest this is not true nationwide. There is also a very significant overlap in population with science-fiction fandom and the Society for Creative Anachronism.

Politically, neopagans are distributed about the same as the general population, except that whether liberal or conservative they tend to be more individualist and less conformist and moralistic than average. It is therefore not too surprising that the one significant difference in distribution is the presence of a good many more libertarians than one would see in a same-sized chunk of the general population (I particularly register this because I'm a libertarian myself, but non-libertarians have noted the same phenomenon). These complexities are obscured by the fact that the most politically active and visible neopagans are usually ex-hippie left-liberals from the '60s.

I think the most acute generalization made about pagans as a whole is Margot Adler's observation that they are mostly self-made people, supreme individualists not necessarily in the assertive or egoist sense but because they have felt the need to construct their own culture, their own definitions, their own religious paths, out of whatever came to hand rather than accepting the ones that the mainstream offers.

IV. Where do I find out more?

I have deliberately not said much about mythology, or specific religious practice or aims, or the role of magic and to what extent we practice and 'believe' in it. Any one of those is a topic for another posting; but you can get a lot of information from books. Here's a basic bibliography:

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Adler, Margot Drawing Down the Moon (Random House 1979, hc)  
This book is a lucid and penetrating account of who the modern neo-pagans are, what they do and why they do it, from a woman who spent almost two years doing observer-participant journalism in the neo-pagan community. Especially valuable because it combines an anthropologist's objectivity with a candid personal account of her own feelings about all she saw and did and how her ideas about the neo-pagans changed under the impact of the experiences she went through. Recommended strongly as a first book on the subject, and it's relatively easy to find. There is now a revised and expanded second edition available.

Starhawk The Spiral Dance  
An anthology of philosophy, poetry, training exercises, ritual outlines and instructive anecdotes from a successful working coven. First-rate as an introduction to the practical aspects of magick and running a functioning circle. Often findable at feminist bookstores.

Shea, Robert and Wilson, Robert Anton Illuminatus! (Dell, 1975, pb)  
This work of alleged fiction is an incredible berserko-surrealist

rollercoaster that will bend your mind into a  
pretzel with an  
acid-head blitzkrieg of plausible, instructive and  
enlightening lies  
and a few preposterous and obscure truths. Amidst this  
eccentric tale  
of world-girdling conspiracies, intelligent dolphins,  
the fall of  
Atlantis, who really killed JFK, sex, drugs, rock and  
roll and the  
Cosmic Giggle Factor, you will find Serious Truths about  
Mind, Time,  
Space, the Nature of God(dess) and What It All Means  
-- and also  
learn why you should on no account take them  
Seriously. Pay  
particular attention to Appendix Lamedh ("The Tactics of  
Magick"), but  
it won't make sense until you've read the rest.  
This was first  
published in 3 volumes as  
The\_Eye\_In\_The\_Pyramid, The  
Golden\_Apple and Leviathan, but there's now a one-  
volume trade  
paperback carried by most chain bookstores under SF.

Campbell, Joseph W., The\_Masks\_of\_God (Viking Books,  
1971, pb)

One of the definitive analytical surveys of world  
mythography-- and  
readable to boot! It's in 4 volumes:  
I. Primitive\_Mythology  
II. Oriental\_Mythology  
III. Occidental\_Mythology  
IV. Creative\_Mythology  
The theoretical framework of these books is a form of  
pragmatic  
neo-Jungianism which has enormously influenced the  
neopagans (we can  
accurately be described as the practice for which  
Campbell and Jung  
were theorizing). Note especially his predictions in vols.  
I & IV of a  
revival of shamanic, vision-quest-based religious forms.  
The recent  
Penguin pb edition of this book should be available in  
the Mythology  
and Folklore selection of any large bookstore.

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Bonewits, Isaac, \_Real\_Magic\_ (Creative Arts Books, 1979, pb)

A fascinating analytical study of the psychodynamics of ritual and magick. This was Bonewits's Ph.D. thesis for the world's only known doctorate in Magic and Thaumaturgy (UCLA Berkeley, 1971). Hardest of the five to find but well worth the effort -- an enormously instructive, trenchant and funny book.

V. Will there be more net.info on this topic?

I am also available to answer questions by email or phone. Be warned that I will probably tell you to go off and study some more, rather than referring you to a group, if you haven't read at least two out of the five above or else good equivalents like Michael Harner's \_Way\_Of\_The\_Shaman\_ (Castaneda, UFOlogy books and anything on astrology or the Great Pyramid will \*not\* count! Grrr...!).

No fooling, learning to do this stuff right is hard work and demands a lot more rigor and clear thinking than most people associate with 'occultism'. But it's also fun and empowering and could turn out to be one of the couple most important things you do with your life.

If response to this posting is heavy, I may post some stuff on Wiccan ritual practice and theology, that being what I know best.

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{file "What is Wicca? (Amber K.)" "bos087.htm"}

W H A T I S W I C C A ?

An Introduction to "The Old Religion" of  
Europe  
and its Modern Revival  
by Amber K, High Priestess

Our Lady of the Woods  
P.O. Box 176  
Blue Mounds, Wisconsin 53517

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as-is,  
without further permission from the author, provided it is  
offered free of charge. Changes in the text, however,  
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approved in advance by the author. Thank you!)

WICCA (sometimes called Wicce, The Craft, or The Old  
Religion by its practitioners) is an ancient religion of  
love for  
life and nature.

In prehistoric times, people respected the great  
forces of  
Nature and celebrated the cycles of the seasons and the  
moon.  
They saw divinity in the sun and moon, in the Earth  
Herself, and  
in all life. The creative energies of the universe were  
personified: feminine and masculine principles became  
Goddesses  
and Gods. These were not semi-abstract, superhuman  
figures set  
apart from Nature: they were embodied in earth and sky,  
women and  
men, and even plants and animals.

This viewpoint is still central to present-day Wicca.

To most Wiccans, everything in Nature -- and all Goddesses  
and Gods -- are true aspects of Deity. The aspects most often  
celebrated in the Craft, however, are the Triple Goddess of the Moon  
(Who is Maiden, Mother, and Crone) and the Horned God of the  
wilds. These have many names in various cultures.

Wicca had its organized beginnings in Paleolithic  
times, co-existed with other Pagan ("country") religions in Europe,  
and had a profound influence on early Christianity. But in the  
medieval period, tremendous persecution was directed against the  
Nature religions by the Roman Church. Over a span of 300 years,  
millions of men and women and many children were hanged,  
drowned or burned as accused "Witches." The Church indicted them  
for black magic and Satan worship, though in fact these were  
never a part of the Old Religion.

The Wiccan faith went underground, to be practiced in  
small, secret groups called "covens." For the most part, it  
stayed hidden until very recent times. Now scholars such as  
Margaret Murray and Gerald Gardner have shed some light on the  
origins of the Craft, and new attitudes of religious freedom have  
allowed covens in some areas to risk becoming more open.

How do Wiccan folk practice their faith today? There  
is no central authority or doctrine, and individual covens vary  
a great deal. But most meet to celebrate on nights of the Full  
Moon, and at eight great festivals or Sabbats throughout the year.

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Though some practice alone or with only their  
families, many Wiccans are organized into covens of three to thirteen  
members. Some are led by a High Priestess or Priest, many by a  
Priestess/Priest team; others rotate or share leadership.  
Some covens are highly structured and hierarchical, while  
others may

be informal and egalitarian. Often extensive training is required before initiation, and coven membership is considered an important commitment.

There are many branches or "traditions" of Wicca in the United States and elsewhere, such as the Gardnerian, Alexandrian, Welsh Traditional, Dianic, Faery, Seax-Wicca and others. All adhere to a code of ethics. None engage in the disreputable practices of some modern "cults," such as isolating and brainwashing impressionable, lonely young people. Genuine Wiccans welcome sisters and brothers, but not disciples, followers or victims.

Coven meetings include ritual, celebration and magick (the "k" is to distinguish it from stage illusions). Wiccan magick is not at all like the instant "special effects" of cartoon shows or fantasy novels, nor medieval demonology; it operates in harmony with natural laws and is usually less spectacular -- though effective. Various techniques are used to heal people and animals, seek guidance, or improve members' lives in specific ways. Positive goals are sought: cursing and "evil spells" are repugnant to practitioners of the Old Religion.

Wiccans tend to be strong supporters of environmental protection, equal rights, global peace and religious freedom, and sometimes magick is used toward such goals.

Wiccan beliefs do not include such Judeo-Christian concepts as original sin, vicarious atonement, divine judgement or bodily resurrection. Craft folk believe in a beneficent universe, the laws of karma and reincarnation, and divinity inherent in every human being and all of Nature. Yet laughter and pleasure are part of their spiritual tradition, and they enjoy singing, dancing, feasting, and love.

Wiccans tend to be individualists, and have no central holy book, prophet, or church authority. They draw inspiration and insight from science, and personal experience. Each practitioner keeps a personal book or journal in which s/he records magickal "recipes," dreams, invocations, songs, poetry and so on.

To most of the Craft, every religion has its own

valuable perspective on the nature of Deity and humanity's  
relationship to it: there is no One True Faith. Rather, religious  
diversity is necessary in a world of diverse societies and individuals.  
Because of this belief, Wiccan groups do not actively  
recruit or proselytize: there is an assumption that people who can  
benefit from the Wiccan way will "find their way home" when the  
time is right.

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Despite the lack of evangelist zeal, many covens are  
quite willing to talk with interested people, and even make  
efforts to inform their communities about the beliefs and practices  
of Wicca. One source of contacts is The Covenant of the  
Goddess, P.O. Box 1226, Berkeley, CA 94704. Also, the following  
books may be of interest: (Ask your librarian.)

DRAWING DOWN THE MOON by Margot Adler  
THE SPIRAL DANCE by Starhawk  
POSITIVE MAGIC by Marion Weinstein  
WHAT WITCHES DO by Stewart Farrar  
WITCHCRAFT FOR TOMORROW by Doreen Valiente

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{file "Re-Thinking The Watchtowers (Mike Nichols)" "bos089.htm"}

RE-THINKING THE WATCHTOWERS

or

13 Reasons Air should be in the North

=====

by Mike Nichols

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(fondly dedicated to Kathy Whitworth)

INTRODUCTION

and a recent initiate to the religion of Wicca. Like most neophytes, I was eager to begin work on my Book of Shadows, the traditional manuscript liturgical book kept by most practicing Witches. I copied down rituals, spells, recipes, poems, and tables of correspondences from every source I could lay hands on. Those works, such as the many books available on Witchcraft and magic; and Shadows. unpublished works, mainly other Witches' Books of

enough to Twenty years ago, most of us were "traditional" copy everything by hand. (Today, photocopying and even

computer  
were  
Seldom,  
came  
us,  
to

modem transfers are becoming de rigueur.) Always, we  
admonished to copy "every dot and comma", making an exact  
transcription of the original, since any variation in the  
ceremony might cause major problems for the magician.  
if ever, did anyone pause to consider where these rituals  
from in the first place, or who composed them. Most of  
alas, did not know and did not care. It was enough just  
to follow the rubrics and do the rituals as prescribed.

copying  
sources,  
elements.  
one was  
etc. This  
ritual  
created  
transmission?  
ever  
into a  
Shadows?  
of the

But something brought me to an abrupt halt in my  
frenzy. I had dutifully copied rituals from different  
and suddenly realized they contained conflicting  
I  
found myself comparing the two versions, wondering which  
"right", "correct", "authentic", "original", "older",  
gave rise to the more general questions about where a  
came from in the first place. Who created it? Was it  
by one person or many? Was it ever altered in  
so, was it by accident or intent? Do we know? Is there  
any way to find out? How did a particular ritual get  
Coven's Book of Shadows? From another, older, Book of  
Or from a published source? If so, where did the author  
published work get it?

already  
(Now,  
the  
I am  
for a  
be a  
Craft  
see me  
such  
of the  
INVENTED

I had barely scratched the surface, and yet I could  
see that the questions being raised were very complex.  
all these years later, I am more convinced than ever of  
daunting complexity of Neo-Pagan liturgical history. And  
equally convinced of the great importance of this topic  
thorough understanding of modern Witchcraft. It may well  
mare's nest, but imagine the value it will have to future  
historians. And you are unconditionally guaranteed to  
fly into a passionate tirade whenever I'm confronted with  
banal over-simplifications as "Crowley is the REAL author  
Third Degree initiation," or "Everyone KNOWS Gardner  
modern Witchcraft.")

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CONFLICTING TRADITIONS

The first time I noticed conflicting ritual elements was when I was invited as a guest to attend another Coven's esbat celebration. When the time came to "invoke the Watchtowers" (a ritual salutation to the four directions), I was amazed to learn that this group associated the element of Earth with the North. My own Coven equated North with Air. How odd, I thought. Where'd they get that? The High Priestess told me it had been copied out of a number of published sources. Further, she said she had never seen it listed any other way. I raced home and began tearing books from my own library shelves. And sure enough! Practically every book I consulted gave the following associations as standard: North = Earth, East = Air, South = Fire, West = Water.

Then where the heck did I get the idea that Air belonged in the North? After much thought, I remembered having copied my own elemental/directional associations from another Witch's Book of Shadows, her Book representing (so she claimed) an old Welsh tradition. Perhaps I'd copied it down wrong? A quick score. long-distance phone call put my mind at ease on that (When I asked her where she'd gotten it, she said she THOUGHT it was from an even older Book of Shadows, but she wasn't certain.)

By now, I felt miffed that my own tradition seemed to be at variance with most published sources. Still, my own rituals didn't seem to be adversely affected. Nor were those of my fellow Coven members, all of whom put Air in the North. Further, over the years I had amassed lots of associations and correspondences that seemed to REQUIRE Air to be in the North. The very thought of Air in the East offended both my

sense of reason and my gut-level mythic sensibilities. There are  
good REASONS to place Air in the North. And the whole  
mythological superstructure would collapse if Air were in the East,  
instead. If this is so, then why do most published sources place  
Earth in the North and Air in the East?

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#### RITUAL TAMPERING

Suddenly, I felt sure I knew the reason! Somewhere  
along the line, someone had deliberately tampered with the  
practice information! Such tampering is a long and venerable  
is within certain branches of magic. In Western culture, it  
"ceremonial" most typically seen among Hermetic, Cabalistic and  
magic lodges. It is common among such groups that, when  
will publishing their rituals for public consumption, they  
ALTERED publish versions that are INCOMPLETE and/or deliberately  
someone in some way from the authentic practice. This prevents  
book, and who is NOT a member of the group from simply buying a  
training. performing the rituals, without benefit of formal  
will be It is only when you are initiated into the lodge that you  
rituals. given the COMPLETE and/or CORRECTED versions of their  
This is how such groups guard their secrets. (And it is

a  
telling postscript that many scholars now believe modern  
Witchcraft to have "borrowed" its directional/elemental  
correspondences from ceremonial magic sources! What a  
laugh if  
this was Crowley's last best joke on his friend Gerald  
Gardner!)

deliberate  
ritual tampering. A friend of mine had been making a  
study of  
the so-called "planetary squares", talismans that look  
like  
magic squares consisting of a grid of numbers in some  
cryptic  
order. There are seven such squares -- one for each of  
the  
"old" planets. While making this study, he began  
coloring the  
grids (more for his own pleasure than anything else),  
making  
colorful mini-mosaics, using first two colors, then  
three, then  
four, and on up to the total number of squares in the  
grid. Six  
of the planetary squares yielded pleasing patterns of  
color.  
Then there was the Sun square! Against all expectation,  
the  
colors were a random jumble, with no patterns emerging.  
Thus,  
he began his quest for the CORRECTED Sun square. And I  
became  
convinced of the reality of ritual tampering.

#### THE WATCHTOWERS

All that remains, then, is for me to assemble all  
the  
arguments in favor of the Air-in-the-North model, which I  
have  
now come to believe is the CORRECTED system of  
correspondences.

The remainder of this article will be devoted to those  
arguments, each with its own name and number:

1. AIRTS: This is perhaps the strongest argument.  
In  
Celtic countries, the four elemental/directional  
associations  
are referred to as the "four airts". And it is a known  
fact that  
this tradition associates Air with North. While it is  
true that  
some writers, familiar with ceremonial magic (like  
William Sharp  
and Doreen Valiente), have given "tampered" versions of  
the  
airts, it is a telling point that folklorists working  
directly  
with native oral traditions (like Alexander Carmichael  
and F.  
Marian McNeill) invariably report the Air/North

connection.

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2. PARALLEL CULTURES: Although arguing from parallel cultures may not be as convincing, it is still instructive to examine other magical aboriginal cultures in the Western hemisphere. For example, the vast majority of Native American tribes (themselves no slouches in the area of magic!) place Air in the North, which they symbolize by the Eagle. (Aboriginal cultures lying south of the equator typically have different associations, for reasons I will discuss next.)

3. GEOPHYSICAL: If one accepts the insular British origins of elemental directions, then one must imagine living in the British Isles. To the West is the vast expanse of the Atlantic Ocean (i.e. water). To the East, the bulk of the European land mass (earth). South has always been the direction of fire because, as one travels south (toward the equator), it gets warmer. Which leaves North as the region of air, home of the icy winds of winter. (These last two associations would be reversed for cultures in the southern hemisphere, for whom north is the direction of the warm equatorial region, and south is the land of ice.)

4. HYPERBOREAN: In fact, an ancient name for the British Isles was "Hyperboria", which literally means "behind the north wind", thus associating north and wind (air) once more. The inhabitants were themselves called "Hyperborians", and the phrase "at the back of the north wind" (the title of one of George MacDonald's faery romances) is still current. Of all the winds of the compass, it is unquestionably the north wind (Boreas), bringer of winter, which is perceived as the strongest

"Watch  
other  
and most influential (cf. Robert Grave's goddess fantasy  
the North Wind Rise"). You don't hear too much about the  
three cardinal winds.

5. SEASONAL: Many occultists associate the four  
seasons  
north,  
align with  
usher in  
Again,  
west  
with the four cardinal points, as well. Hence, winter =  
spring = east, summer = south, and autumn = west. (To be  
precise, it is the solstice and equinox points which  
the cardinal points.) Again, in most folklore, winter is  
associated with air and wind, as the icy blasts that  
the season. In spring, it is the earth which arrests our  
attention, with its sudden riot of blooms and greenery.  
south relates to summer, the hottest season (fire), and  
relates to autumn.

6. DIURNAL: Occultists also often associate the  
cardinal  
sunset =  
midnight and  
sunrise,  
associate  
is easy  
west.  
Isles, the  
(water).  
greatest  
be  
points of a single day to the four compass points. Thus,  
midnight = north, sunrise = east, noon = south, and  
west. (Please note that we are talking about TRUE  
TRUE noon here, the points halfway between sunset and  
and between sunrise and sunset, respectively.) These  
nicely with the seasonal attributes just discussed. It  
to see why sunrise should equate to east, and sunset to  
west. And, once again, from the perspective of the British  
Isles, the sun rises over land (earth) and sets over the ocean  
(water). South is related to noon because it is the moment of  
greatest heat (fire). Leaving the "invisible" element of air to  
be associated with the sun's invisibility, at midnight.

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7. MYTHOLOGICAL: In Celtic mythology, north is  
invariably  
(later  
sylphs). The  
associated with air. The pre-Christian Irish gods and  
goddesses, the Tuatha De Danann, were "airy" faeries  
versions came equipped with wings, relating them to  
The Book of Conquests states their original home was in the

north,  
Ireland,  
on the  
modern  
air,  
associate  
would be  
mythology,  
Wales), is  
people's

"at the back of the north wind". And when they came to they came in ships, THROUGH THE UPPER AIR (!), settling on the mountain tops. (It has always struck me as odd that some writers see mountains as a symbol of earth. The crucial symbolism of the mountain is its height, rising into the air, touching the sky. Virtually all Eastern traditions associate mountains, favorite abodes of gurus, with air. A CAVE would be a better symbol of earth than a mountain.) In Welsh mythology, too, Math the Ancient, chief god of Gwynedd (or NORTH Wales), is specifically associated with wind, which can carry people's thoughts to him.

elements

8. YIN/YANG: Many occultists believe that the four elements have yin/yang connections. Both air and fire are seen as masculine, while earth and water are seen as feminine.

If air is associated with the north point of the magic circle, and earth is east, then one achieves a yin/yang alternation as one circumambulates the circle. As one passes the cardinal points of east, south, west, and north, one passes feminine, masculine, feminine, masculine energies. This alternating flux of plus/minus, push/pull, masculine/feminine, is the very pulse of the universe, considered of great importance by most occultists.

evidenced by

Kennet stones

That it was equally important to our ancestors is standing stones in the British Isles. At sites like the Avenue of Braga, the tall, slender, masculine, phallic stones alternate precisely with the shorter, diamond-shaped yoni stones.

previous one.

kind

perform

hand, and

around

each of

9. GENERATOR: This argument flows out of the Practicing magicians often think of the magic circle as a kind of psychic generator. Witches in particular like to perform circle dances to "raise the cone of power". Hand in hand, and alternating man and woman, they dance clockwise (deosil) around the circle, moving faster and faster until the power is released. This model has an uncanny resemblance to an electrical generator, as man and woman alternately pass each of the four "poles" of the magic circle. These poles

themselves  
raised. MUST alternate between plus and minus if power is to be  
then the This means that if the masculine fire is in the south,  
water is in masculine air MUST be in the north. If the feminine  
If any the west, then the feminine earth MUST be in the east.  
dead. adjacent pair were switched, the generator would stop

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10. MASCULINE/FEMININE AXIS: When you look at a  
typical map, north (the cardinal direction) is at the top. Any  
road is a north-south road is a vertical line, and any east-west  
makes the horizontal line. Likewise, a "map" of a magic circle  
while vertical north-south axis masculine (with air and fire),  
water). the horizontal east-west axis is feminine (earth and  
the This makes logical sense. When we look at the horizon of  
horizontal earth, we see a horizontal line. Water also seeks a  
natural plane. Feminine elements, considered "passive", have a  
assumes tendency to "lay down". Fire, on the other hand, always  
upward, as an erect or vertical position. Air, too, can rise  
"active", earth and water cannot. Masculine elements, being  
have a natural tendency to "stand up".

11. ALTAR TOOLS: In modern Witchcraft, there are  
four principal altar tools, the same four tools shown on the  
Tarot card, the Magician. They also correspond to the four  
Tarot suits, the four ancient treasures of Ireland, and the  
four "hallows" of Arthurian legend. And, like the four  
elements, two of them are feminine and two of them are masculine. The

pentacle is a shallow dish inscribed with a pentagram, representing earth, and is here placed in the east. The womb-shaped chalice, symbolizing water, is placed in the west. They form the horizontal feminine axis. The phallic-shaped wand, representing fire, is placed in the south. And the equally phallic-shaped athame is placed in the north. They form the vertical masculine axis. (The gender associations of cup and blade are especially emphasized in the ritual blessing of wine.)

12. AXIS SYMBOLISM: In nearly every culture, the vertical line is a symbol of yang, or masculine energy. The horizontal line is yin, feminine energy. When the vertical masculine line penetrates the horizontal feminine line, forming the ancient Pagan symbol of the equal-armed cross, it becomes a symbol of life, and life-force. Place a circle around it or on it, and you have a circle-cross or "Celtic" cross, symbol of everlasting life. (Please note the importance of the EQUAL-armed cross. If one arm is longer or shorter, then the four elements are out of balance. The Christian or "Roman" cross, for example, has an extended southern arm. And many historians have commented on Christianity's excess of "fire" or zeal. Some versions actually show a shortened northern arm, indicating a dearth of "air" or intellectual qualities.)

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13. ASTROLOGICAL: The astrological year is divided

into four equal quadrants, each beginning at a solstice or equinox. And each quadrant is governed by one of the four elements. Which element can be discovered by examining the exact MID-POINT of the quadrant. For example, the first quadrant, beginning at the winter solstice (north) is governed by air, which rules 15 degrees Aquarius, symbolized by the Man or Spirit. The second quadrant, beginning at the spring equinox (east) is governed by earth, which rules 15 degrees Taurus, the Bull. The third quadrant, beginning at the summer solstice (south) is governed by fire, which rules 15 degrees Leo, the Lion. And the fourth quadrant, beginning at the fall equinox (west) is governed by water, which rules 15 degrees Scorpio, here symbolized by the Eagle. Thus, north, east, south and west correspond to air, earth, fire, and water, and to man, bull, lion, and eagle, respectively. If the last four symbols seem familiar, it is because they represent the four elemental power points of the astrological year, and their symbols appear in the four corners of the Tarot cards, the World and the Wheel of Fortune. (The same figures were later adopted by Christians as symbols of the four gospel writers, Matthew, Mark, Luke, and John.)

If those are the arguments in favor of Air-in-the-North, where are the counter-arguments in favor of Earth-in-the-North? Surprisingly, I've heard very few. The most common by far is "But we've always done it this way." Not too convincing. However, no matter HOW persuasive my arguments may be, many have countered that magic doesn't lend itself to rational arguments. It's what FEELS right that counts. True. And there's no denying that many practitioners do just fine with earth in the north. Granted. Still, if they've never tried it the other way, how would they really know?

My challenge to my fellow practitioners then is this: give Air-in-the-North a shot. Just try it on for size. See what it feels like. And not for just a single ritual. It'll

take several tries just to overcome your habitual ritual  
mindset. And nothing is as habitual as ritual! So in order to  
give this a fair shake, you'll have to do a whole series of rituals  
with air in the north. And go into it with an open mind.  
Like all magic, if you decide ahead of time it won't work, it  
won't. Then, once you've tried it, compare it to your old  
method. Ask yourself what's different, if it worked any better, and  
why or why not. And let me know. I'd enjoy hearing about your  
experiences.

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{file "First Degree, What is it?" "bos090.htm"}

#### What is a First Degree?

Many persons feel that the first degree initiation is  
something that a person receives simply because this group or that  
wishes to accept a person into their circle (Gardenarian,  
Alexandrian,  
etc.).

In the my tradition, as a first degree, you ARE a  
priest/ess, and as such you carry responsibilities. In some  
traditions, the knowledge you have gained during your first degree  
studies will qualify you for a third degree in that tradition. But  
let's look at it a minute.

As I have stated, as a first degree, you ARE a priest/ess.  
What does this mean? In other faiths, you must go to seminary  
or its

equivalent for a period of at least 5 years to obtain this goal. When you leave there, you are knowledgeable in not only the beliefs of your faith, but also it's history, sects, and doctrines. You have been trained to be a counselor, helper, and friend to your parishioners. You have had training in dealing with problems within your church, your community, and "the enemy". Basically, you have been given the trust of your church to be knowledgeable, loving, caring, and trustworthy.

Should a Priest/ess in the craft be expected to be any less? As an Isian, the answer is a resounding NO!

During your first degree studies, you are the equivalent of an Associate Pastor/Minister/Whatever. You are now in training to eventually have your own coven, or if you wish to be solitary, you are in training to be able to defend your religion to the outside world if the need arises.

What are the responsibilities of a First Degree in my tradition?

As always, in the this tradition, you are required to constantly be learning and growing. This does not mean that you have to be constantly be learning about the craft, but about yourself, your community, Mother Earth, etc. This responsibility does not cease even when you receive your third degree. This is a responsibility to yourself.

below:

Some of your responsibilities to the coven are listed

- 1.) To grow within the craft.
- 2.) Observe and participate in all circle functions of your degree or lower.
- 3.) To assist in preparation for all circle functions of your degree or lower.
- 4.) To assist any student of a lesser grade in his/her studies when asked by this student for assistance.
- 5.) To contribute at least one research paper of 10 pages (5 if single spaced) or more on the craft subject of your choice.
- 6.) Contribute in some manner to each sabbat or public gathering either by time, monies for supplies, or bringing something to share either during or after event. Time could be by arriving early to help set up, staying a little later and helping to clean up after, preparing and sharing a workshop (if open workshop is scheduled), making phone calls to remind people of the event, etc.
- 7.) Contribute to ideas for coven gatherings and help arrange same. (Remember, all things do not happen at Covenstead!)
- 8.) Be aware of any conflicts within Circle, and bring this to the attention of the HP/HPS (even if that's where the conflict is!)
- 9.) Be prepared to accept the responsibility of a circle or ritual should something happen to your HP/S.

To some people, this may seem like a lot of expectations, but keep in mind. We are not are not training "week-end witches."

You are in training to be a Priest/ess of Wicca.

Your first degree is something to be proud of. You have worked hard and long to receive it, and your HP/S has found you worthy of same.

May the Lord and Lady smile on your efforts.

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{file "Church of All Worlds" "bos091.htm"}

CHURCH OF ALL WORLDS  
BOX 1542  
Ukiah, CA 95482

Duplicate Membership Application (as presented in  
GREEN EGG Oimlec  
1989) Distributed Electronically to the Pagan Community  
by the Pagan  
Information Network in the general interest of all.

In dedication to the celebration of life in its many  
forms, I hereby  
declare my commitment to a way of life that is ethical,  
benevolent,  
humanistic, life-affirming, ecstatic and ecologically  
sane. I  
subscribe to means and methods that are creative  
rather than  
destructive, tolerant rather than authoritarian, gentle  
rather than  
violent, inclusive rather than exclusive. I pledge  
myself to  
harmonious eco-psychic awareness with the total  
biosphere of holy  
Mother Earth.

Like a redwood tree, I would have my roots deep in the  
Earth and my  
branches reaching for the stars.

I acknowledge my personal responsibility for myself,  
to my fellow

humans, and to the whole of Nature; and I recognize this total responsibility, in each of us, as the source of our infinite freedom to become who we are and do what we will. I dedicate myself to my own inner growth and development that I may be of greater service to myself and the world around me. For these reasons I recognize Divinity both within and without, and I say to myself and others :  
THOU ART GODDESS; THOU ART GOD.

I wish to unite with others upon a spiritual path that encompasses both the Heaven's and the Earth, and all the worlds between, and hereby make application to join the membership of the Church of All Worlds, in order that we may learn together and teach each other ways to bring about these ends.

I understand that this association does not require the severing of any other religious ties.

D a t e \_ \_ \_ \_ \_  
Signature\_\_\_\_\_

I enclose \$\_\_\_\_\_ as a contribution to help carry on the work of the Church.  
(Annual membership dues are \$25 for individuals, \$20 each for family members at one address.) (The Church of All Worlds is a state and federally tax-exempt 501(c)(3) religious organization. All donations are tax-deductible.)

Reviewed \_\_\_\_\_ and \_\_\_\_\_ approved  
by \_\_\_\_\_ this \_\_\_\_\_  
day: \_\_\_\_\_

What is Shamanism?  
Michelle Klein-Hass/SysOp, Shaman's Soup BBS

Pardon me for asking, but what is Shamanism? That's one area of "the occult" that I don't remember hearing about.

OK, I guess I'm the resident shamanism maven here, so I'll try to define it. Shamanism is the name (from the Tungus Shaman, meaning miracle-worker) for any tradition of ecstatic worship of the Earth, and the forces that reside and pervade Her. Most traditions of shamanism worship two deities, the God and the Goddess. In the European shamanic tradition, also known as Wicca, the God and Goddess are most commonly known as The Lord and The Lady, or Great Mother and the Lord of the Hunt. In the Yoruban tradition, they are known as Ogun and Yemaja. In the shamanic tradition of the Chiricahua Teneh (Apache), they are known as Earth Mother and Sky Father, and also as White Painted Woman and Killer of Enemies. In other traditions, there are more deities worshipped, and in most of those named, there are other lesser deities. Some forms of shamanic tradition can be classified as true polytheism, some, like the tradition of the Australian Dreamtime, are truly pantheistic (the God-force is in all, and all exists in the God-force, or as they put it, the Dreamtime) and at least in the tradition of the Yoruba (Nigerian African) and in most Native American traditions, these Gods and Goddesses are seen as emanations from a Great Spirit. In the Teneh tongue, this spirit is known as Usen', Who is neither Male nor Female but encompasses both. Joe Wilson describes the difference between the path of the Shaman and the path of the Priest this way: the Priest is the custodian of tradition and rite, the Shaman is the one who journeys within and experiences the God(esse)s directly. The path of the shaman is the path of healing, direct involvement with ones Gods/Goddesses, and the path of acquiring Power for The Good. Modern Shamanism in America is usually of two currents: Wiccan and Native.

Wicca is a reconstructed system, which is probably similar but

not identical to the pre-Christian religion of the Keltoi (the Britons, the Gallics, the Irish and Scottish Gael, the Picts, and the Cymri (Welsh) It used to claim quite an impressive history, but is reliably traceable to people like Gerald Gardner, who designed a system of Wiccan practice from various sources, including, supposedly, a wealthy woman whose family had practiced witchcraft for generations. He obviously had a good grasp of some of the Anthropological works on the subject, but liberally borrowed as well from Crowley, Freemasonry, and \*fin de Siecle\* occultism like the Order of the Golden Dawn. Artificial or authentic, it seems to still work.

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Native shamanism works with either traditions of a native people like the Native Americans or the Yoruba tribe (present in Santeria), or is a distillation of many practices, as is the shamanism taught by Dr. Michael Harner and by Joseph Wilson of Toteq Tribe. The true native traditions are dying out quickly, and most native Shamans are unwilling to transmit their knowledge. In some cases, the knowledge has died out, and those descendants who remain and wish to embrace the Old Ways must re-invent their tradition. My teacher, Misha Sacred Wolf of the Naiche-Tosawi band of the Chiricahua, is in that unenviable position. The Apache still exist, and they celebrate some of the old festivals for the benefit of tourists. But much of the Old Knowledge died with the coming of the white man, the

reservation, and  
the missionaries that considered the reservation  
their rightful  
"mission field".

While it is true that many Native peoples are  
indignant about any  
non-Native involvement in shamanism, and the new age  
movement is full  
to the brim with hucksters and shysters who if you  
give them money  
will teach you "how to become a Shaman", there are two  
non-Natives who  
seem to respect the Ways, and have attempted to present  
the teachings  
of Native shamanism in a respectful, reverential way.  
One is Dr.

Michael Harner, author of "The Way of the Shaman"  
(Bantam) and his  
"core shamanism" system. His approach is sometimes a  
little too  
eclectic, with a glaring lack of the ritual and myths  
that makes  
shamanism so powerful. He has reduced the shamanic  
experience to a  
few major elements: The Lowerworld Journey, where the  
shamanist comes  
face-to-face with their "Power Animal", which is a  
representative of  
the person's basic animal energy; The Upperworld  
Journey, where the  
person journeys to contact their "Teacher Within",  
who is a  
representation of the person's Higher Self; the  
Middleworld Journey,  
where ordinary reality is seen through non-ordinary eyes;  
and various  
techniques of healing, primarily the Jivaro "sucking  
doctor" technique.

A non-ordinary state of consciousness is reached  
through rhythmic  
drumming, singing, and visualization. Despite the  
very clinical  
"self-help" aspect of Harner's work, it is very valuable.  
If you live  
in the Los Angeles area, you are quite fortunate in that  
perhaps the  
most exciting work in the eclectic shamanic way is going  
on through  
Toteg Tribe, a shamanic society founded and  
facilitated by Joseph  
Wilson. Joseph was a participant in the Neo-Pagan  
(Wiccan-shamanic)  
movement for more than 25 years, and is now trying to  
forge a new  
shamanic way for ALL people of the Americas. He has  
built on the  
techniques of Harner with insight from both traditional  
Native peoples  
of this land that he has studied with and entirely  
new ways of  
expression that he and others that work with him have  
spontaneously  
come up with. He does not claim to teach traditional  
shamanic ways,

but his work is quite valuable and instead of looking behind to the old days of Tribal America, is aimed towards the 21st century and beyond. Again, I study with a woman who is of the Chiricahua Apache tradition, but I also find Wilson's work to be exciting and very important. I hope this cleared up a few things...there's a lot of good info in the file areas about shamanic practice. Hi Dicho--this is finished (sigh of relief)  
Enju! B\*B Michelle Klein-Hass (Chihacou White Puma)

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{file "Etymology of "Wicca"" "bos093.htm"}

Here is the complete expansion of the Indo-European root of the word "witch", from THE AMERICAN HERITAGE DICTIONARY OF INDO-EUROPEAN ROOTS, revised & edited by Calvert Watkins (Houghton Mifflin Co.: Boston, 1985; ISBN 0-395-36070-6):

WEIK- [1]. Clan (social unit above the household). 1. Suffixed form \*WEIK- SLA in Latin VILLA, country house, farm: VILLA, VILLAGE, VILLAIN, VILLANELLE, (VILLEIN); (BIDONVILLE). 2. Suffixed o-grade form \*WOIK-O in: a. Latin VICUS, quarter or district of a town, neighborhood: (VICINAGE), VICINITY; b. Greek OIKOS, house, and its derivative OIKIA, dwelling: ANDROECIUM, AUTOECIOUS, DIOCESE, DIOECIOUS, DIOICOUS, ECESIS, ECOLOGY, ECONOMY, ECUMENICAL, HETEROECIOUS, MONOECIOUS, PARISH, TRIOUECIOUS. 3. Zero-grade form \*WIK- in Sanskrit VIS- dwelling, house, with derivative VAISYAH, settler: VAISYA.

WEIK- [2]. In words connectid with magic and religious notions (in Germanic and Latin). 1. Germanic suffixed form \*WIH-L- in Old English WIGLE, divination, sorcery, akin to the Germanic source of Old French

GUILLE, cunning trickery: GUILLE. 2. Germanic expressive form \*WIKK- in: a. Old English WICCA, wizard, and WICCE, witch: WITCH; b. Old English WICCIAN, to cast a spell: BEWITCH. 3. Possible suffixed zero-grade form \*WIK-T-IMA in latin VICTIMA, animal used as sacrifice, victim (although this may belong to another root \*[SHWA]WEK- not otherwise represented in English): VICTIM.

WEIK- [3]. To be like. 1. Suffixed variant form \*EIK-ON- in Greek EIKON, likeness, image: ICON, (ICONIC), ICONO-; ANISEIKONIA. 2. Prefixed and suffixed zero-grade form \*N-WIK-ES, not like (\*N-, not), in greek AIKES, unseemly: AECIUM.

WEIK- [4]. Also WEIG-. To bend, wind. I. Form WEIG-. 1. Germanic \*WIK- in: a. Old English WICE, wych elm (having pliant branches): WYCH ELM; b. Swedish VIKER, willow twig, wand, akin to the Scandinavian source of Middle English WIKER, wicker: WICKER; c. Old Norse vikja, to bend, turn, probably akin to the Scandinavian source of Old North French WIKET, wicket (< "door that turns?"): WICKET. 2. Germanic \*WAIKWAZ in: a. Old Norse VEIKR, pliant: WEAK; b. Dutch WEEK, weak, soft: WEAKFISH. 3. Germanic \*WIKON-, "a turning," series, in Old English WICU, WICE, week: WEEK. II. Form \*WEIK-. Zero-grade form \*WIK- in: a. Latin VIX (genitive VICUS), turn, situation, change: VICAR (VICARIOUS), VICE[3]; VICISSITUDE; b. Latin VICIA, vetch (< "twining plant"): VETCH.

WEIK- [5]. To fight, conquer. 1. Germanic \*WIK- in Old Norse VIGR, able in battle: WIGHT[2]. 2. Nasalized zero-grade form \*WI-N-K- in Latin VINCERE (past participle VICTUS), to conquer: VANQUISH, VICTOR, VINCIBLE; CONVINC, EVICT.

{file "Nature Spirit Magick (Larry Cornett)" "bos094.htm"}

NATURE SPIRIT MAGIC  
By Larry Cornett

INTRODUCTION:

Each plant, animal, rock, and other entity has a spirit (consciousness resonance matrix). These spirits can join together, in a hive-mind, as a spirit of an area. Nature spirits include real biological intelligences, are psychically powerful, and are much less abstract and controllable than the Elementals that many magical people who perform all of their rituals indoors are familiar with. They can be extremely powerful allies. It is possible to sense nature spirits, to determine if they are receptive to a ritual planned, and to have them actively participate in magical workings if they are.

SOME EFFECTS OF WORKING WITH NATURE SPIRITS:

Spectacular physical manifestations can happen when working with nature spirits in the wild. I have personally seen actual foxfire mark the boundaries of a magic circle at a location that was identified as a receptive power spot and attuned to a planned ritual the day before. I have seen more than one site attuned for ritual be dry and comfortable, with a round hole in the clouds overhead, on days that were cold and rainy at other nearby locations. Birds have joined in rituals, flying around the circle when energy was being raised; and insects, birds and animals have joined in chants. In addition, the wind often responds to invocations. Generally, these spectacular manifestations happen unexpectedly.

With or without such manifestations, nature spirits often will channel tremendous amounts of power into the magic being performed. It is suggested that you do not consciously try for specific manifestations. Let Nature channel her power into the magic in her own way. If approached with respect, nature may give you many pleasant surprises.

sign of Spectacular physical manifestations are not a necessary  
nature success. If you need a spectacular manifestation and  
magic is spirits know this, you will get it. The best success in  
manifestations. on the inner planes and more subtle than such

that This success involves beneficial changes in consciousness  
working last and helpful chains of synchronicity. In addition,  
partnership with Nature Spirits can also bring a deep sense of  
with Nature, and bring new levels of attunement.

spots and To get the best results, perform nature spirit attunement  
gives several hours to several days before the main ritual. The  
actively purposes of such attunement are to find suitable power  
to get the help of friendly nature spirits. This timing  
Nature time to gather her children and to prepare to  
participate in the main ritual.

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#### WHAT TO NOT DO:

attempting If nature spirits are approached with disrespect by  
them to command them rather than listening to them and inviting  
attack. I to work with you, nature spirits may flee, rebel, or  
attempted once attended a ritual by some pseudo-Crowleyites who  
spot in to perform the "Ritual of the Barbarous Names" at a power  
yards in a forest and then to extend the circle several hundred  
all directions.

noises, the While the forest in general had loud insect and frog  
when area at which the ritual took place got quiet immediately  
unto the main ritualist declared that all spirits were subject  
"Oh him. The vibes from nature could best be characterized as

yea, Mother...!" One participant was quickly possessed by an angry spirit and kept repeating "You killed my children, your children will never live in peace." When the priestess stepped out of the boundaries of the original circle, she was attacked by bees; and bees covered the Book of the Law. Magicians should know better than to attempt to command spirits whose true names they do not know!

#### CALLING NATURE SPIRITS:

To make the most out of working magical ritual in the wild, one should find power spots where nature spirits are receptive to the ritual planned and approach the spirits with respect, as equals. In my experience, the most effective power spots for working with the living intelligences of nature are located in wild areas with diverse, active ecologies.

When entering a wild area to find a site for a ritual, find a place that feels good. Then do the following, either individually or, if in a group, as a guided meditation:

- o Relax, while standing upright, and focus on your breathing. Breathe deep breaths from the diaphragm. Breathe together if in a group.
- Feel the wind, and let it relax you and awaken your spirit within, as your deep breathing takes you into non-ordinary reality.
- Picture, in your mind's eye, a light inside you. As you breathe, feel the light expand, purify and energize you - as it expands to fill your aura.
- Feel yourself glowing, balanced, purified, and full of power.
- Connect with your inner self (your higher self), and feel your intuitive self operating.

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- o Feel yourself as:
  - The wind, full of life and intelligence, communicating with all round.
  - The Sunlight, warm, alive, channeling the power to communicate with nature and energizing all around.
  - Water, emotional, intuitive, refreshing, and connected with nature.
  - The Earth, and note how your physical body is able to wander while remaining part of Mother Earth.
- o Focus on your spiritual self, and:
  - Note the light within and feel it as love,
  - Expand the light and love beyond the immediate aura of your body to the surrounding area - where you will go to find a power spot and contact nature spirits.
- o Telepathically (by thinking while channeling the love and light energy) send out signals to nature spirits to emerge and be aware of your presence.
  - Say why you have come, and invite them to join in sharing, mutual celebration, and the work you intend.
  - Visualize the light and love energy you are channeling extending out and merging with the light from distant places.
  - Feel the power of the Earth flowing up through your body and feet.
  - Feel the power from the sky, and channel this power also to further energize the carrier signal of light and love for communicating with nature.
  - Visualize the light expanding and merging.
  - Continue to send out telepathic signals.
- o Now go deeper:
  - Close your eyes, sit on the Earth, and feel your connection while you channel more light and love.
  - Continue modulating the light and love with your thoughts - inviting receptive spirits to join with you and to make themselves known.
  - If in a group, someone should start playing a drum at a rate of about one beat per second; and you should listen to the

drum and let the drum take you deeper.  
- Affirm that you are a nature magician, a medicine  
person, who knows and communicates with nature. Let this part of  
and the yourself emerge to full consciousness. Let the drum  
yourself connection to your inner self awaken that part of  
Let it that naturally communicates with other life forms.  
awaken your telepathic senses.  
- Continue sending telepathic signals to nature.  
your - When you feel ready and an inner urge to begin, open  
channel eyes a crack and look around, while continuing to  
response. love and light and telepathically calling for a  
feeling of - You may see light coming from certain areas that are  
Perhaps the receptive. You may get other signals, such as a  
follow your power or love returning in a certain direction.  
type of response to this work will be unexpected;  
intuition in interpreting it.

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(mentally) - You may test your connection by communicating  
light instructions for signals for yes/no responses (such as  
getting brighter for less and darker for no) and then  
mentally ask questions and observe the responses.  
and o When you have found an areas that seems to be responsive  
energy. receptive, begin walking to the area, while beaming love  
energy. Extend your aura to the area and sense the  
energy.

#### ENTERING A POWER SPOT:

If the o Before entering a power spot, ask permission to enter.  
receptive response is good, enter; if not, locate another more  
area.  
o When entering the power spot, look around. Perhaps the  
singularity responsive energy will be concentrated around some  
(a bush, a tree, a specific branch, a moss covered rock,

or  
be more  
spirits to  
other entity that stands out). Perhaps the energy will  
general. Use your intuition and feedback from the  
guide your actions.

to  
communication.  
o If it feels right, send out a signal that you would like  
touch the singularity (or the ground) for better

and then  
touch or hug the singularity (or the ground).  
If the response is good, approach beaming love energy,

the  
o Treat the spirits as you would other Pagans you meet for  
first time - be sensitive, open, and listen.

#### DEEPENING COMMUNICATION WITH NATURE SPIRITS:

and, from  
the  
o Now that you have made contact with spirits that seem  
receptive, deepen the communication:  
- Breathe deep breaths from the diaphragm, and with each  
breath, feel more refreshed.

- Now imagine that your spine is the trunk of a tree;  
its base, roots extend deep into the Earth. Deep into  
rich moist Earth.

waters  
- With every breath, feel the roots extending deeper,  
- Feel the energy deep within the Earth and within the

from the  
Earth and from its waters.  
- Feel the moist, warm energy rising.

spine,  
- Feel it bursting up from the Earth and rising up your  
like sap rises in a tree.

of your  
- Feel the energy rise to your crown chakra (at the top  
head).

sweep up  
of a  
- Now imagine that you have branches, branches that  
and then bend down towards the Earth, like the limbs  
willow.

- Feel the branches extending and interweaving with your  
surroundings.

through your

branches. As it flows, feel yourself being purified, centered, and connected to the Earth.

branches

- Feel the power from the Earth flowing through your

and then down back to the Earth, like a fountain.

Also,

- Note how your branches absorb energy from the air.

your body

feel them receiving light (fire) from the sky.

- Feel the energy from above penetrating deep through

into the Earth.

- Feel the warmth of the Earth rising also.

- Feel the energy circulating.

energy

o Notice how your branches intertwine with the branches of

surrounding you.

branches

- Feel the energy dancing among your branches and the

around you.

energy

- Notice how your roots also intertwine with underground

channels.

- Feel the energy dancing between your roots and the surrounding energy patterns.

- Notice how you and the life around you are rooted in

the

same Earth, breathing the same air, receiving the same

fire,

drinking the same water, sharing the same underlying essence. You are one with the magical grove.

spirits

o Telepathically mention the time in the past when nature

and people communicated regularly and the need to

establish

such communication now.

the

o Test your connection by asking questions and observing

responses.

#### WORKING WITH NATURE SPIRITS:

them and

o Explain to the spirits the purpose of your coming to

the nature of the ritual you plan.

them to

o If the spirits you contacted are receptive:

- Explain to them the details of the ritual and invite

provide ideas.

the

- Listen, you may receive suggestions on how to improve

hunches,

ritual. Such suggestions may come in the form of

arranged

visions, answers to yes/no questions using pre-

signals, or in other ways.

best

- Explain what type of space is needed and ask what the

place to perform the ritual is.

you  
aspects of  
quests,  
spirits

- You may see light or get other psychic signals leading to other sites, or you may be at one of them.
- You may also ask what the best places for other the planned work are (picnicking, individual vision etc.).
- If preparation of the site is needed (removing briars, preparing a fire circle, etc.) ask permission of the before proceeding with such action.

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have  
can help  
to  
drums, with  
working  
beer and  
material).  
spirits,  
wand, you  
guidance you  
another

- Before you leave the power spot, tell the spirits you contacted when you plan to return to do the ritual (visualizing the associated lunar and solar aspects with this communication).
- Invite them to join in the ritual when you return and bring their friends.
- Ask if it would be best to return silently, with chanting, or with some other form of approach.
- You can also ask the spirits to provide guidance for in balance and to provide a teacher to provide further guidance.

- o Before you leave the power spot:
  - Thank the spirits,
  - Channel love energy,
  - Trigger your memory of the experience, and
  - If it feels right, leave an offering of tobacco, or honey poured on the ground (or other suitable material).
- o Leave in peace and love.
- o Proceed to other sites that were indicated by the doing similar meditations at each site.
- o If you need something, like a staff, a Maypole, or a wand, you can also ask where you can find it and follow the guidance you receive (not slavishly, but as you would guidance from another Pagan).

spots  
found,  
hands  
channel the  
the  
and  
Magic, you  
the  
you are  
techniques,  
The  
circles  
spot you

- o Before leaving the general area in which you found power and contacted nature spirits:
  - Channel love energy towards the receptive sites you
  - Thank the spirits of the land,
  - Pull back your roots and branches,
  - Ground any excess energy into the Earth (placing your hands on the Earth, breathe in any excess energy, and energy down your arms, while visualizing and feeling the energy going into the Earth), and
  - Leave in peace and love.
- o Naturally, you should leave the area at least as clean, preferably cleaner, than you found it.
- o If you work with techniques of Wicca or Ceremonial Magic, you may find that by casting a circle, calling the Elements, the Goddess, the Gods, and the local nature spirits while you are at receptive sites, you may be able to greatly increase communication.
- o Through the use of drums and other power raising techniques, it is even possible to energize receptive nature spirits. The results can be very interesting. If with a coven, such circles can be done as part of a group attunement to a power spot you have located.

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explanation  
that  
response. You  
and

- o If you do not get good feelings in response to your explanation of the ritual and are unable to come up with a ritual that gives good responses, do not try to force a good response. You would only be fooling yourself.
  - Thank the spirits for their attention.
  - Ask them why they are not receptive (if it feels right they are communicative).
  - Trigger your memory.
  - Pull back your "roots and branches," return any excess

energy you feel into the Earth.  
- If it feels appropriate, leave an offering of tobacco  
or  
other appropriate material, out of respect for the  
spirits.  
- Move to a more receptive site.  
o If it is hard to find a site that is really receptive,  
you  
should:  
- Consider any impressions you got of why the nature  
spirits  
weren't receptive in the area you were in, and re-  
think your  
plans for a ritual, as necessary and appropriate.  
- It may also be appropriate to look for another general  
area  
in which to find a suitable power site that is  
receptive to  
the work planned.

#### WHAT TO DO WHEN RETURNING:

It can be very powerful to purify and center yourself and  
to  
attune to the spirits of the land using the techniques  
previously  
described for calling nature spirits immediately upon  
returning  
to the site.

Often, individuals may have found small specific power  
spots to  
which they have a special attunement, where the spirits  
are  
interested in participating; but where the site is too  
small, has  
too much vegetation, or is otherwise unsuitable for the  
main  
ritual. Individual attunement to the spirits in such  
areas and  
inviting them to participate in the main ritual can be  
worthwhile.

Then approach the main ritual site using the previously  
arranged  
technique. You should have the details worked out with  
the  
spirits of the land. An exceptionally powerful technique  
involves doing a procession through or past receptive  
power  
spots, inviting nature spirits to join as you pass each  
power  
spot, and then moving to the central power spot for the  
main  
ritual. If participants are at individual power spots,  
they can  
join the procession as it passes nearby.

When consecrating space in the wild, or casting a circle,  
do not  
set up the perimeter as a barrier to all outside forces;  
it

should be a beacon to attract friendly nature spirits, a container for holding magical power, and a barrier to spirits who it isn't right to be with.

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One thing that is fun and worthwhile in nature is to bring instruments, such as a rattle, a flute and/or a drum, to tune in to nature's sounds, and to make music in time to nature's sounds. You may be able to get some very interesting back and forth exchanges of music going with selected creatures of the wild, and get into an amazing jam session.

After the work is complete, be sure to thank the spirits for their participation. Libations and other offerings may also be left for the spirits during and/or after the ritual.

#### ACKNOWLEDGEMENTS:

There are other ways of working with nature spirits. This is one approach. The author thanks Selena Fox for teaching the basic guided meditation technique for locating and contacting nature spirits at a tranceworking session sponsored by the Chameleon Club (part of the Association for Consciousness Exploration) in 1981, Vicky Smith for editorial review of this article, Isaac Bonewitz for the outline of the expanded tree meditation, and Carlos Castenada, Black Eagle, Pasha, the Goddess, the Gods, and various nature spirits for teaching the rest of the good methods.

Most of this article is an expansion of an article by the author titled "Finding a Sacred Grove for Druid Initiation" by Larry Cornett, published in The Druid's Progress and in Amaranth Anthology.

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by Larry Cornett  
9/24/'88 9527 Blake Lane, # 102, Fairfax, VA 22031  
(703)352-3791

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{file "Mycenaen Mysteries (J. Teller)" "bos095.htm"}

THE MYCENEAEN MYSTERIES

A Neo-Pagan Alternative Belief System

(C) 1989 By Joseph W. Teller

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MYCENEAEN MYSTERIES : A QUICK INTRODUCTION

Mycenaen Mysteries are an ongoing project to introduce a new path of passage and religious belief to the present Neo-Pagan community.

Like anything within the Neo-Pagan Community, we do not exist in a vacuum. I have been trained in several traditions and paths of the present community, and have learned much from them, but have found that a personal lack of hereditary connection to some of the pantheons and belief systems involved have often made my practice of Celtic or Shamanistic systems to become clumsy and sometimes ineffective forme personally. Thus, to find my own way, I went forth on a combination research project and personal path searching for what path would be best for myself.

The Myceneaeen Mysteries are based upon a personal interface between myself and the aspects of the Early religious system and belief of the area now known as Greece, a personal comfortable status with many of the gods and goddesses of the pantheon therein which I could not find in the Celtic, Norse or American Indian belief systems. Many hours of painstaking research into the true culture, beliefs, gods and means of worship practiced by the early Myceneaeens have resulted in this ongoing system of belief. It is not for all, but if you feel a true connection between yourself, the mythologies, the social structure and the beliefs involved then perhaps this path is for you.

The Myceneaeen belief system is not a total "re-creationist" idea, nor the structuring of a system out of whole cloth, but like any belief system stemming from another time and blossoming into a Neo-Pagan tradition it comes from a combination of both. The land of Myceneae has gone through not one but two dark ages in its time, and much of the original material was lost or destroyed or very badly distorted by the people that would pass through it as their conquerors, and so I have had to take some liberty to the myths, sorting them according to the values and theology they present as to whether they were of these people and if so trying to prune out the changes made by centuries of conquest. This is an ongoing project, and the belief structure will be added to as new

material is encountered and adapted, but the basic structure outlined in the pages of work already completed will for the most part remain stable, with each person who takes up the system adding their own touch to the system.

Thus, if you choose this path, you will be forming and helping to form the belief system for yourself and for others, making your actions and writings just as important as those that have now been finished. Few religions or belief paths truly allow the many members within it to shape the system to their own needs and to bring about change. Mycenaean Mysteries does.

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If you are reading this file online a BBS or from a printout of such, or on a distributed disk, there should be several other text files here for you to read over, so please do so and feel free to distribute it at will among your fellow Neo-Pagans and all open minded non-pagan friends. Only through the greatest number of people getting involved can we do the greatest amount of improvement and gain personal enlightenment on this path.

\* Love, Trust & Community : The key of Mycenaean \*

#### MYCENAEN MYSTERIES : THEOLOGICAL ANSWERS

The purpose of this document is to explain some of the positions of The Mycenaean Belief system that are considered important and controversial to other Religious groups, many times to the point where they will place their views not only in public view but to enforce them upon others not of their beliefs 'for their own good'. These positions are important, as they help show where we stand and also explain a bit more of what we are really about. These views are not forced on the membership of the Laos, but are the

official accepted policies, beliefs and viewpoints of the organization in today's world - based on the overall religion.

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1. Contraceptive Devices.

nature-oriented  
for the right  
believe in the  
Thus, because  
risk of  
use of all  
spread of

We realize the importance of life, as most religions do, and have a high respect for it and of all to live. On the other hand we strongly right to choose one's path and actions in life. of these factors, and in consideration of the high disease in today's social circles, we support the non-destructive Contraceptive means to prevent the

disease and the possibility of unwanted children  
being  
conceived. We do not support, on the other hand,  
operative  
contraception through vasectomy or sterilization-  
since these  
cause an actual mutilation of the body and because  
they are  
both questionable in recent studies as causes of  
increased  
cancer rates. We have a strong belief in taking  
responsibility  
for our actions, and to utilize contraceptive devices  
is to  
take responsibility in one's sexual activities.

## 2. Homosexuality/Bi-Sexuality.

These concepts in Sexuality are not nor ever  
have been in  
our beliefs or those of the original Mycenaens  
anything but  
Natural. To call such actions and feelings  
perverse, or worse,  
is to deny the realities of nature and of the  
human condition.

We are born bi-sexual and make our choices  
based on  
environmental enforcement. We accept Homosexuality and  
Bi-sexuality as true parts of life, not something to  
be  
encouraged nor discouraged, but accepted as normal.

## 3. Public Nudity.

This one is obvious and simple, throughout most  
of the  
Neo-Pagan community it has always been :if  
you feel  
comfortable and won't be making too many others  
uncomfortable  
then feel welcome to any level of dress or undress that  
suits  
you. It is suggested that among a Damos that a full  
level of  
acceptance and knowing each others bodies, at least by  
sight,  
be eventually accomplished to improve the ability of the  
Damos  
to work as a true group bound in the love and trust they  
have  
declared (if you can't trust to be nude in someone's  
presence  
you probably can't trust them entirely). This will  
be  
difficult for some, it is suggested that if a member  
seems  
uncomfortable with this that they be introduced to it  
slowly  
by the rest of the group so they become more comfortable.  
Not  
only does this build trust, but it can also help in  
keeping  
tension levels down and to improve health of the group  
overall

in some ways.

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4. Smoking.

The smoking of tobacco in today's society is deeply enmeshed, but slowly people are bring the realization of the damage of utilizing this herb as an addictive substance regularly. We also understand the difficulties of eliminating the effects of it upon the body in withdrawal. Considering all this, there shall be no usage of such materials within ritual or within a celebration's public confines (the exception is the use of pure, natural, un-chemically treated indian tobacco for use in American Indian smoking rituals - which are rare and very limited in scope or exposure). If a smoker chooses to do so at a celebration they must go off away from the Damos and Guests to a secluded area where their second-hand smoke cannot affect anyone else in the group. The Damos should join in on trying to help the smoker get past the addiction and back to a sense of personal worth where such is unneeded (all addiction is caused by a sense of personal inferiority and incompleteness).

5. Ritual Drugs.

The use of these substances should only be within certain very controlled circumstances, under extreme supervision by people who are experienced and obviously personally

balanced in the  
drugs is not  
so as an  
Again, the  
understand

matter. The use of illegal or highly controlled  
encouraged and anyone choosing to do so are doing  
individual, not as a representative of the Laos.  
mainword is caution with all drugs if you don't  
all the risks then don't use the substance.

several other  
cannot  
aspects of it.  
libation in  
distilled  
(it's alright for  
to

#### 6. Alcohol.

The Mycenaean were the inventors of Beer and  
naturally fermented alcoholic drinks, and so we  
deny this part of the past nor the religious  
Any naturally fermented alcohol is acceptable for  
Ritual and in celebration, but the taking of  
alcohol shall not be within Ritual  
celebration though). Unless a ritual is specifically

considered  
offensive.

Dionysus, the taking of enough alcohol to be

acceptable, so  
not

Becoming drunk in a celebration if so wished is  
long as one maintains the rules of hospitality and does

intoxicated

attempt to do such morally wrong things as driving

are  
home

(Hosts be warned that if a guest is so intoxicated you  
under obligation to make sure they either have a ride

least  
small

with a non-intoxicated person or that sleeping space, at  
upon your floor, is made available to them). Alcohol in

that  
and

amounts acts as a natural remover of the mental shields  
can block one's ability to perceive the powers of nature

oneself, thus being useful in this way.

#### 7. Abortion.

area of  
is not found  
month, and so  
or not to  
all of the  
precious, both

This is for many groups one of the most discussed  
personal choice. In Mycenaean belief, one's spirit  
within an embryo until the finish of the third  
we support the right of a woman to choose whether  
take such an action, but do want her to consider  
available options before doing such. Life is

an existing life

that of another and that of a child, but

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abortion  
body to  
use of  
not

will hold priority over a yet-to-be born, since if an  
does occur the spirit of the child will find another  
gain re-entrance into the life-cycle. We do support the  
all natural abortifacient herbs and drugs over physical  
operations, but again this is the choice of the mother and  
for the religion to enforce.

8. Pornography.  
depictions  
to glorify  
movies of  
of such  
the numerous  
a sexual  
or actually  
pornographic  
sexuality in  
such. We  
slavery of any

We believe that the true pornography in the world is  
of humanities cruelties unto itself for the purpose  
it and encourage it. This means we label books and  
a purely violent nature to be Pornographic (Examples  
are 'Faces of Death', 'The Green Berets' or any of  
'slasher' films). Additionally we feel that films of  
nature that show women as inferior, mere sex objects  
depict violent rape as something it's not to be  
(ex: The Story of O). We have no objections to  
books in films, displays of nudity or love within  
also oppose Child-pornography, bestiality and  
kind.

9. Sexual Responsibility.  
group sex or  
faceted  
community to  
disease and other  
sexually  
of the Damos.  
such info  
Damos is in

Mycenean beliefs have nothing in opposition to  
group marriages, from Menage-a-trois to full multi-  
tribal families. We do have a strong ruling of  
regulate ourselves, and to reduce the risks of  
related problems. Any member of a Damos who has a  
transmutable disease should warn all other members  
When a person enters into a Damos they must expose  
to the members, to protect all. If a member of a

a relationship with someone outside the Damos they should refrain from sexual contact with members inside the Damos, unless sure that they are clear of such afflictions. Relationships within the Damos should be encouraged, as this will prevent an influx of diseases from outside unknown sources. Members of a Damos who are sexually active in any way should seek out a medical check for such problems routinely and should share the results with the members. Keeping everyone within the Damos healthy is of import to all members of the Damos. Remember a Damos is more than just a group of friends and acquaintances as is common in most Neo-Pagan groups, it is an extended family and community.

#### HISTORICAL CONTEXT

-----

The Mycenaean Era is not the Greece of Homer, and has many of its own unique differences that set it off from that Era. It is sometimes known as the Golden Age or Heroic Age of the ancient land we call Greece. Fledgling borne from migrants coming into the area from Syria and Persia during the Empire of Crete, the Mycenaeans were a willful folk, who accepted the rule of Crete until the Minoans fell from power by a complex series of events that caused them to abandon the Mainland and Isles of Greece and vanish back into the mists of History. Neither The Minoans nor the Mycenaeans were remembered, until our own 1840's (AD) when the ruins were discovered and slowly excavated (a process still uncompleted to this day).

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Egypt, it has been said, introduced government to the world (and Bureaucracy and all that goes with it). Minos introduced the concept of Laws governing all equally (which Homer's

Greece would  
& trade. rediscover in its own era) and the value of colonization  
Mycenaean that did Each had its religions and cults, but it was in  
weep or rise truly human gods and goddesses - those who could  
majority laugh, who did not simply hold themselves aloof from the  
associated of the population but who were close and intricately  
with their people.

In concept, and in Mycenaean Myth, we are all  
descended from the gods. We are all their children, and we are all  
working towards learning what we must to take our proper places  
beside them one day in a future existence. We all have within  
us the ability to perform feats of wonder, magic as we call it,  
through our own ability of will and perception.

As children of the gods and goddesses, we are  
imperfect only in that we have not yet learned the ways to best utilize  
our own abilities and to work with nature thoroughly - as Neo-  
Pagans we can work towards this goal, unlike those who refuse to  
open their eyes to their own ability and instead falsely believe  
that nature is a force to be battled and conquered instead of one  
that we are part of and must work with in order to survive. We are  
not in any way perfect, we do not have 'the one true path' or  
the 'one way to enlightenment', we have simply chosen a path in  
this belief system and religion that serves our personal growth  
(some may even walk this path and then later chose another closer to  
their own hearts in some way). We ask that others accept the fact  
that we have chosen this path of our own free will, if they ask  
for any information we shall give it freely, and that we ask  
that they be tolerant of us in our every day lives and not show  
bigotry against us for our belief path.

The Mycenaean Era, historically lasted from approx.  
1700 BC, as the Minoan Empire collapsed inward, and prospered  
through till 1120 BC when the last shreds of it fell beneath the onslaught  
of the invading Dorians, who were the ancestors of Homer's

Greece. The fall of Mycenaea brought with it a terrible 400 years of what has been called the 'Greek Dark Age' for the invaders destroyed all the knowledge of writing, and much of the culture and technology of the people of the land that was then Greece. They had come down out of the Northern parts of Central Europe, outnumbering the Mycenaeans and being experts at large scale war, still it took them from 1190 BCE to 1120 BCE to fully conquer the Mycenaeans.

When the Dorians invaded and conquered the people, they destroyed what was then the most advanced civilized people in Europe. Mycenae had the benefits of the technology of the Minoans and the advantages of a widespread sea-trade with Syria, Italy, Sicily, Spain, Egypt, Rhodes, Persia and even possibly the Isles of Britain. This widespread trade made them one of the richest people, and their willingness to exchange knowledge and goods made them welcome in many ports. Mycenae had colonized villages in many lands, to serve as trading posts with native peoples. Their only major war was, that which we know now as the Trojan War, in 1200 BC (approx), was a successful enterprise supposedly based on principle instead of greed.

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Mycenae, like the native peoples of the Americas, were slowly worn down and defeated by an enemy they had sought to not war with but to trade with. The Dorians came first as raiders, then in larger numbers as they fled south from either hostile weather conditions or an unknown northern invader, and were not to be appeased with simply the lands of the neighbors of the Mycenaeans, such as the Hittites, but wanted the rich trade of the Black and Mediterranean Seas. They did not have a written language, but

were evidently of similar stock of that which the Mycenaeans had once come from centuries before and spoke a similar tongue. They destroyed the citadels, palaces and shrines, burning many to the ground in their fury. They slew the learned and enslaved the poor and agricultural people to serve their own economy - they were not the peaceful folk that Homer first tries to show them to be, in Homer's day, after the ages, Mycenae was forgotten and Minoan Empire a wispy memory of long ago.

Parts of the culture and its gods and goddesses were still so strongly enmeshed in the people that remained that the Dorians adapted it into their own rather than try to fight its existence, changing it to fit their own values and warlike natures. Thus the Mycenaean Age faded away in history and memory until the 1840's AD when the ruins of Mycenae were discovered and the Archaeological Society of Greece began to recover its forgotten past.

Much of what we have to work with in our beliefs are based on the records of archaeological findings, the eventual deciphering of the few tablets and inscriptions in the ancient language of the people (Many of which were simply old accounting records) and the myths that have survived even the purging and nature of the Homeric era. Vocal records always change tales with the telling, and thus it has been painstakingly difficult to produce what these pages attempt to do. Much has had to be assumed in my research as the information is not available, and some has been modified to suit our modern times and needs. Thus this is not a recreation, no more than Ar nDracht Fan can claim an absolute reconstruction of Celtic Druidism, but a new view for the present and hopefully the future.

Each Wanax is responsible for seeing that their Damos sits down and somehow develops a name for their Damos, and it is by this name that they will be known to other Damosi. It is suggested that Greek names or ones related to the places they

choose to name sacred or to the local Native American  
Indian names  
be used (We, as members of the Mycenaean belief must  
realize the  
rights of the natives of the lands we presently live in  
and also  
respect and honor their gods, goddesses and local  
nature spirits  
and beliefs, for like the original Mycenaean we accept  
the validity  
of local deities as much as our own, some being our  
own known by  
other names and some being local powers like the  
dozens of river  
gods and nature spirits found in ancient Greece). If a  
name is not  
to be in Greek or in line with a Native American  
group then it  
should in some way reflect the nature of the people  
involved and  
their own goals together. Names, preferably, should not  
be more than  
ten words in length and not less than two. At the end  
of each name  
shall be added the word Damos, to identify it as a part  
of the Laos.

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For the present I have chosen to act as the  
Basileus of the  
'organization', that is I wish to be a personage who  
will be the  
arbitrator (if requested by all sides) in disputes  
between any  
two or more Wanaxi or Damosi dealing with the  
material in my  
structure or in a gathering of Damosi. I will also,  
for the  
moment, hold the position of a communications point  
between any  
of the further spread Damosi. I hold this position  
only until  
we have someone who can serve better for either  
position and who  
is willing to take on the duties - the position holds  
no true  
power over other Wanaxi or the greater Damosi unless  
they choose  
to have me arbitrate. This position I will hold no  
longer than  
ten years, and preferably much less. Once a hundred  
Wanax are  
established they will have the power, by a majority  
decision,

(the who to decide when to replace the Basileus and with who must be willing to take the office).

I also ask that all Wanaxi record their record of activities (which we will call, for lack of better terminology your Damosi's Book of Records) in photocopy, ASCII text file or to be Handwritten/typed/carboned and pass this duplicate on to me to keep and utilize for communicating with all the members of the Laos (the people, in greek) of the Mycenaea faith, either within newsletters, computer files or whatever - based on the needs of each individual of the faith. This is a matter of choice of the Wanax personally, if they feel they need secrecy for some reason that is their choice and they may choose not to send such to me. I am not in a position of power in this path, simply a guide for part of the way and then it is up to your own selves to decide where you will go dealing with the path, your Wanax, your damos and your life-cycles.

Many of the ancient titles and positions within Mycenae are no longer of great import in today's society, but might one day become of import. The E-qe-tai (ee-kay-tie) were the liaison between the temples and the military, I suggest that this be a position given by each Wanax to a member of their Damos when they feel the need for someone to act as a Liaison between the Damos and any other Damos, a messenger of sorts between groups, and also to serve as such if the group comes into contact with the press or other public media. This position need not be a permanent one, and several may be bestowed this title at one time if more than one series of liaisons are necessary. The Ko-Re-te (kove-ray-tay) were military commanders within a Damos, we have no need of such at present, unless the Wanax of a group chooses that members of their Damos should learn a martial art or weapon skill for personal growth - then the Ko-Re-te will be the title given to a teacher within the group (You should not

by a  
required,  
expect members of your Damos to be taught in such things  
person outside the Laos, nor can teaching be forced or  
only requested or suggested).

Host',  
than  
not a  
re-u  
for the  
restore  
The Lawagetas was in ancient times the 'Leader of the  
a military leader for a collection of the Laos from more  
one Damos for a particular purpose. Obviously this is  
needed position within our present structure. The Pa-si-  
was the official responsible within a Damos responsible  
bronze smiths, again a title I cannot see the need to

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as a  
title).  
(If anyone is skilled at this art and wishes to offer it  
teaching to members of your Damos, then grant them the

of the  
will be  
is no  
(for we  
unused.  
The klawiphoroi were the key-bearers, always female,  
temple. Since our temples, shrines, groves and altars  
most likely within other buildings or outside and there  
plan to purchase buildings at present for this purpose  
are a poor folk) this title will remain among the

Damos,  
Priestesses  
There are no  
members of  
gathering -  
hospitality.  
rarely -  
upon it  
that many  
an open  
Each individual of the Laos, including those not of a  
may consider themselves Mycenaean Priests and  
as long  
as they choose to follow this path of Neo-Paganism.  
paian (non-clerical followers), though there may be  
other faiths present at a ritual, celebration or  
so long as they are willing to accept the rules of  
Due to legalities, children are brought into ritual  
they are not yet on this path and should not be forced  
like some religions do. We must not make the mistakes  
mainstream religions have before. They can be present at  
celebration, but should not be brought into ritual until

they are old enough to understand the beliefs and concepts,  
say not before their 16th birthday (this will be an  
arbitrary choice between the Wanax and the parents).

Finances are the choice of the to deal with, and  
whether they will handle the finances of the Damos or have a separate  
person appointed treasurer or choose to keep no finances for  
the group but run the group as a 'donate anything but money'  
operation. I would like to hear from the Wanaxi on how they are  
handling their finances and the operations herein, especially any who  
set up their Damos as a physical communal household or farm  
site.

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THE LAWS OF HOSPITALITY FOR MYCENEAENS  
-----

1) A Guest always has the right to leave a Host's home,  
lands, celebration or gathering when they wish (this is not  
possible

when the  
without  
with them

always in the middle of a ritual and can only be done  
officiary of the ritual grants it magically etc),  
harm or threat of harm, with all that they brought  
into the locale.

their home,  
conflict of  
all they

2) A Host always has the right to ask a Guest to leave  
lands, celebration, gathering or ritual without  
a physical or verbal nature, and to take with them  
brought with them into the locale.

peace-bond,  
obvious  
until it  
conflict.

3) A Host has the right to request an armed guest to  
remove from the locale or to take a weapon of any  
nature, unless necessary for a ritual taking place,  
the guest is ready to leave without argument or

or even  
or ritual  
questionable or  
that of  
anything  
flamethrowers etc.

4) A Host has the right to request a guest not utilize  
bring into their home, lands, celebration, gathering  
any substance or device that may be legally  
outlawed or physically harmful to the Hosts health or  
other guests or members of the Damos. (this may be  
from drugs, alcohol, poisons, cigarettes,  
all by the Host's discretion).

hygiene or  
the home,  
shoes before  
a low  
in the

5) A Host may ask the following of a personal rule of  
social concept be followed by a guest while within  
celebration, ritual, lands etc (EX: the removal of  
entering the house, the washing of hands, maintaining  
level of noise due to someone else sleeping, sharing  
breaking of bread, etc by the host's discretion).

none shall  
against  
rules of

6) Both Host and Guest are bound by a rule of trust -  
carry out violence of a physical or psychic nature  
those present or they shall be in violation of the  
Hospitality and nullify all such rules at that point.

either  
Hospitality

7) Neither Host nor guest shall steal from the other -  
doing such shall be in violation of the rules of  
and they shall be annulled at that point.

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- to  
words  
require  
personally  
of a  
in legend)  
chopping of  
suggested  
Society.
- 8) The Host may ask one service of the guest if they are to share meal, sleep within the hosts area, or in other words impose on the host in any manner. This service cannot require the leaving of the hosts area, nor be of an illegal, personally distasteful or harmful way, but will most probably be of a simple manner (and not the tasks set out historically in legend) such as assisting with the setting of the table, chopping of wood for the fire, etc. This is not mandatory, simply suggested in conceptual context of the original Mycenaean Society.
- not seek to  
allowed, but
- 9) The Host and guest, if of different religions, will not seek to force their beliefs upon the other - discussion is allowed, but not obvious attempts to convert or proselytize.
- will not  
- this  
seduction, but  
person  
and any  
Violation of
- 10) The Host and guest (and members of the Hosts Damos) will not seek to force their affections on each other sexually - this does not rule out flirtation, involvement or seduction, but does rule out harassment, forced sex and rape. If a person says they are not interested then their word is final and any further consideration should be personally curbed. Violation of this rule invalidates the rules of hospitality in the situation.

11) The Host may request of a Guest reimbursement for any supplies that have been used in the feeding or entertainment of the guest that are considered excessive. Additionally a guest is expected to repay any bills of an excessive nature (such as those of long distance telephone calls) that they are responsible for.

12) A Guest at Ritual is expected to accept the Authority of the officiaries within the ritual area as absolute, and shall not question their authority or actions while within the ritual area. Nor shall a Guest seek to disrupt a ritual from within or from outside of it while it is being carried out.

13) A Guest is expected to provide a gift for a host or the hosts Damos when visiting for ritual (A food dish or libation is the common practice) or celebration. This is waved if not more than one days notice has been given or if the Guest claims a truly impoverish condition in their own life.

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The above may seem simplistic, obvious or unnecessary, but I feel it is important that we have a set of rules for those who cannot see the obvious and to protect all involved. Further, I'd like to

request that any member of the Laos who has had the Rules violated by a Host or Guest (especially those rules dealing with violence, Forced affection, theft etc) to report them by name to me, anyone who has been found in such violation with witnesses by members of any three Damosi will be reported as such and publicized by us internally to be avoided as Guest or Host (and of course, if a legal violation occurs any Host is welcome to report them as such to the authorities).

Remember that a Guest or host cannot be considered held by the rules of Hospitality if they have not seen them and agreed to them beforehand. Feel free to suggest that other Neo-pagan groups accept these rules themselves - this does not have to be just a Mycenaean only concept.

#### ETHICS & CONCEPTS OF CONDUCT

-----  
You take, by using this work and collection of beliefs and the title of Mycenaean Priest or Priestess, the responsibility for your own life and actions in it. Every time you make a decision in life you are exercising your freedom and are responsible for your actions. With knowledge and power come great responsibility, to yourself, your Damos, your Waxan, the Laos, your homeland, your birth family, the human race and that of the entire planet. There are no 'evil' forces manipulating you or your actions, no devils or demons exist save in the minds of others (and if any do exist in your own mind then you must cast them out). No amount of alcohol, drugs or influence shall change the fact that you are still responsible for what you choose to do and not to do.

Yes, we recognize that there are forces beyond our ability to fully conceive in this reality, that at times the gods and the goddesses might interfere with our lives, remember that there is something to be learned from each success and every failure, that they do not wish you to suffer - they simply wish you to learn and advance to one day rise above the need for the state of being

what you are at present - bound within a limiting  
fleshly body  
for this cycle and for each you have and will have given  
to you  
until you have learned all this existence can teach and  
advance  
to a level where you may enjoin with the gods and see  
beyond our  
present.

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{file "Open Circle Ethics (Brandy Williams)" "bos096.htm"}

OPEN CIRCLE ETHICS  
by Brandy Williams

Event organizers and open-circle coordinators have, I  
think,  
a responsibility to participants to provide a safe and  
comfor-  
table environment. The Pagan community here in the  
Pacific  
Northwest seems to be evolving an ethical standard  
governing  
organizers. Althea Whitebirch calls it choice-centered,  
and I  
offer my perception of it here as a model and a basis  
for dis-  
cussion.

HISTORY: A few years ago, the Seattle/ Vancouver/  
Portland  
area had no ongoing festivals. As I write, August '86,  
organi-  
zers are planning next year's schedule -- the second  
annual  
Spring Equinox Mysteries festival, the first Summer  
Solstice  
Gathering, the third annual Solitary Convention, the  
fourth  
annual Fall Equinox Festival. Many of the attendees are  
new --

either to Paganism or to the northwest, and the events draw people from a wide geographical area, including British Columbia, Montana, Idaho, Oregon, California, and all of Washington state.

We're growing. We're growing very rapidly, and dealing with a disproportionate influx of people inexperienced in group rituals. As a result we're starting from scratch in developing organizer ground rules, and developing solutions to problems being discussed in the Pagan net nation-wide.

In the Pacific northwest, the circle of organizers is very small, almost familial, and we're working from a basis of friendship and trust. We're concerned about each other and pay attention to caring for one another. I think the combination of a small group handling a lot of newcomers has allowed us to generate a uniquely compassionate set of attitudes and guidelines.

This outline is my own. I'm going to phrase this in strong, definitive terms, with this qualifier: I call it Northwest Ethics because it has evolved out of discussions with other organizers. However, it isn't offered as a group consensus and any given organizer might disagree with some of these points or the language. This is intended as a starting point for discussion and not a presentation of a set-in-concrete consensus.

My own experience: I've staffed a number of events in and out of the community. My most recent experience was heading the SolCon '86 staff, so I'm using it as my most frequent example.

RITUAL CHOICES: Althea Whitebirch and I facilitated a discussion at the '85 Fall Equinox Festival that has borne substantial results in the local community. We argued that closed circles can do what they like, but those of us in charge of open circles should lay down some ground rules to ensure everyone's comfort and safety.

Explain The Ritual. I'm personally finding it

necessary to  
make some very basic announcements, like circle  
boundaries  
shouldn't be indiscriminately crossed, and people  
should only  
walk clockwise within them. Again, we're dealing with a  
lot of  
newcomers.

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No Pressure To Physically Touch. I've never seen  
anyone ob-  
ject to holding hands, but a lot of people have  
commented that  
they cringe at kisses. No kissing spirals in open  
circles.

Why? Newcomers tend to go along with group  
activities, even  
ones they're uncertain about. Maybe they should be  
assertive,  
but more often they're not, and organizers are their  
voice.  
Choice: every event in this area includes space for people  
to put  
together their own circles, some of which can be more  
touching-  
oriented -- and are identified as such. Or we might  
experiment  
with providing an Intimate Circle, which would include a  
lot of  
hugs and kisses.

The rule is: you don't have to touch anyone you  
don't want  
to, anytime. That should be clear to newcomers.

Choice In Participation. In open circles, if the  
dancing  
gets too rapid or wild, participants can step back.  
Just bring  
your neighbors' hands together and move out of the way.  
I've  
also seen some ritualists allow people to cut themselves  
out of  
the circle -- the procedure was clearly explained in  
advance.

Effective ritual evokes response. Novices are at  
different  
tolerance and skill levels than experienced ritualists,  
and some  
rituals can be overwhelming. Also, the 'boogie till you  
puke'  
crowd exhausts the older folks and the kids in the group.

Experiment note: I recently separated a circle

into two groups, the 'keep on dancing' people, and the 'sit down and rest' folks. Some rhythm is traded off for comfort. I've also seen two rituals staged consecutively, one quiet and one 'dance all night.' Suggestion: we can try a novice ritual, and a more power-ful one for skilled people.

Also note: one northwest organizer disagreed with these sug-gested choices, feeling those who participate in a circle should be committed for the duration of the experience. It's a point. In that case, I think a clear understanding of what's to come would be essential.

#### STIMULANTS

In PANEGYRIA Vol. 3 No. 4, Althea Whitebirch argued for informed choice in using stimulants. If alcohol is used in a communal cup everyone should know, and a fruit juice or other substitute should also be available.

Drugs: NOT AT EVENTS I COORDINATE! At least, not with my knowledge or approval. Private drug use hasn't been a problem so far. My concern is that if anyone is caught, it's not private any more. I'm the one who gets to deal with the police and the press, and the whole community's image suffers.

If problems arise in the future, I'd consider banning drugs altogether. Organizing is tough enough -- I have a right to limit my risks. Call a closed circle and do it at home.

MINORS: Young children supervised by Pagan parents are a real

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joy. Teenagers with absent, non-Pagan parents or guardians are becoming a problem, even with signed in advance waivers. Some of us are leaning toward a 'no minor without attending parent'

policy. How do you keep them away from the wine? Think  
of the issues surrounding sexuality with under-age kids. The  
'what-ifs' are frightening to contemplate.

I haven't made a firm decision because I know how  
important the contacts and support can be to our younger friends.  
On the other hand, they do grow up. In two years, a 16 year  
old can sign her own waiver. Maybe we could set up a gentle,  
first con- tact network to provide them with 'one on one' support,  
starting slowly.

SOLOMONIC DECISIONS

I was asked to kick out two people who wanted to attend the last SolCon, and I burned one request for a registration.

I know, I know. The word 'blacklist' leaps immediately to mind. This is a tough issue. The request I burned was from a person who was suspected of having responded violently to a criticism. The other two revolved around sexual ethics: men accused of coercing women into intimacy.

Help.

The problem, as always, is that none of the cases were clear-cut. How do I substantiate an accusation? Do I kick someone out on a suspicion? I don't want violence or sexual coercion at an event that has my name on it. I also don't want to mediate personal conflicts; that's not my job.

At the moment, one well-placed person can ruin another's reputation. I've seen three people kicked from the community on ONE person's request. I've also seen people with a lot of contacts survive a number of complaints. Neither situation seems fair.

We have a lot of options. This is an essay question: pick one and list the pros and cons.

1. Anyone at all can attend any event.
2. Each organizer must individually choose who to deny attendance to. (In practice, we do pass names to each other.)
- 3..Any person who has been accused by one person of one of the following things should get flagged. That is, every event organizer should be notified:
  - Theft or destruction of another's property.
  - Violence against people -- assault.
  - Sexual coercion or abuse.

This seems to me to be most workable:

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4..In one case I had three complaints a man had made weird sexual phone calls to women. I called him and offered him probation: find someone to sponsor you, to be willing to act as liaison between you and the community. As with minors, the sponsor should be with you at each event you attend. Then I would put the word out that you are on probation, and the sponsor should be contacted if you contact anyone on your own and misbehave. The probation would last for a year. Any repetition of the undesirable behavior would get you kicked from my events permanently, and I would notify other organizers. Failure to accept the probation means getting kicked immediately.

I haven't had a chance to use this procedure because the person decided the effort wasn't worth it (a statement in itself). I notified other organizers.

I'm aware this issue is extremely hot. Personally, I'm introducing a lot of people to the community, AND vice-versa. There are a lot of weirdos out there. I don't want to let a mass murderer loose among us (as it were). I also don't want to blacklist someone because of a personality conflict.

Bottom line: some novice assertiveness training seems to be in order.

#### CARETAKING

Some of us have had good experience with 'greeters' or ombudsmen. (Ombudspeople?) It's a staff position, the sole responsibility of which is to be available for participants' support, to solve problems, hold hands, and be a liaison with staff.

I didn't have greeters at SolCon '86 and regretted it. Even with 30 people, the event coordinator (me) didn't have time to personally check in with everyone.

I like very much that northwest events coordinators show visible concern and caring for everyone. A friend of mine said, "I love these events because I always feel so cherished." I'd like to see that become a community standard.

#### ORGANIZER'S MAGIC

SolCon '86 has a staff conceptualizer who renamed the position. An organizer is the focus, he said, of the energies coming into, and generated by the event.

A festival isn't just about magic. It IS magic, and the focus has the pleasure of shepherding what another friend of mine calls the magical child through its inception, and allowing participants to share in its direction. (Rearing?)

This outline is a suggestion, a template, for focusing event magic. These are the major focus points:

-Conception. When the event is scheduled/sited. I saw a staff group hold a circle at the actual site several months before the

event, asking for: safety, to have enough registrants,  
what the event was designed to accomplish for the attendees, the  
staff, and the community.

-Presentation. I don't know about anyone else, but for  
me, putting a flyer together is casting a spell.

-Orientation. Somewhere in the first few hours of the  
event, ask the participants to help focus on the event's  
parameters -- safety, joy, solvency ...

-Major or parting ritual. Of necessity the ritual  
coordinators will set the structure, and almost always the nature  
of the working as well, but even here the attendees can have  
some space to give feedback.

-Post-event focus: a thank-you circle.

#### FEEDBACK

It might be suggested that an organizer has a right  
to do whatever works, and event participants must fend for  
themselves. I argue that event sponsors represent the community --  
create the experience of the Pagan community for many who have no  
other contacts, and as such, they are accountable to their  
participants and to other event organizers and community elders.

Aside from the issues already discussed, there are  
financial ones. This year I distributed a financial accounting to  
SolCon '86 attendees. That was scary -- laying out the bottom  
line of the decisions and mistakes I made! The thing is, a lot of  
people asked for that kind of accounting, and I've wondered  
myself when I attended events.

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The other issue is proceeds or profits. SolCon '86 didn't make any. I had, however, planned to pay my staff some salary, thinking we should be compensated for our work. Some people disagreed, feeling event funds should be channelled into projects the community benefits from. Since teeny SolCon is becoming a formal organization (for legal purposes) and I'm putting myself on the Board, I won't personally be in a position to take any money out. However, I'd still like to pay the staff -- even a small amount -- because they sacrifice some of their own fun and do a lot of work to make the thing possible.

Finally: organizing is a pretty heavy responsibility and a lot of work. I think we have a right to ask for hugs.

I hope to see lots of discussion on these issues. Because our value is maximum tolerance for diversity, doesn't have to mean that anything goes. I think it's possible for us to reach consensus about some ground rules, to safeguard our community and everyone in it. We ask for perfect love and perfect trust. I think we need to provide a safety net to ensure it.

As always, I welcome feedback.

Brandy

Williams

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{file "Shamanic Lifeways Fellowship (Michelle Haas)" "bos097.htm"}

STATEMENT OF PRINCIPLES AND ETHICS--LIFEWAY SHAMANIC  
FELLOWSHIP

By Usen's grace, Ho-dah....

1.) PURPOSES:

This is an era of decision. Do we allow ourselves to cut the throat of the Mother Who has nourished us as a species since we "came down from the trees"? Or do we walk in Beauty and Harmony with Her, and cherish Her, and work to see Her healed? The resurgence of Shamanism, the primal Earth Religion of practically all of the Earth's pre-Agrarian cultures, is an important thing, foretold by the Paiute prophet Wovoka and in the Hopi Prophecies. It

the Ways of  
embrace the

lyhavechosen  
reverent way. If  
peoples, it would  
not enough

thatOurMotherThe Earthis  
demonstrated this by  
decade, which  
that, when  
the  
Mother shall  
humanity. This  
reversible.  
in harmony

wish to honor  
honor The  
the Universe.  
the  
However we do  
ways. The  
unless Usen'  
help heal  
alk incloser

was said that both the Red Man would return to  
the Old Ones and that the non-Native would also  
Lifeway.

Therearenon-Nativeswho  
respectful  
these Ways, and are carrying them on in a  
the Lifeway was only given for the Native  
die out within our lifetime. There are simply  
traditional Elders left.

Ithasbeenshown tosomeofus  
not willing to die quietly. She has  
demonstrated this by  
the increase in natural disasters of the past  
continue day by day. The Hopi prophecies state  
the "bowl full of ashes" (most interpret this as  
Thermonuclear Bomb) is overturned, that Our  
rise up in Her righteous anger and destroy  
prophecy is coming true, although it may yet be  
Perhaps it is we who reverence the Ways and walk  
with Our Mother that may stay Her hand.

The Lifeway Fellowship is here for those who  
Our Mother and Our Father, Earth and Sky, and to  
Giver Of Life, from whence all things flow in  
Our world-view is primarily allied with that of  
Navajo/Dineh, Apache/Teneh, and Hopi peoples.  
not represent ourselves as the keepers of those  
secrets of those Nations are for them alone,  
wishes to reveal them to us. Our mission is to

OurMother,TheEarth,andtohelpeachotherw

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way for urban harmony with Her. We also exist to provide a  
and sub-urban people to learn and practice  
the  
root Shamanic techniques that aid us in finding our True Vision  
and True Way of Power, and following that Vision and that  
Way.  
World We identify ourselves as Pagan (Webster's New  
Dictionary"1.b)... a person who is not a  
Chris  
tian, Moslem,  
or Jew  
(by faith); heathen. Pagans specifically refer to one  
of the ancient polytheistic (or pantheistic)  
peoples.") and  
as unashamed Pantheists and Polytheists. The  
Lifeway  
is truly a religious commitment. No-  
one can make a  
commitment to the Lifeway and to the  
worship of Life Giver,  
The Earth Mother and The Sky Father and remain  
a worshiper  
of other Paradigms of the Deity, much as one cannot  
be a  
Christian and worship the Greco-Roman pantheon. However  
this does not imply the condemnation of other Paradigms,  
nor  
impel a duty to "convert" others.  
We stand by other Pagans who do not share our  
paradigms, IE.  
Wiccans, Asatruans, Hellenists, and  
other Shamanic  
traditions, (African and neo-African (Santeria & Voudoun),  
Australian, Siberian, Traditional Native American, and  
Polynesian, to name a few) and even though we may  
disagree  
with some or all of their practices and beliefs, they  
are  
Brothers, Sisters and Cousins, and in times of  
persecution  
as well as times of goodwill we must defend them. We  
may

even share in their open rituals and allow them to share  
in our open ceremonials. But that which is ours must  
remain ours, just as that which is theirs must remain theirs.

2.) THE(A)OLOGY:

As our Fellowship is inherently religious, we  
must declare a fact that  
The(a)ology. (The strange spelling refers to the  
we acknowledge a Goddess as well as a God)  
This is summed up very easily. There are three  
main powers we worship, Usen' the Life Giver, The Earth  
Mother, and The Sky Father. The latter Two are emanations of  
the First, as all, including the God and the Goddess, are  
emanations from Usen', which is the primeval First Cause.

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Usen': One cannot look upon The Life Giver as  
either Male or Female, for The Life Giver is beyond those  
distinctions. Usen', and The Life Giver, are names for this  
First Cause, this Force that pervades all and caused all to  
come into being. From Usen', the God, Sky Father, and the  
Goddess, Earth Mother, emanate, as the lesser Deities  
emanate from Them.

sustained from  
alive, and we  
Science,  
acknowledged Her  
that our  
This is a  
despoil Her,  
faces of  
through Corn  
through Spider  
TheCustodian  
represent-

is both Man  
Sky Father.  
gives us  
rain that  
us with  
Father is also  
Shaman, and  
Child Of  
being present

Universe, some  
is Usen',  
rmonywiththe  
welcoming

The Earth Mother: We live and walk and are  
The Earth Mother, which is our Earth. She is  
all exist within Her as part of Her structure.  
through the Gala Hypothesis, has finally  
existence, and some even have learnt the lesson  
duty in this life is to care for and honor Her.  
lesson that all must learn, for as long as we  
we risk Her wrath. She is expressed through the  
White Painted Woman, Who is The Woman Warrior,  
Mother, Who is The Nourishing Mother, and  
Woman,WhoisTheWiseWoman,TheAncientOne,  
of Wisdom. Women are acknowledged as being human  
atives of The Earth Mother.

The Sky Father: Just as among we Humans, there  
and Woman, so there is no Earth Mother without  
Sky Father is the air we breathe, the flame that  
warmth and cooks our food, and brings forth the  
fertilizes Our Mother and allows Her to provide  
the crops and animals that sustain us. Sky  
expressed as The Hunter, The Warrior, and First  
is also expressed in Killer Of Enemies and The  
Water. He is also present and acknowledged as  
in every Man.

There are other spirits that exist in the  
beneficent, some maleficent. But most important  
EarthMother,andSkyFather.Bywalkinginthe  
God(esse)s, one can tell the Good from the Evil,  
in Good, and protecting each other from Evil.

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3.) ETHICS:

lengthy nor  
taboos in  
the taboo  
nowadays. If you  
Law for  
it is not a

We have our code of Ethics. It is neither  
overly restrictive. We do not include ancient  
this list, such as Mother-In-Law avoidance or  
against Fish, because they may not apply  
wish to not eat fish or to avoid your Mother-In-  
religious reasons, it is your prerogative. But  
requirement.

people or  
you are free to

1.) If the action does not harm yourself, other  
intelligent beings, or Our Mother The Earth,  
do as you wish.

ials

is totally  
excessively  
fee  
the best

2.) To charge for healings, sweat sorcery  
wrong and extremely offensive. Also, to charge  
for teaching is equally offensive, but a modest  
over expenses is allowable. Your conscience is  
guide, that and the Will of the Deities.

of Self and  
need,  
and that  
the Will of

3.) Magick should be limited only to protection  
Loved Ones, and to healing and helping those in  
provided that permission is given by the patient  
help other than healing does not interfere with  
others. Magick that is used in a coercive (IE.

Love spells)

is patently

Shamanic

nd Possession

mediumship, or

exposes not

rits of plants

sustenance or

are one's

but shared

or destructive (harming or killing magick) way wrong and is considered Black Magick.

4.) Contact of spirits by any means other than

journeying or

the Vision Quest is very risky, a

is a real possibility. The practice of

"channeling" has no place in the Lifeway, and

only Self but others to danger.

5.) Permission must always be asked of the spi

and/or animals before taking them for either

for medicine.

6.) One's visions and one's personal ceremonies

own. Personal visions should not be spoken of,

visions are for all of the group.

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group or

or general

Fellowship.

ethical

affair.

7.) It is wrong to criticize another within the

outside the group. Racism, sexism, xenophobia

disrespect of others has no place in the

Individual decisions about lifestyle and other

issues not covered here are an individual's own

4.):GROUP STRUCTURE AND INITIATION PRACTICES

Initiation that  
of The  
hastaken  
met the  
who have met  
AgeOfConsent  
and/or is  
Officer or other  
belief  
(usually to  
discredit the  
account of  
sterility,  
political belief,  
Ideally,  
leaders being  
on  
ofrituals  
may  
ANYONE WHO  
THE LIFEWAY  
CONTRARY TO  
voluntary and  
assessed unless  
initiates and  
is reserved

There is only one Initiation, which is the  
makes one Kin within the group and in the sight  
Deities.Itisgivenafterone  
Quest, has found their Power Animal(s) and has  
Shaman Within. It can only be denied to those  
theserequirements,isyoungerthanthe  
legal  
(in most places, 18 years) is not of sound mind,  
under suspicion of being a Law Enforcement  
person antipathetic to Pagan and/or Shamanic  
who requests initiation for fraudulent purposes  
infiltrate to either sabotage or publicly  
Fellowship) Initiation must not be denied on  
physical disabilities, blindness, deafness, or  
nor on account of sex, race, nationality,  
or sexual preference.  
There are no set offices within the Fellowship.  
leadership should be by consensus, with true  
temporaryandpurpose-oriented.  
Facilitati  
be done by any Initiate of the Fellowship.  
REPRESENTS THEMSELVES AS A HIGH PRIEST/ESS OF  
SHAMANIC FELLOWSHIP IS A FRAUD, AND IS DOING SO  
THIS STATEMENT OF PRINCIPLES AND ETHICS.  
Support of the Fellowship is done on a purely  
mutual basis. No tithe or dues should be  
they have been agreed upon by all members,  
non-initiates alike.  
Membership is extended to all. But initiation  
for those who meet the criteria mentioned above.  
Non-initiates can participate in open

ceremonials and in  
in certain

basic workshops, but may be denied participation  
ceremonials and advanced workshops.

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#### 5.) THE QUESTION OF RECOGNIZING SHAMANS

not just an  
it the  
The Shaman  
-makingpower  
intercessor  
societiesare  
training  
be had for  
of being a  
of time.  
the office  
that one is  
methingoneis  
Rather, when  
gnizethatthe  
and the

In traditional societies, the title Shaman was  
honorific, or recognition of talents. Nor was  
highest initiatory level in a Shamanic society.  
was, in most cases, above the Chief in  
decision  
and was judge, doctor, father-confessor, and  
with the Deities for the tribe. Some Shamanic  
now providing their membership with "Shaman  
seminars" and "Shaman apprenticeships" that can  
an exorbitant price. This implies that the cost  
Shaman can be paid in money and in a set amount  
This is not the case. Many tribes believe that  
of Shaman is not one that is earned, but one  
born into. Certainly, the skills are never so  
born with, and this is not merely hereditary.  
a child is born, the current Shaman would reco  
child had the POTENTIAL of being the next one,

child's straining  
would begin when they  
were considered ready  
by the Shaman. At adulthood, they would  
be tested. If they passed the test, they would become the next  
Shaman. If they failed, usually the test was such that they  
would either die outright, or they would go insane. Many "heroic  
quest" tales, and most notably the Arthurian legend  
shave  
echoes of  
traditions of this practice within the ancient Shamanic  
Europe.  
But the point that is being made here is that we  
should not go back to that sort of way of  
doing things, because in this society it is nigh on impossible. The stand I am  
offering here is that recognition as a Shaman can be  
conferred only through shared vision, and signs from the  
Deities. It is not my place to say what the signs are...it will  
be obvious to the Fellowship. I am not Shaman myself, and  
will not brook anyone calling me that. This is something  
I place in the lap of the Deities to decide. I cannot do  
anything more. It is a mockery of those people that can  
truly be called Shamans, who are respected, powerful  
people of traditional tribes, to do anything less. In any  
event, to claim such a title is definitely not enough, and  
is punishable by  
withdrawing Fellowship from the  
one who claims  
to be Shaman falsely.

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6.) FESTIVALS AND WORSHIP DAYS

The festivals are reckoned as they have been for centuries by most Southwestern tribes, by both the Sun and the Moon.

These seasons begin on the first full moon after a Solstice or an Equinox. The Solstices and Equinoxes themselves are times of celebration as well, and perhaps the period between

the two (which usually works out to be no more than a week or so) could be considered a time of Holiday.

Lesser ceremonials are held on New Moons and Full Moons between the first Full Moons of the seasons. Optionally certain Pagan festivals could be celebrated in conjunction with other groups, but they are not to be adopted as official Lifeway Fellowship ceremonial days.

There are other ceremonialsthat are personal in nature, and can be held at any time, although synchronizing them with the Festivals and the New and Full Moons is advisable. They are Naming, where a newborn child is named in the presence of the group and their Life-beads given; Coming Of Age, where the child's physical maturity is acknowledged, and where, for a short time, they become Child of the Water (if a boy) or White Painted Woman (if a girl); Initiation, where a person becomes a full-fledged member of the group, given after a person becomes a legal adult; Joining, where a man and a woman consent to be married; Unjoining, where a man and woman who are married consent to have the

bond  
reconcili-  
infidelity  
Moonlodge, which is  
and Release,  
memberoftheFellowshipisdone  
that are  
also

dissolved, which is to be done only after four  
ation attempts fail or after evidence of marital  
or abuse is given before the group; the  
a special sweat for women in their Moon-time;  
whereaceremonyforadead  
to guide their soul Back Home. Other ceremonials  
dreamed or envisioned by a person or group are  
encouraged.

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#### 7.) SUMMING UP

unclothed at  
the  
However,  
clothes are not  
interfere  
individual

A few quick ones: One can be either clothed or  
ceremonies, but it should be known that none of  
Southwestern tribes did ceremonies in the nude.  
one should disrobe for the sweat lodge, as  
only uncomfortable within the sweat lodge, but  
with the cleansing process of the lodge.  
This Statement can be accepted or rejected by

groupsthat  
federatethemselves  
withLifeway  
Fe

llowship.But  
stray too far  
ingthatwould  
general.

federation can be denied to those groups who  
fromsomeofthebasicguidelines,ordoanyth  
sully the reputation of the Fellowship in

the Mother

Hi-dicho...this is finished.  
May these proceeds please Life Giver Usen', and  
and the Father.  
ENJU!  
Chihacou White-Puma, 1988.

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{file "Pantacle, The (Gary Dumbauld)" "bos098.htm"}

The Pantacle - a teaching story  
(c) Gary Dumbauld, 1988

Michael came, walking slowly, purposefully, to the stone circle deep in the woods. Stripped of clothes he came, naked to the wind the moon and the stars, a cord of red twice his height tied round his waist, a black-hilted knife at his left hip. He tried to still his mind, remember his lessons, push his thoughts to the back of his mind, and just feel; the feel of the Earth on which he trod, the feel of the wind on his body, the feather-weight touch of the moonlight on his skin. He tried to put himself in harmony with the grand design of the Universe, the purpose of the evening, he willed himself sternly to master his emotions, listen and look with sacred intent.

He came, bearing the pantacle before him, balanced firmly on his hands. Silver, it was, silver like the moon, carved and etched, polished, burnished and blackened with signs and symbols. How he had sweated over it, this past year, with hammer and chisel, graver and burin, acids and wax, the tools of the silversmith. A year and a day it had been, since he was judged worthy to become a Priest, and given this task. His to carry, this silver shield, but not his to own, till the rite was over and he, like his father and mother before him, his aunts and uncles and grandparents for generations, inherited by solemn and sacred ceremony the High Priesthood of the Wise.

The High Priestess' athame pressed to his chest, her low, clear voice as she asked him the ritual questions, roused him as from a dream, of forest dark, and woods enchanted. He answered her with a voice not quite fearful, but not as steady as he would have wished.

"I come to this Circle seeking knowledge. I am Michael; my face you well know; I have been sworn and initiated into the

Wise. I Third Degree, but I would now seek the Priesthood of the  
I have come, bringing as my key this sacred Pantacle, over which  
it's labored for a year and a day; I wish to be instructed in  
my true meaning; to this end I present my self, the work of  
hands, and two passwords: Perfect Love and Perfect Trust."

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High "All who bring such words are doubly welcome" the  
kiss", Priestess replied, "and I give to you a third password, a  
sunwise And so saying, kissed him on the lips and whirled him  
sliding into the sacred space. He gazed about himself, his eyes  
and easily over the usual implements on the altar, the candles  
High wands, censer, bowls of incense and salt; he looked at the  
Priestess expectantly.

The High Priestess spoke again, her voice  
reverberating through the circle, echoing back from the sacred boundary  
stones;  
Wise--to "A seeker comes; this his purpose. The purpose of the  
shall teach! As it has ever been, let it now so be done! Who  
begin?"

The Priest in the North stood forward. "I shall  
begin. Young High Priest to be, step to the North."

Michael walked to the North, handed the Priest his Pantacle, and stood silently while the Priest examined it, hoping that his work would be judged as correct, hoping he had made an accurate rendering of all the signs and symbols that he had been shown, a year and a day previous.

The Priest carefully examined the pantacle, turning it about to catch the light of the central fire, then handed it back to the boy.

"It is well done, all is correct. Look upon the symbol at the top of the pantacle--the upright triangle. This sign is the symbol of fire, the flame straining upwards, and stands for the three-fold salute, by which I now salute you, recognizing the fire within you, the fire of will, the will to accomplish, the will to dare. A year ago you knew nothing of the craft of the silversmith, and yet you have taught yourself to make this pantacle. I say again, well done!", and so saying, the Priest touched Michael with his athame on the right shoulder, the top of his head, the left shoulder, and again on the right shoulder.

Putting his arm around Michael's shoulder, the Priest brought Michael around sunwards a few steps, then faced him again.

"The next symbol on the pantacle is a pentagram. This pentagram stands for the five-fold salute. In the form of a pentagram with one point up, the five-fold salute symbolizes that which is the best man has to offer, ascending to the Gods, being enriched, expanded and augmented, and returning to enrich the life of mankind. Thus, the five fold salute symbolizes the microcosm of man containing the macrocosm of the Universe." So saying, the Priest touched Michael with the wand, on the right hip, head, left hip, right breast, left breast, and right hip.

A priestess stepped forward, saying, "Now, with your permission, I will carry on this candidate's instruction." The Priest bowed to her, and returned to his place in the North. The Priestess took Michael by the hand and walked with him farther around the circle, still moving sunwards. She stopped, released his hand, and faced him, taking up a bowl of blue paint. made Stepping closer, she reached out her blue-daubed hand, and the sign of the labrys on his chest.

"The next symbol on the pantacle is that of the Goddess in her aspect as the two moons, monthly waxing and waning. The waxing moon symbolizes that which is outgoing and constructive in mankind, the waning moon that which is hidden and withdrawn. The waning moon also reminds us that for every accomplishment there will be failures, that for every gain in our lives there will be setbacks; we are not to weep and wail against the Gods, or fate, or karma, but we should accept that there is a balance, and the balance will be maintained, whether we will it or not. way the Constructive and destructive, life and death--this is the world is made; that which dies paves the way for the next round of life."

The Priestess linked arms with him then, and they moved farther sunwards about the circle. She turned to him, and kissed

him firmly on the mouth, saying "The next symbol on the  
pantacle is the kiss. I kiss you, Michael, because we are human; the  
Gods have created us male and female. I also kiss you in token  
of the perfect love and perfect trust I have for you, and for the  
perfect love and perfect trust you declared for us when  
you entered this holy space. That is why you were greeted by  
the High Priestess with a kiss."

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Michael stood, blushing. He could still taste the  
sweetness of her mouth, and his body wanted to respond to her as man to  
woman--it was well he was carrying the pantacle in front  
of him; then he got himself under control, realizing the  
importance of this lesson; the ritual kiss would always be more than a  
handshake between equals, but never quite a sexual  
overture; an acknowledgement, not a demand. He sighed, composed  
himself, and looked at the next sign on the pantacle.

A stern-looking Priest came towards Michael, his face  
set in grim lines, carrying something Michael could not quite make  
out. The man faced Michael, then walked behind him, carrying what  
could now be clearly seen as a cat o'nine tails. Michael  
flinched in anticipation of being struck; surely the Priest was not  
going to whip him? Ouch! Yes he was!

"Michael," the Priest said, between strokes, "the  
next sign on the pantacle is the scourge. The scourge of memory.

Stand tall, now, and be still, it will hurt worse if you try to  
avoid it."

Now he had stopped striking Michael with the scourge.  
The welts on his back stung and burned, but Michael tried to ignore  
the pain and concentrate on the Priest's voice as he  
continued.

"Michael, you told us at your First Degree initiation  
that you were willing to suffer to learn. This scourge will  
not be applied to your back again in a physical sense, but I want  
you to learn to look back upon your life; and take power from the  
petty foolish stupid things you have done. The mistakes, the  
jealousies, the little hurts you've inflicted on your  
friends, your parents, the people around you. Remember, Michael,  
and as you remember, allow yourself to feel sad, to feel the pain  
and embarrassment you've caused. Feel it, take the power from  
it, then let it go! Go onward, take strength from your past,  
don't dwell on it, but don't pretend the past never happened."

The Priest again stepped behind Michael, this time  
carrying a pot of something in his hand. Michael flinched again as  
something touched his back, but this was cool and soothing, drawing  
out the pain. The Priest waited a few moments, till he saw that  
the cooling balm had done its work, then took Michael gently  
by the hand and drew him along, ever sunwards, to explain the  
next symbol.

God, the things, The bull magic, the and not the place, but universe is the instruction

"The next symbol on the pantacle is the sign of the horned circle. The horned circle represents, among other things, the Cretan bull, annually sacrificed by our ancestors. The bull symbolizes the wild magic of the God, the intuitional magic that springs from the instinct. The Cretan priests sacrificed the bull, thus indicating the triumph of reason and intellect over instinct and intuition. We, however are not Cretans, and we do not immolate the bull of intuition on the altar of reason. Logic and reason are fine in their place, but never neglect the way you feel; never forget that the universe is a mixture, a combination, a melding of the tangible and the unreal, instinct and logic. Now I must retire, your instruction will be completed by the High Priestess."

slowly, carriage Priestess

The High priestess approached Michael, walking deliberately, each foot placed with purpose, her upright reminding him of her status, first among equals, High of the Coven, the Circle of the Wise.

symbol on the alchemical of for spirit. I your the

She stepped closer. "Michael," she said, "the last rim of the pantacle is the inverted triangle, the symbol of water; representing the number three, the number of life. It is a gate, a gateway of life, a gateway of time, time is past, present, and future; life is body, mind, body, your past, your mind, the present, your spirit, and future to bear on this moment."

right shoulder, phallus,

So saying, she bent and kissed him, first on the right shoulder, then the left; kneeling she kissed him just above the phallus, and then on his right shoulder again.

instruct you

"Michael, you have now passed around the rim of the pantacle, let us now move to the center, and I will instruct you in the meaning of the central pentagram. The pentagram in

the center of the pantacle is the sign of mankind. If I stand  
thus, with feet apart, hands stretched to the winds, head erect,  
the pentagram will enclose my body. We therefore can observe  
that the pentagram in the center of the pantacle represents  
mankind in the center of the universe, surrounded by Goddess and God;  
blessings and reminders; past, present and future; good  
memories and bad; light and life, love and law. The central  
pentagram therefore can serve as a reminder to us, that the Universe  
was NOT made for man, man was made for the Universe."

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She knelt at his feet, smiling, and kissed him, first  
on the left foot, then the right, saying, "I bless your feet,  
Michael, that have brought you in these ways, reminding you to be  
ever ready to go on foot, to help, protect, and defend the  
brothers and sisters of the Wise."

She kissed his knees, saying, "I bless your knees,  
reminding you to ever go on bent knee in humility when supplicating  
the Deities, that one who knows his own worth will gladly  
kneel in order to learn."

She kissed his phallus, and said, "I bless and  
consecrate the organ of generation, that in time you may know that  
love is the great teacher of equality; love is the prime example

of man and woman as equals; two beings, alike in all ways, equal  
in all ways, but totally different; one incomplete without the  
other; forever opposite, but forever complimentary.  
Indiscriminate sex will gain you nothing, Michael, for though sex is magic,  
love is the magician."

She kissed his right and left breast, saying "I bless  
your breast, and remind you to keep within the safe repository  
of the breast, the secrets of the Wise, as if under lock and  
key."

Then she kissed him on the mouth, and said, "I bless  
your mouth, Michael; henceforth, as a High Priest, you will be  
a teacher, and the words of your mouth, based in knowledge,  
will, leavened with intuition and instinct, uttered with magical  
your shall live in the memory of the Wise. Go forward, make  
your progress, High Priest and Magus!

{file "Chaos Magic (Mark Chao)" "bos099.htm"}

Defining Chaos  
By: Mark Chao

Introduction

\*

Chaos, according to the `Oxford English Dictionary'  
means:

1. A gaping void, yawning gulf, chasm, or abyss.
2. The `formless void' of primordial matter, the `great deep' or `abyss' out of which the cosmos or order of the universe was evolved.

There are a couple of additional definitions, but they are irrelevant to this discussion. When chaos is used in magic, there is no place for confusion or disorder.

Chaos is the creative principle behind all magic. When a magical ritual is performed, regardless of `tradition' or other variables in the elements of performance, a magical energy is created and put into motion to cause something to happen. In his book, `Sorcery as Virtual Mechanics', Stephen Mace cites a scientific precedent for this creative principle.

I quote:

"To keep it simple, let us confine our example to just two electrons, the pointlike carriers of negative charge. Let us say they are a part of the solar wind--beta particles, as it were--streaming out from the sun at thousands of miles a second. Say that these two came close enough that their negative charges interact, causing them to repel one another. How do they accomplish this change in momentum?

"According to quantum electrodynamics, they do it by exchanging a "virtual" photon. One electron spawns it, the other absorbs it, and so do they repel each other. The photon is "virtual" because it cannot be seen by an outside observer, being wholly contained in the interaction. But it is real enough, and the emission and absorption of virtual photons is how the electromagnetic interaction operates.

"The question which is relevant to our purpose here is where does the photon come from. It does not come out of one electron and lodge in the other, as if it were a bullet fired from one rock into another. The electrons themselves are unchanged, except for their momenta. Rather, the photon is created out of nothing by the strain of the interaction. According to current theory, when the two electrons come close their waveforms interact, either cancelling out or reinforcing one another. Waveforms are intimately tied to characteristics like electric charge, and we could thus expect the charges on the two electrons to change. But electron charge does not vary; it is always  $1.602 \times 10^{-19}$  coulombs. Instead the virtual photons appear out of the vacuum and act to readjust the system. The stress spawns them and by their creation is the stress resolved".

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Austin Spare understood this principle in regard to magical phenomena long before scientists discovered photons or began experiments in the area of chaos science.

Austin Osman Spare-some history

\*

Austin Spare was born at midnight, Dec. 31st, 1886 in a London suburb called Snow Hill. His father was a London policeman, often on night duty.

Spare showed a natural talent for drawing at an early age, and in 1901-1904 left school to serve an apprenticeship in a stained-glass works, but continued his education at Art College in Lambeth. In 1904 he won a scholarship to the Royal College of Art. In that year he also exhibited a picture in the Royal Academy for the first

time.

In 1905 he published his first book, 'Earth Inferno'. It was primarily meant to be a book of drawings, but included commentaries that showed some of his insight and spiritual leanings. John Singer Sargent hailed him as a genius at age 17. At an unspecified time in his adolescence, Spare was initiated into a witch cult by a sorceress named Mrs. Patterson, whom Spare referred to as his "second mother".

In 1908 he held an exhibition at Bruton Gallery. In 1910 he spent a short time as a member of the Golden Dawn. Becoming disenchanted with them, he later joined Crowley's Argentum Astrum. The association did not last long. Crowley was said to have considered Spare to be a Black Magician. In 1909 Spare began creation of the 'Book of Pleasure'. In 1912 his reputation was growing rapidly in the art world. In 1913 he published the 'Book of Pleasure'. It is considered to be his most important magical work, and includes detailed instructions for his system of sigilization and the "death postures" that he is well known for. 1914-1918 he served as an official war artist. He was posted to Egypt which had a great effect on him. In 1921, he published 'Focus of Life', another book of drawings with his unique and magical commentaries.

In 1921-1924 Spare was at the height of his artistic success, then, in 1924 he published the 'Anathema of Zos', in which he effectively excommunicated himself from his false and trendy artistic "friends" and benefactors. He returned to South London and obscurity to find the freedom to develop his philosophy, art and magic.

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In 1947 Spare met Kenneth Grant and became actively involved with other well-known occultists of the period. In 1948-1956 he began work on a definitive Grimoire of the Zos Kia Cultus, which is referred to in his various writings. This is unfinished and being synthesized from Spare's papers by Kenneth Grant, who inherited all of Spare's papers. Much of this information was included in 'Images and Oracles of Austin Osman Spare' by Kenneth Grant, but there are some unpublished works which Grant plans to publish after completion of his Typhonian series.

References for this section are mostly from Christopher Bray's introduction to 'The Collected Works of Austin Osman Spare' and from 'Excess Spare', which is a compilation by TOPY of photocopied articles about Spare from various sources.

#### The Magic of Austin Osman Spare

\*

Spare's art and magic were closely related. It is reputed that there are messages in his drawings about his magical philosophy. One particular picture of Mrs. Patterson has reportedly been seen to move; the eyes opening and closing. Spare is best known for his system of using sigils. Being an artist, he was very visually oriented.

The system basically consists of writing down the desire, preferably in your own magical alphabet, eliminating all repeated letters, then forming a design of the remaining single letters. The sigil must then be charged. There is a variety of specific ways to do this, but the key element is to achieve a state of "vacuity" which can be done through exhaustion, sexual release or several other methods.

This creates a 'vacuum' or 'void' much like the condition described

in the introduction to this discussion, and it is filled with the energy of the magician. The sigil, being now charged, must be forgotten so that the sub-conscious mind may work on it without the distractions and dissipation of energy that the conscious mind is subject to. Spare recognized that magic comes from the sub-conscious mind of the magician, not some outside 'spirits' or 'gods'.

Christopher Bray has this to say about Spare's methods in his introduction to 'The Collected Works of Austin Osman Spare':

"So in his art and writing, Spare is putting us in the mood; or showing by example what attitude we need to adopt to approach the 'angle of departure of consciousness in order to enter the infinite. What pitch of consciousness we need to gain success.

"One must beware making dogma, for Spare went to great pains to exclude it as much as possible to achieve success in his magic; however a number of basic assumptions underpin chaos magic.

"Chaos is the universal potential of creative force, which is constantly engaged in trying to seep through the cracks of our personal and collective realities. It is the power of Evolution/Devolution.

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"Shamanism is innate within every one of us and can be tapped if we qualify by adjusting our perception/attitude and making our being ready to accept the spontaneous. Achieving Gnosis, or hitting the 'angle of departure of consciousness and time', is a knack rather than a skill."

There are other methods to utilize the same concept that Spare explains for us. Magicians since Spare have written

about their own  
methods and explanations of his method quite  
frequently in occult  
magazines, mostly in Great Britain. Spare is certainly  
not the first  
person in history to practice this sort of magic, but  
he is the one  
who has dubbed it (appropriately), Chaos.

Chaos since A.O.S.

\*

Austin Spare died May 15, 1956, but his magic did not  
die with  
him. There have been select groups of magicians  
practicing versions  
of Chaos  
ever since, especially in Northern England and Germany.  
In 1976, a  
couple of dozen Chaos Magicians, including Peter J.  
Carroll and Ray  
Sherwin, announced the formation of a new magical  
Order, the  
Illuminates Of Thanateros. The intention of the group  
was to have an  
Order where degrees expressed attainment rather than  
authority, and  
hierarchy beyond just organizational requirements was non-  
existent.

There are those who say that this lofty ambition has  
failed and that  
the Order has since slipped into a hierarchical power  
structure; Ray  
Sherwin "excommunicated" himself for this reason, but  
the Order  
continues and is identified as the only  
international Chaos  
organization to date.

The IOT has since spread to America. There are smaller  
groups  
of Chaos practitioners, as well as individuals  
practicing alone.  
Chaos since Spare has taken on a life of its own. It  
will always  
continue to grow, that is its nature. It was only  
natural that  
eventually the world of science would begin to discover  
the physical  
principles underlying magic, although the scientists who  
are making  
these discoveries still do not realize that this is  
what they are  
doing. It is interesting that they have had the wisdom  
to call it  
chaos science...

In the above part of my series on Chaos, I've made scant  
reference to  
the IOT due to lack of information, however, in typical  
Murphy's Law  
fashion, a letter just arrived filling in some  
blank spots and  
pointing out to me that I made one mistake in

chronology. The story

goes;

In 1977/78 Ray Sherwin was editor and publisher of a magazine called

'The New Equinox', which Pete Carroll was a regular contributor to.

Unsatisfied with the choices of available magical groups in England

at the time, they formed the IOT. They advertised in 'New Equinox'

and the

group formed and progressed as previously explained. Ray Sherwin

dropped out before Pete Carroll went on to form 'The Pact'. They are

still friends, and Pete has graciously consented to write an

introduction to Ray's newest edition of 'The Book of Results' which

will be available through TOPY soon.

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Chaos Science

\*

Modern chaos science began in the 1960's when a handful of open-

minded scientists with an eye for pattern realized that simple

mathematical

equations fed into a computer could model patterns every bit as

irregular and "chaotic" as a waterfall. They were able to apply this

to weather patterns, coastlines, all sorts of natural phenomena.

Particular equations would result in pictures resembling specific

types of leaves, the possibilities were incredible.

Centers and

institutes were founded to specialize in "non-linear dynamics" and

"complex systems." Natural phenomena, like the red spot of Jupiter,

could now be understood. The common catch-terms that most people have

heard by now; strange attractors, fractals, etc., are related to the

study of turbulence in nature. There is not room to go into these

subjects in depth here, and I recommend that those who are interested

in this subject read 'Chaos: making a new science' by James Gleick and

'Turbulent Mirror' by John Briggs & F. David Peat.

What we are concerned with here is how all this relates to magic.

Many magicians, especially Chaos Magicians, have begun using these terms, "fractal" and "strange attractor", in their everyday conversations.

Most of those who do this have some understanding of the relationship between magic and this area of science. To put it very simply, a successful magical act causes an apparently acausal result. In studying turbulence, chaos scientists have realized that apparently acausal phenomena in nature are not only the norm, but are measurable by simple mathematical equations. Irregularity is the stuff life is made of. For example, in the study of heartbeat rhythms and brain-wave patterns, irregular patterns are measured from normally functioning organs, while steady, regular patterns are a direct symptom of a heart attack about to occur, or an epileptic fit.

Referring back again to "virtual" photons, a properly executed magical release of energy creates a "wave form" (visible by Kirlian photography) around the magician causing turbulence in the aetheric space. This turbulence will likely cause a result, preferably as the magician has intended. Once the energy is released, control over the phenomena is out of the magician's hands, just as once the equation has been fed into the computer, the design follows the path set for it.

The scientists who are working in this area would scoff at this explanation, they have no idea that they are in the process of discovering the physics behind magic. But then, many common place sciences of today, chemistry for example, were once considered to be magic. Understanding this subject requires, besides some reading, a shift in thinking. We are trained from an early age to think in linear terms, but nature and the chaos within it are non-linear, and therefore require non-linear thinking to be understood. This sounds simple, yet it reminds me of a logic class I had in college. We were doing simple Aristotelian syllogisms. All we had to do

was to put  
everyday language into equation form. It sounds  
simple, and it is.

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However, it requires a non-linear thought process.  
During that  
lesson  
over the space of a week, the class size dropped  
from 48 to 9  
students.

The computer programmers were the first to drop out.  
Those of us  
who survived that section went on to earn high grades  
in the class,  
but more importantly, found that we had achieved a  
permanent change in  
our thinking processes. Our lives were changed by that  
one simple  
shift of perspective.

Chaos science is still in the process of discovery, yet  
magicians  
have been applying its principles for at least as long  
as they have  
been writing about magic. Once the principles of this  
science begin  
to take hold on the thinking process, the magician  
begins to notice  
everything from the fractal patterns in smoke rising from  
a cigarette  
to the patterns of success and failure in magical  
workings, which  
leads to an understanding of why it has succeeded or  
failed. There is  
a diagram of a fractal design on the cover of 'Kaos'  
magazine #11 (now  
out of print) that would be a wonderful example of magic  
at work and  
the many paths that the energy may follow...

Defining Chaos Magic

\*

Chaos is not in itself, a system or philosophy. It is  
rather an  
attitude that one applies to one's magic and philosophy.  
It is the  
basis for all magic, as it is the primal creative  
force. A Chaos  
Magician learns a variety of magical techniques, usually  
as many as  
s/he can gain access to, but sees beyond the systems and  
dogmas to the

physics behind the magical force and uses whatever methods are appealing to him/herself. Chaos does not come with a specific Grimoire or even a prescribed set of ethics. For this reason, it has been dubbed "left hand path" by some who choose not to understand that which is beyond their own chosen path. There is no set of specific spells that are considered to be 'Chaos Magic spells'. A Chaos Magician will use the same spells as those of other paths, or those of his/ her own making. Any and all methods and information are valid, the only requirement is that it works. Mastering the role of the sub-conscious mind in magical operations is the crux of it, and the state called "vacuity" by Austin Osman Spare is the road to that end. Anyone who has participated in a successful ritual has experienced some degree of the 'high' that this state induces.

An understanding of the scientific principles behind magic does not necessarily require a college degree in physics (although it wouldn't hurt much, if the linear attitude drilled into the student could be by-passed), experience in magical results will bring the necessary understanding.

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This series is directed toward the increasing numbers of people who have been asking, "What is Chaos Magic?" It is very basic and by no means intended to be a complete explanation of any of the elements discussed. Many of the principles of magic must be self-discovered, my only intent here is to try to define and pull together the various

elements associated with Chaos Magic into an intelligible whole. For those who wish to learn more about this subject, I have prepared a suggested reading list for the last section, however, I must emphasize that there are always more sources than any one person knows about, so do not limit yourself to this list. Chaos has no limits...

## For Further Reading:

\*

`The Book Of Pleasure' by Austin Osman Spare  
 `Anathema Of Zos' by Austin Osman Spare  
 available from:

Abyss  
 34 Cottage St. Box 69  
 Easthampton, MA. 01027  
 catalog on request

\*

`A Book Of Satyrs' by Austin Osman Spare  
 `Images and Oracles of Austin Osman Spare' by Kenneth

Grant

`The Early Work of A.O.S.'  
 `Excess Spare'  
 `Stations In Time'  
 available from;

TOPY  
 P.O. Box 18223  
 Denver, CO. 80218  
 write for information

\*

available from most bookstores (at least by special  
 order):

`Chaos: making a new science' by James Gleick  
 `Turbulent Mirror' by John Briggs & F. David Peat  
 `Liber Null & Psychonaut' by Peter J. Carroll  
 `Practical Sigil Magick' by Frater U.D.

\*

Magazines dealing with Chaos Magic(k):  
 Chaos International  
 BM SORCERY  
 London WC1N 3XX  
 England

\*

Thanateros  
 P.O. Box 89143  
 Atlanta, GA. 30312

\*

Mezlim  
 N'Chi  
 P.O. Box 19566  
 Cincinnati, OH. 45219

\*

Mezlim deals with a wide range of magical traditions, but  
 the editor  
 has  
 expressed an interest in articles dealing with Chaos.  
 Articles about  
 Chaos can  
 be found in other Ceremonial Magick magazines as well, as  
 the editors  
 see fit.

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{file "Magickal History (Fra.: Apfelman)" "bos100.htm"}

Notes on the role of the historical Egregore in  
modern Magic

by Fra.: U.D.

It is quite easy to poke fun at the historical claims of most magical and mystical orders, especially when they purport to have derived from "very ancient", possible even "Atlantean" or, to top it all, "pre-Atlantean" brotherhoods for whose existence even the most sympathetic historical scholar worth his name would be very hard pressed to find any significant proof. Actually, it is rather a cheap joke to cite, for example, AMORC's claims that even good old Socrates or Ramses II (of all people!) were "Rosicrucians". However, the trouble only starts when adepts mistake these contentions for literal truths. "Literal", of course, derives from literacy and the letters of the alphabet. And, as Marshall MacLuhan has justly in his "Understanding Media" and perhaps even more so in "The Gutenberg Galaxy", western civilization has a very strong tendency towards linear thinking, very probably due to - at least in part - the linear or non-pictographic nature of our alphabet. The very structure of this alphabet informs us at quite a tender age to think in terms of linear logics such as cause and effect, or, more interestingly in our context, PAST-PRESENT-FUTURE. This is not at all a "natural necessity" as most people are wont to think, for the ideographic or pictographic "alphabets" as used for example in ancient Egypt or even modern China and Japan tend to bias the correspondingly acculturated mind towards what MacLuhan terms "iconic thinking" - a perception of holistic factors rather than the systematization into separate (preferably indivisible)

single units. Western thought has formulated this problem as the dichotomy of the \_analytic\_ and the \_synthetic\_ approach. But it is perhaps no coincidence that our contemporary culture tends to associate "synthetic" with "artificial" , vide modern chemistry.

Now magical and mystical thinking is quite different; in fact it is not half as interested in causality as is linear thought. Rather, it strives to give us an overall, holistic view of processes within our perceived space-time continuum; an overall view which includes the psychology of the observer to a far stronger degree than even modern physics seems to have achieved in spite of Heisenberg`s uncertainty principle and Einstein`s earlier theory of relativity.

In other words, mythological thinking is not so much about literal ("alphabetic"?) truth but rather about the "feel" of things. For example, a shaman may claim that the current rain is due to the rain goddess weeping because of some sad event. He might predict that her phase of mourning will be over in two days` time and that the deluge will then end. A Western meteorologist might possibly come to similar prognoses, but he will of course indignantly deny using any of "this mystic stuff" in the process. His rain goddess takes the form of barometric pressure, wind velocity and direction, air humidity and the like - but who is to say which view is the "truer" one, as long as abstract and mystic predictions prove to be accurate? From an unbiased standpoint, the modern demons "barometric pressure", "wind velocity" and factors of a similar like are just as abstract and mythic as the shaman`s hypothetical rain goddess - especially so for us laymen who religiously follow the daily indoctrination via the TV weather forecasts and satellite photograph divination: all we can do is \_believe\_ in what the expert tells us is the truth. The non-shaman in a shamanic society shares a very similar fate when he has to believe simply that the rain goddess

wants to be comforted say, by a substantial donation of meat or tobacco in the course of a fully fledged tribal ritual. There is an important difference however. If we accept the model (strongly propagated by A.O. Spare, who was, of course, in his very special manner, quite an orthodox Freudian) of magic primarily taking place within the subconscious (Freud) or, less ambiguous, the unconscious (Jung); and if we furthermore agree that said unconscious is not only the source of personal magical energy (mana, or, as I prefer to term it, magis) but tends to think and act in symbols and images, we might come to the conclusion that our shaman`s explanation may perhaps not be scientifically more satisfying in Western terms, but it is surely more in accord with the way our unconscious tends to perceive reality. In that sense it is not only more "natural" but, one suspects, even downright healthier for psychic hygiene. It is, so to speak, more "ecological and holistic" in terms of psychic structure.

As an aside I might mention that it is the better explanation for practical magical reasons as well. For at least rain goddesses can be cajoled into happiness by magical technique, ritual trance and the like until they stop weeping, a task a meteorologist will hardly be able to imitate. (Actually I have preferred the magic of rain prevention to the more classical example of rain making because it is far more relevant to our own geography and experience).

In recent years Rupert Sheldrake`s theory of morphogenetic fields has raised quite a hue and cry, not only within the confines of the scientific community but strangely enough among occultists too. I find this latter reaction quite astonishing, because a lot of what Mr. Sheldrake basically claims is nothing more than the old, not to say ancient, tenet of philosophical idealism: namely that there is what in both German and English is called "Zeitgeist", a form of unique time-cum-thought quality, leading to surprisingly

similar  
albeit completely independent models of thought, technical  
inventions, political truths and so on. One would rather  
expect the  
people to be profoundly intrigued to be among  
materialist/positivist  
biologists or physicist rather than occultists who have  
traded in  
the Zeitgeist principle ever since occult thought proper  
as we  
understand it arose in the Renaissance.  
From a pragmatic point of view Mr. Shelldrake is behaving  
very much  
like our meteorologist, replacing mythic explanations with  
scientific  
crypto-mythic "scientific" factors. Unfortunately, most  
scholars tend to fear a devaluation of scientific termini  
tecnici;  
once they are mentioned in the wrong "context" (almost  
invariably  
meaning: by "wrong" people) they are readily labelled as  
"non-" or  
"pseudo-" scientific - which is, after all, precisely what  
happened  
to poor Mr. Shelldrake amongst his peers in spite of all  
his academic  
qualifications. This example goes to show how very much  
estranged  
occultists can be from their own sources even when working  
with  
them daily.

Reality too is always the reality of its description: we  
are marking  
our pasts, presents and futures as we go along - and we  
are doing it  
all the time, whether we are conscious of the fact or not,  
whether  
we like it or not, we are constantly reinventing our  
personal and  
collective space-time continuum.

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Space seems rather solid and unbudging; even magic can do  
very  
little it seems to overcome its buttresses of solidity and  
apparent  
inertia, occasional exceptions included. (May it be noted  
that I  
include matter in this space paradigm, because solid  
matter is  
usually defined by the very same factors as is space -  
namely width,  
length and height.)  
Time, on the other hand, is much more volatile and

abstract, so much  
so in fact that it is widely considered to be basically an  
illusion,  
even among non-occultist laymen. And indeed in his famous  
novel  
"1984" George Orwell has beautifully, albeit perhaps  
unwillingly,  
illustrated that history is very little more than purely  
the  
\_description of history\_. (Which is why it has to be  
rewritten so  
often. It seems that mankind is not very happy with an  
"objective  
past" and prefers to dabble in "correcting" it over and  
again. This  
is quite an important point I shall refer to again later  
on.)  
History is, after all, the defining of our past own roots  
and our  
\_present\_ position within our linear space-time continuum  
in  
relation to past and future. Very often, unfortunately,  
the  
description and interpretation of history seem little more  
pathetic  
endeavour to obtain at least a minimum of objectivity in a  
basically  
chaotic universe. The expression "ordo ab chao" is more or  
less a  
summary of Western thought and Weltanschauung, of the  
issues  
straining and stressing the Western mind since ancient  
Greece. Chaos  
is considered "evil", order on the other hand is "good" -  
then the  
political philosophy, if you care to dignify it by this  
terms, of  
"law and order", appeals to people`s deeply rooted fears  
of loss of  
stability and calculability. ("Anarchy" is another widely  
misunderstood case in point.) The ontological fact that  
everything  
is transitory has never been particular well-received in  
Western  
philosophy and theology.

Now before you get the impression that I am only trying to  
impose a  
typical exercise in heavyhanded Teutonic style  
philosophical  
rambling upon your overbusy reading mind, let me hasten to  
point out  
that if past, present and future are, at least in  
principle, totally  
subjective, we as magicians are locally perfectly free to  
do what we  
like with them. For the magician is a) the supreme creator  
of his  
own universe and b) the master of Illusion (ref. the Tarot  
card "The  
Magician/Juggler"). This freedom of historical choice,  
however, is  
seldom realized let alone actively applied by the average  
magician.

Maybe one of the reasons for this has to do with the somewhat pathetic fact that most of us tend to live our lives in a more or less manner, being mild eccentrics at best, distinctly avoiding becoming too much over the top. There are a number of possible explanations for this, ranging from "every magician is just another guy/gal like me" to "prevention of insanity". As we deal all the time with insanity - i.e. extremely unorthodox states of consciousness by bourgeois standards, we magicians prefer some stability in our everyday lives and makeups, but this is not really our topic.

Rather than delve into social normality of the average magician I should like to investigate the many bogus claims to antiquity as put forward by a multiple of magical and mystical orders from this point of view. Such orders range from Freemasonry, Rosicrucianism and Theosophy to such venerable institutions as the O.T.O., the Golden Dawn and many others. Their historical claims are usually quite

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stereotyped: the spectrum covered includes Atlantis, Lemuria, Mu, Solomon, Moses, Dr. Faustus, St. Germain, the Gnostics, the Knight Templar, the Cathars, the Illuminati, the Holy Grail myth, prehistoric witchcraft, matriarchy, shamanism etc.

Now it is quite common for shamans, to cite one example, to claim that in the good old days (usually, of course, dating back to a non-calibrated, non-defined time immemorial) things used to be much, much better. One of the more profane reasons for this contention may be the fact that most of these shamans have already achieved quite a venerable age in their trade; and don't we all know the typical attitude of old crones towards modernity? It may not sound particular spiritual or holy but maybe all we are seeing here is the primitive's parallel to the "Now when I was in Poona with

Royal Indian Army, young lad..." reported occasionally to be heard in some of today's pubs.

But there is more to it, I think. By calling up "bogus" ancestors from Moses via Solomon to Dr. Faustus and St. Germain, the magician not only reinvents his own history, he also is summoning up the egregore of these "entities" (along with all their powers and inhibitions of course) - or, to put into Mr. Shelldrake's terminology, their morphic fields. By violating all the painstaking endeavors of the meticulous historian, by simply ignoring a number of tedious and possibly contradictory facts and questions (such as whether Moses and Solomon have ever really been sorcerers of some standing in their own time) the magician becomes God in the fullest sense of the expression: not only does he choose his relatives in spirit quite arbitrarily, he even claims the right to do what not even the judaeo-christian god of the old testament is ever described as doing, namely changing "objective past" at will.

This type of creative historicism appeals, so it seems, very strongly to the unconscious mind, supplying it with a great deal of ideological back-up information, thus reducing its some conscious-mind-imposed limits of "objectivity" to at least a modicum of superficial probability. It is only when the occultist mixes up the different planes of reference, when he purports to speak of "objective linear truth", instead of mythic or symbolical, decidedly non-linear truth, that serious problems arise. This should be avoided at all costs in order not to strain our psychic set-up by contradictory evidence, which can easily result in an unwilling-for neutralization of all magic powers.

But this, of course, is the same problem as with occult scientism. "Rays" are quite a convincing hypothesis to base telepathic experiments on, as long as you don't try to overdefine said rays by epitheta such as "electromagnetic" or the like. For if you do, you become the victim of scientists' zealous inquisition boards. Or, as Oscar Wilde might have put it, it is not truth which liberates man's

Aleister mind but lying. (Which, again, is one of the reasons why  
Crowley entitled his magnum opus "The Book of Lies" in the  
first place...)

Let us then resort to creative historicism whenever we  
find it useful. Let us not have "historical objectivity" dictated  
to us by the powers that be. Let us accept our fuzziness of  
expression which is, after all, little more than a honest acknowledgement  
of the

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fact that symbols and images are always more than just a  
little ambiguous, as our dreams well prove every night. As in  
divination, it does not pay to become overprecise in magic: the more  
you try to define a spell, the higher probability of failure. It is  
quite easy to charge a working talisman quite generally "for wealth";  
it is quite another to charge it to "obtain the sum of \$347.67  
on March 13th at 4.06 p.m. in 93, Jermyn Street, 3rd floor" and  
still expect success. While the latter may strangely enough succeed  
occasionally, this is usually only the freak exception of the rule.  
However, by systematically rewriting our past in fuzzy terms, possibly  
eventing past lives and biographies for ourselves consciously or  
arbitrarily, we are fulfilling the final demand of Granddaddy Lucifer`s  
"non serviam". Let nobody impose his or her time and history  
parameters on you!

And for practical exercise, allow your clock occasionally  
to be well in advance of your contemporaries`; let it sometimes lay  
behind for a few hours and minutes (do not just change the hour  
hand as this would make it easy to recalculate into demiurge`s "real"  
space-time continuum, making you yet again its slave!) Do this to  
learn about your former ill-advised humility towards the current time  
paradigm - and about the illusory character of time and its

measurement in  
general. Rewrite your personal and family history daily,  
invent your  
own kin and ancestors. "Problems with Mom and Dad? Pick a  
new  
couple!" Experiment with retroactive spells, try to heal  
your  
friend`s flu before he even contracted it. But do this in  
a playful  
spirit lest your censor should whack you for your constant  
violations of the rules of this game by again confusing  
the frames  
of reference. Jump from one parallel universe to the next  
one, never  
permit yourself to stand still and become enmeshed by  
Maya`s veil  
(you are supposed to be the Master of illusion,  
remember?). And  
don`t panic: for nothing is true, everything is permitted.

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{file "Power Animals (RMPJ)" "bos101.htm"}

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author.!

POWER ANIMALS

by Alernon

Come to us: Eagle, Wolf, Bear and Cougar.  
Dance we now The Power dances.

Eagle soaring above the peaks,  
Share with us freedom, majesty and fighting skills.  
Teach us lessons we need to learn.  
Dance with us The Power dances.

endurance,  
Power

Wolf, cunning tracker, by day or night. Share with us  
courage and adaptability.  
Teach us lessons we need to learn. Dance with us The  
dances.

Power

Bear, trampling along earthen paths, Share with us Mighty  
strength and sense of smell.  
Teach us lessons we need to learn. Dance with us The  
dances.

to

Cougar, lonely tracker of terrains, Share with us Agility,  
stamina and endless curiosity. Teach us lessons we need  
learn. Dance with us The Power dances.

Movements slow  
Movements rapid.  
Frenzied swaying  
Upward, downward.  
Dipping, turning  
Round and round.  
Dance we now  
The Power dances.

Dancing partners,  
You and I.  
With me, in me  
I am you, you are me.  
Together as one,  
Yet separate, too.  
Dance we now  
The Power dances.

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Awaken now  
All Spirit Beings,  
To dance the dances  
With your human kin.

Dance the Cycles  
Of Life and Death,  
Hope and Fear,  
Good and Evil.  
Dance the Cycles,  
Now and Again.

Lowerworld, Upperworld,  
Journeying now  
and forevermore.  
Of Time and Space  
All is Once,  
There is none.  
Dance the dances  
Again and again. ....from R.M.P.J. 8/86

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{file "Crystals, their care and feeding (Matrika)" "bos102.htm"}

The Care and Feeding of Crystals  
by Matrika  
co-sysop of PAN - the Psychic Awareness Network

Crystals have been in the lime-light ever since celebrities such as Shirley Mcleane and Cher have come out of the closet and admitted they were "New-Agers". However, along with this public scrutiny, has also been a whole bunch of misconceptions. The most common of which is that a person just wears a crystal like jewelry or carries it and it works like some kind of instant stage-magic or prestidigitation. This, of course, is not the case. To get the full effect of "Crystal Power" in your life means, as with so much else, that you must put into it what you take out of it. So here are a few simple guidelines for those of you who plan on taking this subject seriously.

1. Selecting your Crystal  
To select a Crystal is not all that much different from selecting a pet or a work of art. When you go into the store to purchase your crystal - or any other stone used in healing or Psychic work - just pick the one that "calls" to you. Handle the various stones and place them, one by one, in your receptive hand. (the one that is not your dominant hand; if you are right-handed or ambidextrous, your receptive hand is your left. If you are completely left-handed your receptive hand is your right.) The stone that is right FOR YOU will "pull" you to it. This may not be the stone that looks the clearest or the most impressive, either. Our societies materialistic values and our conditioning to accept them must not enter into our decision, which is very hard for most of us at first. Our first tendency is to

judge the stone -as we always judge ourselves and everything else in a constant stream of thoughts- by what we have been conditioned to believe is "good" or "bad".

If the piece you are choosing is for a specific purpose; i.e. for healing, or to enhance your psychic abilities, or for meditation; it will help if you keep that purpose in mind while you are selecting the stone. An interesting phenomena often happens to people who are just going into the gem and mineral healing or psychic work. Most people start off with clear quartz, because it has the most applications.

They go into a store or a gem show to purchase a clear quartz and find themselves drawn to all kinds of other "rocks" (as the collectors call them) too. Many times they bring a bag of various mineral specimens home with them. Later they look up the stones in one of the many reference books on this subject, only to find the stones they were drawn to are exactly the ones they need to deal with issues or illnesses that they need to work on.

The very first thing you need to do when you first get a crystal is to "clear it" from the imbalanced energies of anyone else who has touched it. Crystals "work" because of their piezoelectrical field. Researchers in Kirlian photography and other subjects have long shown us that the body is surrounded by a field of electro-magnetic energies, which psychics call the AURA. People who have studied this subject tell us that Crystals help us by attuning their piezoelectrical charge to the charge of our auras. So we must first remove the charges from the stone that come from other's handling of it. This is done by leaving the stone in sea-salt (available at almost any health-food store) for 3 days. The only time you will have to use this technique - which is drastic - to cleanse the stone is

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when you first buy it. The reason I say the technique is drastic is because it erases ALL of your energy from the stone too, so the stone has to be rebonded. (explained later) This piezoelectrical effect of the stone is the same reason that quartz is useful in making computers, telephones, watches, and in other electronic devices.

## 2. the regular maintenance of your stone

The regular care and maintenance of your stone is really quite simple. First of all a gentler method of clearing the piece should be used at least once a week and after any uses in either physical or inner (mental/emotional/spiritual) healing work. This can be done in several ways. First of all, you can run it under COOL - no extremes of temperature PLEASE - water in your sink for several minutes, while visualizing (intensely imagining in vivid detail, from a meditative or extremely relaxed state) all imbalanced energies leaving it. You can also leave it in mugwort (an herb) for 2-3 days buried it in carefully. You can also place it in a flowerpot with an african violet plant, but you should know that if it has been used to heal any severe conditions, the plant will die. The stones should also be re-charged about once a month or after every use. For other stones, direct sunlight is not such a good idea as it can fade the colors. You can get the reflected energy of the sun by placing them in the moonlight during the waxing of the moon. (from one day after the new moon through the night of the full moon) They can also be charged by surrounding them in a circle of quartz points that have been charged by the sun, with the points of the crystals facing inward toward the stones being charged. Another method is to purchase an amethyst or quartz cluster and place the stones on it. A cluster is a specimen with several individual crystals on it. Oh, and if you charge the stone by a circle of crystals, be sure they have been cleared and charged themselves before using them to charge anything else. The circle should consist of at least 4 points, but 8 is best. These

stones used for charging do NOT have to be large at all.

### 3. Using your stones

Stones are tools in our psychic work and, as in any other object used, work by focusing the mind's powers. To get the best use out of them, more than just wearing them or carrying them is required. They should be used from a state of meditation, while visualizing the goals we wish to accomplish with them - such as healing, increased Psychic perception, etc. A good way to do this for to help you focus and a self-hypnosis tape that relates to your goals and use it. And if you are using the crystals in healing, be aware that they are NOT meant to replace the care of a competent health professional - but many people find them a useful adjunct to it.

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{file "Ethics and Magick (Warren Stott)" "bos103.htm"}

Date: 10-May-89 22:29  
From: Warren Stott  
Subj: Ethics in Magick

A local group recently sponsored a seminar on the ethics of magick. I was unable to attend but heard the tapes of the session. Several people on this echo were present and had thoughtful things to say as did the others in attendance. I would like to address a few ideas that came up there and, of course, are significant to all people that work magick.

The question of hexing came up. A rousing chorus ensued saying essentially that many folks there felt their own ethical model does not allow hexing. Initially, I put myself in that group as well. I am not a bad person, I do not intentionally hurt people. After some thought, though, I asked myself this question.

If there is a conceivable ethical situation where I might sucker punch someone, why would there not be such a time to zap them with the same magnitude of magick?

If I punch someone when they have no known defense against me, I am opening the serious potential to harm them. My punch might not hurt them at all, it might surprise them more than hurt them, it might hurt them enough that they get the message I was sending, or it might blind them or even kill them. I would not know until after the fact. If I felt justified in punching them, I would probably do it. If they turned and destroyed me, I would have to question my judgement afterwards. Likewise if I blinded them.

Acceptance of the karmic debt was raised as part of this justification cycle. By going ahead and hitting them, I tacitly or implicitly accept the debt. Personal destruction or harming the other guy, it is the same, I accept the debt by my action.

Now where is the ethical question here?

I have often done things, things as simple as saying something in a certain way, that I immediately want to retract. If I hit this fellow, I probably would want to take it back afterward. Is it ethical to act in a fashion that given a little thought you would realize you will regret later?

Magick works in the same way. Presuming the ability to control the magickal zap to the relative intensity of the sucker punch, the results are just as unknown. So you accept the karmic debt, so you zap away.

"Do what ye will" as long as you accept the debt makes it ethical? I don't think so, I think it is in fact unethical to hit or zap the

person. But I might do it anyway. It is not really so  
much a question  
of ethics as it is a question of responsibility.

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No doubt Ollie North thinks that it is unethical to break  
the law. But  
he did. No doubt Jim Wright takes the ethics of public  
office very  
seriously, but he is now in deep refritos over an  
ethical dilemma of  
his own making.

Shit Happens. (For those of you with new babies, Doo  
Doo Happens.)  
Ethics is a model of what we would like in the ideal.  
That ideal we  
measure ourselves against. We can parade case examples all  
day to test  
this conclusion but it is still unethical to harm  
another. But we do  
it, both physically and magickly.

So, ethical hexing, there is no such thing. I  
caste a  
hurt-you-this-much zap on the intended, I have acted  
unethically. "An  
ye harm none." No disclaimer or release for special  
situations is  
given or implied. She will see me break this, karma will  
see that the  
ripples in the pool come back to me. All together, She  
will see me  
take responsibility, ethics be damned.

One more time, the chorus swells and this time I am  
sure that I am  
part of that group. There is no ethical justification for  
hexing. Just  
don't piss me off though, I might be willing to take  
responsibility  
for my actions.

Bambi died for us, kicking and screaming in torment!

-Warren-

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{file "Candle Magic" "bos104.htm"}

CANDLE MAGIC

1 One of the simplest of magical arts which comes under  
the heading of natural magic is candle burning. It is  
simple

because it employs little ritual and few ceremonial  
artifacts. The theatrical props of candle magic can be  
purchased at any department store and its rituals can be  
practiced in any sitting room or bedroom.

2 Most of us have performed our first act of candle  
magic by the time we are two years old. Blowing out the tiny  
candles on our first birthday cake and making a wish is  
pure

magical  
principals of concentration, will power and visualization.  
In simple terms, the child who wants his wish to come true  
has to concentrate (blow out the candles), visualize the  
end

result (make a wish) and hope that it will come true (will  
power).

3 The size and shape of the candles you use is  
unimportant, although highly decorative, extra large, or  
unusually shaped candles will not be suitable as these may

on create distractions when the magician wants to concentrate  
the important work in hand. Most magicians prefer to use  
which candles of standard or uniform size if possible. Those  
are sold in different colors for domestic use are ideal.

4 The candles you use for any type of magical use  
should be virgin, that is unused. Under no circumstances use a  
used candle which has already adorned a dinner table or been  
in as a bedroom candle or night-light. There is a very good  
occult reason for not using anything but virgin materials  
magic. Vibrations picked up by secondhand materials or  
equipment may disturb your workings and negate their  
effectiveness.

5 Some magicians who are artistically inclined prefer  
to make their own candles for ritual and magical use. This  
is a very practical exercise because not only does it  
impregnate the candle with your own personal vibrations, but the mere  
act of making your own candle is magically potent.  
Specialist shops sell candle wax and molds together with  
wicks, perfumes, and other equipment.

6 The hot wax is heated until liquid and then poured  
into the mould through which a suitably sized wick has already  
been threaded. The wax is then left to cool and once is  
this has occurred the mould is removed , leaving a perfectly  
formed candle. Special oil-soluble dyes and perfumes can be  
added to the wax before the cooling process is complete to  
provide suitable colors and scents for a particular magical  
ritual. Craft shops which sell candlemaking supplies can also  
provide do-it-yourself books explaining the technicalities of the  
art to the beginner.

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7 Once you have purchased or made your ritual candle it  
of has to be oiled or 'dressed' before burning. The purpose

it dressing the candle is to establish a psychic link between  
and the magician through a primal sensory experience. By  
magical physically touching the candle during the dressing  
the procedure, you are charging it with our own personal  
vibrations and also concentrating the desire of your  
act into the wax. The candle is becoming an extension of  
the magician's mental power and life energy.

8 When you dress a candle for magical use, imagine that  
it is a psychic magnet with a North and a South pole. Rub  
the oil into the candle beginning at the top or North end  
and work downwards to the half-way point. Always brush in the  
same direction downwards. This process is then repeated  
by beginning at the bottom or south end and working up to the  
middle.

9 The best type of oils to use for dressing candles are  
occult natural ones which can be obtained quite easily. Some  
names. suppliers will provide candle magic oils with exotic  
names. If the magician does not want to use these, he can select  
suitable oils or perfumes from his own sources. The oils  
soluble perfumes sold by craft shops for inclusion in  
candles can be recommended.

10 the candles you use can be colored in accordance with  
the following magical uses:

white- spirituality and peace.  
red- health,energy,strength,courage, sexual  
potency.  
pink- love affection and romance.  
yellow- intellectualism, imagination, memory and  
creativity  
green- fertility, abundance, good luck and  
harmony  
blue-inspiration, occult wisdom, protection and  
devotion  
purple Material wealth, higher psychic ability,  
spiritual power and idealism  
silver- clairvoyance, inspiration, astral energy  
and  
intuition  
orange- ambition. career matters and the law.

11 If you wanted to use candle magic for healing, you  
would select a red candle to burn. To pass an exam, burn a  
yellow candle, to gain esoteric knowledge burn a blue candle or  
for material gain, burn a purple one. It is obvious these  
colors relate to the signs of the zodiac and the planetary  
forces.

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12 The simplest form of candle magic is to write doesn't  
the objective of your ritual on a virgin piece of paper. You  
can use color paper which matches the candle. Write your  
petition on the paper using a magical alphabet, such as  
you theban, enochian, malachain, etc. As you write down what  
healing want to accomplish through candle magic-- a new job,  
for a friend, a change of residence, a new love affair,  
etc.-- visualize your dream coming true. Visualize the  
circumstances under which you might be offered a new job,  
been imagine your employer telling you that your salary has  
increased or conjure up a vision of your perfect love  
partner.

13 When you have completed writing down your petition,  
fashion. carefully fold up the paper in a deliberately slow  
set Place the end of the folded paper in the candle flame and  
light to it. As you do this concentrate once more on what  
you want from life.

14 When you have completed your ritual, allow the candle  
to have completely burned away. You do not need to stay with  
the candle after the ritual, but make sure that is safe  
and that red-hot wax will not cause damage or fire. Never  
re-use a candle which has been lit in any magical ritual.  
IT should only be used in that ritual and then allowed to  
burn away or be disposed of afterwards.

15 If you are conducting a magical ritual which involves  
distance two people (e.g. an absent healing for a person some  
away) then the second person can be symbolically  
represented during the ritual by another candle. /all you  
need to do is find out the subject's birth date and burn  
the appropriate candle for that zodiacal sign. These are as  
follows-

|        |        |
|--------|--------|
| ARIES  | red    |
| TAURUS | green  |
| GEMINI | yellow |
| CANCER | silver |

|            |            |
|------------|------------|
| LEO        | orange     |
| VIRGO      | yellow     |
| LIBRA      | pink       |
| SCORPIO    | red        |
| SAGITARIUS | purple     |
| CAPRICORN  | black      |
| AQUARIUS   | all colors |
| PISCES     | mauve      |

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{file "Cauldrons (Elemental)" "bos105.htm"}

#### Elemental Cauldrons

Using a cauldron, symbol of inspiration and rebirth, has brought new dimensions to both group and solitary work. A cauldron decorates the center of the Circle during Lesser Sabbats. An air cauldron at a spring rite creates a misty, magical quality for the ceremony. In summer, the cauldron will flash and spark. A blue flame burns mysteriously within the Water cauldron during the autumn festival. Throughout Yule, the Earth cauldron burns steadfast and constant. During moon rites, when magick is done, we write the purpose of our working on flash papers and toss them into the burning cauldron while chanting. A working cauldron should be of cast iron, with a tight-fitting lid, three sturdy legs, and a strong handle. Season your cauldron before using it for the first time. Pour in generous helping of salt and lighter fluid, slosh it up to the rim and wipe dry. For indoor use it MUST have a fireproof base or your workings will summon up yellow-coated salamander spirits from the fire department.

#### EARTH Cauldron

Layer salt, wax shavings, three powdered or ground herbs, fighter fluid and ivy leaves in the cauldron while focus and chanting. Use a candle to light it. When the smoke starts to roll, extinguish the cauldron by putting the lid on.

#### AIR Cauldron

Using tongs, put a chunk of dry ice in a small glass or ceramic bowl and place the bowl on a cloth in the bottom of the cauldron. Allow the cauldron to smoke as long as the ice lasts. The mists create excellent images for scrying.

#### FIRE Cauldron

Cover the inside bottom with dirt or sand to dissipate heat. Light incense charcoal and add either salt puffer for flame and spark or flash powder for a different but spectacular effect. To assist in releasing or firing off peak energy, try using flash "bombs". Make a small pocket in a piece of flash paper, fill with flash powder and tie with thread. The "bomb" should be about the size of your smallest fingernail. The results are spectacularly bright, so use the powder sparingly. Don't look directly at the flash as you drop the "bomb" in the cauldron.

#### WATER Cauldron.

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At least seven days before the ritual, place equal

quantities of  
three appropriate herbs in a pint glass jar. Fill the  
rest of the jar  
with Everclear (200 proof alcohol), cap tightly, and  
shake gently  
while concentrating on the purpose of the ritual. Add a  
chant if its  
feels right. Let the jar rest in a dark, warm spot and  
shake twice  
daily, charging with purpose. Before the ritual, place  
a fireproof  
ceramic or glass bowl in the cauldron. Pour in the  
herb mixture,  
being careful none spills into the cauldron. Light with  
a candle to  
produce a beautiful blue flame.

The cauldron, as the fifth elemental spirit,  
symbolizes  
inspiration, rebirth, illumination and rejuvenation.  
Use a Fire  
cauldron with salt petter to cast a Circle. Use the  
mists of an Air  
cauldron for an initiation. Burn away hate, prejudice  
and negative  
self-images, with a Water cauldron. The Earth cauldron  
is ideal for  
indoor Beltane rites.

Remember to place a burning cauldron on a  
fireproof surface.  
Practice safety when using any volatile materials and you  
will enjoy  
your cauldron for many rites.

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{file "Irish Myth Concordance (Mike Nichols)" "bos106.htm"}

A N  
I R I S H M Y T H  
C O N C O R D A N C E

=====

by Mike Nichols

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'Myth is what we call other people's religion.'  
--Joseph Campbell

The following concordance is based on 'Gods and FightingMen' by Lady Augusta Gregory, first published in 1904. Page number references are to the 1976 trade paperback edition published by the MacMillan Company of Canada Limited. Brief supplementary material is taken from 'Dictionary of Irish Myth and Legend' by Ronan Coghlan, published in

1979 by Donard Publishing Comapany, and referenced as  
'DIM' in the following text.

As this is intended to be a concordance of the  
Irish mythological cycle only (as opposed to heroic, legendary, or historical  
material), references are limited to Part I, Books I - V, of  
Lady Gregory's volume. 'Gods and Fighting Men' was selected as the  
primary text for this concordance because it represents the most  
comprehensive synthesis of variant sources (both published and oral)  
ever attempted as a continuous narrative of Irish mythology. Lady  
Gregory lists her published sources as follows:  
O'Curry, 'Manners and Customs of the Ancient Irish'  
'MSS. Materials'  
'Atlantis'  
De Jubainville, 'Cycle Mythologique'  
'Epopée Celtique'  
Hennessy, 'Chronicum Scotorum'  
Atkinson, 'Book of Leinster'  
'Annals of the Four Masters'  
Nennius, 'Hist. Brit.' (Irish Version)  
Zimmer, 'Glossae Hibernicae'  
Whitley Stokes, 'Three Irish Glossaries'  
'Revue Celtique'  
'Irische Texte'

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'Gaedelica'  
'Dinnsenchus'  
Nutt, 'Voyage of Bran'  
'Proceedings Ossianic Society'  
O'Beirne Crowe, 'Arma Columcille'  
Dean of Lismore's Book  
Windisch, 'Irische Texte'  
Hennessy et. al., 'Revue Celtique'  
'Kilkenny Archaeological Journal'  
Keatinge's 'History'  
'Oyia'  
Curtin's 'Folk Tales'  
'Proceedings Royal Irish Academy'  
'MSS. Series'  
Dr. Sigerson, 'Bards of Gael and Gall'  
Miscellanies, 'Celtic Society'  
Muller, 'Revue Celtique'  
Standish Hayes O'Grady, 'Silva Gaedelica'

Abhean - son of Biceimhos, he was the harper of the

Tuatha de Danaan,  
brought from the hills by the Men of the Three Gods (37).

Aedh (1) - killed by Brian, he was one of the three sons  
of Miochaoin  
(q.v.), the others being Corc and Conn (59)

Aedh (2) - along with Angus and Artrach, one of the three  
sons of Bodb  
Dearg, he was the comeliest of them. Troops of poets from  
Ireland and  
Alban used to be with him, so that his place was called  
'The Rath of  
Aedh of the Poets' (78).

Aedh (3) - a son of the Dagda, he was killed by  
Corrgenn, who  
suspected Aedh was involved with his wife (82)

Aer - one of two Druids of the Sons of the Gael (the other  
was Eithis)  
who was killed in the first battle against the Tuatha De  
Danaan, and  
was given a great burial (75)

Ai - the plain where Niall pursued Cailcheir, before it  
went through a  
lake (81)

Aife - along with two other daughters of Midhir of the  
Yellow Hair,  
Doirenn and Aillbhe, she was given as wife to one of the  
three sons of  
Lugaidh Menn (79).

Ailbhe - (Ai-noo-al) one of the three daughters of  
Oilell and a  
foster-child of Bodb Dearg (124)

Ailell Anglonach - of the One Fault, brother of Eochaid  
Feidlech, he  
fell in love with his brother's wife, Etain, and pined  
for her until  
she agreed to heal him (95)

Aillbhe - along with two other daughters of Midhir of the  
Yellow Hair,  
Doirenn and Aife, she was given as wife to one of the  
three sons of  
Lugaidh Menn (79).

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Aille - the daughter of Cormac (q.v.) (107)

Aine (1) - the daughter of Modharn, who gave a cook to  
the sons of

Lugaidh Menn (79)

Aine (2) - some said she was the daughter of Manannan, but some said she was the Morrighu, she owned the Cathair Aine. But she often gave her love to men, and she was called Leanan Sidhe, the Sweetheart of the Sidhe (86). Wisps of straw are burned in her honor on St. John's Eve. She is associated with meadow-sweet, and invoked against sickness. According to legend, she was raped by the king of Munster (DIM).

Ainge - she was a daughter of the Dagda, who made her a great vat (81)  
Airmed - sister of Miach, she spread her cloak on which to arrange the herbs which sprang from the grave of her murdered brother. But Diancecht, still jealous of Miach, mixed up the herbs, so that no one knows all their right powers to this day (35). She was the daughter of Diancecht and sister of Octruil, and helped them in their healing work at the well of Slaine (64)

Airnelach - brother of Tadg and Eoghan, he was captured by Cathmann and made to cut firing (115), but was later rescued by Tadg (120)

Amergin - one of the sons of Miled (q.v.), he spoke with Banba upon Slieve Mis (71) and was sent as messenger to the Tuatha De Danaan (72) and quieted the storm sent against his people by them and was the first to set foot in Ireland after that (74). Heber gave him a share of the two provinces of Munster after the Battle of Tailtinn (75).

Angus - along with Artrach and Aedh, one of the three sons of Bodb Dearg (78)

Angus Og - son of the Dagda, he advised his father how to kill Cridenbel and what reward to ask of Bres (33). After the second battle of Magh Tuireadh, only four men of the Fomor were left in Ireland, and they were driven out one Samhain night by Morrighu and Angus Og (67). He was considered for kingship of the Tuatha de Danaan after their defeat (77). Also called the Frightener or Disturber, for the unrest he occasioned in horses and cattle (83). His loves

included Enghi, Derbrenn, and Caer Ormaith (84). He  
was the Irish  
love-god (DIM).

Anvil of the Dese - see Indeoin na Dese (81)

Aobh - (Aev, or Eev) the eldest of the three daughters of  
Oilell,  
foster-daughter of Bodb Dearg and wife of Lir and, by him,  
mother of  
Fionnuala, Aodh, Fiachra, and Conn, though she died  
bringing the  
latter two to birth (125)

Aodh - (Ae, rhyming to 'day') one of the four children  
of Lir and  
Aobh, he was turned into a swan by Aoife, Lir's jealous  
second wife  
(126)

Aodh Aithfhiosach - of the quick wits, a son of Bodb  
Dearg, he was  
sent in search of the children of Lir (132)

Aoibhell - (Evill) a woman of the Sidhe who dwelt at  
Craig Liath, she

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tried to prevent her lover from joining a battle  
(87). Her harp  
fortells death for any who hear it (88).

Aoife - (Eefa) one of the three daughters of Oilell and a  
foster-child  
of Bodb Dearg (124), she became the wife of Lir after her  
sister Aobh  
had died in childbirth (125). Through jealousy, she  
changed Aobh's  
four children into swans at Loch Dairbhreach (126)

Aonbharr - styled 'of the One Mane', he is Manannan's  
horse, as swift  
as the naked cold wind of spring. She can gallop across  
the sea, and  
no rider was ever killed off her back (41). She was  
often ridden by  
Lugh (43).

Arias - styled the 'fair-haired poet', one of the four  
wise men and  
teachers of the Tuatha de Danaan before they came to  
Ireland. His  
home was Finias (27).

Arranan - one of the sons of Miled (q.v.), he died by  
falling from the  
mast to the deck of his ship as the Sons of the Gael

attempted their  
second landing in Ireland (73)

Artrach - along with Angus and Aedh, one of the three  
sons of Bodb  
Dearg, he had a house with seven doors and taught the  
king's son of  
Ireland and of Alban how to throw spears and darts (78)

Athluain - a ford of the Shannon that Lugh passed on  
his way to do  
battle with Bres (45)

Badb - (Bibe) one of the greatest of the women of  
the Tuatha de  
Danaan, she was a battle goddess (27). She, along  
with Macha and  
Morrigu, used powers of enchantment to bring mists  
, clouds of  
darkness, and showers of fire and blood over the Firbolgs  
at Teamhair  
for three days (29). Sometimes regarded as the same as  
Nemain, her  
name means 'crow' and she could appear in that guise.  
She was the  
wife of Net (DIM).

Balor - styled 'of the Evil Eye' or 'of the Strong Blows'  
(38), he is  
chief king of the Fomor (36), husband of Ceithlenn and,  
by her, the  
father of Ethlinn (42). One of his eyes had the power of  
death in it,  
so that none could look at it and live (38), and he also  
had the power  
of putting on a different shape (39). He was also the  
father of 12  
'white-mouthed' sons, all among the chief men of the  
Fomor (42). At  
the second battle of Magh Tuireadh, Lugh made a  
spear cast that  
brought Balor's evil eye out through the back of his  
head, instantly  
killing him and 27 of his own army, thus fulfilling the  
prophecy that  
he would be killed by his grandson (66).

Banba - the wife of MacCuill and a queen of the Tuatha De  
Danaan, one  
of three daughters of the Dagda whose name was given  
to Ireland  
afterwards (27), she met the Sons of the Gael on Slieve  
Mis and spoke  
with Amergin (71), and was later killed in the Battle  
of Tailtinn  
(75).

Banna - one of the twelve chief rivers of Ireland (q.v.)  
(62)

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Battle of Tailtén - the great battle between the Sons of the Gael and the Tuatha De Danaan, after which the Sons of the Gael had the rulership of Ireland (75)

Bearna nah-Eadargana - the Gap of Separation, it is a place that Lugh passed on his way to do battle with Bres (45)

Bechulle - one of two witches of the Tuatha De Danaan (the other was Dianan) who had the power to turn trees and stones and sods of earth into an armed host (62)

Bed of the Dagda - in the house of the Dagda at the Brugh na Boinne (80)

Beinn Edair - the dwelling place of Tuireann (60), mentioned briefly in Ethne's complaint (58)

Belgata - the great mountain to the rear of Magh Nia in Connacht (29)  
Beltaine - May Day (28)

Bennai Boirche - one of the twelve chief mountains of Ireland (q.v.) (62)

Berbhe - see Green of Berbhe (42)

Betach - see Fiachna (121)

Bicelmos - see Abhean (37)

Birog - styled 'of the Mountain', a woman-Druid who helped Cian win the love of Ethlinn who had been imprisoned in a tower. When Ethlinn bore a child (Lugh), Balor would have had it killed, but Birog rescued it (40).

Birthplace of Cermait Honey-Mouth - in the house of the Dagda at the Brugh na Boinne (80)

Blai-Slieve - one of the twelve chief mountains of Ireland (q.v.) (62)

Boann - a water goddess, wife of Nechtan and mother, by the Dagda, of Angus, she is associated with the River Boyne (DIM). Also

see Dabilla  
(80)

Bodb - (Bove) see Rudrach and Dergcroche (117)

Bodb Dearg - (Bove Darrig) son of the Dagda, he was king  
of Connacht

when Bres and his army landed in Ireland to battle Lugh  
(43). He

lived at Sidhe Femen, was eldest among the children of  
the Dagda, and

was given the kingship of the Tuatha de Danaan after  
their defeat

(77). His three sons were Angus, Artrach, and Aedh (78),  
his daughter

was Scathniamh (80) and his musician was Fertuinne  
(79). Two other

sons were Aodh Aithfhiosach and Fergus Fithchiollach (132)

Boinn - variant of Boinne, one of the twelve chief  
rivers of Ireland

(q.v.) (62)

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Boinne - the salmon of the dumb Boinne are mentioned  
briefly in

Ethne's complaint (58)

Bran (1) - the son of Tuiren (68)

Bran (2) - son of Febal, he was called by the silver  
branch to board a

boat and journey to the Land of Women, Tir na mBan (105)

Brath - see Mide (68)

Breagan - see Cuailgne (75)

Bres - son of Eri and Elathan (35), a champion of  
the Tuatha de

Danaan, he was sent to meet Sreng of the Firbolgs (28).  
He was the

most beautiful of all the young men, and he was  
chosen king after

Nuada (31). 'As beautiful as Bres' was a common saying.  
However, he

was known for his lack of hospitality (32), and was  
deposed when Nuada

was reinstated as king (35). By Brigit, he was father of  
Ruadan (64).

Bresal Etarlaim - the Druid who helped Fuamach to destroy  
Etain (88)

Bri - the daughter of Midhir, she died of a broken heart because she could not be with her love, Leith, and the hill of Bri Leith, the spot where she died, was named for them (88)

Bri Leith - home of Midhir the Proud (77), named after his daughter Bri, and her love Leith (88)

Bri Ruri - one of the twelve chief mountains of Ireland (q.v.) (62)

Brian - styled 'Flame of Valour' (60), along with Iuchar and Iucharba, he is one of the three sons of Tuireann (47) and his sister, the daughter of Tuireann, was Ethne (50). He had the power to change his own shape and that of his two brothers (51). He caused the death of Cian (44), Tuis (53), Pisear (54), Dobar (55), Miochaoin and his three sons (59).

Brigit - one of the greatest of the women of the Tuatha de Danaan, she was a woman of poetry, healing, and smith's work. Her name came from Breo-saighit, meaning a fiery arrow (27). She was daughter of the Dagda and, by Bres, mother of Ruadan (64)

Brugh na Boinn - (or Brugh na Boinne - 57) the place where Lugh kept the Scuabtuinne (50) and the place where the Dagda had his house which Angus took from him by trickery (81)

Buan - the nine lasting hazels of Buan dropped their nuts into the Well of Knowledge where the salmon would eat them, sending their husks floating out on the five streams that flowed from the well (108 & 110)

Buas - one of the twelve chief rivers of Ireland (q.v.) (62)

Caer of the Fair Hair - see Inis Cenn-fhinne (49)

Cailcheir - one of the swine of Debrann, it was called by Corann's harping (81)

Cainte - Cian, Cu, and Ceithen were the three sons of Cainte, and they

had a long-standing feud with the three sons of Tuireann  
(43)

Cairbre - see Erc (31)

Camel - son of Riagall, he was one of the two door-keepers  
at Teamhair  
when Lugh first arrived (37)

Caoilte - (Cweeltia) one of the last of the Fianna, he  
was loved by  
Scathniamh (80)

Carn Corrslebe - a place near Loch Ce' (67)

Carpri - (variant of Corpri) he had the power to compose a  
satire that  
would shame men so they could not stand against fighting  
men (62)

Carpri Lifecar - the son of Cormac (q.v.) (107)

Cassmail - one of the Tuatha De Danaan, he was killed by  
Octriallach  
at the second battle of Magh Tuireadh (65)

Cathair Aine - a stone belonging to Aine that would  
cause madness in  
someone who sat on it (86)

Cathbad - the Druid, he aided Conchubar in treacherously  
slaying the  
sons of Usnach (97)

Cathmann - son of Tabarn and king of Fresen, he  
captured Tadg, his  
wife (whom he took as his own wife), and two brothers  
(115), but was  
later killed by him (120)

Cauldron - one of the four great treasures the  
Tuatha de Danaan  
brought to Ireland from the north. It came from the  
city of Murias,  
and no one ever went from it unsatisfied (27).

Ce' - the Druid of Nuada, he was wounded in the second  
battle of Magh  
Tuireadh, and when he died and was buried near Carn  
Corrslebe, a lake  
burst out over his grave and it was called Loch Ce'. (67)

Cecht - the plough (28)

Ceis Corain - the place where the champions of Connacht  
(all except  
Niall) gave up their pursuit of Cailcheir (81)

Ceithen - along with Cian (q.v.) and Cu, he was one of  
the three sons  
of Cainte. Cu and Ceithen went towards the south,  
while Cian went

north, to gather the Riders of the Sidh to help Lugh in his battle with Bres (43).

Ceithlenn - styled 'of the Crooked Teeth, she was queen of the Fomor, the wife of Balor and, by him, the mother of Ethlinn (42) She gave the Dagda a dreadful wound at the second battle of Magh Tuireadh (65)

Celtchar of Cualu - see Leith (88)

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Cermait - styled 'Honey-Mouth', son of the Dagda, his three sons shared the kingship of Ireland at the time of the invasion of the Sons of the Gael (72), and were killed in the Battle of Tailtinn (75). His birthplace was the house of the Dagda at Brugh na Boinne (80).

Cesair - the first that ever reached Ireland, she later dwelt on Inislocha where Tadg met her (118)

Cesarn - one of the three Druids of the Firbolgs who broke the enchantment laid upon them by Badb, Macha, and Morrighu (30)

Children of Rudraighe - see Eimher (75)

Ciabhan - (Kee-a-van) of the Curling Hair, the King of Ulster's son, he went to Manannan's country (111), won the love of Cliodna, but lost her due to the treachery of Iuchnu (112)

Cian (1) - a man of the Tuatha de Danaan (27), brother of Goibniu and Samthainn (39), and father of Lugh by Ethlinn (37), he was present when Nechtan deceived King Bres (32). He lived at Druim na Teine (39), and his famous cow was the Glas Gaibhnenn (39). Along with two other brothers, Cu and Ceithen, he was one of the three sons of Cainte (43). He had the power of shape-shifting and was killed (by Brian)

while in the form of a pig (44).

Cian (2) - son of Olioll and father of Tadg (114)

Cliach - the Harper of the King of the Three Rosses in Connacht, he vainly sought one of Bodb Dearg's daughters in marriage. Loch Bel Sead sprang up under his feet (77).

Cliodna - (Cleevna) of the Fair Hair, daughter of Gebann, she gave her love to Ciabhan but, through the treachery of Iuchnu, she was drowned (112) She had three colorful birds, whose sweet singing could lull the sick to sleep (DIM).

Codal - of the Withered Breast, he threw yew rods for Eochaid to discover the hiding place of Midhir and Etain (96)

Coir-cethar-chuin - 'the Four-Angled Music', it was another name for Uaitne (q.v.) (67)

Coll - the hazel-tree (28)

Collbrain - see Nechtan (106)

Colpa - one of the sons of Miled (q.v.), his ship was wrecked as the Sons of the Gael attempted their second landing in Ireland, and he drowned while trying to reach land at Inver Colpa (73)

Colum Cuaillemech - styled 'of the Three New Ways', he was a smith of the Tuatha de Danaan (37)

Comb and the Casket of the Dagda's wife - a hill near the house of the Dagda at Brugh na Boinne (80)

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Compar - a messenger and tax-gatherer of the Fomor, he was one of the four hardest and most cruel, the other three being Eine, Eathfaigh, and Coron (41)

Conaire - High King of Ireland, grandson of Etain and Eochaid, who got his death by Midhir and his people (96)

Conall Cearnach - of the Red Branch of Ulster, he was descended from the line of the sons of Eimher (75) The slayer of Anluan, he originally may have been a horned god (DIM).

Conan Maol - it was his gold, hidden in a cairn, that Caoilte gave to Scathniamh as a bride-price (80) One of the Fianna, he was regarded as something of a buffoon (DIM).

Conchubar Abratrudh - of the Red Brows, the father of Liban (115)

Conn (1) - killed by Brian, he was one of the three sons of Miochaoin (q.v.), the others being Corc and Aedh (59)

Conn (2) - of the Hundred Battles, King of Teamhair, grandfather of Cormac (106), he tried to stop his son Connla from going to Manannan's country (113)

Conn (3) - one of the four children of Lir and Aobh, he was turned into a swan by Aoife, Lir's jealous second wife (126)

Connacht - one of the five provinces of Ireland (31), it is where the Tuatha de Danaan first landed (27). Both Magh Rein (28) and Magh Nia (with the mountain Belgata) were there (29), as well as the river Unius (61). It was the province chosen by Sreng for the Firbolgs after they were defeated by the Tuatha de Danaan (31).

Connla - of the Red Hair, son of Conn, he went to Manannan's country despite his father's efforts to prevent it (113)

Coran - the Druid of Conn, he tried to keep Connla from being taken to Manannan's country (113)

Corann (1) - Lugh passed through the 'place of the bright-faced Corann' on his way to do battle with Bres (45)

Corann (2) - Diancecht's harper, and the best harper of the Dagda's household, he called Cailcheir with his harp (81)

Corc - killed by Brian, he was one of the three sons of Miochaoin (q.v.), the others being Conn and Aedh (59)

Cormac - grandson of Conn, King of Teamhair, he journeyed to Manannan's country to bring back his wife, Ethne; his

daughter, Aille;  
and his son, Carpre Lifecar (106)

Coron - a messenger and tax-gatherer of the Fomor, he  
was one of the  
four hardest and most cruel, the other three being  
Eine, Eathfaigh,  
and Compar (41)

Corpre - son of Etain, he was a poet of the Tuatha de  
Danaan who  
cursed Bres for his lack of hospitality with the first  
satire ever

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made in Ireland (34)

Corr Slieve na Seaghsa - the Round Mountain of the  
Poet's Spring, it  
is a place that Lugh passed on his way to do battle with  
Bres (45)

Corrgenn - a great man of Connacht who, while visiting  
the Dagda,  
killed Aedh because he suspected him to be involved with  
his wife (82)

Craisech - thick-handled spears belonging to Sreng, they  
were sharp at  
the sides though they had no points (29)

Credenus - styled 'the Craftsman', he was a chief among  
the Tuatha de  
Danaan (27)

Credne Cerd - styled 'the Brazier' (64), a worker in  
brass for the  
Tuatha de Danaan (37)

Cridenbel - an idle blind man with a sharp tongue who  
always demanded  
the Dagda's three best bits of food. Starving, the  
Dagda hid three  
pieces of gold in the three bits and this killed Cridenbel  
(33).

Crimthan Cass - the King of Connacht and father of  
Laegaire (121)

Cron - mother of Fianlug, she was at the forge of  
Goibniu grinding  
spears when Ruadan was killed (64)

Crow of Battle - see Morrigu (27)

Cruacha - the maidservant of Etain who accompanied  
her when she  
departed with Midhir. Cruachan in Connacht was named

after her (96)

Cruachan Aigle - one of the twelve chief mountains of Ireland (q.v.) (62)

Cu - along with Cian (q.v.) and Ceithen, he was one of the three sons of Cainte. Cu and Ceithen went towards the south, while Cian went north, to gather the Riders of the Sidh to help Lugh in his battle with Bres (43).

Cuailgne - the son of Breagan, he and his brother Fuad, two of the best leaders of the Sons of the Gael, were both killed in the rout of the Tuatha De Danaan (he at Slieve Cuailgne), following the Battle of Tailtín (75)

Cualu - the home of Celtchar (88)

Cuan - the wood of Cuan was cleared away by Duach and the men of Ireland so there could be a gathering around Tailte's grave (68)

Culain - although he may have been Manannan in another guise, he was the great smith, originally living on the Island of Falga, who was invited by Conchubar to live on the plains of Muirthemne, where Cuchulain killed his great dog and thereafter took the name Cuchulain, meaning 'the hound of Culain' (98)

Dabilla - a little hound belonging to Boann (80)  
Dagda, the - father of Eire, Fodla, Banba (27), Angus Og (33), Bodb Dearg (43), Brigit (64), Cermait (72), Ainge and Diancecht (81)..

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Known as a good builder, he was ordered by Bres to build raths (33).

Styled 'the good god' (63) and 'the Red Man of all Knowledge' (80), he got a dreadful wound from a spear thrown by Ceithlenn in the second battle of Magh Tuireadh (65) and he owned a magic harp called Uaitne (67). His house was at the Brugh na Boinne, where Dichu was his steward and Len Linfiacloch was the smith (81). His

personal name was

Eochaid O Uathair, and he had a magical club which could  
slay or heal  
(DIM).

Dalbaech - see Elathan (1) (35)

Dalbh - see Goll (121)

Dana - greatest of the women of the Tuatha de Danaan  
(from whom they  
take their name), she was called the Mother of the Gods  
(28)

De Domnann - see Indech (61)

Debrann - owned Cailcheir, the swine that was called  
by Corann's  
harping (81)

Delbaeth (1) - see Elathan (3) (61)

Delbaith (2) - see Eri (35)

Denda Ulad - one of the twelve chief mountains of Ireland  
(q.v.) (62)

Deorgreine - a Tear of the Sun, daughter of Fiachna, she  
was given to  
Laegaire as his wife in Magh Mell (123)

Derc-Loch - one of the twelve chief lochs of Ireland  
(q.v.) (62)

Dergcroche - son of Bodb, he and his brother Rudrach  
were the two  
kings of Inislocha (117)

Dianan - one of two witches of the Tuatha De Danaan  
(the other was  
Bechulle) who had the power to turn trees and stones and  
sods of earth  
into an armed host (62)

Diancecht - father of Miach (34), he was a chief among  
the Tuatha de  
Danaan, and understood healing (27). He fashioned an  
arm of silver  
for Nuada, who had lost his own in battle (34).  
Also father of  
Octruil and Airmed, he restored slain warriors in the  
healing well of  
Slaine (64). His father was the Dagda and his harper was  
Corann (81).

Dichu - steward first to the Dagda (81) and then to Angus  
(82)

Dobar - the King of Siogair killed by Brian (55), he was  
the owner of  
two horses and a chariot that were among the payments  
that Lugh  
demanded from the sons of Tuireann for the death of Cian  
(49)

Doirenn - along with two other daughters of Midhir of the Yellow Hair,

Aife and Aillbhe, she was given as wife to one of the three sons of

Lugaidh Menn (79).

Dolb - the smith of the Fomor (63)

Donall Donn-Ruadh - styled 'of the Red-brown Hair', he was one of the

sons of Manannan. His brothers included Sgoith Gleigeil, Goitne

Gorm-Shuileach, and Sine Sindearg. His foster brother was Lugh (41).

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Donn - one of the sons of Miled (q.v.), he and twenty-four others died

when the ship he commanded was wrecked as the Sons of the Gael

attempted their second landing in Ireland (73)

Druim Cain - Teamhair (q.v.) (31)

Druim na Descan - Teamhair (q.v.) (31)

Druim na Teine - the Ridge of Fire, the dwelling place of the three

brothers, Goibniu, Samthainn, and Cian

Druimne - son of Luchair, he made a cooking oven for the Dagda at

Teamhair (80)

Duach (1) - see Echaid (37)

Duach (2) - styled 'the Dark', husband of Tailhte, he built the Fort

of the Hostages in Teamhair, and organized the men of Ireland to cut

down the wood of Cuan (68)

Dur-da-Bla - 'the Oak of Two Blossoms', it was another name for Uaitne

(q.v.) (67)

Eab - son of Neid, he was one of the chief men of the Fomor (42)

Eadon - one of the greatest of the women of the Tuatha de Danaan, she

was called the nurse of poets (27)

Eas Dara - in west Connacht, it is the harbour where Bres and his army

landed in Ireland to battle Lugh (43)

Easal - the King of the Golden Pillars, he was the owner of seven self-regenerating pigs that were among the payments that Lugh demanded from the sons of Tuireann for the death of Cian (49). A daughter of Easal's was the wife of the King of Ioruaidh (56).

Eathfaigh - a messenger and tax-gatherer of the Fomor, he was one of the four hardest and most cruel, the other three being Eine, Coron, and Compar (41)

Echaid - styled 'the Rough', son of Duach, he was foster-father of Lugh (37)

Eimher - (Aevir) the son of Ir, he divided Ulster between himself and some other chiefs of the Sons of the Gael following the Battle of Tailtín. It was of his sons, that were called the Children of Rudraighe, and that lived in Emain Macha for 900 years, that both Fergus and Conall Cearnach were descended. (75)

Eine - a messenger and tax-gatherer of the Fomor, he was one of the four hardest and most cruel, the other three being Eathfaigh, Coron, and Compar (41)

Eire - variant of Eriu, one of the greatest of the women of the Tuatha de Danaan, she was one of three daughters of the Dagda who gave her name to Ireland (27)

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Eithis - one of two Druids of the Sons of the Gael (the other was Aer) who was killed in the first battle against the Tuatha De Danaan, and was given a great burial (75)

Elathan (1) - the son of Dalbaech and a king of the Fomor, he was father of Bres by Eri, a woman of the Tuatha de Danaan (35). He came to her over the sea in a vessel of silver, himself having the appearance of a young man with yellow hair, wearing clothes of gold

and five gold torcs (35).

Elathan (2) - son of Lobos, he was one of the Fomor who took part in the Second Battle of Magh Tuireadh (61)

Elathan (3) - son of Delbaeth, he was one of the Fomor who took part in the Second Battle of Magh Tuireadh (61)

Emhain Abhlach - (Avvin -----) an island paradise, the place to which Bran journeyed (105)

Emain Macha - the capitol of Ulster, named after the twins of Macha (DIM), the place where the Children of Rudraighe lived for 900 years (75)

Emmass - see Macha (65)

Eochaid (1) - (Eohee) son of Erc, he was king of the Firbolgs when the Tuatha de Danaan first came to Ireland (28)

Eochaid (2) - along with Fiacha and Ruide, one of the sons of Lugaidh Menn, King of Ireland (78)

Eochaid (3) - son of Sal, he was killed by Fiachna after capturing his wife (121)

Eochaid Feidlech - also called Airem, of the Plough, High King of Ireland, he wedded the reborn Etain (by whom he had a daughter, Esa), but lost her to Midhir in a chess game, but got her back by beseiging Bri Leith (96)

Eoghan - (Owen) brother of Tadc and Airnelach, he was captured by Cathmann and made to run a ferry (115), but was later rescued by Tadc (120)

Erc (1) - see Eochaid (1) (28)

Erc (2) - descended from the children of Sreng in Connacht, the son of Cairbre, he gave Cuchulain his death (31)

Erc (3) - son of Ethaman, he was a teller of tales for the Tuatha de Danaan (37)

Eremon - one of the sons of Miled (q.v.), he spoke with Eriu upon the hill of Uisnech (72)

Eri - a woman of the Tuatha de Danaan (32), the daughter of Delbaith,

she was mother of Bres by Elathan, a king of the Fomor  
(35). She was  
the wife of Cethor (DIM).

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Eriu - variant of Eire, the wife of MacGreine and a  
queen of the  
Tuatha De Danaan whose name was given to Ireland  
afterwards, she met  
the Sons of the Gael on the hill of Uisnech, and talked  
with Eremon.  
One moment she would be a wide-eyed beautiful queen, and  
the next she  
would be a sharp-beaked, grey-white crow (72). She led  
the Tuatha De  
Danaan in the first battle fought against the Sons of  
the Gael, but  
was beaten back to Tailtinn where she was killed in  
the Battle of  
Talltinn (75).

Esa - daughter of Etain and Eochaid Feidlech (96)

Ess Dara - near Magh Tuireadh-2 (q.v.) (63)

Ess Ruadh - home of Ilbrech (77)

Etain - see Corpre (34)

Etain Echraide - the second wife of Midhir, she was  
driven out by  
Fuamach, taken in by Angus, turned into a fly by Fuamach,  
swallowed by  
Etar's wife, and reborn as Etain, later the wife of  
Eochaid Feidlech  
(by whom she had a daughter, Esa), who lost her to  
Midhir in a chess  
game, but got her back by attacking Midhir's stronghold  
at Bri Leith  
(95)

Etar - of Inver Cechmaine, King of the Riders of the  
Sidhe, his wife  
swallowed Etain in the form of a fly who fell into her  
drinking cup,  
and nine months later gave birth to her again (89)

Ethaman - see Erc (3) (37)

Ethlinn - daughter of Balor and Ceithlenn (42), she was  
mother of Lugh  
by Cian (37). Because a Druid foretold that Balor would  
get his death  
from his own grandson, Balor locked Ethlinn in a tower  
(attended by 12  
women) to keep her away from men. Described as 'tall and

beautiful',  
she came to Teamhair after the second battle of Magh  
Tuireadh, and  
married Tadg. By him, she was mother of Muirne and  
Tuiren. (68)

Ethne (1) - daughter of Tuireann and sister of Brian,  
Iuchar, and  
Iucharba (50)

Ethne (2) - the wife of Cormac (q.v.) (107)

Fachtna - physician to Eochaid Feidlech (91)

Fail-Inis - a beautiful whelp belonging to the King of  
Ioruaidh, the  
Cold Country, that was among the payments that Lugh  
demanded from the  
sons of Tuireann for the death of Cian (49). This  
king's wife was a  
daughter of Easal's (56).

Fais - the wife of Un, she was killed in the first  
battle fought  
between the Tuatha De Danaan and the Sons of the Gael,  
in the place  
later called the Valley of Fais (75)

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Falias - styled 'great', one of the four cities of  
the Tuatha de  
Danaan before they came to Ireland. Its teacher was  
Morias, and its  
treasure was the Lia Fal, the Stone of Virtue (27)

Falga - see Island of Falga

Fand - daughter of Flidhais, her bright vessels were  
made by Len  
Linfiacloch (81). Manannan's wife, and Cuchulain's  
mistress (DIM).

Fathadh Canaan - descended from the line of Ith, he held  
sway over the  
whole world, taking hostages of the streams, the  
birds and the  
languages (76)

Feast of the Age - Manannan made this feast for the  
Tuatha de Danaan  
(after they were defeated) where they ate his magic  
swine and drank

Goibniu's ale (77).

Febal - see Bran (103)

Fer Ferdiad - of the Tuatha De Danaan, he was a Druid and pupil of Manannan who was killed by him for causing the death of Tuag (97)

Ferdiad - descended from the children of Sreng in Connacht, he made a good fight against Cuchulain (31). He was one of the race called Gaileoin (76)

Fergus - the son of Rogh, he was descended from the line of the sons of Eimher (75)

Fergus Fithchiollach - of the chess, a son of Bodb Dearg, he was sent in search of the children of Lir (132)

Fertuinne - son of Trogain, he was a magician given by Bodb Dearg to the sons of Lugaidh Menn (79)

Fiacha - along with Eochaid and Ruide, one of the sons of Lugaidh Menn, King of Ireland (78)

Fiachna - son of Betach and father of Deorgreine (123), of the men of the Sidhe, his wife was captured by Eochaid, whom he killed, but she was then given to a nephew, Goll (121), but Goll was killed by Laegaire and Fiachna's wife was restored to him (122)

Fiachra - one of the four children of Lir and Aobh, he was turned into a swan by Aoife, Lir's jealous second wife (126)

Fianlug - see Cron (64)

Fianna of Ireland - a band of legendary soldiers and Finn was the head of them (68)

Figal - see Gamal (37)

Figol - son of Mamos, he was a Druid of the Tuatha de Danaan who had the power to cause showers of fire to fall on his enemies (62)

Findemas - see Findgoll (32)

Findgoll - son of Findemas, a Druid who advised  
Nechtan in the  
deceiving of King Bres (32)

Finias - one of the four cities of the Tuatha de Danaan  
before they  
came to Ireland. Its teacher was Arias, and its  
treasure was the  
Spear of Victory (27)

Finn - son of Muirne, he was Head of the Fianna of Ireland  
(68)

Fionn - one of the twelve chief rivers of Ireland (q.v.)  
(62)

Fionnuala - one of the four children of Lir and Aobh, she  
was turned  
into a swan by Aoife, Lir's jealous second wife (126)

Firbolg - styled 'the Men of the Bag', they were the  
people who lived  
in Ireland before the Tuatha de Danaan but after the  
people of Nemed,  
and they had come from the South (28)

First Battle of Magh Tuireadh - the first battle fought  
in Ireland by  
the Tuatha de Danaan (31). Begun at Midsummer, the  
Firbolgs were  
defeated after four days (30).

Flidais - Lugh wore the cloak of the daughters of  
Flidais when the  
sons of Tuireann returned to Ireland to pay him their fine  
(57)

Flidhais - see Fand (81)

Fodla - (Fola) daughter of the Dagda, wife of MacCecht,  
and a queen of  
the Tuatha De Danaan whose name was given to Ireland  
afterwards, she  
met the Sons of the Gael on Slieve Eibhline (71) and was  
killed in the  
Battle of Tailtin (75).

Fodhla - variant of Fodla (q.v.)

Fomor - people who lived beyond the sea or below the  
sea west of  
Ireland, they demanded heavy tribute from the Tuatha de  
Danaan. They  
were led by a giant and his mother, and they each had but  
one foot or  
one hand. They were friendly with the Firbolgs but  
jealous of the  
Tuatha de Danaan (32).

Ford of Destruction - the name given to the foot of  
Unius since the

second battle of Magh Tuireadh (66)

Fort of the Hostages - in Teamhair, it was built by Duach  
(68)

Freagarthach - styled 'the Answerer', the sword of  
Manannan, whoever  
was wounded by it would never get away alive, and whoever  
it was bared  
against would lose their strength (41)

Fresen - a beautiful country, of which Cathmann was king,  
that lay to  
the south-east of the Great Plain (114)

Fuad - he and his brother Cuailgne, two of the best  
leaders of the  
Sons of the Gael, were both killed in the rout of the  
Tuatha De Danaan  
(he at Slieve Fuad), following the Battle of Tailtín (75)

Fuamach - the very jealous first wife of Midhir, she  
attempted to  
destroy Etain with magic, and was herself killed by Angus  
for it (89)

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Gae Bulg - the spear of Cuchulain (DIM)

Gaedhal - styled 'of the Shining Armour' and 'the Very  
Gentle'. The  
sons of Gaedhal were also called the Sons of the Gael  
(q.v.) (71)

Gael - see Sons of the Gael (71)

Gaible - son of Nuada of the Silver Hand, he stole a  
vat from Ainge  
and hurled it away (81)

Gaible's Wood - the beautiful wood that sprang up on  
the spot where  
Ainge's vat was hurled by Gaible (81)

Gaileoin - a race of Ireland that had a reputation for  
lies, big talk,  
injustice, and good fighters (Ferdíad was one of them),  
but the Druids  
drove them out of Ireland (76)

Gairech - one of two hills (the other being  
Ilgairech) that Lugh  
passed on his way to do battle with Bres (45)

Gamal - son of Figal, he was one of the two door-keepers  
at Teamhair  
when Lugh first arrived (37)

Garbhan - he and Imheall were the Dagda's two builders,  
and they built  
the rath around the grave of Aedh, called the Hill of  
Aileac (82)

Garden in the East of the World - three golden apples from  
this garden  
were among the payments that Lugh demanded from the sons  
of Tuireann  
for the death of Cian (48)

Gebann - the son of Treon (119) and a chief Druid in  
Manannan's  
country, his daughter was Cliodna (112)

Glas Gaibhnenn - (Glos Gov-nan) belonging to Cian, she was  
a wonderful  
cow whose milk never failed (39)

Goll - son of Dalbh and a brother's son of Eochaid, he  
got Fiachna's  
captured wife after Eochaid died (121) but was killed  
in battle by  
Laegaire (122)

Gnathach - one of the three Druids of the Firbolgs  
who broke the  
enchantment laid upon them by Badb, Macha, and Morrighu  
(30)

Goibniu - styled 'the Smith' (27), the son of Tuirbe  
(81), and brother  
of Cian and Samthainn (39), he was a chief among the  
Tuatha de Danaan  
(27), and lived at Druim na Teine (39). His ale kept  
whoever tasted  
it from age and from sickness and from death (77).

Goitne Gorm-Shuileach - styled 'the Blue-eyed Spear', he  
was one of  
the sons of Manannan. His brothers included Sgoith  
Gleigeil, Sine  
Sindearg, and Donall Donn-Ruadh. His foster brother was  
Lugh (41).

Goll - one of the Fomor who took part in the Second  
Battle of Magh  
Tuireadh (61)

Gorias - styled 'shining', one of the four cities of  
the Tuatha de  
Danaan before they came to Ireland. Its teacher was  
Urias, and its  
treasure was the Sword (27)

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Grave End - place at Indeoin na Dese where Len  
Linfiacloch would cast  
his anvil (81)

Great House of a Thousand Soldiers - in Teamhair, north  
of the little  
Hill of the Women Soldiers (31)

Great Strand - see Traig Mor (114)

Green of Berbhe - a plain in Lochlann (42)

Green of Teamhair - in Teamhair, it lay to the west of  
the Hill of  
Hostages (31)

Grellach Dollaid - also called 'the Whisper of the Men of  
Dea', it is  
the place where Lugh, Nuada, the Dagda, Ogma, and  
Diancecht made their  
secret plans to rise against the Fomor (40)

Grian - the sun (28), and a fairy queen in County  
Tipperary (DIM)

Hall of the Morrighu - in the house of the Dagda at the  
Brugh na Boinne  
(80)

Happy Plain - see Magh Mell

hazels of wisdom, nine - hazel-trees of inspiration and  
the knowledge  
of poetry of the Tuatha de Danaan. They grew by a well  
below the sea,  
out of which the seven streams of wisdom spring and  
return. In the  
well are the five salmon of knowledge who eat the nuts  
that fall from  
the hazel trees. If anyone eats one of the salmon, all  
wisdom and all  
poetry would be theirs (28).

Heber - one of the sons of Miled (q.v.), he was one of  
only three who  
survived when the Sons of the Gael attempted their second  
landing in  
Ireland (73). He was awarded the two provinces of  
Munster (less the  
share he gave to Amergin) after the Battle of Tailtin  
(75).

Heremon - one of the sons of Miled (q.v.), his ship was  
wrecked as the  
Sons of the Gael attempted their second landing in  
Ireland, but he got  
safely to land at Inver Colpa (73) He was awarded  
Leinster and  
Connacht after the Battle of Tailtin (75).

High Seat - of Teamhair, it lay to the south-west of  
the Hill of  
Hostages (31)

Hill of Aileac - 'the Hill of Sighs and of a Stone', it was the rath built over the burial site of Aedh (82)

Hill of Dabilla - a hill near the house of the Dagda at Brugh na Boinne (80)

Hill of Hostages - a hill in Teamhair, north-east of the High Seat (31)

Hill of Miochaoin - in the north of Lochlann, three shouts given on this hill were among the payments that Lugh demanded from the sons of Tuireann for the death of Cian (49)

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Hill of Sighs and of a Stone - see Hill of Aileac (82)

Hill of the Axe - see Tulach na Bela (81)

Hill of the Sidhe - a hill in the north-east of Teamhair, where the well Nemnach was located (31)

Hill of the White Field - see Sidhe Fionnachaidh

Hill of the Women Soldiers - styled 'little', it lay to the south of the Great House of a Thousand Soldiers, in Teamhair (31)

Hill of Uisnech - on the west side of Teamhair, where Nuada held an assembly of his people (40)

House of the Women - in Teamhair, it is where the great feasts were held. It had seven doors to the east and seven doors to the west (31).

Ilbrech - of Ess Ruadh, he was considered for kingship of the Tuatha de Danaan after their defeat (77)

Ilgairech - one of two hills (the other being Gairech) that Lugh passed on his way to do battle with Bres (45)

Imheall - he and Garbhan were the Dagda's two builders, and they built the rath around the grave of Aedh, called the Hill of Aileac (82)

Indech - son of De Domnann and father of Octriallach, he was a king of the Fomor who fell and was crushed in the Second Battle of Magh Tuireadh (61)

Indeoin na Dese - 'the Anvil of the Dese', where Len Linfiacloch would cast his anvil every night after work (81)

Ingnathach - one of the three Druids of the Firbolgs who broke the enchantment laid upon them by Badb, Macha, and Morrighu (30)

Ingol - one of the Fomor who took part in the Second Battle of Magh Tuireadh (61)

Inis Cenn-fhinne - called the Island of the Fair-Haired Women (59) and the Island of Caer of the Fair Hair, the women of this island had a cooking-spit that was among the payments that Lugh demanded from the sons of Tuireann for the death of Cian (49)

Inis Daleb - one of the four paradises of the world, the others being Inislocha to the west, Inis Ercandra to the north and Adam's Paradise to the east (118)

Inis Ercandra - one of the four paradises of the world, the others being Inislocha to the west, Inis Daleb to the south and Adam's Paradise to the east (118)

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Inislocha - Lake Island, seen by Tadg on his voyages, and ruled by two kings, Rudrach and Dergcroche, sons of Bodb (117). It is the fourth paradise of the world, the others being Inis Daleb to the South, Inis Ercandra to the north, and Adam's Paradise to the East (118)

Inver Cechmaine - home of Etar, where the reborn Etain first met

Midhir while she was bathing (89)

Inver Colpa - in Leinster (75), the place got its name because Colpa, one of the sons of Miled, was drowned there, although his brother Heremon came safely to shore there (73)

Inver Sceine - in the west of Munster, it is where the race of the Sons of the Gael first landed in Ireland (71)

Inver Slane - to the north of Leinster, it is where the race of the Sons of the Gael made their first attempt to land in Ireland (71)

Ioruaidh - see Fail-Inis (49)

Ir - father of Eimher (75) and one of the sons of Miled (q.v.), he was known for his bravery in battle but he died when his ship was wrecked as the Sons of the Gael attempted their second landing in Ireland, and he was buried on Sceilg Michill (73)

Irish - the language of both the Firbolgs and the Tuatha de Danaan (29)

Island of Falga - original dwelling place of Culain, the Smith (97)

Island of Joy - Bran left some of his men ashore there on his way to Emhain (105)

Island of the Fair-Haired Women - see Inis Cenn-fhinne (59)

Island of the Tower of Glass - Balor lived there in the days the Fomor visited Ireland often. From this island, the Fomor would capture ships that passed near. They thus defeated the ships of the sons of Nemed in a time before the Firbolgs were in Ireland. (38)

Islands of Mod - islands from which Ogma was ordered by Bres to bring firing every day (32)

Ith - one of the race of the Sons of the Gael, he was killed by treachery while in Ireland, and it was to avenge his death that the race of the Sons of the Gael invaded Ireland (72). From his line was descended Fathadh Canaan (76).

Iuchar - along with Iucharba and Brian, he is one of the three sons of Tuireann (47) and his sister, the daughter of Tuireann,

was Ethne (50)  
Iucharba - along with Iuchar and Brian, he is one of the  
three sons of  
Tuireann (47) and his sister, the daughter of Tuireann,  
was Ethne (50)

Iuchnu - he played music to Cliodna in the curragh  
until she fell  
asleep and was drowned (112)

Kath Brese - the Dagda made a trench around it (33).

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King of the Great Plain - father of Tailhte (37)

Laegaire - son of Crimthan Cass, he killed Goll in battle  
in order to  
restore Fiachna's captured wife to him (122), after  
which he took  
Fiachna's daughter as his own wife and ruled as a king  
in Magh Mell  
(123)

Lake Island - see Inislocha (117)

Lake of Birds - see Loch na-n Ean (121)

Lake of the Dwarfs - see Loch Luchra (112)

Lake of the Oaks - see Loch Dairbhreach (126)

Land of Promise - dwelling place of the Riders of the Sidh  
(41). See  
Tir Tairngaire (111)

Land of the Ever-Living Ones - see Tir-nam-Beo (113)

Land of the Ever-Living Women - the place to which Fer  
Ferdiad was  
trying to take Tuag when she drowned (98)

Land of Women - see Tir na mBan (105)

Laoi - one of the twelve chief rivers of Ireland (q.v.)  
(62)

Leanan Sidhe - Sweetheart of the Sidhe, a title given to  
Aine (86)

Leat Glas - Indech's poet, he was present at Indech's  
death at the  
second battle of Magh Tuireadh (66)

Leith - (Leh) the son of Celtchar, he loved Bri, but she  
died before

they could be together and the hill of Bri Leith was  
named after them  
(88)

Len Linfiacloch - smith to the Dagda, he made the  
bright vessels of  
Fand (81)

Lia Fail - one of the four great treasures the  
Tuatha de Danaan  
brought to Ireland from the north. It came from the  
city of Falias  
(27). It was kept to the north of the Hill of Hostages,  
and it used  
to roar under the feet of every true king of Ireland (31).

Liath - son of Lobais, he was one of the chief men of the  
Fomor (42)

Liath-Druim - Teamhair (q.v.) (31)

Liban - daughter of Conchubar Abratrudh and wife of  
Tadg, she was  
captured and taken to wife by Cathmann, but was later  
rescued by Tadg  
(115)

Life River - the salmon of the Life River are mentioned  
briefly in  
Ethne's complaint (58)

Lir - father of Manannan (27), of Sidhe  
Fionnachaidh, he was  
considered for kingship of the Tuatha de Danaan after  
their defeat

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(77). He married Aobh (by whom he had four children),  
and then her  
sister Aoife (125).

Lobais - styled 'the Druid', he was father of Liath and  
one of the  
chief men of the Fomor (42)

Lobos - see Elathan (2) (61)

Loch Arboch - see Slaine (64)

Loch Bel Sead - the lake that is on top of a mountain,  
it sprang up  
under the feet of Cliach (78)

Loch Ce' - see Ce' (67)

Loch Cuan - one of the twelve chief lochs of Ireland  
(q.v.) (62)

Loch Dairbhreach - (Loch Darvragh) Lake of the Oaks,  
 where Aoife  
 changed Aobh's four children into swans (126)

Loch Dearg - the dwelling-place of Bodb Dearg (124)

Loch Decket - one of the twelve chief lochs of Ireland  
 (q.v.) (62)

Loch Echach - one of the twelve chief lochs of Ireland  
 (q.v.) (62)

Loch Feabhail - the burial place of Aedh, son of the Dagda  
 (82)

Loch Febail - one of the twelve chief lochs of Ireland  
 (q.v.) (62)

Loch Laeig - one of the twelve chief lochs of Ireland  
 (q.v.) (62)

Loch Luchra - the Lake of the Dwarfs, near Manannan's  
 city, in Tir  
 Tairngaire (112)

Loch Luimnech - one of the twelve chief lochs of Ireland  
 (q.v.) (62)

Loch Mescdhae - one of the twelve chief lochs of Ireland  
 (q.v.) (62)

Loch na-n Ean - the Lake of Birds, where Laegaire met  
 Fiachna (121)

Loch Orbsen - one of the twelve chief lochs of Ireland  
 (q.v.) (62)

Loch Riach - one of the twelve chief lochs of Ireland  
 (q.v.) (62)

Loch Righ - one of the twelve chief lochs of Ireland  
 (q.v.) (62)

Lochlann - the dwelling place of the men of the Fomor (42)

Loscuinn - it lay to the north of the river Unius (61)

Luachaid - see Luchtar (37)

Luan - see Pisear (49)

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Luath - two swift men of the Fomor were named Luath, and they gathered an army for Bres when he went to do battle with Lugh (42)

Luchair - see Druimne (80)

Luchta - variant of Luchtar (q.v.), styled 'the Carpenter' (64)

Luchtar - son of Luachaid, he was the carpenter of the Tuatha de Danaan (37)

Lugaidh Menn - King of Ireland. Eochaid, Fiacha, and Ruide were three of his sons (78).

Lugh - (Loo) styled 'Lamh-Fada', of the Long Hand (41), son of Cian and Ethlinn, and foster-son of Tailhte and Echaid, he was also styled 'Ildanach', the Master of all Arts (37). Nuada abdicated the throne to him for 13 days in order to enlist his help against the Fomor (38).

His foster-brothers were the sons of Manannan (41). At the second battle of Magh Tuireadh, he made a spear cast that brought Balor's evil eye out through the back of his head, instantly killing him and 27 of the army of the Fomor (66). Father of Cuchulain (DIM).

MacCecht - styled 'Son of the Plough', he was the husband of Fodhla (71)

MacCuill - styled 'Son of the Hazel', he was the husband of Banba (71)

MacGreine - styled 'Son of the Sun', he was the husband of Eriu (72)

Macha - one of the greatest of the women of the Tuatha de Danaan, she fed on the heads of men slain in battle (27). She, along with Badb and Morrighu, used powers of enchantment to bring mists, clouds of darkness, and showers of fire and blood over the Firbolgs at Teamhair for three days (29). The daughter of Emmass, she was killed by Balor in the second battle of Mag Tuireadh (65).

Maeltime Mor-Brethach - styled 'of the Great Judgments', he was a wise man of the Tuatha De Danaan who advised Lugh not to spare the life of Bres after the second battle of Magh Tuireadh (66)

Magh Cuilenn - (Moy Cullin) the place where some say Uillenn

Faebarderg killed Manannan in battle (96)

Magh Luirg - the Plain of Following, it is a place that Lugh passed on his way to do battle with Bres (45)

Magh Mell - (Moy Mal) the Pleasant Plain, in Manannan's country (113)

Magh Mell - the Happy Plain, where Laegaire ruled as king, along with Fiachna (121)

Magh Mor - 'the Great Plain'. See Tailhte (68)

Magh Mor an Aonaigh - the Great Plain of the Fair, the place where

Lugh and the Riders of the Sidh met Bres and his army of the Fomor in battle (45)

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Magh Nia - the second settlement of the Tuatha de Danaan in Ireland, better fortified and farther west in Connacht than Magh Rein (29)

Magh Rein - (Moy Raen) the first settlement of the Tuatha de Danaan in Ireland (28)

Magh Tuireadh (1) - (Moytirra) see First Battle of Magh Tuireadh (31)

Magh Tuireadh (2) - not the same as the place where the battle between the Tuatha De Danaan and the Firbolgs was fought, but to the north, near Ess Dara. It is where the great battle between the Tuatha De Danaan and the Fomor was fought, that was later called the Second Battle of Magh Tuireadh (63)

Mamos - see Figol (62)

Manannan - (Mananan) son of Lir, a chief of the Tuatha de Danaan who was greater even than their king, Nuada (27). His sons are Donall

Donn-Ruadh, Sgoith Gleigeil, Goitne Gorm-Shuileach, and Sine Sindearg

(41). Manannan understtod all enchantments, so the Tuatha de Danaan

left it to him to find places for them where they would be safe from

their enemies. He chose the most beautiful hills and valleys of Ireland and put hidden walls about them (77). He helped Angus to get the Brugh na Boinne away from the Dagda by trickery (81). Aine may have been his daughter (86). Some say he was killed by Uillenn Faebarderg in battle at Magh Cuilenn (96). He raised Deirdre's children, taught Diarmuid the use of weapons, taught Cuchulain the use of the Gae Bulg. Some say he was Deirdre's father and a shape-changer, and was Culain, the Smith (97). He was the major sea god, ruling Tir Tairngiri. His wife was Fand (DIM).

Mata - the Sea-Turtle that could suck down a man in armour (80)

Mathgen - the great magician of the Tuatha de Danaan who had the power to topple mountains onto his enemies (61)

Mechi - the son of the Morrighu, he was killed by MacCecht (85)

Miach - son of Diancecht and brother of Airmed, he was better at healing than his father. He replaced the silver hand that Diancecht had fashioned for Nuada with Nuada's original hand and healed it. Diancecht, jealous of his son's healing powers, killed him. But 365 healing herbs sprang up from his grave (34).

Mide - the son of Brath, he kindled the first fire that was ever kindled in Ireland, at Uisnech, for the sons of Nemed (68)

Midhe - (Mee) the plain of Midhe was the place Tailhte was buried with a mound raised over her grave (68). Also see Uisnech of Midhe (58)

Midhir (1) - of Bri Leith, styled 'the Proud', he was considered for kingship of the Tuatha de Danaan after their defeat (77). His first wife was Fuamach, his daughter was Bri, and his second wife was Etain (88).

Midhir (2) - styled 'of the Yellow Hair', he was chief of the Men of Dea. His three daughters, Doirenn, Aife, and Aillbhe, were given as wives to the three sons of Lugaidh Menn (79).

Midsummer Day - when the first battle between the Firbolgs and the Tuatha de Danaan began, which lasted for four days (30)

Miled - the sons of Miled, including Amergin (71), Eremon (72), Arranan, Donn, Ir, Heremon, Colpa, and Heber (73), led the invasion of the race of the Sons of the Gael into Ireland (71). His wife was Scota (75).

Miochaoin - killed by Brian, he was guardian of the Hill of Miochaoin (q.v.) and, along with his sons (Corc, Conn, and Aedh), he was under bonds not to allow any shouts to be given from that hill. Cian got his learning with them (49)

Men of Dea - see Tuatha de Danaan (27)

Men of the Bag - see Firbolgs (28)

Modharn - see Aine (79)

Morias - one of the four wise men and teachers of the Tuatha de Danaan before they came to Ireland. His home was Falias (27).

Mor-Loch - one of the twelve chief lochs of Ireland (q.v.) (62)

Morrighu - one of the greatest of the women of the Tuatha de Danaan, she was styled 'the Crow of Battle' (27) or 'the Battle-Crow' (61).

She, along with Badb and Macha, used powers of enchantment to bring mists, clouds of darkness, and showers of fire and blood over the Firbolgs at Teamhair for three days (29). After the second battle of Magh Tuireadh, only four men of the Fomor were left in Ireland, and they were driven out one Samhain night by Morrighu and Angus Og. She also proclaimed the news of the victory to the hosts and the royal heights of Ireland and to its chief rivers and inverts (67). Mechi was her son (85). Aine may have been her daughter (86).

Mother of the Gods - see Dana (28)

Muaid - one of the twelve chief rivers of Ireland (q.v.) (62)

Muirne - daughter of Ethlinn and Tadhg and sister of  
Tuiren and mother  
of Finn (68)

Muirthemne - see Plain of Muirthemne (43)

Murias - styled 'rich', the southern-most of the four  
cities of the  
Tuatha de Danaan before they came to Ireland. Its teacher  
was Senias,  
and its treasure was the Cauldron (27)

Nas - the place where Lugh held his court following the  
second battle  
of Magh Tuireadh (68)

Nechtán (1) - on the advice of the Druid Findgoll, to  
deceive King  
Bres, who taxed his people of the milk of all dun cows,  
he singed all  
the cows of Ireland in a fire of fern, making them dark  
brown. (32).  
He was the husband of Boann (DIM).

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Nechtán (2) - the son of Collbrain, he begged Bran to  
leave Emhain and  
return to Ireland but, upon reaching shore, he crumbled to  
ashes (106)

Neid - see Eab and Seanchab (42)

Neit - he was a chief among the Tuatha de Danaan, and a  
god of battle  
(27)

Nem - one of the twelve chief rivers of Ireland (q.v.)  
(62)

Nemed - see Island of the Tower of Glass (38). The  
first fire ever  
kindled in Ireland (at Uisnech, by Mide) was for the  
sons of Nemed  
(68).

Nemnach - a well on the Hill of the Sidhe, out of which  
flowed the  
stream called Nith (31)

Nemthann - one of the twelve chief mountains of Ireland  
(q.v.) (62)

Nes - a magical spear made by Goibniu that would burn  
up like fire

anyone whom it struck (65)

Net - husband of Badb, an early Irish god of war (DIM)

Niall - a champion of Connacht, he was drowned while attempting to pursue Cailcheir through a lake (81)

Nine Poets of the Fomor - among the chief men of the Fomor, they had learning and the gift of foreknowledge (42)

Nith - flowing from the well of Nemnach, it was the stream on which the first mill in Ireland was built (31)

Nuada - king of the Tuatha de Danaan when they first came to Ireland

(27). He lost his arm in the first battle of Magh Tuireadh and hence, he lost the kingship (31). Diancecht fashioned an articulated arm of silver for him and he was called Nuada Argat-lamh, of the Silver Hand, for ever after (34), even though Miach later restored his original hand (34). After that, he was restored to the kingship (35). The father of Tadg (68) and Gaible (81), he was killed by Balor in the second battle of Magh Tuireadh (65)

Octriallach - son of Indech, he was one of the Fomor who took part in the Second Battle of Magh Tuireadh (61). On his advice, the Fomor threw stones into the well of Slane until it was dried up and a cairn raised over it, that was called Octriallach's Cairn (64). He killed Cassmail in the second battle of Magh Tuireadh (65).

Octriallach's Cairn - see Octriallach (64)

Octruil - the son of Diancecht and brother of Airmed, he helped them in their healing work at the well of Slaine (64)

Ogham - the stone raised over Cian's grave had his name written on it in Ogham (47), the script of pre-Christian Ireland which was invented by Oghma (DIM)

Oghma - styled 'the shining poet' (32), father of Tuireann (43) and

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brother of Nuada, he was a champion among the Tuatha de Danaan (37), and taught them writing (27) He found the sword Orna at the second battle of Magh Tuireadh (66)

Oilell - of Aran, his three daughters were Aobh, Aoife, and Ailbhe (124)

Olioll - see Cian (114)

Orna - the sword of Tethra found by Ogma at the second battle of Magh Tuireadh, it had the power to tell of all the deeds that had been done by it (66)

Pisear - the King of Persia killed by Brian (54), he was the owner of the Luan, a deadly spear that was among the payments that Lugh demanded from the sons of Tuireann for the death of Cian (49)

Plain of Muirthemne - the place where Cian was killed by the sons of Tuireann (43)

Plain of the Two Mists - a beautiful plain where Goll fell in battle against Laegaire (122)

Plain of Victory - in Manannan's country (114)

Pleasant Plain - see Magh Mell (113)

Prison of the Grey of Macha - in the house of the Dagda at the Brugh na Boinne (80)

Rachlainn - in the sea, from which a young man of the Tuatha gave the sons of Lugaidh Menn magical wedding gifts (79)

Rath Chobtaige - between this rath and Teamhair was the rath given by Angus Og to the sons of Lugaidh Menn (79)

Rath of Aedh of the Poets - see Aedh (78)

Red Branch of Ulster - Conall Cearnach was of that line (75)

Riagall - see Camel (37)

Rider of the Wave of Tuaidh - mentioned briefly in Ethne's complaint (58)

Riders of the Fomor - from Lochlann, seven

battalions of them

accompanied Bres to do battle against Lugh (42)

Riders of the Sidh - from the Land of Promise, they accompanied Lugh

on his return to Teamhair (41), and again in his battle with Bres and

his army of the Fomor at Magh Mor an Aonaigh (45)

Rogh - see Fergus (75)

Ruadan - son of Bres and of Brigit, he was sent to spy on the Tuatha

De Danaan during the second battle of Magh Tuireadh, but was killed by

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Goibniu after he tried to kill him (64)

Rudrach - he and his brother Dergcroche were the two kings of

Inislocha (117)

Ruide - along with Eochaid and Fiacha, one of the sons of Lugaidh

Menn, King of Ireland (78)

Ruirtech - one of the twelve chief rivers of Ireland (q.v.) (62)

Sal - see Eochaid (121)

salmon of knowledge, five - see hazels of wisdom (28)

Samair - one of the twelve chief rivers of Ireland (q.v.) (62)

Samhain - (Sow-in) after the Second Battle of Magh Tuireadh, only four men of the Fomor were left in Ireland, and they were driven out one

Samhain night by Morrighu and Angus Og (67)

Samthainn - brother of Cian and Goibniu, he lived with them at Druim

na Teine (39)

Scathniamh - (Scau-nee-av) styled 'the Flower of Brightness', she was

a daughter of Bodb Dearg who gave her love to Caoilte (80)

Sceilg Michill - the small island where Ir was buried (73)

Scetne - the place where the host of the Fomor landed in Ireland just

before the Second Battle of Magh Tuireadh (60)

Scota - the wife of Miled, she was killed in the first battle fought between the Tuatha De Danaan and the Sons of the Gael (75)

Scuabtuine - styled 'the Sweeper of the Waves', it was Manannan's curragh, which was often used by Lugh and kept at Brugh na Boinn (50)

Seanchab - grandson of Neid, he was one of the chief men of the Fomor (42)

Sean-Slieve - Lugh passed the head of it on his way to do battle with Bres (45)

Second Battle of Magh Tuireadh - at Magh Tuireadh (2), it is where the great battle between the Tuatha De Danaan and the Fomor took place (63), after which there were only four men of the Fomor left in Ireland, till they were driven out one Samhain night by Morrighu and Angus Og (67)

Segois - one of the twelve chief mountains of Ireland (q.v.) (62)

Senias - one of the four wise men and teachers of the Tuatha De Danaan before they came to Ireland. His home was Murias (27).

Sgoith Gleigeil - styled 'the White Flower', he was one of the sons of Manannan. His brothers included Goitne Gorm-Shuileach, Sine Sindearg, and Donall Donn-Ruadh. His foster brother was Lugh (41).

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Shannon - a river containing the ford of Athluain (45), it was named after Sionan, one of the only women (probably a goddess) to eat of the salmon of knowledge (DIM)

Sidhe Femen - (Shee -----) home of Bodb Dearg, and he put great enchantments about it (77)

Sidhe Fionnachaidh - the Hill of the White Field, on Slieve Fuad; the home of Lir (77)

Sine Sindearg - styled 'of the Red Ring', he was one of

the sons of  
Manannan. His brothers included Sgoith  
Gleigeil, Goitne  
Gorm-Shuileach, and Donall Donn-Ruadh. His foster  
brother was Lugh  
(41).

Siogair - see Dobar (49)

Siannan - one of the twelve chief rivers of Ireland  
(q.v.) (62), a  
variant of Shannon (q.v.)

Sital Salmhor - one of the chief men of the Fomor (42)

Siuir - one of the twelve chief rivers of Ireland (q.v.)  
(62)

Slaine - lying to the west of Magh Tuireadh (2) to the  
east of Loch  
Arboch, the well of Slaine was used by Diancecht,  
Octruil, and Airmed  
to restore to life the slain warriors of the Tuatha De  
Danaan in the  
second battle of Magh Tuireadh (64)

Slane - variant of Slaine (q.v.) (64)

Slieve Bladma - (Sleev -----) one of the twelve chief  
mountains of  
Ireland (q.v.) (62)

Slieve Cuailgne - the place where Cuailgne was killed (75)

Slieve Eibhline - the place where the Sons of the Gael met  
Fodhla (71)

Slieve Fuad - the place where Fuad was killed (75), and  
the location  
of Sidhe Fionnachaidh (77)

Slieve Leag - one of the twelve chief mountains of Ireland  
(q.v.) (62)

Slieve Macca Belgodon - one of the twelve chief  
mountains of Ireland  
(q.v.) (62)

Slieve Mis - one of the twelve chief mountains of Ireland  
(q.v.) (62),  
it is where the Sons of the Gael met Banba, and Amergin  
talked with  
her (71)

Slieve Snechtae - one of the twelve chief mountains of  
Ireland (q.v.)  
(62)

Sligeach - one of the twelve chief rivers of Ireland (q.v.)  
(62)

Sons of the Gael - also called the sons of Gaedhal, they  
came from the  
south to invade Ireland and avenge the death of Ith, one

of their race  
who had come to Ireland before and met his death there  
(71)

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Spear of Victory - one of the four great treasures  
the Tuatha De  
Danaan brought to Ireland from the north. It came from  
the city of  
Finias (27).

Sreng - a great fighting man of the Firbolgs, he was sent  
to meet the  
Tuatha De Danaan when they first came to Ireland (28).  
He led the  
forces of the Firbolgs after King Eochaid fell (31),  
and it was he  
that struck off Nuada's arm (31).

Stone of Virtue - the Lia Fail (q.v.) (27)

streams of wisdom, seven - see hazels of wisdom (28)

Sweetheart of the Sidhe - see Leanan Sidhe (86)

Sword - one of the four great treasures the Tuatha De  
Danaan brought  
to Ireland from the north. It came from the city of  
Gorias (27).

Tabarn - see Cathmann (114)

Tadg (1) - (Teig) son of Nuada and husband of Ethlinn  
and, by her,  
father of Muirne and Tuiren (68)

Tadg (2) - the son of Cianand and brother of Airnelach  
and Eoghan, he  
went to the Land of the Ever-Living Ones (114) on his  
journey to  
rescue his wife, Liban, and his two brothers (120)

Taillte - daughter of the king of Magh Mor and wife  
of Duach and  
foster-mother of Lugh, she died during Lugh's kingship  
and was buried  
on the plain of Midhe and is honored each summer by fires  
and keening  
and games and sports at the place called Taillten (68)

Taillten - named after Taillte, it is the place where  
fires, keening,  
games and sports are held each summer in her honor (68)

Tailltin - (probably a variant of Taillten) it is the  
place Eriu's

forces were driven back to during the first battle between the Sons of the Gael and the Tuatha De Danaan, and where the Battle of Tailtinn (q.v.) was subsequently fought (75)

Tarba - the oak-wood where Niall caught up with Cailcheir (81)

Teamhair - (T'yower, or Tavvir) residence of Eochaid when the Tuatha de Danaan first came to Ireland (28). The Tuatha de Danaan took possession of it after the first battle of Magh Tuireadh, and from that time it was the chief place of Ireland, for its king was the High King. It was sometimes called Druim Cain, the Beautiful Ridge, and Liath-druim, the Grey Ridge, and Druim na Descan, the Ridge of the Outlook. The king's rath lay to the north (31). The Dagda made his home here after losing the Brugh na Boinne to Angus (82)

Tethra - a king of the Fomor, he owned the sword called Orna that was later found by Ogma (66)

Three Gods of Craftsmanship - Credne, Luchtar, and Goibniu (DIM)

Tiabhal - one of the Queens of the sea, her image was placed by Culain

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on Conchubar's magical shield (98)

Tir Tairngaire - the Land of Promise, Manannan's country (111)

Tir-nam-Beo - the Land of the Ever-Living Ones, Manannan's country (113)

Tower of Glass - on the Island of the Tower of Glass (q.v.), it was the home of Balor (38)

Traig Mor - the Great Strand, in Manannan's country (114)

Traigh Eothaile - the strand where King Eochaid fell in the battle against the Tuatha de Danaan. He was buried there with a great heap of stones raised over his grave (30).

Treon - of the Tuatha De Danaan; see Gebann (119)

Trogain - see Fertuinne (79)

Tuag - fosterling of Conaire the High King, she was loved by Manannan, but his pupil Fer Ferdiad failed in his attempt to bring her to Manannan, and the girl drowned (98)

Tuaidh - see Rider of the Wave of Tuaidh (58)

Tuatha de Danaan - (Too-a-ha-dae Donnan) styled 'the Men of Dea', the people of the gods of Dana who came from the North through the air in a mist to Ireland (27). They landed in north-west Connacht on Beltaine (28).

Tuirbe - father of Goibniu the Smith, he was famous for the cast of his axe (81)

Tuireann - son of Ogma, his own three sons were Brian, Iuchar, and Iucharba (47) and his daughter was Ethne. His sons had a long-standing feud with the three sons of Cainte and they killed Cian on the Plain of Muirthemne (43)

Tuiren - daughter of Ethlinn and Tadg, sister of Muirne, and mother of Bran (68)

Tuis - the King of Greece, killed by Brian (53), he was owner of a healing pig-skin that was among the payments that Lugh demanded from the sons of Tuireann for the death of Cian (48)

Tulach na Bela - 'the Hill of the Axe', place from which Tuirbe would cast his axe (81)

twelve chief lochs of Ireland - they are Derc-Loch, Loch Luimnech, Loch Orbsen, Loch Righ, Loch Mescdhae, Loch Cuan, Loch Laeig, Loch Echach, Loch Febail, Loch Docket, Loch Riach, and Mor-Loch (62)

twelve chief mountains of Ireland - they are Slieve Leag, Denda Ulad, Bennai Boirche, Bri Ruri, Slieve Bladma, Slieve Snechtae, Slieve Mis, Blai-Slieve, Nemthann, Slieve Macca Belgodon, Segois, and Cruachan

Aigle (62)

twelve chief rivers of Ireland - they are the Buas, the Boinn, the Banna, the Nem, the Laoi, the Sionnan, the Muaid, the Sligeach, the Samair, the Fionn, the Ruirtech and the Siuir (62)

Uaitne - also called Dur-da-Bla and Coir-cethar-chuin, it was the Dagda's magic harp which was taken by the Fomor during the second battle of Magh Tuireadh. Lugh and the Dagda and Ogma went to retrieve it. When the Dagda called to it, it sprang toward him, killing nine men of the Fomor on its way. The Dagda then played the sleeping strain and as the Fomor slept, he restored to Ireland all the cattle that the Fomor had taken in tribute. (67)

Uillenn Faebarderg - of the Red Edge, some say he killed Manannan in battle at Magh Cuilenn (96).

Uisnech - mentioned briefly in Ethne's complaint (58), the place where the five provinces meet, and the first place there was ever a fire kindled in Ireland (by Mide). Some say that Lugh died there (68). The hill of Uisnech is where the Sons of the Gael met Eriu, and Eremon spoke with her (72).

Ullad Echne - it lay to the south of the river Unius (61)

Un - the husband of Fais (75)

Unius - a river of Connacht where the Morrighu was washing herself when the Dagda returned from the camp of the Fomor (61). The foot of the Unius was called the Ford of Destruction since the second battle of Magh Tuireadh (66)

Urias - styled 'of the noble nature', one of the four wise men and teachers of the Tuatha de Danaan before they came to Ireland. His home was Gorias (27).

Valley of Fais - a valley at the foot of a mountain, it is were Fais was killed (75)

Valley of the Mata - near the house of the Dagda at  
Brugh na Boinne  
(80)

Wall of the Three Whispers - in Teamhair, it was near the  
House of the  
Women (31)

Wave of Tuaidh - see Rider of the Wave of Tuaidh (58)

Whisper of the Men of Dea - see Grellach Dollaid (40)

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{file "CELTIC NUMEROLOGY (Mike Nichols)" "bos107.htm"}

## TOWARD A CELTIC NUMEROLOGY

=====

by Mike Nichols

'...I have been a word among letters.'  
 --the Book of Taliesyn, VIII

What's in a word? Or a name? What special power resides in a word, connecting it so intimately to the very thing it symbolizes? Does each word or name have its own 'vibration', as is generally believed by those of us who follow the Western occult tradition? And if so, how do we begin to unravel its meaning? Just what, exactly, is in a word? Well, LETTERS are in a word. In fact, letters COMPRISE the word. Which is why Taliesyn's remark had always puzzled me. Why didn't he say he had been a 'letter among words'? That, at least, would seem to make more logical sense than saying he had been a 'word among letters', which seems backwards. Unless...

Unless he was trying to tell us that the word is NOT the important thing -- the critical thing is the LETTERS that make up a word! The Welsh bard Taliesyn was, after all, a pretty gifted fellow. He certainly put all the other bards at Maelgwyn's court to shame. And over the years, I've learned never to take his statements lightly --

even his most enigmatic statements. Perhaps he was really suggesting that, in order to understand the true meaning of a word or name, one must first analyze the letters that comprise it. Of course, this is certainly not a new theory. Any student of arcane lore would at once recognize this concept as belonging in the opening remarks of any standard text on numerology. But to read the same meaning behind a line of poetry penned by a 6th century Welsh bard may be a bit surprising. Is it possible that the Celts had their own system of numerology?

Let us begin the quest by asking ourselves what we know about numerology in general. Most of our modern knowledge of numerology has been gleaned from ancient Hebrew tradition, which states that the true essence of anything is enshrined in its name. But there are so many names and words in any given language that it becomes necessary to reduce each word to one of a small number of 'types' -- in this case, numerological types from 1 to 9 (plus any master numbers of 11, 22, etc.). This is easily accomplished by assigning a numerical value to each letter of the alphabet, i.e. A=1, B=2, C=3, and so on. Thus, to obtain the numerical value of any word, one simply has to add up the numerical values of all the letters which comprise the word. If the sum is a two digit number, the two digits are then added to each other (except in the case of 11, 22, etc.) to obtain the single digit numerical value of the entire word, which may then be analyzed by traditional Pythagorean standards.

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The problem has always been how to be sure of the numerical value of each letter. Why SHOULD A equal 1, or B equal 2, or Q equal 8? Where did these values come from? Who assigned them? Fortunately, the answer to this is quite simple in most cases. Many ancient languages used letters of the alphabet to stand for numbers (Roman numerals being the most familiar example). Ancient Hebrew, for instance, had no purely numerical symbols -- like our 1,

2, 3, etc. --

so their letters of the alphabet had to do double duty as numbers as well. One had to discern from the context whether the symbol was meant as letter or number. This was true of classical Latin, as well. Thus, in languages such as these, it is easy to see how a number became associated with a letter: the letter WAS the number.

It is a bit more difficult to see how the associations in 'modern' numerology came into being. The modern numerological table consists of the numbers 1 through 9, under which the alphabet from A through Z is written in standard order:

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
|---|---|---|---|---|---|---|---|---|
| A | B | C | D | E | F | G | H | I |
| J | K | L | M | N | O | P | Q | R |
| S | T | U | V | W | X | Y | Z |   |

This arrangement seems somewhat arbitrary, at best. At the very least, it is difficult to sense any 'intrinsically meaningful' relationship between a letter and its numerical value. After all, our modern alphabetical symbols and our modern numerical symbols (Arabic) come from two completely different sources and cultures.

For this reason, many contemporary numerologists prefer the ancient Hebrew system because, at least here, there is a known connection between letter and number. However, when we attempt to adapt this system to the English language, a whole new set of problems crops up. For one, the entire alphabet is arranged in a different order and some of our modern letters have NO Hebrew equivalents. Thus, based on the Hebrew alphabet, the only letters for which we have numerical values are the following:

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
|---|---|---|---|---|---|---|---|
| A | B | G | D | H | V | Z | P |
| Y | K | L | M | N | W |   |   |
| Q | R | S | T |   |   |   |   |

Obviously, a modernnumerologist wouldn't get veryfar with this

table. In order to compensate for the missing letters in the Hebrew system, most modern textbooks on numerology 'fill in' the missing letters by 'borrowing' numerical values from the Greek alphabet, thus mixing cultural symbols in an eclectic approach that is not entirely convincing.

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Another problem is the exclusion of the number 9 from the table -- which modern textbooks often 'explain' by saying that the Hebrews did not use the number 9, since it was a 'sacred' and 'mystical' number. The real truth, however, is far less esoteric. The fact is, the Hebrew alphabet DID have letters with the numerical value of 9 -- the letters Teth and Sade. But, since Teth and Sade do not have equivalents in our modern English alphabet, the 9 value must be left out.

And finally, it is once again difficult to see any INTRINSIC relationship between a Hebrew letter and the number it represents. Why should one symbol stand for 1, or another for 2, or yet another for 3, and so on? The whole superstructure seems somewhat shaky.

But let us now turn our attention to a Celtic alphabetic system called the 'Ogham'. This alphabet is written by making a number of short strokes (from 1 to 5) below, above, or through a 'base line' (which in practice tended to be the edge of a standing stone). Thus, A, O, U, E, and I would be written, respectively:

---/-----//-----///-----/////-----////////---

Of course, in this system it is easy to see how a letter becomes associated with a number, since the numerical value of each letter is implicit. Thus, A=1, O=2, U=3, E=4, and I=5. (It is true there is much disagreement and confusion among modern scholars as to how the Ogham alphabet should be rendered. Further, a number of different Oghams seem to have been employed at various times by different

Celtic cultures. But this confusion usually centers on whether the strokes should be above, below, or through the base line -- NOT on the number of strokes used. On that point, there is general agreement.

And though orientation to the base line is important, it is not essential to our discussion of numerology, since we need only concern ourselves with the NUMBER of strokes used.)

Thus, based on the work of such scholars as P.C. Power, S. Ferguson, D. Diringer, I. Williams, L. Spence, and D. Conway, I have synthesized the following table of Celtic numerology:

| 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|
| A | D | T | C | I |
| B | G | U | E | N |
| H | L | V | F | P |
| M | O | W | J | Q |
|   | X |   | K | R |
|   |   |   | S | Y |
|   |   |   |   | Z |

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Using this table, the student of Celtic numerology would then proceed to analyze any word in the generally accepted manner. One should not be concerned that the numbers 6, 7, 8, and 9 do not appear in this system, as the Ogham alphabet had NO letters with these values (as opposed to the Hebrew alphabet which DID have letters with the missing 9 value, as mentioned earlier). Another consideration is that the Ogham alphabet is just that -- an alphabet. It never represented any particular language, and historically it has been employed by many different languages. Again by contrast, the Hebrew alphabet was structured for a particular language -- Hebrew -- and many problems arise when we attempt to adapt it to a language for which it is not suited.

Although the Ogham alphabet only has letter values from 1 through 5, all of the numbers from 1 through 9 (plus any master numbers of 11, 22, etc.) will be used in the final analysis (just as in the Hebrew system). To understand how this works, let us try an example. We

will use the name of the Welsh goddess Rhiannon:

$$\begin{aligned} R + H + I + A + N + N + O + N \\ 5 + 1 + 5 + 1 + 5 + 5 + 2 + 5 = 29 \\ 2 + 9 = 11 \end{aligned}$$

Most numerologists will agree that 11 is a 'master number' or 'power number' and therefore it is not further reduced by adding the two digits (although, if one does this,  $1 + 1 = 2$ , and 2 is considered the first even and feminine number in the numerical sequence, certainly appropriate for a Welsh Mother Goddess). Viewed as an 11, the analysis is usually that of someone who is on a 'higher plane of existence' (certainly appropriate for a goddess), someone who brings 'mystical revelation'. Often this is someone who feels slightly distant from the people surrounding him or her, and who has trouble feeling any real empathy for them (which seems to fit a faery queen who has come to live in the land of mortals). Also, this is sometimes the number of the martyr, or of someone unjustly accused (which is certainly true of Rhiannon's story as told in the 'Mabinogi', in which she is falsely accused of destroying her own son).

By way of contrast, the 'modern' system would have Rhiannon be a 3, a somewhat inappropriate masculine number (not that all feminine names should always yield a feminine number -- but one would at least expect it to do so in the case of an archetypal mother goddess). The Hebrew system would yield an even more inappropriate 4, that being the number of the material world and all things physical (and since Rhiannon hails from faery, she is definitely not of this material plane.)

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By now, some of my more thoughtful readers may think they see some inconsistency in my approach. Why have I gone to so much trouble to point up the flaws in traditional systems of numerology (even going so far as to suggest an entirely new system), only to fall back on

interpretations of the numbers that are strictly traditional? The reason is this: all of my objections thus far have been limited to METHODOLOGY. When it comes to interpreting the meaning of the numbers, I have no quarrel with the traditional approach, since here we enter the field of universal symbolism. All systems of numerology, be they Hebrew, modern, Oriental, or whatever, tend to attach the same interpretive meaning to the numbers. When Three Dog Night sings, 'One is the loneliest number that you'll ever know...', it is a statement which is immediately understood and agreed upon by people from widely diverse cultures. And the same holds true for all other numbers, for we are here dealing with archetypal symbols.

It is worth repeating that, although I believe this system to have a firm theoretical basis, it is still in an embryonic state -- highly tentative, highly speculative. To the best of my knowledge, it is also an original contribution to the field of numerology. While some writers (notably Robert Graves in 'The White Goddess') have dealt with the numerical values of Ogham letters, I believe this article is the first instance of employing it specifically as a system of numerology. I have spent many long hours working with Celtic numerology -- putting abstract theory to use in practical application -- but much work remains to be done. For this reason, I would be happy to hear from readers who are interested in the subject and who would like to share their own experiences and thoughts.

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{file "Bare Bones 3rd Degree (Humor)" "bos109.htm"}

Bare Bones

Third Degree Elevation (spoof)

(Emphasis on action with minimal vocal requirements.)

by Orion

1. Ritual Bath - Both play in water for an inappropriately long time.

2. Casting of Circle - Cast in the usual manner with items at hand.
3. Reason and Challenge - "You're here for Thirds. Are you ready for the test?"
4. Response - "Ready, willing and able!"
5. The Mystery - Perform Great Rite multiple times until sated or worn out.
6. Cakes and Wine - Required in order to continue.
7. Reprise - Repeat step 5 if desired.
8. Closing of Circle - Must be done before falling asleep.

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{file "Beltane Ritual (Seastrider)" "bos110.htm"}

#### BELTANE

This a Pagan Ritual file, of interest to Neo-Pagans, specifically Wiccan based religions.

Equipment- see standard list

Set up a candle in each of the four cardinal directions. Lay the rest of the tools on the altar cloth or near it. The altar can be on the ground, a table, a rock or a stump. The altar should be in the center or just north of center of the Circle. Light the six candles and the incense, start the music and begin the ritual. The Beltane ritual should start before sunrise or in the evening of April 30th. This is to welcome the sun in and to make effective use of the bonfire. The party or the ritual should finish some time after sunrise.

#### THE RITUAL

Facing North, the High Priest and Priestess kneel in front of the altar with him to her right. She puts the bowl of water on the altar, places the point of her athame in it and says:

"I exorcise thee, O Creature of Water, that thou cast out from

thee all impurities and uncleanness of the world of  
phantasm; in the  
names of Cernunnos and Aradia"

She then puts down her athame and holds up the bowl of  
water in both  
hands. The High Priest puts the bowl of salt on the  
altar, puts his  
athame in the salt and says:

"Blessings be upon this Creature of Salt; let all  
malignity and  
hindrance be cast forth hencefrom, and let all good  
enter herein;  
wherefore so I bless thee, that thou mayest aid me, in  
the names of  
Cernunnos and Aradia."

He then puts down his athame and pours the salt into the  
bowl of water  
the High Priestess is holding. The High Priest then  
stands with the  
rest of the Coven outside the Circle. The High Priestess  
then draws  
the Circle with the sword, leaving a gap in the  
Northeast section.

While drawing the Circle, she should visualize the power  
flowing into  
the Circle from off the end of the sword. She draws the  
Circle in a  
East to North or deosil or clockwise direction. She says:

"I conjure thee, O Circle of Power, that thou beest a  
meeting  
place of love and joy and truth; a shield against all  
wickedness  
and evil; a boundary between men and the realms  
of the Mighty  
Ones; a rampart and protection that shall preserve and  
contain t h e  
power that we shall raise within thee. Wherefore do I  
bless thee  
and consecrate thee, in the names of Cernunnos and  
Aradia."

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The High Priestess lays down the sword and admits the High  
Priest with  
a kiss while spinning him deosil and whispers:

"Blessed Be"

He then admits a women the same way. Alternate-male-  
female-male. Then  
the High Priestess finishes closing the Circle with the  
sword. She  
then names three witches to help strengthen the  
Circle. The first  
witch carries the bowl of consecrated water from East  
to East going

deosil, sprinkling the perimeter as she/he goes. They then sprinkle each member in turn. If the witch is male, he sprinkles the High Priestess last who then sprinkles him. If female she sprinkles the High Priest last, who then sprinkles her. The bowl is replaced on the altar. The second witch takes the incense burner around the perimeter and the third takes one of the altar candles. While going around the perimeter, each person says:

"Black spirits and white,  
Red spirits and grey,  
Harken to the rune I say.  
Four points of the Circle, weave the spell,  
East, South, West, North, your tale tell.  
East is for break of day,  
South is white for the noontide hour,  
In the West is twilight grey,  
And North is black, for the place of power.  
Three times round the Circle's cast.  
Great ones, spirits from the past,  
Witness it and guard it fast."

All the Coven pickup their athames and face the East with the High Priest and Priestess in front, him on her right. The High Priestess says:

"Ye Lords of the Watchtowers of the East, ye Lords of Air; I do summon, stir, and call you up to witness our rites and to guard the Circle."

As she speaks she draws the Invoking Pentagram of Earth in the air with her athame:

1,6

4            3

2 7 5

The High Priest and the rest of the Coven copy her movements with their athames. The High Priestess turns and faces the South and repeats the summoning:

"Ye Lords of the Watchtowers of the South, ye Lords of Fire; I do summon, stir and call you up, to witness our rites and to guard the Circle."

She does the same pentagram and then faces West and says:

"Ye Lords of the Watchtowers of the West, ye Lords of Water, ye Lords of Death and Initiation; I do summon, stir, and call you up, to witness our rites and to guard the Circle."

She faces North with rest of the Coven and says:

"Ye Lords of the Watchtowers of the North, ye Lords of Earth; Boreas, thou gentle guardian of the Northern Portals; thou powerful God and gentle Goddess; we do summon, stir and call you up, to witness our rites and to guard the Circle."

The Circle is completed and sealed. If anyone needs to leave, a gate must be made. Using the sword, draw out part of the Circle with a widdershins or counter-clockwise stroke. Immediately reseal it and then repeat the opening and closing when the person returns.

In this part of the ritual the Goddess becomes incarnate in the High Priestess. The High Priestess stands in front of the altar with her back to it. She holds the wand in her right hand and the scrounge in her left. She crosses her wrists and crosses the wand and scrounge above them while holding them close to her breast. The High Priest stands in front of her and says:

"Diana, queen of night  
In all your beauty bright,  
Shine on us here,  
And with your silver beam  
Unlock the gates of dream;  
Rise bright and clear.

On Earth and sky and sea,  
Your magic mystery  
Its spell shall cast,  
Wherever leaf may grow,  
Wherever tide may flow,  
Till all be past.  
O secret queen of power,  
At this enchanted hour  
We ask your boon.

May fortune's favor fall  
Upon true witches all,  
O Lady Moon!

The High Priest kneels before the High Priestess and

gives her the  
Five Fold Kiss; that is, he kisses her on both feet, both  
knees, womb,  
both breasts, and the lips, starting with the right of  
each pair. He  
says, as he does this:

Blessed be thy feet, that have brought thee in these  
ways.

Blessed be thy knees, that shall kneel at the sacred  
altar.

Blessed be thy womb, without which we would not be.  
Blessed be thy breasts, formed in beauty.  
Blessed be thy lips, that shall utter the Sacred

Names."

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For the kiss on the lips, they embrace, length to  
length, with their  
feet touching each others. When he reaches the womb, she  
spreads her  
arms wide, and the same after the kiss on the lips. The  
High Priest  
kneels again and invokes:

"I invoke thee and call upon thee,  
Mighty Mother of us all,  
bringer of all fruitfulness; by seed and root, by bud  
and stem, by  
leaf and flower and fruit, by life and love do I  
invoke thee to  
descend upon the body of this thy servant and priestess."

During this invocation he touches her with his right  
forefinger on her  
right breast, left breast, and womb, repeats the set and  
finally the  
right breast. Still kneeling, he spreads his arms out  
and down, with  
the palms forward and says:

"Hail Aradia! From the Amalthean Horn  
Pour forth thy store of love;  
I lowly bend Before thee, I adore thee to the  
end,

With loving sacrifice thy shrine adore.  
Thy foot is to my lip (he kisses her right foot)  
my prayer up borne Upon the rising incense smoke;  
then spend Thine ancient love, O Mighty One,  
descend

To aid me, who without thee  
am forlorn."

The High Priest stands up and steps backwards. The  
High Priestess  
draws the Invoking Pentagram of Earth in the air with  
the wand and  
says:



things must  
return; and before my face, beloved of Gods and  
men, let thine  
innermost divine self be enfolded in the rapture of the  
infinite. Let  
my worship be within the heart that rejoiceth; for  
behold, all acts  
of love and pleasure are my rituals. And therefore let  
there be beauty  
and strength, power and compassion, honor and  
humility, mirth and  
reverence within you.  
And thou who seekest to seek for me, know  
thy seeking and  
yearning shall avail thee not unless thou knowest the  
mystery; and if  
that which thou seekest thou findest not within thee, thou  
will never  
find it without thee. For behold, I have been with  
thee from the  
beginning; and I am that which is attained at the end of  
desire."

This declamation can be said by the High Priestess, the  
High Priest or  
the Coven as a whole.

"Hear now the words of the witches,  
The secrets we hid in the night,  
When dark was our destiny's pathway,  
That now we bring forth into the light.  
Mysterious Water and Fire,  
The Earth and the wide ranging Air,  
By hidden quintessence we know them,  
And will keep silent and dare.  
The birth and rebirth of all nature,  
The passing of winter and spring,  
We share with the life universal,  
Rejoice in the magical ring.  
Four times in the year the Great Sabbat Returns,  
and the witches are seen  
At Lammas and Candlemas dancing,  
On May Eve and old Hallowe'en.  
When day time and night time are equal,  
When sun is at greatest and least,  
The four lesser Sabbats are summoned,  
Again witches gather in feast.  
Thirteen silver moons in a year are,  
Thirteen is the Coven's array.  
Thirteen times at Esbat make merry,  
For each golden year and a day.  
The power was passed down the ages,  
Each time between woman and man,  
Each century unto the other,  
Ere time and ages began.  
When drawn is the magical circle,  
By sword or athame of power,  
It's compass between the two worlds lies,  
In the land of shades that hour.  
This world has no right to know it,  
And the world beyond will tell naught.  
The oldest of gods are invoked there,  
The Great Work of Magic is wrought.  
For two are the mystical pillars,

That stand at the gate of the shrine,  
And two are the powers of nature,  
The forms and the forces of the divine.  
The dark and the light in succession,

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The opposites each unto each,  
Shown forth as a God and a Goddess:  
This did our ancestors teach.  
By night he's the wild wind's rider,  
The Horn'd One, the Lord of the Shades.  
By day he's the King of the Woodland,  
The dweller in green forest glades.  
She is youthful or old as she pleases,  
She sails the torn clouds in her barque,  
The bright silver lady of midnight,  
The crone who weaves spells in the dark.  
The master and mistress of magic,  
They dwell in the deeps of the main,  
Immortal and ever renewing,  
With power to free or to bind.  
So drink the good wine to the Old Gods,  
And dance and make love in their praise,  
Till Elphames's fair land shall receive us  
In peace at the end of our days.  
And Do What Thou Wilt  
shall be the challenge,  
So be it in love that harms none,  
For this is the only commandment,  
By magic of old, be it done!  
Eight words the Witches Creed fulfill:  
If It Harms None, Do What Thou Will!

The High Priest faces the Coven, raises his arms wide and  
says:

"Bagabi lacha bachabe Lamac cahi achababe  
Karellyos  
Lamac lamac  
bachalyas  
Cabahag sabalyos  
Baryolos  
Lagaz atha cabyolas  
Samahac atha  
famolas  
Hurrahya!"

The High Priestess and the Coven repeat:

"Hurrahya!"

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The High Priest and High Priestess face the altar. The  
High Priest

continues:

"Great God Cernunnos, return to Earth again!  
Come to my call and show thy self to men.

Shepherd of Goats, upon the wild hill's way,  
Lead thy lost flocks from darkness unto day.

Forgotten are the ways of sleep and night  
Men seek for them, whose eyes have lost the light.

Open the door of dreams, whereby man come to thee.  
Shepherd of Goats, O answer unto me!"

The High Priest and the rest of the Coven then say:

"Akhera goittiakhera beitti!"

And lower their hands on the second phrase.

This is a ring dance as usual. This can be replaced or  
others added as  
desired. Everyone should take part. Use what  
music you feel  
comfortable with.

Walpurgis Night, the time is right,  
The ancient powers awake.

So dance and sing, around the ring,  
And Beltane magic make.

Walpurgis Night, Walpurgis Night,  
Upon the eve of May,

We'll merry meet, and summer greet,  
Forever and a day.

New life we see, in flower and in tree,  
And summer comes again.

Be free and fair, like earth and air,  
The sunshine and the rain.

Walpurgis Night, Walpurgis Night,  
Upon the eve of May,

We'll merry meet, and summer greet,  
Forever and a day.

As magic fire be our desire  
To tread the pagan way,

And our true will find and fulfill,  
As dawns a brighter day.

Walpurgis Night, Walpurgis Night,  
Upon the eve of May,

We'll merry meet, and summer greet,  
Forever and a day.

The pagan powers this night be ours,  
Let all the world be free,

And sorrow cast into the past,  
And future blessed be!

Walpurgis Night, Walpurgis Night,  
Upon the eve of May,

We'll merry meet, and summer greet,  
Forever and a day.

The Coven spread themselves out around the Circle. They start a soft rhythmic clapping. The High Priestess says:

"Now it is time for the Oak King to impregnate Our Lady. No longer will she be the Virgin Huntress and Maiden. She is now to be Hecate, the Queen of Elphame. But first she must catch him."

This song is from Robert Graves "White Goddess". It is an old Scottish Craft song. In it, the High Priest turns into a variety of animals and the High Priestess chases him. Starting with the High Priest and Priestess, then followed by the other couples in the Coven, the men are chased by the women. The ladies use a scarf to signify the capture at the end of the song. The dancers should try to imitate the animals they are playing. The dance and the tune should be slow. After all the couples have done so, the High Priestess and Priest repeat it.

High Priest:

"O, I shall go into a hare  
With sorrow and sighing and mickle care,  
And I shall go in the Devil's name  
Aye, till I be fetched hame."

High Priestess:

"Hare, take heed of a bitch greyhound  
Will harry thee all these fells around,  
For here come I in Our Lady's name  
All but to fetch thee hame."

Coven:

"Cunning and art he did not lack

But aye her whistle would fetch him back."

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High Priest:

"Yet I shall go into a trout  
With sorrow and sighing and mickle doubt,  
And show thee many a merry game  
Ere that I be fetched hame."

High Priestess:

"Trout take heed of an otter lank  
Will harry thee close from bank to bank,  
For here come I in Our Lady's name  
All but for to fetch thee hame."

Coven:

"Cunning and art he did not lack  
But aye her whistle would fetch him back."

High Priest:

"Yet I shall go into a bee  
With mickle horror and dread of thee,  
And flit to hive in the Devil's name  
Ere that I be fetched hame."

High Priestess:

"Bee, take heed of a swallow hen  
Will harry thee close, both butt and ben,  
For here come I in Our Lady's name  
All but to fetch thee hame."

Coven:

"Cunning and art he did not lack  
But aye her whistle would fetch him back."

High Priest:

"Yet I shall go into a mouse  
And haste me unto the miller's house,  
There in his corn to have good game  
Ere that I be fetched hame."

High Priestess:

"Mouse take heed of a white tib-cat  
That never was balked of a mouse or a rat,  
For I'll crack thy bones in Our Lady's name:  
Thus shall thee be fetched hame."

Coven:

"Cunning and art he did not lack  
But aye her whistle would fetch him back."

The High Priestess finally catches the High Priest at the last refrain. She drapes a scarf over his neck to signify her catching him.

The Maiden and the Coven say:

"The Queen of Elphame has caught her Son who is also her Consort. They must mate so that the Earth may bear its fruits and that man and animal may live. "

The High Priest and High Priestess, and the rest of the couples in the Coven, kiss with vigour. The men should wilt and fade back to the edge of the Circle. The women gather around the unlit bonfire or the cauldron with the candle in it. The High Priestess says:

"The Oak King is dead. He has died of his love for the Lady that the Earth may live. So has it been for year after year, since time began. But the Oak King, the God of the Waxing year, must live so the crops in the Earth can come forth. "

The Coven shouts:

"Kindle the Beltane fire. May the Oak King live again. May the Earth bring forth her fruits, may the animals bear their young and the land be fruitful again."

The High Priestess lights the bonfire using a taper lit from the altar candle. She then says:

"Come back to us, Oak King, that the land may be fruitful."

The men gather around the fire, next to their partners, and the say in unison:

"I am the stag of seven tines;  
I am a wide flood on the plain;  
I am a wind on the deep waters;  
I am a shining tear of the sun;  
I am a hawk on a cliff;  
I am fair among flowers;  
I am a god who sets the head afire with smoke."

The High Priestess and High Priest lead a ring dance around the bonfire. Start out with "A Tree Song" from Rudyard

Kipling's "Weland's  
Sword" story in "Puck of Pook's Hill". The dance should be  
joyful.

"Oh, do not tell the Priest of our Art,  
Or he would call it sin;  
But we shall be out in the woods all night,  
Aconjuring summer in!

And we bring you news by word of mouth  
For women, cattle and corn  
Now is the sun come up from the South

With Oak, and Ash and Thorn!"

Continue the dance with this song and/or any others  
that sound  
appropriate.

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This chant goes to the tune of the old folksong, "The  
Lincolnshire  
Poacher":

Come join the dance, that doth entrance,  
And tread the circle round.  
Be of good cheer, that gather here,  
Upon this merry ground.

Good luck to we that faithful be,  
And hold our craft so dear,  
For 'tis our delight of a shiny night,  
In the season of the year.

Oh, 'tis our delight of a shiny night,  
In the season of the year.

While stars do shine, we pledge the wine  
Unto the Gods of old,  
Nor shall there fail the witch wassail,  
Nor shall their fire grow cold.  
Good luck to we that faithful be,  
And hold our craft so dear,

For 'tis our delight of a shiny night,  
In the season of the year.

Oh, 'tis our delight of a shiny night,  
In the season of the year.

Throughout, about and round about,  
By flame that burneth bright,  
We'll dance and sing, around the ring,  
At witching hour of night.  
Good luck to we that faithful be,  
And hold our craft so dear,

For 'tis our delight of a shiny night,

In the season of the year.

Oh, 'tis our delight of a shiny night,  
In the season of the year.

Near the end of the dance, the High Priestess should call out the name of either a person or a couple. They should then jump over the fire while making a wish. They should then rejoin the ring and another couple or person do it. When ready, stop the dance and sit down about the fire. After a break, perform the Great Rite.

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The Coven, except for the High Priestess and High Priest, arrange themselves around the perimeter of the circle, man and woman alternately as far as possible, facing the center. The High Priestess and High Priest stand facing each other in the center of the circle, she with her back to the altar, he with his back to the South.

The High Priest kneels before the High Priestess and gives her the Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. he says, as he does this:

"Blessed be thy feet, that have brought thee in these ways.

Blessed be thy knees, that shall kneel at the sacred altar.

Blessed be thy womb, without which we would not be.  
Blessed be thy breasts, formed in beauty.

Blessed be thy lips, that shall utter the Sacred Names.

For the kiss on the lips, they embrace, length to length, with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips. The High Priestess then lays herself down, face upwards, with her arms and legs outstretched to form the Pentagram.

The High Priest fetches the veil and spreads it over the High Priestess's body, covering her from breasts to knees. He then kneels facing her, with his knees between her feet.

The High Priest calls a woman witch by name, to bring his athame from the altar. The woman does so and stands with the athame in her hands, about a yard to the West of the High Priestess's hips and facing her.

The High Priest calls a male witch by name, to bring the chalice of wine from the altar. He does so and stands with the chalice in his hands, about a yard to the East of the High Priestess's hips and facing her. The High Priest delivers the invocation:

"Assist me to erect the ancient altar, at which in days past all

worshipped; The altar of all things.

For in old time, Woman was the altar. Thus was the altar made and

placed, And the sacred place was the point within the center of the

Circle. As we have of old been taught that the point within the

center is the origin of all things,

Therefore should we adore it;

Therefore whom we adore we also invoke.

O Circle of Stars, Whereof our father is but the younger

brother, Marvel beyond imagination, soul of infinite space,

Before whom time is ashamed, the mind bewildered, and the

understanding dark,

Not unto thee may we attain unless thine image be love.

Therefore by seed and stem, root and bud, And leaf and flower and

fruit do we invoke thee, O Queen of Space, O Jewel of Light,

Continuous on of the heavens; Let it be ever thus

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That men speak not of thee as One, but as None; And let them not

speak of thee at all, since thou art continuous.

For thou art the point within the Circle, which we adore; The point

of life, without which we would not be.

And in this way truly are erected the holy twin pillars; In beauty

and strength were they erected To the wonder and glory of all men."

The High Priest removes the veil from the High Priestess's body, and hands it to the woman witch, from whom he takes his athame. The High Priestess rises and kneels facing the High Priest, and takes the chalice from the man witch. (Note that both of these handings over are done without the customary ritual kiss. The High Priest continues the invocation:

"Altar of mysteries manifold,  
The sacred Circle's secret point  
Thus do I sign thee as of old,  
With kisses of my lips anoint."

The High Priest kisses the High Priestess on the lips, and continues:

"Open for me the secret way,  
The pathway of intelligence,  
Beyond the gates of night and day,  
Beyond the bounds of time and sense.  
Behold the mystery aright The five true points of fellowship...."

The High Priestess holds up the chalice, and the High Priest lowers the point of his athame into the wine. Both use both of their hands for this. The High Priest continues:

"All life is your own,  
All fruits of the Earth  
Are fruits of your womb,  
Your union, your dance.  
Lady and Lord, We thank you for  
blessings and abundance.  
Join with us, Feast with us, Enjoy with us!  
Blessed Be.

Then, draw the Invoking Pentacle of Earth in the air above the plate with the athame.

"Here where Lance and Grail unite,  
And feet, and knees, and breast, and lip."

The High Priest hands his athame to the woman witch and then places both his hands round those of the High Priestess as she holds the chalice. He kisses her, and she sips the wine; she kisses him, and he sips the wine. Both of them keep their hands round the chalice while they do this.

The High Priest then takes the chalice from the High Priestess, and they both rise to their feet.

The High Priest hands the chalice to a woman with a kiss, and she sips. She gives it to a man with a kiss. The chalice is passed around the Coven, man to woman, with a kiss each time, until the entire Coven has sipped the wine. The chalice can be refilled and any one can drink from it without repeating the ritual once the chalice has gone around once.

The woman lays down her athame and passes the cakes to the man with a kiss, he passes them back with a kiss and they are passed around the Coven the same way the wine was. Be sure to save some of the wine and some cake for an offering to the Earth and the Little Folk. After the meeting, leave the offering outside of the house if working indoors, or behind in the woods or field, when you leave if you are working outdoors.

The High Priestess faces East, with her athame in her hand. The High Priest stands to her right with the rest of the Coven behind them. If any tools have been consecrated, they should be held by the person furthest to the back. The Maiden stands near to the front to blow out each candle in turn. The Priestess says

"Ye Lords of the Watchtowers of the East, ye Lords of Air; we do thank you for attending our rites; and ere ye depart to your pleasant and lovely realms, we bid you hail and farewell...Hail and farewell."

As she speaks, she draws the Banishing Pentagram of Earth in the air in front of her thus, each time:

2 7

4 5

6 1 3

The rest of the Coven copy the Pentagram and chorus in on the second hail and farewell. The Maiden blows out the candle and the Coven faces the south and the High Priestess says:

"Ye Lords of the Watchtowers of the South, ye Lords of Fire; we do thank you for attending our rites; and ere ye depart to your pleasant and lovely realms, we bid you hail and farewell....Hail and farewell."

She turns to the West and says:

"Ye Lords of the Watchtowers of the West, ye Lords of Water; ye Lords of Death and Initiation; we do thank you for attending our rites; and ere ye depart to your pleasant and lovely realms, we bid you hail and farewell ....Hail and farewell."

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She turns to the North and says:

"Ye Lords of the Watchtowers of the North, ye Lords of Earth; Boreas, thou gentle guardian of the Northern Portals; thou powerful God, Thou gentle Goddess; we do thank you for attending our rites; and ere ye depart for your pleasant and lovely realms, we bid you hail and farewell ....Hail and farewell."

This ends the Circle. The party following this should be a loving one.

If there is a May Pole available, circle the May Pole. Beltane is also a time for forfeits. The High Priestess picks out the people and their forfeit, except the High Priest picks out the last one to play on the High Priestess. Beltane is also a time for "green wood marriages" and other unbridled sexuality and such.

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{file "Landmarks of the Craft" "bos112.htm"}

#### LANDMARKS OF THE CRAFT

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(www.thedcw.org).

A landmark is a prominent feature used to mark the boundaries of real estate. Therefore, these landmarks of the Craft are prominent features of the American Rite, or Druidic Craft of the Wise. Just as departing from the landmarks in real estate signifies that one has departed from that piece of land, so does departure from the landmarks of our Craft signify such a person or organization has departed from the correct defines of the Craft. Other branches of the Craft sometimes call this their "Law".

#### THE LANDMARKS

The landmarks were given to man by The Great God, Pan,  
In the dim, dark ages of the past  
For the rule and regulation of the wise,  
To advise and help them in their troubles  
And relations, one with the other,  
That all might work and love together.

They are the Bill of Rights of each member,  
And the code of operation of the Coven.  
And are to be honored by all  
Or else they become meaningless and of little  
use,  
And departure therefrom by any person or  
Coven  
Shall be a departure from the rest of  
the Covens  
Which constitute the American  
Rite.

And they shall be disfellowshipped, they from the rest of us,  
And no further communication shall be established  
Concerning things of the Craft  
With either He or They until  
They shall return to the fold of the Craft  
In love and cooperation.

For the Gods love the Wise, the Brethren of the Way,  
And so should we return that love.  
But this can only be done and made manifest by love  
expressed  
In deeds for the Brethren of the Craft,  
Not in pride, but in cooperation and  
sincerity.

#### THE FELLOWS OF THE CRAFT

Any person, be male or female, who is of good mind  
And free to decide for himself in good faith,  
Who shall learn of the Craft and its Tenets,  
And shall desire to follow the Way,

Shall be permitted to do so,  
And none may say him "Nay".

And the Gods will love him and look after him,  
And they shall bless him on all things,  
And his needs shall always be satisfied,  
As he shall show forth love and affection  
For all the brethren and sisters of the  
Craft,

And he shall obey the Admonishments  
Of the Craft as to secrecy and  
correct living.

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THE FELLOWS OF THE CRAFT (continued)

And when he shall desire to join the Craft,  
And to follow the Way to Perfection,  
He shall make his desires known to any member  
Of the Priesthood.

And they shall observe his readiness and  
sincerity,

And shall then administer the rites of  
Secrecy, which is sacredness and  
brotherhood.

But a Priest shall accept the Sister,  
And a Priestess the Brother,  
As an eternal reminder of  
The duality of the Universe.

And a new name and secret mark  
Shall be given each new fellow.

By this name, and under this mark,  
Shall they be known among the members  
Of the Craft, in love and harmony,  
And their old name and identity shall not be  
known

Even among the members of their own Coven,  
And none shall inquire for his name or  
his house

And he shall inquire these of  
none.

But the Gods have decreed, that in joining the Rite,  
Free Will and independence shall not be in jeopardy.  
And he shall have the right to follow the Way.  
Walking alone if he will it that way,  
Or with a Coven of living brethren  
If he so shall choose;

And he shall have the right  
To withdraw from any coven at any time  
Without the need to say why,  
If he shall so choose.

And this either for the purpose of joining another  
Or to become solitary for his own reasons,  
And there will be none to censure;

And he shall have the right to remain

In a certain Coven, and none shall say him "Nay",  
Or to attempt to force him to leave and depart;  
Except that should he lose harmony with them  
Then they may so decide  
And he shall depart.

But no man shall have the right  
To speak for the Craft,  
And leaving one Coven does not mean  
Leaving the Craft, or  
Leaving the Way  
And each is free, then, or at any time  
later,  
To remain solitary  
Or to seek admission to  
another Coven.

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THE FELLOWS OF THE CRAFT (continued)

But let him and each other fellow of the Craft  
Keep a book, and this shall be of the colors of the Craft,  
That it may be readily recognized,  
And here he shall keep all the Laws and  
Landmarks,  
And the tenets of the Craft,  
That he might not forget,  
And if he do forget, that his  
mind might be  
Renewed.

And in this book, all things shall be the mark  
Of his own hand, and in ink,  
That it shall be long lived.

Let each of the brothers and sisters  
Copy what they will from the book,  
Providing that they are of sufficient worthiness,  
To receive it, and are of sufficient rank,  
Or that the writings are of sufficient  
nature  
As pertain to their own rank.

Never suffer this book out of hand or possession,  
And never borrow the writings of another  
To keep, but merely to copy.  
And each shall guard and keep these writings,  
As his most sacred possession  
And destroy them when danger  
threatens.

However, should one be of sufficient power,  
To remember his past as a wise man,  
This book and other Craft artifacts,  
May be buried in a stone box  
Prepared for them from time to time,  
And this in view of immediate death,  
And the desire to save them for a  
future life.

Otherwise, on notice of impending death,

This book should be destroyed by fire,  
As well as other things of the Craft,  
Which one may possess.

But the wise man will have nothing around  
Which has only a Craft use or meaning,  
But only things which can be used in daily affairs.

If there is no reason to own a sword,  
Then do not own one;  
The white wand is just as powerful,  
And less distinctive in the minds of the  
infidels.

If a white wand is too distinctive,  
Then any old wand will do for the purpose  
Of the ceremonies.

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#### THE FELLOWS OF THE CRAFT (continued)

Have no names written and signs drawn  
On anything permanently,  
When necessary these can be written  
In charcoal or chalk  
And erased immediately without the telling  
of tales.

Let the knife have the shape of,  
And be stored with the kitchen knives;  
Let the cord be seen around the house,  
And be used for a vulgar purpose,  
In order to fool the infidels.

Never boast, never threaten, never brag  
Of your powers; not even to the Craft,  
Above all, never harbor ill thoughts toward another  
For the power may make it happen for harm;  
And never wish ill to anyone.  
As it will Occur.

If anyone speaks of the Craft, to down it,  
Remember: the Craft needs no defense,  
For it has the Father and  
All things will be as He wishes  
In the end.

#### THE COVEN

And it shall be that any Fellow of the Craft,  
Finding himself in a place where he knows of no Coven,  
Or other Fellow of the Craft  
Shall have the right, nay, even the duty,  
To seek out such a Coven,  
Or other Fellow of the Craft  
Without censure.

Provided that he shall not reveal secrets to jeopardize  
His former Coven or the members of it,  
Or the Craft itself.

And two or three Fellows shall have the right  
To meet and discuss subjects of Craft interest,  
And to help each other along  
On the Way to Perfection,  
Except that Craft ceremonies  
Must be done by the Priesthood.

Any five fellows who shall desire  
To form a Coven may do so,  
And they shall apply for a charter  
To any High Priest or Priestess,  
And they shall then select and choose  
A man and a woman to lead them.

And their elected leaders shall be ordained by their High  
Priest,  
And they shall choose two more,  
A woman to be the deputy; to learn to be a priestess,  
And a Scribe for their Coven.

THE COVEN (continued)

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But these shall not be ordained to the Priesthood,  
Unless also qualified for another reason.

And this Coven shall belong to the High Priest,  
And shall be answerable to him in all their doings,  
Because they did owe their Priesthood to him,  
And he shall act at all times in their interest  
As their Spiritual Father in the Craft  
So that he may lead them as they walk  
The way to perfection.

But the newly appointed Priesthood,  
Should it be lacking in the knowledge and wisdom needed,  
For the positions to which they have been set apart  
Then it shall be his responsibility as their  
High Priest,  
To lead and instruct them,  
Or cause it to be done by another.

But should the new Coven refuse to follow  
The teachings and instructions of their Spiritual Father,  
Then he may, at his discretion and Judgement,  
Recall their charter, and their right to work as  
a Coven.

For that which one can give he may also  
retrieve,  
And they shall not again meet,  
Unless they can find another High  
Priest,  
Who will assume responsibility  
over them.

It is the bounden duty of the High Priest to preside,  
For all things must be presided over by the High  
Priesthood;

And should any Coven desire to change,  
Their allegiance from one High Priest to another,  
For any reason, even the loss of harmony,

Or if, in their considered opinion, their  
Spiritual Father  
Father  
Priesthood  
shall then  
ordinations,  
them

Is no longer spiritual, or serving the  
Then they shall be reordained in the  
By the New High Priest, and this  
Have superceded the original  
And there shall be for  
A new Spiritual Father.

And if any Priest or Priestess, or other member of the  
Priesthood,  
Find themselves in a place wherein there is no Coven for  
them to lead,  
Then it is their bounden duty to try to the extent of  
their Power  
To find Fellows of the Craft  
And organize them into a Coven.

And should they find that there are no other Fellows of the  
Craft,  
In that place, but there are some of the same good bend of  
mind,  
It is then their duty to teach them by word and deed,  
Until there be sufficient to form a Coven,  
And this shall be done under the  
supervision,  
And with the knowledge of their High  
Priest,  
Through which they received their  
ordination  
And their Powers.

#### THE COVEN (continued)

And they shall obligate, teach and initiate all the members of  
their Coven,  
And they shall be theirs and they shall be to them

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As elder brothers and sisters,  
And shall care for them in all their affairs,  
And not just at meetings,  
For it is in this that the Craft  
differs  
From all man-made institutions.

Should any member be absent, and love of the Priestess is such  
That she shall continue to contact them in any manner  
And by any method possible,  
To tender them her loving care  
At all times of sickness or stress.

And should any member move to a far city  
The Priestess will continue to care for them  
In love, by whatever method is available,  
Until such time as they shall,

Of their own free will,  
Obligate themselves to another  
Priestess.

And the Priestess shall at all times remember  
That she is the direct representative of the Goddess to  
her Coven,

And the Priest is the direct representative of  
The unknown God, the Father,  
And both must act as such at all times.

Yet the Priestess shall have whomever she shall choose  
As her Priest, be he of that rank, or qualified to be,  
Or else another Fellow, who shall be called  
her Magister.

And she must remember at all times that the man provides the  
power,

For the woman to direct, and so it is,  
That the Priest resigns all his power over to her,  
Yet it is not his power, nor hers to keep,  
It is the power of God to use in the

performance

Of the Work.

The Power of God is only lent to  
be used,

Wisely and Justly.

Both the members of the Priesthood shall remember their  
Spiritual Father,

At all times with gratitude, love, veneration and  
cooperation,

keeping constantly in contact, and acting with him in  
utmost harmony,

For they must always remember that the power  
And wisdom which they use,  
Comes to them through him.

In the days of old, ere the coming of Christendom,  
The Craft was free and open in its ceremonies,  
And entire states and nations worshipped the Gods  
Freely and without restraint;

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#### THE COVEN (continued)

But in these unhappy days, we must remain secret,  
And hold our rites and ceremonies in secret,  
And there are those who will talk, even without  
torture,

Which loosens any tongue.

Then let it be ordained, heeded and supported by all  
That no Coven shall know wherein

The next Coven shall abide, or who its members be,  
Except only the Priestess, Magister and Deputy,  
And even they shall not remember  
Except for good and sufficient reason.

But, and if only, it should be safe, may the covens meet

In some safe place for festivals, and while there,  
None may say whence they came, nor give their true  
names,  
Or tell of where or when their meetings are, and  
No secret things shall be spoken of  
At these festivals for fear of Cowans and  
Eavesdroppers.

Let each Priestess govern her own Coven in justice and love,  
Ever heeding the advice and instructions of her High  
Priest.

She will ever heed the complaints of the brethren  
And strive to settle all differences between  
them with love.

But there are those who, in pride, will ever strive  
To force their will upon others  
But these are not necessarily evil  
And will think that they do rightly.  
Oft they have good ideas and such ideas  
Should be discussed in council with  
their brethren.

But if they will not agree with their brethren,  
Or if they say "I will not work under this Priestess",  
Then they shall have the right to withdraw from that  
Coven,

And work Solitary.  
Or if five or more of them shall withdraw,  
They shall have the right  
To form another Coven  
under another  
Priestess.

Even as it shall be the right of any five or more persons of a  
Coven  
To withdraw, and form a new Coven, for any reason  
whatever,  
But they shall then utterly avoid the old Coven  
In all things, as it shall then have ceased to exist  
for them.

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#### THE BOOK OF SHADOWS

Let every Coven of whatever rank  
Keep a record in a book of black and silver,  
And it shall contain, first, the Landmarks and  
Tenets,

Then a collection of Wisdom of the Craft,  
The Rites and Ceremonies of the Coven  
As well as the History of the Coven,  
And its charter empowering it to  
work.

And a record of every meeting shall be written therein,  
Together with a record of the doings of any member thereof  
With the other side, or the Father, or  
Any other thing which is for the teaching of  
all,  
Even unto the listing of herbs and

medicines

Spells and incantations and Rites  
Which contain power for the use

of man.

This book shall be kept by the Scribe,  
And it shall be kept and approved by the Priesthood  
And also the High Priesthood, when it shall come,  
But no names or Craft secrets shall be written  
therein

That he Craft should not be betrayed  
Should the book be taken by force,  
Or slyness, by the infidels.

And when the coven shall disband,  
It shall be the duty of the High Priesthood  
To secure this book and make suitable disposition  
That it might not endanger the Craft  
Or any brother within it  
As if the Coven were a person or

Fellow

And the book were his book,  
So let it be burned.

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#### THE PRIESTHOOD

The Mother, The seven Elder Children, and all the worlds,  
Draw their power from the Father.

But the children of the Father are like the sands of the sea,  
And He has ordained and set apart certain of his older  
children,  
To help and assist Him in caring for the younger  
children,  
And has given them the Power and the Wisdom to  
do so,  
And these children constitute the  
Priesthood.

The Father will bestow this power upon whom he will, and none  
may say him

"Nay"

Yet also may the Priesthood choose workers and helpers  
And shall share their power with them,  
And this is called ordination.

The Power of the Priesthood is that of the Father  
And it is love unfeigned and sincere,  
Compassion and gentleness and meekness,  
Persuasion and long-suffering and kindness,  
And there is no authority over the free  
will of men

Inherent in the Priesthood,  
Nor to be assumed by the members  
of it.

And the Power of the Priesthood is the Power of God,  
And the Power of God can never be wielded by an ungodly man,  
Nor an evil man; nor the love of God by an unloving man;  
And when the man becomes evil, the Power of God is

withdrawn from him.

Nor can a member of the Priesthood be inactive,  
For inactivity without cause is lack of love for the  
Father,

And this man's priesthood shall depart from him  
At the end of a year and a day,  
For it is truth eternal,  
That the thing which is unused will be  
taken away.

So if any Fellow of the Craft shall desire the Priesthood,  
First let him learn to be a leader of men,  
For a Priest with no following is no Priest,  
And his Priesthood is in vain.

So therefore let the Fellow who would be a Priest  
First learn the knowledge and wisdom he will need in the new  
appointment,

Then let him learn to lead men, and  
When he shall either have been selected  
As leader for his Coven,  
Or when he shall have gathered up a Coven of his own,  
Then let him apply for ordination.

And he shall apply to a High Priest, for it is written  
That only the higher can ordain the lesser,  
That there shall be an unbroken line  
Of power and authority extending  
Back through the line of ordination,  
To the Father Himself.

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And no man can ordain his peers,  
For the Lord's House is not a house of confusion,  
So let not the line be broken  
For it is the cable tow by which  
Men are drawn from the lower  
Up to the greater;--  
An impossibility without it.

And each must work within their line of ordination  
In perfect love and perfect trust,  
With perfect harmony in all things,  
But should they find that they fall out of  
harmony

With their line of ordination,  
Then let him seek another, to be  
ordained of him  
To be their new spiritual Father.

Let the Priesthood be a leadership of fact; not of fancy,  
For those who have no following to lead,  
Why are they in the Priesthood?

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And so it is that they who lose or give away their following,  
Or they who through inactivity have lost their power,  
Or they who are not in harmony and love with their  
Spiritual Father;

Shall be retired from a rank to which entitled  
Other than by leadership of men.

But this can only be done by he who ordained them,  
For only those who give can take away,  
Yet each High Priest is responsible that this is  
done.

Should any Fellow fain the Priesthood, and use it wisely and  
well,

The Gods have decreed that those who serve them  
Shall prosper and grow in this life,  
And shall gain eternal perfection  
To be freed from the Wheel of Life,  
And to become like unto the angels  
In that they should be perfect.

For perfection is to be gained by love,  
And there is no greater love than to  
Lay down one's life for his brethren  
In their service and for their sake,  
And the Father will reward them for  
Their labor of love, because  
He is not unjust.

FINIS

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{file "Magickal Ethics (Judy Harrow)" "bos113.htm"}

THAT OLD BLACK MAGIC:  
Getting Specific about Magical Ethics

Sometimes a cliché just wears out. It loses meaning or,  
worse, begins  
to say things we never meant. I think it's time to retire the  
phrase "black  
magic."

Saying "black" when we mean "evil" is nasty nonsense.  
In the first  
place, it reinforces the racist stereotypes that corrupt our  
society. And  
that's not all. Whenever we say "black" instead of "bad," we  
repeat again  
the big lie that darkness is wrong. It isn't, as people who  
profess to love  
Nature should know.

Darkness can mean the inside of the womb, and the seed  
germinating  
within the Earth, and the chaos that gives rise to all  
truly new

beginnings. In our myths, the one who goes down to the underworld returns with the treasure. Even death, to the Wiccan understanding, is well-earned rest and comfort, and a preparation for new birth. Using "black" to mean "bad" is a blasphemy against the Crone.

But even if we no longer speak of magic as "black" or "white," we still need to think and speak about the ethics of magic. Although black is not evil, some actions are evil. It simply is not true that anything a person is strong enough or skilled enough to do is OK, nor should doing what we will ever be the whole of the law for us. We need a clear and specific vocabulary that enables us to choose wisely what we will do.

We need to replace the word "black," not simply to drop it. Some Pagans have tried using "negative" as their substitute, but that turned out to be confusing. For some people, "negative" means any spell to diminish or banish anything. Some things - tumors, depression, bigotry - are harmful. There's nothing wrong with a working to get rid of bad stuff. "Left-handed" is another common term for wrongful practice, very traditional, but just as ignorant, superstitious and potentially harmful as the phrase "black magic" itself. So in Proteus we tried using the word "unethical." That's a lot better - free of extraneous and false implications - but still too vague.

Gradually, I began to wonder whether using any one word, "black" or "unethical" or whatever, might just be too general and too subjective. Perhaps all I really tell a student that way is "Judy doesn't like that."

I won't settle for blind obedience. If ethical principles are going to survive the twin tests of time and temptation, people need to understand just what to avoid, and why. Even more important, they need a basis for figuring out what to do instead. Especially when it comes to projective magic.

Projectivemagic means active workings, the kind in which we project our will out into the world to make some kind of change. This is what most people think of when they use the word magic at all. Quite clearly, magic that may affect other people is magic that can harm. This is

the basis of  
the proverb "a Witch who can't hex can't heal." Either you  
can raise and  
direct power, or you can't. Your strength and skill can  
be used for  
blessing or for bane. The choice - and the karma - are yours.

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Just as some people feel that strength and skill are their  
own  
justification, others feel that any projective magic is always  
wrong - that  
it is a distraction from our one true goal of union with the  
Divine or a  
willful avoidance of the judgments of Karma. I think these  
attitudes are  
equally inconsistent with basic Wiccan philosophy.

We are taught that we will find the Lady within  
ourselves or not at  
all, that the Mother of All has been with us from the  
beginning. We can't  
now establish a union that was always there. All we can do,  
all we need to  
do, is become aware. Knowing what it feels like to heal and  
empower, again  
and again till you can't dismiss it as coincidence, is one  
of the most  
powerful methods for awakening that awareness. It makes no  
sense to say  
that the direct experience and exercise of our  
indwelling divinity  
distracts from the Great Work.

Indeed, it is this intimate connection between our magic  
and our  
self-realization that our ethics protect. Wrongful use of  
magic will choke  
the channel. No short term gain could ever compensate for that.

The karmic argument against practical workings seems  
to me to arise  
from a paranoid and defeatist world view. Even if we  
assume that the  
hardships in this life were put there by the Gods for a reason,  
how can we  
be so sure that the reason was punishment? Perhaps instead of  
penance to be  
endured, our difficulties are challenges to be met. Coping and  
dealing with  
our problems, learning magical and mundane skills, changing  
ourselves and  
our world for the better - in short, growing up - is that not  
what the Gods  
of joy and freedom want from us?

One of the most radically different things about a  
polytheistic belief  
system is that each one of us has the right, and the need, to  
choose which

God/desses will be the focus of our worship. We make these choices knowing that whatever energies we invoke most often in ritual will shape our own further growth. Spiritual practices are a means of self-programming. So we are responsible for what we worship in a way that people who take their One God as a given are not.

Think about this: what kind of Power actively wants us to submit and suffer, and objects when we develop skills to improve our own lives? Not a Being I'd want to invite around too often!

So it will not work for us to rule out projective magic completely; nor should we. Total prohibitions are as thoughtless as total permissiveness or blind obedience. Ethical and spiritual adults ought to be able to make distinctions and well-reasoned choices. I offer here a start toward analyzing what kinds of magic are not ethical for us.

Baneful magic is magic done for the explicit purpose of causing harm to another person. Usually the reason for it is revenge, and the rationalization is justice. People who defend the practice of baneful magic often ask "but wouldn't you join in cursing another Hitler?"

For adults there is no rule without exceptions. If you think you would never torture somebody, consider this scenario: in just half an hour the bomb will go off, killing everybody in the city, and this terrorist knows where it is hidden....

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It's a bad mistake to base your ethics on wildly unlikely cases, since none of us honestly knows how we would react in that kind of extreme.

Reasonable ethical statements are statements about the behaviors we expect of ourselves under normally predictable circumstances.

We all get really angry on occasion, and sometimes with good cause.

Then revenge can seem like no more than simple justice. The anger is a normal, healthy human reaction, and should not be repressed. But there's no more need to act it out in magic than in physical violence. Instead of

going for revenge - and invoking the karmic consequences of baneful magic - identify what you really need. For example, if your anger comes from a feeling that you have been attacked or violated, what you need is protection and safe space. Work for the positive goal, it's both more effective and safer.

The consequences of baneful magic are simply the logical, natural and inevitable psychological effects. Even in that rare and extreme situation when you may decide you really do have to use magic to give Hitler a heart attack, it means you are choosing by the same choice to accept the act's karma. Magical attack hurts the attacker first.

The only way I know how to do magic is by use of my imagination, by visualizing or otherwise actively imagining the end I want, and then projecting that goal with the energy of emotional/physiological arousal. All the techniques I know either help me to imagine more specifically or to project more strongly. So the only way I can send out harm is by first experiencing that harm within my own imagination. Instant and absolute karma - the natural, logical and inevitable outcomes of our own choices.

I would think, also, that somebody dumb enough to do such workings often would soon lose the ability to imagine specifically, as their sensitivity dulled in sheer self-defense. That callusing effect is the reality behind the pious proverb that says "if you abuse it, She'll take it away."

But not every other magician is ethical. Psychic attacks do happen. Should we not defend ourselves? Of course we should. Leaving ourselves open to psychic attack is no good example of the autonomy and assertiveness our chosen Gods expect. But first, how can we be sure what we are experiencing really is psychic attack?

The fantasy of psychic attack is often a convenient excuse that allows us to avoid looking at our own shortcomings. When lack of rest or improper nutrition is the cause of illness, or a project isn't completed on time because of distraction, it's a real temptation to put the blame outside ourselves. Doing this too easily betrays our autonomy just

as badly as  
meek submission to attack does. Then, to compound matters,  
projected blame  
becomes an excuse for unjust revenge -- and that is baneful  
magic without  
excuse.

Once in a rare while, some fool really does try to  
throw a whammy.

It's hard to predict when you might be targeted. Passive  
shields are always  
a good idea. Like a mirror, these are totally inactive until  
somebody sends  
unwelcome energy. Then a shield will protect you completely and  
bounce back  
whatever is being thrown. You may not even know  
consciously when your  
shield is working, but the result is perfect justice.

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Perfect justice; elegant and efficient. You won't hurt  
anybody out of  
paranoia or by mistake. And perfect protection, even though we  
do not have  
perfect knowledge.

Bindings, according to some, are completely defensive.  
They do not  
harm, only restrain. But imagine yourself being bound -  
perhaps by someone  
who believes themselves justified - and notice the feeling of  
impotence and  
frustration. Binding is bane from the viewpoint of the bound.

Even if restraint were truly not harm, bindings are just  
plain poor  
protection. They target a particular person or group. What if  
you suspect  
the wrong person? Somebody harmless is bound and your actual  
attacker is  
not bound. Shields, which cover you, not your supposed  
enemy, will cover  
you against any enemy, known or unknown.

So, baneful magic, besides being painful in the  
short run and  
crippling in the long run, is never necessary. There are  
better ways of  
self protection, and retribution is the business of the Gods.

Coercive magic is magic that targets another person to  
make them give  
us something we want or need. When most people think of the  
"Magic Power of  
Witchcraft," this is what they have in mind.

The spell to make the teacher give you a good grade, or  
the supervisor  
give you a good evaluation, the spell to make the personnel

officer or  
renting agent choose you, the spell to attract that cute  
guy, all are  
examples of coercive magic.

So, what's wrong with high grades, a good job, a  
raise, a nice  
apartment and a sexy lover? There's nothing at all wrong with  
those goals.  
An it harm none, do what ye will. As long as nobody is hurt, go  
for it! But  
don't strive toward good ends by coercive means.

Although there is no deliberate intent to do harm or cause  
pain in  
coercive workings, other people are treated as pawns. Their  
autonomy and  
their interests are ignored.

For Pagans, to do this is total hypocrisy. We profess  
to follow a  
religion of immanence, one that places ultimate meaning and  
value in this  
life on this Earth, here and now. We claim to see every  
living thing,  
humans included, as a sacred manifestation. To do honor to  
this indwelling  
divinity, we place great value on our own personal autonomy.  
How can we  
then justify treating other people as objects for our use?

Nor is it harmless. Forcing the will, controlling the  
independent  
judgement of another human being, is harm. Once again, empathy  
leads to  
understanding. Just imagine you are the person whose will and  
judgement is  
being externally controlled. How does puppethood feel? From  
the viewpoint  
of the target, the harm is palpable.

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The Pagan and Wiccan community as a whole is also hurt  
by coercive  
magic. One of the main reasons people fear and hate  
Witches is our  
reputation for controlling others. This is an old, dirty lie,  
created by  
the invading religion in an attempt to discredit the  
indigenous  
competition. Today, that reputation is mostly perpetuated by  
people who  
claim to be "our own," who teach unethical coercive magic by  
mail order to  
strangers whose ethical sensitivity cannot be evaluated long  
distance. May  
the Gods preserve the Craft!

People who are connected to the situation, but  
invisible to us, may

also be seriously hurt: the cute guy's fiancée, the other applicant for that job. What you think of as a working designed only to bring good to yourself can bring serious harm to innocent third parties, and the karma of their pain will be on you.

That isn't the only way an incomplete view of the situation can backfire. There's a traditional saying that goes, "be careful about what you ask for, because that's exactly what you will get." What if he is gorgeous, but abusive? What if the apartment house is structurally unsound? Better to state your legitimate needs (love in my life, a nice place to live) and let the Gods deal with the details.

Finally, remember this: asking specifically limits us to what we now know or what we can now imagine. But I remember a time when I could not have imagined being a priestess. What if the cute guy in the office is perfectly OK, but your absolutely perfect soul-mate will be in the A+P next Wednesday? The more specifically targeted your magic is, the more you limit yourself to a life of tautology and missed chances.

And beyond all the scenario spinning lies the instant karma, the natural, logical and inevitable consequence of the act. It's more subtle than in the case of baneful magic, since you are not trying to imagine and project pain, but the damage is still real.

Every time you treat another human being as a thing to be pushed and pulled around for your convenience and pleasure, you are reinforcing your own alienation. The attitude of being removed from and superior to other people takes you out of community. As the attitude strengthens, so will the behavior it engenders. The long term result of coercive magic, as with mundane forms of coercion, is isolation and loneliness.

Are you beginning to think that magic is useless? Did I just rule out all the good stuff: love charms, job magic, spells for good grades? Not at all. It is not only ethical but good for you to do lots of magic to improve your own life. Whenever it works you will get more than you asked for - because along with whatever you asked for comes one more experience of your own effectiveness, your power-from-within.

Work on yourself and your own needs and desires  
without targeting  
other people. Then feel free! Ask for what you want. Visualize  
it and raise  
power for it and act in accordance on the material plane. "I  
need a caring  
and horny lover with a good sense of humor." "I want an  
affordable  
apartment near where my coven meets with a tree outside my  
window." "I need  
to be at my best when I take that exam next week." Fulfill your  
dreams, and  
sometimes let the Gods surprise you with gifts beyond your  
dreams.

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Manipulative magic is magic that targets another  
person for what we  
think is "their own good," without regard for their opinions in  
the matter.  
In the general culture around us, this is normal. As you read  
this, you may  
have some friend or relative praying for you to be "saved"  
from your evil  
Pagan ways and returned to the fold of their preference. These  
people mean  
you well. By their own lights, they are attempting to heal  
you. We work  
from a very different theological base.

As polytheists, we affirm the diversity of the divine  
and the divinity  
of diversity. If there is no one, true, right and only way in  
general, do  
we dare to assume that there is one obvious right choice for  
a person in  
any given situation? If more than one choice may be "right,"  
how can one  
person presume they know what another person would want without  
asking them  
first?

No life situation ever looks the same from outside as it  
does to the  
person who is experiencing it. Are you sure you even have all  
the facts?  
Are you fully aware of all the emotional entanglements  
involved? Perhaps  
that illness is the only way they have of getting rest  
or getting  
attention. Perhaps they stay in that dead end job because it  
leaves them  
more energy to concentrate on their music. How do you know till  
you ask?

And, to further complicate the analysis, it's possible  
that the person  
you are trying to help would agree with you about the  
most desirable  
outcome, but fears and hates the very idea of magic. They have

as much of a  
right to keep magic out of their own life, as you have to  
make it part of  
yours!

Our religion teaches that the sacred lives within each  
person, that we  
can hear the Lady's voice for ourselves if we only learn to  
listen. "... If  
that which you seek, you find not within yourself, you will  
never find it  
without." In behavioral terms, when you take another  
person's opinion  
about their own life seriously, you are reinforcing them in  
thinking and  
choosing for themselves. The more you do this, the more you  
encourage them  
to listen for the sacred inner voice.

Conversely, whenever you ignore or override a person's  
feelings about  
their own life, you are discounting those feelings and  
discouraging the  
kind of internal attention that can keep the channels to  
wisdom open.  
Although well-intentioned meddling may actually help somebody  
in the short  
run, in the longer run it trains them to dependency and  
indecision. Few  
intentional banes damage as severely. This is especially true  
because even  
the untrained and unaware will instinctively resist overt ill-  
will, but in  
our culture we are trained to receive "expert" interference  
with gratitude.

Check by asking yourself, "who's in charge here?"  
The answer to that  
will tell you whether you are basically empowering or  
undermining the  
person you intend to help.

And, as usual, the effects go both ways. The  
same uninvited  
intervention  
that fosters passivity in the recipient will foster  
arrogance in the  
"rescuer." It's control and ego-inflation masked as  
generosity. It's very  
seductive.

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If you make this a habit, you will come to believe that  
other people  
are incompetent and powerless. Then what happens when you  
need help? Your  
contempt will make it impossible for you to see what  
resources surround  
you. Manipulative magic is ultimately just as alienating as  
coercive magic

- and it's a much prettier trap!

The way to avoid the trap is to do no working affecting another person without that person's explicit permission. Proteans are pledged to this, and I think it's a good idea for anybody.

You don't need to wait passively for the person to ask. It's perfectly all right to offer, as long as you are willing to sometimes accept "no" for your answer. For the person who believes s/he is unworthy or who is simply too shy, offering help is itself a gift. Taking their opinion seriously is an even greater gift: respect.

The rule is that whenever it is in anyway physically possible to ask, you must ask. If it's not important enough to pay long distance charges, it certainly isn't important enough to violate a friend's autonomy. If asking is literally not possible, then and only then, here are a few exceptions:

Sometimes an illness or injury happens very suddenly, and the person is unconscious or in a coma before you could possibly ask them. If you know that this person is generally comfortable with magic, you may do workings to keep their basic body systems working and allow the normal healing process the time it needs. If they are opposed to magic, for whatever reason, back off!

Traditionally, an unconscious person is understood to be temporarily out of their body. Maintaining their body in habitable condition is preserving their option, not choosing for them. Doing maintenance magic requires a lot of sensitivity. At some point, the time may come when you should stop and let the person go on. Be sure to use some kind of divination to help you stay aware.

This is a hard road. It may be your lover, your child, lying there helpless. Any normal human being would be tempted to drag them back, to force them to stay regardless of what is truly best for them, regardless of what they want. Don't repress these feelings, they do no harm, even though your actions might. It takes great strength and non-possessive love to recognize that your loved one knows their own need. You may be calling them back to a crippled body, to a life of pain. You may be

calling them back  
from the ecstasy of the Goddess. And this is no more your  
right than it  
would be to murder them.

If a person is temporarily not reachable, you may charge  
up a physical  
object, such as an appropriate talisman or some incense. When  
you present  
it to them, give them a full explanation. It is their choice  
whether to  
keep or use your gift. By interposing an object between the  
magic and the  
target in this way, you can work the magic in Circle, with  
the coven's  
power to draw on, and still get the person's permission before  
the magic is  
triggered.

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With all these rules about permission, perhaps it  
would be safer to  
work only on ourselves? Safer, yes, but not nearly as good.  
If you have  
permission, you may do any working for another person that you  
might do for  
yourself. Coercive magic is just as unacceptable when  
somebody else asks  
for it, and you may not do manipulative magic on your friend's  
mother, even  
at your friend's request. The permission must come from  
the magic's  
intended target and from nobody else. With proper permission,  
working magic  
for others is good for all concerned.

Every act of magic has two effects. One is the direct  
effect, the  
healing or prosperity working or whatever was intended. The  
other is a  
minute change in the mind and the heart of the person who does  
the working.  
Everything we experience, and especially everything that  
we do in a  
wholehearted and focused way - the only way effective magic  
can be done -  
changes us. Each experience leaves its tiny trace, but the  
traces are  
cumulative. They mold the person we will become. Our karma is  
our choice.

Instant karma can also be good karma. Logical, natural and  
inevitable  
outcomes can be desirable. When you send out good, what you  
send it with is  
love. Love is the driving force. When you let love flow freely,  
the channel  
down to love's wellspring stays clear and open. When you send  
out good, you  
direct it along the web of person-to-person connection, and

awareness of  
that web is reinforced. The totality of that web is the basis  
of community.

When you send out good it feels good. In the same way that  
sending out  
bane requires imagining pain, sending out blessing  
requires imagining  
pleasure, strongly and specifically. And, when you send out  
good, just the  
same as when you call it to yourself, you reinforce  
your sense of  
effectiveness in the world. Blessings grow in the  
fertile ground of  
mutuality, to the benefit of all.

A pattern is becoming visible. In baneful magic, the  
magician intends  
to harm the target. In coercive magic, the intent toward  
the target is  
neutral. In manipulative magic, the magician actually means  
the target  
well. But no matter how different the intent may be, in all  
three cases  
magic is done to affect another person without that person's  
permission. In  
all three cases, the target, the practitioner and ultimately  
the community  
are all hurt. And in all three cases, there are safer and  
more effective  
ways to reach the valid goals that we mean to aim for.

So, perhaps there is a descriptive word that covers  
all wrongful  
magical workings after all. How about "non-consensual" or  
"invasive"  
magic?

There's one thing left to examine: the paradox of  
making rules to  
protect personal autonomy.

If we make some of our choices as a community, by  
discussing things  
together and arriving at a common understanding about  
what magical  
behaviors are acceptable among us, then we choose and shape  
the kind of  
community we become.

Or we could give up our right to choose, because we  
feel we shouldn't  
tell each other what to do. Some people believe that a  
refusal to set  
community standards promotes personal autonomy. It never has  
before.

Appeals to individual rights can be a real seductive.  
None of us wants  
Big Brother looking over our shoulders, telling us what to do  
"for our own

good." For Witches in particular - members of a religious minority with bad image problems - this is a very legitimate fear. But make sure when somebody talks about "rights" without specifying something like "religious practice rights" or "the right to consensual sex," that you find out just what "rights" they mean.

Rhetoric about "rugged individualism" has been used in recent history to fast talk us into letting the rich or strong dominate all our lives.

Without anything to stop them, they can destroy the forestland, or deny jobs or apartments to "cultists." Personal autonomy for most of us is diminished when we allow that.

Magic can be used for dominance, just the same as muscle or money.

There is no difference, ethically, between the magical and the mundane. We are not obligated to tolerate power trippers among us. We are not obligated to run our own community by the slogans and ground rules of the dominator culture.

Thinking about "rights," or about "laws" for that matter, in the abstract leads to "all or nothing" thinking - immature and slogan driven. I don't think we should ever "just say" anything. We need a deeper and more mature analysis. We need to ask questions like "right to do what?" and "law against what?" We need to get away from absolutes and to look in practical terms at the advantages or disadvantages of our choices.

Once more, our religion itself shows us the way to steer between the false choices. "An it harm none, do what you will." What a person does that affects only herself - magical or mundane - is truly nobody's business but her own. For example, consensual sexual behavior affects only the participants. But toxic waste dumping affects everybody in the watershed.

As long as we look at behavior in terms of private choices or individual will, we obscure the distinction that really makes a difference.

If we're serious about wanting to give each of us the most

possible control  
over our own lives, then decisions should be made by all  
the people  
affected by the behavior - not just by the people acting.

As soon as another person is magically targeted, that  
other person is  
affected. If we allow such targeting without consent, we are  
not supporting  
personal autonomy, we are subverting it!

When the behavior begins to affect us all - for  
example when real  
estate development threatens the salt marshes, and  
ultimately the air  
supply - or, very specifically, when invasive magic erodes  
the trust we  
need to work together - then we have a right to protect  
ourselves as a  
community. No ideology should turn us into passive victims  
when something  
we hold precious stands to be destroyed.

Invasive magic hurts the target first, and soon the  
actor, but in the  
long run it hurts all of us. It's been so long since we've  
been able to  
meet together, share our knowledge, help one another in  
need. Pagan  
community is very new, and still very fragile. It can only  
grow in safe  
space.

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The People of this Land forbade skirmishes around  
the pipestone  
quarries, keeping that sacred source open to all. Otherwise, no  
sane person  
would go there, and the Old Ways would wither. For much the  
same reason, we  
cannot tolerate poppets in our council meetings.

An atmosphere of coercion and manipulation and magical  
duels does not  
nurture community. Eventually, for self protection, the gentle  
will either  
change or go away. We could lose what we have misguidedly  
refused to  
protect.

As within, so without: our karma is our choice.

Judy Harrow

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{file "Mind Control Techniques (Dick Sutphen)" "bos114.htm"}

THE BATTLE FOR YOUR MIND  
by Dick Sutphen

Persuasion & Brainwashing Techniques Being Used On The  
Public Today

SUMMARY OF CONTENTS

The Birth of Conversion/Brainwashing in Christian Revivalism in 1735. The Pavlovian explanation of the three brain phases. Born-again preachers: Step-by-Step, how they conduct a revival and the expected physiological results. The "voice roll" technique used by preachers, lawyers and hypnotists. New trance-inducing churches. The 6 steps to conversion. The decognition process. Thought-stopping techniques. The "sell it by zealot" technique. True believers and mass movements. Persuasion techniques: "Yes set," "Imbedded Commands," "Shock and Confusion," and the "Interspersal Technique." Subliminals. Vibrato and ELF waves. Inducing trance with vibrational sound. Even professional observers will be "possessed" at charismatic gatherings. The "only hope" technique to attend and not be converted. Non-detectable Neurophone programming through the skin. The medium for mass take-over.

I'm Dick Sutphen and this tape is a studio-recorded, expanded version of a talk I delivered at the World Congress of Professional Hypnotists Convention in Las Vegas, Nevada. Although the tape carries a copyright to protect it from unlawful duplication for sale by other companies, in this case, I invite individuals to make copies and give them to friends or anyone in a position to communicate this information.

Although I've been interviewed about the subject on many local and regional radio and TV talk shows, large-scale mass communication appears to be blocked, since it could result in suspicion or investigation of the very media presenting it or the sponsors that support the media. Some government agencies do not want this information generally known. Nor do the Born-Again Christian movement, cults, and many human-potential trainings.

Everything I will relate only exposes the surface of the problem. I

don't know how the misuse of these techniques can be stopped. I don't think it is possible to legislate against that which often cannot be detected; and if those who legislate are using these techniques, there is little hope of affecting laws to govern usage. I do know that the first step to initiate change is to generate interest. In this case, that will probably only result from an underground effort.

In talking about this subject, I am talking about my own business. I know it, and I know how effective it can be. I produce hypnosis and subliminal tapes and, in some of my seminars, I use conversion tactics to assist participants to become independent and self-sufficient. But, anytime I use these techniques, I point out that I am using them, and those attending have a choice to participate or not. They also know what the desired result of participation will be.

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So, to begin, I want to state the most basic of all facts about brainwashing: IN THE ENTIRE HISTORY OF MAN, NO ONE HAS EVER BEEN BRAINWASHED AND REALIZED, OR BELIEVED, THAT HE HAD BEEN BRAINWASHED. Those who have been brainwashed will usually passionately defend their manipulators, claiming they have simply been "shown the light" . . . or have been transformed in miraculous ways.

#### The Birth of Conversion

CONVERSION is a "nice" word for BRAINWASHING . . . and any study of brainwashing has to begin with a study of Christian revivalism in eighteenth century America. Apparently, Jonathan Edwards accidentally discovered the techniques during a religious crusade in 1735 in Northampton, Massachusetts. By inducing guilt and acute apprehension and by increasing the tension, the "sinners" attending his revival meetings would break down and completely submit. Technically, what Edwards was doing was creating conditions that wipe the brain slate clean so that the mind accepts new programming. The problem was that the new input was negative. He would tell them, "You're a sinner! You're destined for

hell!"

As a result, one person committed suicide and another attempted suicide. And the neighbors of the suicidal converts related that they, too, were affected so deeply that, although they had found "eternal salvation," they were obsessed with a diabolical temptation to end their own lives.

Once a preacher, cult leader, manipulator or authority figure creates the brain phase to wipe the brain-slate clean, his subjects are wide open. New input, in the form of suggestion, can be substituted for their previous ideas. Because Edwards didn't turn his message positive until the end of the revival, many accepted the negative suggestions and acted, or desired to act, upon them.

Charles J. Finney was another Christian revivalist who used the same techniques four years later in mass religious conversions in New York. The techniques are still being used today by Christian revivalists, cults, human-potential trainings, some business rallies, and the United States Armed Services . . . to name just a few.

Let me point out here that I don't think most revivalist preachers realize or know they are using brainwashing techniques. Edwards simply stumbled upon a technique that really worked, and others copied it and have continued to copy it for over two hundred years. And the more sophisticated our knowledge and technology become, the more effective the conversion. I feel strongly that this is one of the major reasons for the increasing rise in Christian fundamentalism, especially the televised variety, while most of the orthodox religions are declining.

#### The Three Brain Phases

The Christians may have been the first to successfully formulate brainwashing, but we have to look to Pavlov, the Russian scientist, for a technical explanation. In the early 1900s, his work with animals opened the door to further investigations with humans. After the revolution in Russia, Lenin was quick to see the potential of applying Pavlov's research to his own ends.

Three distinct and progressive states of transmarginal inhibition were identified by Pavlov. The first is the EQUIVALENT phase, in which the brain gives the same response to both strong and weak stimuli. The second is the PARADOXICAL phase, in which the brain responds more actively to weak stimuli than to strong. And the third is the ULTRA-PARADOXICAL phase, in which conditioned responses and behavior patterns turn from positive to negative or from negative to positive.

With the progression through each phase, the degree of conversion becomes more effective and complete. The way to achieve conversion are many and varied, but the usual first step in religious or political brainwashing is to work on the emotions of an individual or group until they reach an abnormal level of anger, fear, excitement, or nervous tension.

The progressive result of this mental condition is to impair judgement and increase suggestibility. The more this condition can be maintained or intensified, the more it compounds. Once catharsis, or the first brain phase, is reached, the complete mental takeover becomes easier. Existing mental programming can be replaced with new patterns of thinking and behavior.

Other often-used physiological weapons to modify normal brain functions are fasting, radical or high sugar diets, physical discomforts, regulation of breathing, mantra chanting in meditation, the disclosure of awesome mysteries, special lighting and sound effects, programmed response to incense, or intoxicating drugs.

The same results can be obtained in contemporary psychiatric treatment by electric shock treatments and even by purposely lowering a person's blood sugar level with insulin injections.

Before I talk about exactly how some of the techniques are applied, I want to point out that hypnosis and conversion tactics are two distinctly different things--and that conversion techniques are far more powerful. However, the two are often mixed . . . with powerful results.

## How Revivalist Preachers Work

If you'd like to see a revivalist preacher at work, there are probably several in your city. Go to the church or tent early and sit in the rear, about three-quarters of the way back. Most likely repetitive music will be played while the people come in for the service. A repetitive beat, ideally ranging from 45 to 72 beats per minute (a rhythm close to the beat of the human heart), is very hypnotic and can generate an eyes-open altered state of consciousness in a very high percentage of people. And, once you are in an alpha state, you are at least 25 times as suggestible as you would be in full beta consciousness. The music is probably the same for every service, or incorporates the same beat, and many of the people will go into an altered state almost immediately upon entering the sanctuary. Subconsciously, they recall their state of mind from previous services and respond according to the post-hypnotic programming.

Watch the people waiting for the service to begin. Many will exhibit external signs of trance--body relaxation and slightly dilated eyes. Often, they begin swaying back and forth with their hands in the air while sitting in their chairs. Next, the assistant pastor will probably come out. He usually speaks with a pretty good "voice roll."

### Voice Roll Technique

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A "voice roll" is a patterned, paced style used by hypnotists when inducing a trance. It is also used by many lawyers, several of whom are highly trained hypnotists, when they desire to entrench a point firmly in the minds of the jurors. A voice roll can sound as if the speaker were talking to the beat of a metronome or it may sound as though he were emphasizing every word in a monotonous, patterned style. The words will usually be delivered at the rate of 45 to 60 beats per minute, maximizing the hypnotic effect.

Now the assistant pastor begins the "build-up" process. He induces an

altered state of consciousness and/or begins to generate the excitement and the expectations of the audience. Next, a group of young women in "sweet and pure" chiffon dresses might come out to sing a song. Gospel songs are great for building excitement and INVOLVEMENT. In the middle of the song, one of the girls might be "smitten by the spirit" and fall down or react as if possessed by the Holy Spirit. This very effectively increases the intensity in the room. At this point, hypnosis and conversion tactics are being mixed. And the result is the audience's attention span is now totally focused upon the communication while the environment becomes more exciting or tense.

Right about this time, when an eyes-open mass-induced alpha mental state has been achieved, they will usually pass the collection plate or basket. In the background, a 45-beat-per-minute voice roll from the assistant preacher might exhort, "Give to God . . . Give to God . . . Give to God . . ." And the audience does give. God may not get the money, but his already wealthy representative will.

Next, the fire-and-brimstone preacher will come out. He induces fear and increases the tension by talking about "the devil," "going to hell," or the forthcoming Armageddon.

In the last such rally I attended, the preacher talked about the blood that would soon be running out of every faucet in the land. He was also obsessed with a "bloody axe of God," which everyone had seen hanging above the pulpit the previous week. I have no doubt that everyone saw it--the power of suggestion given to hundreds of people in hypnosis assures that at least 10 to 25 percent would see whatever he suggested they see.

In most revivalist gatherings, "testifying" or "witnessing" usually follows the fear-based sermon. People from the audience come up on stage and relate their stories. "I was crippled and now I can walk!" "I had arthritis and now it's gone!" It is a psychological manipulation that works. After listening to numerous case histories of miraculous healings, the average guy in the audience with a minor problem is sure he can be healed. The room is charged with fear, guilt, intense

excitement, and  
expectations.

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Now those who want to be healed are frequently lined up around the edge of the room, or they are told to come down to the front. The preacher might touch them on the head firmly and scream, "Be healed!" This releases the psychic energy and, for many, catharsis results. Catharsis is a purging of repressed emotions. Individuals might cry, fall down or even go into spasms. And if catharsis is effected, they stand a chance of being healed. In catharsis (one of the three brain phases mentioned earlier), the brain-slate is temporarily wiped clean and the new suggestion is accepted.

For some, the healing may be permanent. For many, it will last four days to a week, which is, incidentally, how long a hypnotic suggestion given to a somnambulistic subject will usually last. Even if the healing doesn't last, if they come back every week, the power of suggestion may continually override the problem . . . or sometimes, sadly, it can mask a physical problem which could prove to be very detrimental to the individual in the long run.

I'm not saying that legitimate healings do not take place. They do. Maybe the individual was ready to let go of the negativity that caused the problem in the first place; maybe it was the work of God. Yet I contend that it can be explained with existing knowledge of brain/mind function.

The techniques and staging will vary from church to church. Many use "speaking in tongues" to generate catharsis in some while the spectacle creates intense excitement in the observers.

The use of hypnotic techniques by religions is sophisticated, and professionals are assuring that they become even more effective. A man in Los Angeles is designing, building, and reworking a lot of churches around the country. He tells ministers what they need and how to use it. This man's track record indicates that the congregation and the monetary income

will double if the minister follows his instructions. He admits that about 80 percent of his efforts are in the sound system and lighting.

Powerful sound and the proper use of lighting are of primary importance in inducing an altered state of consciousness--I've been using them for years in my own seminars. However, my participants are fully aware of the process and what they can expect as a result of their participation.

#### Six Conversion Techniques

Cults and human-potential organizations are always looking for new converts. To attain them, they must also create a brain-phase. And they often need to do it within a short space of time--a weekend, or maybe even a day. The following are the six primary techniques used to generate the conversion.

The meeting or training takes place in an area where participants are cut off from the outside world. This may be any place: a private home, a remote or rural setting, or even a hotel ballroom where the participants are allowed only limited bathroom usage. In human-potential trainings, the controllers will give a lengthy talk about the importance of "keeping agreements" in life. The participants are told that if they don't keep agreements, their life will never work. It's a good idea to keep agreements, but the controllers are subverting a positive human value for selfish purposes. The participants vow to themselves and their trainer that they will keep their agreements. Anyone who does not will be intimidated into agreement or forced to leave. The next step is to agree to complete training, thus assuring a high percentage of conversions for the organizations. They will USUALLY have to agree not to take drugs, smoke,

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and sometimes not to eat . . . or they are given such short meal breaks that it creates tension. The real reason for the agreements is to alter internal chemistry, which generates anxiety and hopefully causes at least a slight malfunction of the nervous system, which in turn

increases the  
conversion potential.

Before the gathering is complete, the agreements will be used to ensure that the new converts go out and find new participants. They are intimidated into agreeing to do so before they leave. Since the importance of keeping agreements is so high on their priority list, the converts will twist the arms of everyone they know, attempting to talk them into attending a free introductory session offered at a future date by the organization. The new converts are zealots. In fact, the inside term for merchandising the largest and most successful human-potential training is, "sell it by zealot!"

At least a million people are graduates and a good percentage have been left with a mental activation button that assures their future loyalty and assistance if the guru figure or organization calls. Think about the potential political implications of hundreds of thousands of zealots programmed to campaign for their guru.

Be wary of an organization of this type that offers follow-up sessions after the seminar. Follow-up sessions might be weekly meetings or inexpensive seminars given on a regular basis which the organization will attempt to talk you into taking--or any regularly scheduled event used to maintain control. As the early Christian revivalists found, long-term control is dependent upon a good follow-up system.

Alright. Now, let's look at the second tip-off that indicates conversion tactics are being used. A schedule is maintained that causes physical and mental fatigue. This is primarily accomplished by long hours in which the participants are given no opportunity for relaxation or reflection.

The third tip-off: techniques used to increase the tension in the room or environment.

Number four: Uncertainty. I could spend hours relating various techniques to increase tension and generate uncertainty. Basically, the participants are concerned about being "put on the spot" or encountered by the trainers, guilt feelings are played upon, participants are

tempted to  
verbally relate their innermost secrets to the other  
participants or forced  
to take part in activities that emphasize removing their  
masks. One of the  
most successful human-potential seminars forces the  
participants to stand  
on a stage in front of the entire audience while being verbally  
attacked by  
the trainers. A public opinion poll, conducted a few years ago,  
showed that  
the number one most-fearful situation an individual could  
encounter is to  
speak to an audience. It ranked above window washing outside  
the 85th floor  
of an office building. So you can imagine the fear and  
tension this  
situation generates within the participants. Many faint, but  
most cope with  
the stress by mentally going away. They literally go into an  
alpha state,  
which automatically makes them many times as suggestible as  
they normally  
are. And another loop of the downward spiral into  
conversion is  
successfully effected.

The fifth clue that conversion tactics are being  
used is the  
introduction of jargon--new terms that have meaning only to  
the "insiders"  
who participate. Vicious language is also frequently used,  
purposely, to  
make participants uncomfortable.

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The final tip-off is that there is no humor in  
the communications . . .  
at least until the participants are converted. Then, merry-  
making and humor  
are highly desirable as symbols of the new joy the  
participants have  
supposedly "found."

I'm not saying that good does not result from participation  
in such  
gatherings. It can and does. But I contend it is important  
for people to  
know what has happened and to be aware that continual  
involvement may not  
be in their best interest.

Over the years, I've conducted professional seminars  
to teach people to  
be hypnotists, trainers, and counselors. I've had many of those  
who conduct  
trainings and rallies come to me and say, "I'm here because  
I know that  
what I'm doing works, but I don't know why." After showing  
them how and

why, many have gotten out of the business or have decided to approach it differently or in a much more loving and supportive manner.

Many of these trainers have become personal friends, and it scares us all to have experienced the power of one person with a microphone and a room full of people. Add a little charisma and you can count on a high percentage of conversions. The sad truth is that a high percentage of people want to give away their power--they are true "believers"!

Cult gatherings or human-potential trainings are an ideal environment to observe first-hand what is technically called the "Stockholm Syndrome." This is a situation in which those who are intimidated, controlled, or made to suffer, begin to love, admire, and even sometimes sexually desire their controllers or captors.

But let me inject a word of warning here: If you think you can attend such gatherings and not be affected, you are probably wrong. A perfect example is the case of a woman who went to Haiti on a Guggenheim Fellowship to study Haitian Voodoo. In her report, she related how the music eventually induced uncontrollable bodily movement and an altered state of consciousness. Although she understood the process and thought herself above it, when she began to feel herself become vulnerable to the music, she attempted to fight it and turned away. Anger or resistance almost always assures conversion. A few moments later she was possessed by the music and began dancing in a trance around the Voodoo meeting house. A brain phase had been induced by the music and excitement, and she awoke feeling reborn. The only hope of attending such gatherings without being affected is to be a Buddha and allow no positive or negative emotions to surface. Few people are capable of such detachment.

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Before I go on, let's go back to the six tip-off to conversion. I want to mention the United States Government and military boot camp. The Marine Corps talks about breaking men down before "rebuilding" them as new men--as

marines! Well, that is exactly what they do, the same way a cult breaks its people down and rebuilds them as happy flower sellers on your local street corner. Every one of the six conversion techniques are used in boot camp. Considering the needs of the military, I'm not making a judgement as to whether that is good or bad. IT IS A FACT that the men are effectively brainwashed. Those who won't submit must be discharged or spend much of their time in the brig.

#### Decognition Process

Once the initial conversion is effected, cults, armed services, and similar groups cannot have cynicism among their members. Members must respond to commands and do as they are told, otherwise they are dangerous to the organizational control. This is normally accomplished as a three-step Decognition Process.

Step One is ALERTNESS REDUCTION: The controllers cause the nervous system to malfunction, making it difficult to distinguish between fantasy and reality. This can be accomplished in several ways. POOR DIET is one; watch out for Brownies and Koolaid. The sugar throws the nervous system off. More subtle is the "SPIRITUAL DIET" used by many cults. They eat only vegetables and fruits; without the grounding of grains, nuts, seeds, dairy products, fish or meat, an individual becomes mentally "spacey." INADEQUATE SLEEP is another primary way to reduce alertness, especially when combined with long hours of work or intense physical activity. Also, being bombarded with intense and unique experiences achieves the same result.

Step Two is PROGRAMMED CONFUSION: You are mentally assaulted while your alertness is being reduced as in Step One. This is accomplished with a deluge of new information, lectures, discussion groups, encounters or one-to-one processing, which usually amounts to the controller bombarding the individual with questions. During this phase of decognition, reality and illusion often merge and perverted logic is likely to be accepted.

Step Three is THOUGHT STOPPING: Techniques are used to cause the mind to go "flat." These are altered-state-of-consciousness techniques that initially induce calmness by giving the mind something simple

to deal with  
and focusing awareness. The continued use brings on a feeling  
of elation  
and eventually hallucination. The result is the reduction of  
thought and  
eventually, if used long enough, the cessation of all  
thought and  
withdrawal from everyone and everything except that which the  
controllers  
direct. The takeover is then complete. It is important to be  
aware that  
when members or participants are instructed to use  
"thought-stopping"  
techniques, they are told that they will benefit by so  
doing: they will  
become "better soldiers" or "find enlightenment."

There are three primary techniques used for  
thought stopping. The first  
is MARCHING: the thump, thump, thump beat literally generates  
self-hypnosis  
and thus great susceptibility to suggestion.

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The second thought stopping technique is MEDITATION. If  
you spend an  
hour to an hour and a half a day in meditation, after a few  
weeks, there is  
a great probability that you will not return to full beta  
consciousness.  
You will remain in a fixed state of alpha for as long as you  
continue to  
meditate. I'm not saying this is bad--if you do it yourself. It  
may be very  
beneficial. But it is a fact that you are causing your mind  
to go flat.  
I've worked with meditators on an EEG machine and the  
results are  
conclusive: the more you meditate, the flatter your mind  
becomes until,  
eventually and especially if used to excess or in  
combination with  
decognition, all thought ceases. Some spiritual groups  
see this as  
nirvana--which is bullshit. It is simply a predictable  
physiological  
result. And if heaven on earth is non-thinking and non-  
involvement, I  
really question why we are here.

The third thought-stopping technique is CHANTING, and often  
chanting in  
meditation. "Speaking in tongues" could also be included in  
this category.

All three-stopping techniques produce an altered  
state of  
consciousness. This may be very good if YOU are controlling  
the process,  
for you also control the input. I personally use at least one

self-hypnosis

programming session every day and I know how beneficial it is for me. But you need to know if you use these techniques to the degree of remaining continually in alpha that, although you'll be very mellow, you'll also be more suggestible.

#### True Believers & Mass Movements

Before ending this section on conversion, I want to talk about the people who are most susceptible to it and about Mass Movements. I am convinced that at least a third of the population is what Eric Hoffer calls "true believers." They are joiners and followers . . . people who want to give away their power. They look for answers, meaning, and enlightenment outside themselves.

Hoffer, who wrote THE TRUE BELIEVER, a classic on mass movements, says,

"true believers are not intent on bolstering and advancing a cherished self, but are those craving to be rid of unwanted self. They are followers, not because of a desire for self-advancement, but because it can satisfy their passion for self-renunciation!" Hoffer also says that true believers "are eternally incomplete and eternally insecure"!

I know this from my own experience. In my years of communicating concepts and conducting trainings, I have run into them again and again. All I can do is attempt to show them that the only thing to seek is the True Self within. Their personal answers are to be found there and there alone. I communicate that the basics of spirituality are self-responsibility and self-actualization. But most of the true believers just tell me that I'm not spiritual and go looking for someone who will give them the dogma and structure they desire.

Never underestimate the potential danger of these people. They can easily be molded into fanatics who will gladly work and die for their holy cause. It is a substitute for their lost faith in themselves and offers them as a substitute for individual hope. The Moral Majority is made up of true believers. All cults are composed of true believers. You'll find them in politics, churches, businesses, and social cause groups. They are the fanatics in these organizations.

Mass Movements will usually have a charismatic leader. The followers want to convert others to their way of living or impose a new way of life--if necessary, by legislating laws forcing others to their view, as evidenced by the activities of the Moral Majority. This means enforcement by guns or punishment, for that is the bottomline in law enforcement.

A common hatred, enemy, or devil is essential to the success of a mass movement. The Born-Again Christians have Satan himself, but that isn't enough--they've added the occult, the New Age thinkers and, lately, all those who oppose their integration of church and politics, as evidenced in their political reelection campaigns against those who oppose their views. In revolutions, the devil is usually the ruling power or aristocracy. Some human-potential movements are far too clever to ask their graduates to join anything, thus labeling themselves as a cult--but, if you look closely, you'll find that their devil is anyone and everyone who hasn't taken their training.

There are mass movements without devils but they seldom attain major status. The True Believers are mentally unbalanced or insecure people, or those without hope or friends. People don't look for allies when they love, but they do when they hate or become obsessed with a cause. And those who desire a new life and a new order feel the old ways must be eliminated before the new order can be built.

#### Persuasion Techniques

Persuasion isn't technically brainwashing but it is the manipulation of the human mind by another individual, without the manipulated party being aware what caused his opinion shift. I only have time to very basically introduce you to a few of the thousands of techniques in use today, but the basis of persuasion is always to access your RIGHT BRAIN. The left half of your brain is analytical and rational. The right side is creative and imaginative. That is overly simplified but it makes my point.

So, the idea is to distract the left brain and keep it busy. Ideally, the persuader generates an eyes-open altered state of consciousness, causing you to shift from beta awareness into alpha; this can be measured on an EEG machine.

First, let me give you an example of distracting the left brain.

Politicians use these powerful techniques all the time; lawyers use many variations which, I've been told, they call "tightening the noose."

Assume for a moment that you are watching a politician give a speech.

First, he might generate what is called a "YES SET." These are statements that will cause listeners to agree; they might even unknowingly nod their heads in agreement. Next come the TRUISMS. These are usually facts that could be debated but, once the politician has his audience agreeing, the odds are in the politician's favor that the audience won't stop to think for themselves, thus continuing to agree. Last comes the SUGGESTION. This is what the politician wants you to do and, since you have been agreeing all along, you could be persuaded to accept the suggestion. Now, if you'll listen closely to my political speech, you'll find that the first three are the "yes set," the next three are truisms and the last is the suggestion.

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"Ladies and gentlemen: are you angry about high food prices? Are you tired of astronomical gas prices? Are you sick of out-of-control inflation? Well, you know the Other Party allowed 18 percent inflation last year; you know crime has increased 50 percent nationwide in the last 12 months, and you know your paycheck hardly covers your expenses any more. Well, the answer to resolving these problems is to elect me, John Jones, to the U.S. Senate."

And I think you've heard all that before. But you might also watch for what are called Imbedded Commands. As an example: On key words, the speaker would make a gesture with his left hand, which research has shown is more apt to access your right brain. Today's media-oriented

politicians and  
spellbinders are often carefully trained by a whole new breed  
of specialist  
who are using every trick in the book--both old and new--to  
manipulate you  
into accepting their candidate.

The concepts and techniques of Neuro-Linguistics are  
so heavily  
protected that I found out the hard way that to even talk  
about them  
publicly or in print results in threatened legal  
action. Yet  
Neuro-Linguistic training is readily available to anyone  
willing to devote  
the time and pay the price. It is some of the most subtle  
and powerful  
manipulation I have yet been exposed to. A good friend  
who recently  
attended a two-week seminar on Neuro-Linguistics found that  
many of those  
she talked to during the breaks were government people.

Another technique that I'm just learning about is  
unbelievably  
slippery; it is called an INTERSPERSAL TECHNIQUE and the idea  
is to say one  
thing with words but plant a subconscious impression of  
something else in  
the minds of the listeners and/or watchers.

Let me give you an example: Assume you are watching a  
television  
commentator make the following statement: SENATOR JOHNSON  
is assisting  
local authorities to clear up the stupid mistakes of companies  
contributing  
to the nuclear waste problems." It sounds like a statement of  
fact, but, if  
the speaker emphasizes the right word, and especially if  
he makes the  
proper hand gestures on the key words, you could be  
left with the  
subconscious impression that Senator Johnson is stupid.  
That was the  
subliminal goal of the statement and the speaker cannot  
be called to  
account for anything.

Persuasion techniques are also frequently used on a much  
smaller scale  
with just as much effectiveness. The insurance salesman knows  
his pitch is  
likely to be much more effective if he can get you to  
visualize something  
in your mind. This is right-brain communication. For  
instance, he might  
pause in his conversation, look slowly around your living  
room and say,  
"Can you just imagine this beautiful home burning to the  
ground?" Of course  
you can! It is one of your unconscious fears and, when he  
forces you to  
visualize it, you are more likely to be manipulated into

signing his  
insurance policy.

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The Hare Krishnas, operating in every airport, use what I call SHOCK AND CONFUSION techniques to distract the left brain and communicate directly with the right brain. While waiting for a plane, I once watched one operate for over an hour. He had a technique of almost jumping in front of someone. Initially, his voice was loud then dropped as he made his pitch to take a book and contribute money to the cause. Usually, when people are shocked, they immediately withdraw. In this case they were shocked by the strange appearance, sudden materialization and loud voice of the Hare Krishna devotee. In other words, the people went into an alpha state for security because they didn't want to confront the reality before them. In alpha, they were highly suggestible so they responded to the suggestion of taking the book; the moment they took the book, they felt guilty and responded to the second suggestion: give money. We are all conditioned that if someone gives us something, we have to give them something in return--in that case, it was money. While watching this hustler, I was close enough to notice that many of the people he stopped exhibited an outward sign of alpha--their eyes were actually dilated.

#### Subliminal Programming

Subliminals are hidden suggestions that only your subconscious perceives. They can be audio, hidden behind music, or visual, airbrushed into a picture, flashed on a screen so fast that you don't consciously see them, or cleverly incorporated into a picture or design.

Most audio subliminal reprogramming tapes offer verbal suggestions recorded at a low volume. I question the efficacy of this technique--if subliminals are not perceptible, they cannot be effective, and subliminals recorded below the audible threshold are therefore useless. The oldest audio subliminal technique uses a voice that follows the volume of the music so subliminals are impossible to detect without a

parametric  
equalizer. But this technique is patented and, when I wanted  
to develop my  
own line of subliminal audio cassettes, negotiations with the  
patent holder  
proved to be unsatisfactory. My attorney obtained copies of  
the patents  
which I gave to some talented Hollywood sound engineers,  
asking them to  
create a new technique. They found a way to psycho-acoustically  
modify and  
synthesize the suggestions so that they are projected in the  
same chord and  
frequency as the music, thus giving them the effect of being  
part of the  
music. But we found that in using this technique, there is no  
way to reduce  
various frequencies to detect the subliminals. In other words,  
although the  
suggestions are being heard by the subconscious mind, they  
cannot be  
monitored with even the most sophisticated equipment.

If we were able to come up with this technique as easily  
as we did, I  
can only imagine how sophisticated the technology has  
become, with  
unlimited government or advertising funding. And I shudder to  
think about  
the propaganda and commercial manipulation that we are  
exposed to on a  
daily basis. There is simply no way to know what is behind  
the music you  
hear. It may even be possible to hide a second voice behind  
the voice to  
which you are listening.

This series by Wilson Bryan Key, Ph.D., on subliminals in  
advertising  
and political campaigns well documents the misuse in many  
areas, especially  
printed advertising in newspapers, magazines, and posters.

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The big question about subliminals is: do they work? And  
I guarantee  
you they do. Not only from the response of those who have  
used my tapes,  
but from the results of such programs as the subliminals  
behind the music  
in department stores. Supposedly, the only message is  
instructions to not  
steal: one East Coast department store chain reported a  
37 percent  
reduction in thefts in the first nine months of testing.

A 1984 article in the technical newsletter, "Brain-  
Mind Bulletin,"  
states that as much as 99 percent of our cognitive  
activity may be

"non-conscious," according to the director of the Laboratory for Cognitive Psychophysiology at the University of Illinois. The lengthy report ends with the statement, "these findings support the use of subliminal approaches such as taped suggestions for weight loss and the therapeutic use of hypnosis and Neuro-Linguistic Programming."

#### Mass Misuse

I could relate many stories that support subliminal programming, but I'd rather use my time to make you aware of even more subtle uses of such programming.

I have personally experienced sitting in a Los Angeles auditorium with over ten thousand people who were gathered to listen to a current charismatic figure. Twenty minutes after entering the auditorium, I became aware that I was going in and out of an altered state. Those accompanying me experienced the same thing. Since it is our business, we were aware of what was happening, but those around us were not. By careful observation, what appeared to be spontaneous demonstrations were, in fact, artful manipulations. The only way I could figure that the eyes-open trance had been induced was that a 6- to 7-cycle-per-second vibration was being piped into the room behind the air conditioner sound. That particular vibration generates alpha, which would render the audience highly susceptible. Ten to 25 percent of the population is capable of a somnambulistic level of altered states of consciousness; for these people, the suggestions of the speaker, if non-threatening, could potentially be accepted as "commands."

#### Vibrato

This leads to the mention of VIBRATO. Vibrato is the tremulous effect imparted in some vocal or instrumental music, and the cycle-per-second range causes people to go into an altered state of consciousness. At one period of English history, singers whose voices contained pronounced vibrato were not allowed to perform publicly because listeners would go into an altered state and have fantasies, often sexual in nature.

People who attend opera or enjoy listening to singers like Mario Lanza

are familiar with this altered state induced by the performers.

ELFs

Now, let's carry this awareness a little farther. There are also inaudible ELFs (extra-low frequency waves). These are electromagnetic in nature. One of the primary uses of ELFs is to communicate with our submarines. Dr. Andrija Puharich, a highly respected researcher, in an attempt to warn U.S. officials about Russian use of ELFs, set up an experiment. Volunteers were wired so their brain waves could be measured on an EEG. They were sealed in a metal room that could not be penetrated by a normal signal. Puharich then beamed ELF waves at the volunteers. ELFs go right through

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the earth and, of course, right through metal walls. Those inside couldn't know if the signal was or was not being sent. And Puharich watched the reactions on the technical equipment: 30 percent of those inside the room were taken over by the ELF signal in six to ten seconds.

When I say "taken over," I mean that their behavior followed the changes anticipated at very precise frequencies. Waves below 6 cycles per second caused the subjects to become very emotionally upset, and even disrupted bodily functions. At 8.2 cycles, they felt very high . . . an elevated feeling, as though they had been in masterful meditation, learned over a period of years. Eleven to 11.3 cycles induced waves of depressed agitation leading to riotous behavior.

The Neurophone

Dr. Patrick Flanagan is a personal friend of mine. In the early 1960s, as a teenager, Pat was listed as one of the top scientists in the world by "Life" magazine. Among his many inventions was a device he called the Neurophone--an electronic instrument that can successfully program suggestions directly through contact with the skin. When he attempted to patent the device, the government demanded that he prove it worked. When he did, the National Security Agency confiscated the neurophone.

It took Pat  
two years of legal battle to get his invention back.

In using the device, you don't hear or see a thing; it is applied to the skin, which Pat claims is the source of special senses. The skin contains more sensors for heat, touch, pain, vibration, and electrical fields than any other part of the human anatomy.

In one of his recent tests, Pat conducted two identical seminars for a military audience--one seminar one night and one the next night, because the size of the room was not large enough to accommodate all of them at one time. When the first group proved to be very cool and unwilling to respond, Patrick spent the next day making a special tape to play at the second seminar. The tape instructed the audience to be extremely warm and responsive and for their hands to become "tingly." The tape was played through the neurophone, which was connected to a wire he placed along the ceiling of the room. There were no speakers, so no sound could be heard, yet the message was successfully transmitted from that wire directly into the brains of the audience. They were warm and receptive, their hands tingled and they responded, according to programming, in other ways that I cannot mention here.

The more we find out about how human beings work through today's highly advanced technological research, the more we learn to control human beings.

And what probably scares me the most is that the medium for takeover is already in place! The television set in your living room and bedroom is doing a lot more than just entertaining you.

Before I continue, let me point out something else about an altered state of consciousness. When you go into an altered state, you transfer into right brain, which results in the internal release of the body's own opiates: enkephalins and Beta-endorphins, chemically almost identical to opium. In other words, it feels good . . . and you want to come back for more.

Recent tests by researcher Herbert Krugman showed that, while viewers were watching TV, right-brain activity outnumbered left-brain activity by a ratio of two to one. Put more simply, the viewers were in an altered state . . . in trance more often than not. They were getting their Beta-endorphin "fix."

To measure attention spans, psychophysicologist Thomas Mulholland of the Veterans Hospital in Bedford, Massachusetts, attached young viewers to an EEG machine that was wired to shut the TV set off whenever the children's brains produced a majority of alpha waves. Although the children were told to concentrate, only a few could keep the set on for more than 30 seconds!

Most viewers are already hypnotized. To deepen the trance is easy. One simple way is to place a blank, black frame every 32 frames in the film that is being projected. This creates a 45-beat-per-minute pulsation perceived only by the subconscious mind--the ideal pace to generate deep hypnosis.

The commercials or suggestions presented following this alpha-inducing broadcast are much more likely to be accepted by the viewer. The high percentage of the viewing audience that has somnambulistic-depth ability could very well accept the suggestions as commands--as long as those commands did not ask the viewer to do something contrary to his morals, religion, or self-preservation.

The medium for takeover is here. By the age of 16, children have spent 10,000 to 15,000 hours watching television--that is more time than they spend in school! In the average home, the TV set is on for six hours and 44 minutes per day--an increase of nine minutes from last year and three times the average rate of increase during the 1970s.

It obviously isn't getting better . . . we are rapidly moving into an alpha-level world--very possibly the Orwellian world of "1984"--placid, glassy-eyed, and responding obediently to instructions.

A research project by Jacob Jacoby, a Purdue University psychologist, found that of 2,700 people tested, 90 percent misunderstood even such simple viewing fare as commercials and "Barnaby Jones." Only

minutes after  
watching, the typical viewer missed 23 to 36 percent of the  
questions about  
what he or she had seen. Of course they did--they were going in  
and out of  
trance! If you go into a deep trance, you must be  
instructed to  
remember--otherwise you automatically forget.

I have just touched the tip of the iceberg. When you start  
to combine  
subliminal messages behind the music, subliminal visuals  
projected on the  
screen, hypnotically produced visual effects, sustained musical  
beats at a  
trance-inducing pace . . . you have extremely effective  
brainwashing. Every  
hour that you spend watching the TV set you become more  
conditioned. And,  
in case you thought there was a law against any of these  
things, guess  
again. There isn't! There are a lot of powerful people  
who obviously  
prefer things exactly the way they are. Maybe they have plans  
for?

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{file "A Neo-Pagan Filmography (Mike Nichols)" "bos115.htm"}

A NEO-PAGAN FILMOGRAPHY  
An Annotated List  
of Recommended Viewing  
=====  
(compiled 3/89)  
by Mike Nichols

Although this list is a long one, it could easily  
have been much  
longer. In fact, the hard part was deciding which of many good  
movies had  
to be left out, due to limitations of space. So I used a  
few rules to  
guide me. First, I gave preference to movies that had a  
strong Pagan  
message, as opposed to films that are 'merely' entertaining.  
Thus, a film  
like 'Never Cry Wolf', though it has no supernatural  
elements, made the  
list; whereas superbly crafted atmospheric entertainments like  
'Gothic' and  
'Eyes of Fire' didn't. Second, in dealing with the  
supernatural, I  
concentrated on films that informed, or at least stayed  
within the realms  
of possibility. Hence, I include 'The Haunting', but not  
'Poltergeist'.  
Inevitably, I will have left out some of your favorites,  
for which I

apologize in advance. But I had to stop somewhere.

APPRENTICE TO MURDER, 1988, C-94m

D: R.L. Thomas. Donald Sutherland, Chad Lowe, Mia Sara, Knut Husebo, Rutanya Alsa.

Intriguing fact-based story of a man who was a 'hex-meister' in the Pennsylvania Dutch tradition. His practice of folk medicine lands him in trouble with the law, and a final confrontation with a rival sorcerer leads to a charge of murder. Sutherland is appealing in the lead role, and the story unfolds mainly through his eyes. Mia Sara does a nice job in a supporting role. There's a lot of authentic folk magic to lend atmosphere.

THE BELIEVERS, 1987, C-114m

D: John Schlesinger. Martin Sheen, Helen Shaver, Harley Cross, Robert Loggia, Elizabeth Wilson, Lee Richardson, Harris Yulin, Richard Masur, Carla Pinza, Jimmy Smits.

After the death of his wife, Sheen and his son move to New York City, where they become involved in a grisly series of cultish human sacrifices. Although the religion of Santeria is unfortunately shown in a negative light, there is enough authenticity to lend lots of interest. A gripping thriller.

BELL, BOOK, AND CANDLE, 1958, C-103m

D: Richard Quine. James Stewart, Kim Novak, Jack Lemmon, Ernie Kovaks, Hermione Gingold.

Yes, I'm well aware that this movie, based on the John Van Druten play, is responsible for more misinformation about Witchcraft than anything outside the 'Bewitched' TV series. Still, I hardly know a Pagan who doesn't love it. For many of us, it was the first time we'd encountered the idea of Witchcraft alive and well in a modern metropolis. And Kim Novak is STILL my idea of what a Witch OUGHT to look like. And none of us will ever forget Kovak's reading of the line 'Witches, boy! Witches!' Or Stewart's offhand comment that it feels more like Halloween than Christmas. Lots of fun.

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BROTHER SUN, SISTER MOON, 1973-Italian-British, C-121m

D: Franco Zeffirelli. Graham Faulkner, Judi Bowker, Leigh Lawson, Alec Guinness, Valentina Cortese, Kenneth Cranham  
For most Pagans, St. Francis of Assisi is usually considered an honorary Pagan, at the very least. His insistence on finding divinity in nature is exactly what Paganism is all about. This film biography portrays his extreme love of and sensitivity to nature with poignant beauty. And the musical score by Donovan is such a perfect choice that, having heard it, nothing else would ever do. This is also a visually stunning film, as those who remember Zeffirelli's 'Romeo and Juliet' might expect. If ever Christianity could be made palatable to the sensibilities of Neo-Pagans, it would have to be through the eyes of a nature mystic like Francis. The Catholic Church came close to naming him a heretic but, at the last minute, the Pope (played by Alec Guinness) sanctioned him. (Old Obi Wan comes through again!)

BURN, WITCH, BURN!, 1962-British, 90m  
D: Sidney Hayers. Janey Blair, Peter Wyngarde, Margaret Johnston, Anthony Nicholls.

Based on the Fritz Leiber classic 'Conjure Wife' and scripted by Richard Matheson, this is an interesting view of Witchcraft. Granted, this has as many misconceptions as 'Bell, Book, and Candle', yet the premise is intriguing: that ALL women are secretly Witches, and ALL men don't know about it. This is mainly about one woman's use of magic to advance the career of her schoolteacher husband.

DARBY O'GILL AND THE LITTLE PEOPLE, 1959, C-93m  
D: Robert Stevenson. Albert Sharpe, Janet Munro, Sean Connery, Jimmy O'Dea, Kieron Moore, Estelle Winwood.  
Simply the best fantasy ever filmed. No kidding. This is a PERFECT little movie, and (along with 'The Quiet Man') the ultimate St. Patrick's Day film. Sharpe is sensational as Darby O'Gill, who likes to sit in the pub telling stories about his adventures with the King of the Leprechauns. Unbeknownst to everyone, they are TRUE stories! Every tidbit of Irish folklore, from banshees to the crock of gold to the costablower (the death coach) is worked into the plot. The music and songs are great. So is the cast, many of whom were brought over from the Abbey Theater in Dublin!  
Sean Connery makes his screen debut, in a SINGING role!

The subsequent  
untimely death of Janet Munro robbed the screen of one of  
its brightest  
actresses. (Her character's combination of willfulness and  
femininity is a  
textbook study. Compared to her, Princess Leia's  
character is not  
'strong-willed' -- it's just snotty!) The special effects  
are miraculous  
for 1959! When Darby walks into King Brian's throne room, we  
walks THROUGH  
a crowd of Leprechauns, and I defy anyone to find a matte  
line! In fact,  
the special effects are so good throughout, that you FORGET  
that they're  
special effects, and end up deciding that they must have  
rounded up some  
real Leprechauns from somewhere.

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THE DARK CRYSTAL, 1983-British, C-94m  
D: Jim Henson and Frank Oz. Performed by Jim Henson, Kathryn  
Mullen, Frank  
Oz, Dave Goelz, Brian Muehl, Jean Pierre Amiel, Kiran Shaw.  
The creators of the Muppets come up with an entire  
fantasy world,  
where even the flora and fauna are original. And this world  
is in grave  
peril unless the missing shard of the Dark Crystal can  
be found and  
restored to it. This is a hero-quest in the classic  
mold, with art  
stylings by Brian Froud. Although wonderfully  
imaginative and  
entertaining, it has a very strong message of mysticism,  
all about  
universal balance and the synthesis of opposites. (One  
wonders if the  
entire quartz crystal fad of the late 1980's had its origins  
here!)

DON'T LOOK NOW, 1973-British, C-110m  
D: Nicolas Roeg. Julie Christie, Donald Sutherland, Hilary  
Mason, Clelia  
Matania, Massimo Serato.  
Based on a so-so occult thriller by Daphnedu Maurier,  
this becomes a  
brilliant film in the hands of Italian director Nicolas Roeg  
(famed for  
'The Man Who Fell to Earth'). Shortly after their daughter  
has drowned,  
Sutherland (who restores mosaics in old churches) and his wife  
go to Venice  
where they meet two sisters who are spiritualists. They begin  
to receive  
messages from the daughter, who keeps warning Sutherland to  
leave Venice  
because he is in mortal danger. If ever a film captured the  
real feeling  
of how psychic ability operates, this is it. The use of

subjective editing, and the symbolic use (and total control of!) color throughout the film is masterful. (This film also contains one of the most stylish love scenes ever filmed.) Squeamish people need to be warned about the violent ending, however.

THE DUNWICH HORROR, 1970, C-90m  
D: Daniel Haller. Sandra Dee, Dean Stockwell, Ed Begley, Sam Jaffe, Lloyd Bochner, Joanna Moore, Talia Coppola (Shire).  
Nice adaptation of an H. P. Lovecraft story, with a wonderful cast.

Dean Stockwell is the quintessential ritual magician, both mysterious and compelling. He steals the original 'Necronomicon' from a library in order to 'bring back the Old Ones', a race of powerful but dark beings that inhabited the earth before humans. Sam Jaffe is wonderful as his crazed grandfather. (What happened to the father is part of the mystery!) And Sandra Dee is perfect as the innocent virgin chosen to be the unwilling host mother for the rebirth of these demons. (Some versions of the film cut the last scene short, which shows a developing fetus superimposed over Dee's abdomen. 'Nuff said.) By the way, no film has ever shown the raw power of otherworldly beings as well as this. No 'latex lovelies' here.  
Just pure, unadulterated elemental force. Nice job!

THE EMERALD FOREST, 1985, C-113m  
D: John Boorman. Powers Boothe, Meg Foster, Charley Boorman, Dira Pass.

A look at our own culture through the eyes of the aboriginal tribes of the Amazon. (They call us the 'termite people', because of the deforestation and industrial development we have brought to their homeland.) The director's son, Charley, is totally convincing as a young boy raised by aborigines. Great music by Junior Homrich.

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THE ENTITY, 1983, C-115m  
D: Sidney J. Furie. Barbara Hershey, Ron Silver, Jacqueline Brooks, David Lablousa, George Coe, Margaret Blye.

The truly frightening thing about this movie is that it's based on a true story, about a woman who is repeatedly violently raped by an invisible

presence. Initially, she seeks the help of a psychologist, who is a strict behaviorist and thinks that it is all 'in her mind'. It is not until a chance encounter with a team of parapsychologist from the local university that she finally finds people who understand her problem. One of the film's great strengths is its portrayal of the professional rivalry that develops between the psychologist (who has begun taking a personal interest) and the parapsychologists, who are interested in investigating the phenomena. The final scene in the gymnasium is the only part of the film based on speculation only. At last report, the case was still active.

EXCALIBUR, 1981-British, C-140m

D: John Boorman. Nicol Williamson, Nigel Terry, Helen Mirren, Nicholas Clay, Cherie Lunghi, Corin Redgrave, Paul Geoffrey.

A stylish adaptation of Thomas Malory's 'Le Morte D'Arthur'. Boorman

knew exactly what he was doing in combining certain key characters and keeping the spirit of the legends. The Grail Quest is especially well handled. Williamson's Merlin and Mirren's Morgana are both brilliant performances. Great music. Try to see this one on the big screen.

HARVEY, 1950, 104m

D: Henry Koster. James Stewart, Josephine Hull, Peggy Dow, Charles Drake, Cecil Kellaway, Victoria Horne, Jesse White, Wallace Ford, Ida Moore.

Imagine a movie that chooses as its main theme a Welsh animal spirit called a pooka (or 'pwcca' in Welsh)! That would be improbable enough by today's standards. But the fact that it happened in a 1940's Pulitzer Prize-winning play and subsequent movie boggles the mind! The pooka in question is a 6-foot invisible rabbit named Harvey, who manifests himself only to a gentle tippler named Elwood P. Dowd, played to perfection by Stewart. Jesse White (the lonely Maytag repairman) made his film debut here. Few movies are as much fun as this.

THE HAUNTING, 1963, 112m

D: Robert Wise. Julie Harris, Claire Bloom, Richard Johnson, Russ Tamblyn, Lois Maxwell, Fay Compton

Based on Shirley Jackson's masterpiece 'The Haunting of Hill House', this is probably the ultimate ghost movie. A parapsychologist and a team of student assistants investigate a haunted house. Based on the premise

that no ghost ever hurts anyone physically; the damage is always done by the victim to himself, psychologically. Julie Harris is marvelous.

INHERIT THE WIND, 1960, 127m

D: Stanley Kramer. Spencer Tracy, Fredric March, Gene Kelly, Florence Eldridge, Dick York, Harry Morgan, Donna Anderson, Elliot Reid, Claude Akins, Noah Beery, Jr., Norman Fell.

This should be required viewing for every Pagan. For many of us, there came a time when our own ideologies simply collided head-on with fundamental Christian faith, and we knew we could no longer accept it. Never has a movie embodied this theme so well. Based on the play by Jerome Lawrence and Robert E. Lee, it deals with the Scopes Monkey Trial of 1925 in Tennessee, where a high school teacher was arrested for teaching Darwin's Theory of Evolution. The debate that ensued was between two of the most brilliant minds of their day, the great trial lawyer Clarence Darrow for the defense, and two-time Presidential candidate William Jennings Bryan for the prosecution. Kelly's character is based on acid-tongued columnist H. L. Mencken. This is riveting, from first to last.

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JONATHAN LIVINGSTON SEAGULL, 1973, C-120m

D: Hal Bartlett. Many seagulls.

Although the film is flawed and drags a little toward the end, it is nevertheless well worth seeing. The photography is beautiful, and Neil Diamond's score (including 'Skybird') is marvelous. It is, of course, based on Richard Bach's marvelous tale of a little seagull that refuses to fit in with his flock, preferring to follow a higher, more mystical, calling. This is yet another one you should try to see on the big screen.

LADYHAWKE, 1985, C-124m

D: Richard Donner. Matthew Broderick, Rutger Hauer, Michelle Pfeiffer, Leo

McKern, John Wood, Ken Hutchison, Alfred Molina.

Whoever decided on the music for this film should beshot! Think what a nice soundtrack by Clannad would have been like. That reservation aside, this is a great medieval fantasy concerning two lovers

who have been separated by a curse, and a young thief who becomes their ally, an unusual but charming role for Matthew Broderick. (If anyone ever gets around to filming Katherine Kurtz's 'Deryni' books, this is the team that ought to do it.)

THE LAST UNICORN, 1982, C-84m  
D: Rankin & Bass. Voices of Mia Farrow, Alan Arkin, Jeff Bridges, Tammy Grimes, Robert Klein, Angela Lansbury, Christopher Lee.  
Based on the incomparable fantasy novel by Peter S.

Beagle, this is very adult animation. And because Beagle himself wrote the screenplay, this film contains spiritual one-liners that hit you right in the gut.  
Example: 'Never run from anything immortal. It attracts their attention.'  
Though this is NOT classic Disney animation (in fact, it looks like limited animation), the voice-work, screenplay, and art stylings are all so good, you're inclined to overlook it. Angela Lansbury's character voice for Mommy Fortuna is marvelous. And there's a lovely lyrical score by the group America.

THE LAST WAVE, 1977-Australian, C-106m  
D: Peter Weir. Richard Chamberlain, Olivia Hamnett, (David) Gulpilil, Frederick Parslow, Vivean Gray, Nanjiwarra Amagula.  
Chamberlain plays an Australian lawyer defending an aborigine accused of a murder that was actually done by magic. This is a rare and wonderful glimpse into the tribal religion of the native Australians, their myths, and their belief in the Dream Time. Peter Weir (famed for 'Picnic at Hanging Rock') directs this atmospheric thriller.

LEGEND, 1985-British, C-89m  
D: Ridley Scott. Tom Cruise, Mia Sara, Tim Curry, David Bennent, Alice Playten, Billy Barty.  
One of the most visually luscious films ever created. Every frame is gorgeous. The plot is nearly archetypal, with evil (Curry) attempting to seduce innocence (Sara). Though it's hard to accept Cruise as the hero of this Grimm's-like fairy tale, Curry and Sara turn in good performances.  
The European version runs 20 minutes longer and retains the original (and, in my opinion, superior) musical score by Jerry Goldsmith. The American score is by Tangerine Dream.

THE LORD OF THE RINGS, 1978, C-133m

D: Ralph Bakshi. Voices of Christopher Guard, William Squire, John Hurt, Michael Sholes, Dominic Guard.

This ambitious but flawed animated feature covers half of J.R.R.

Tolkien's fantasy trilogy, ending much too abruptly. But for all the criticism usually heaped upon this film, there ARE moments of absolute

genius. Such as the Dark Riders attempting to kill Frodo and friends in

their beds at the Prancing Pony Inn. Or Gandalf and Frodo's moonlit walk

through the Shire. Or the first time Frodo puts on the ring. These

moments alone make the movie well worth seeing.

NEVER CRY WOLF, 1983, C-105m

D: Carroll Ballard. Charles Martin Smith, Brian Dennehy, Zachary

Ittimangnaq, Samson Jorah.

A brilliant performance by Smith (based on author Farley Mowat) as a

young man sent to study wolves in the Arctic. Again, we are treated to the

insights of the native culture (the Inuit), and are shown how it has been

debased through contact with our own greedy culture. This film contains

some of the most spectacular nature photography ever put on film. Ballard

was chief nature photographer for Disney Studios for years. Try to see

this one on the big screen.

NOSFERATU THE VAMPYRE, 1979-West German, C-107m

D: Werner Herzog. Klaus Kinski, Isabelle Adjani, Bruno Ganz, Roland Topor.

For vampire lovers, this film is the creme de la creme. Werner Herzog

is a leader of modern German Expressionist cinema, and here he is operating

at the top of his form. The spooky atmosphere is so thick you could peel

it off the screen in layers. (Try to see this one in the theater.) The

creepiness of Kinski's Dracula is equaled only by the classic beauty of

Adjani's Lucy. This is the perfect film for Halloween night. The German

language version with English subtitles is far superior to the English

version, and slightly longer. (The SOUND of the German dialogue actually

fits the mood of the film better.)

ON A CLEAR DAY YOU CAN SEE FOREVER, 1970, C-129m

D: Vincente Minnelli. Barbra Streisand, Yves Montand, Bob Newhart, Larry

Blyden, Simon Oakland, Jack Nicholson. Alan Lerner & Burton Lane score.

Probably inspired by the case of Bridey Murphy, this musical is all about hypnosis, past life regression, ESP, reincarnation, and other 'New Age' topics (though 20 years too early). (One wonders how Shirley MacLaine missed starring in this. Yet, one is thankful for small favors.) Streisand is wonderful, especially in the lavish flashback sequences. Montand should have been replaced. Still, the plot's surprising turns are well within the realm of supernatural possibility.

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THE SERPENT AND THE RAINBOW, 1988, C-98m  
D: Wes Craven. Bill Pullman, Cathy Tyson, Zakes Mokae, Paul Winfield, Brent Jennings, Theresa Merritt, Michael Gough.  
Directed by Wes Craven (famed for his 'Nightmare on Elm Street' series), this is the true story of Wade Davis, an ethnobotanist who is sent to Haiti to bring back the secret of the so-called Zombie drug, tetrodotoxin. But the local practitioners of 'Voodoo' don't yield their secrets too easily and, before it's all over, Davis finds himself a victim of the drug -- which gives Craven carte blanche for the wonderful special effects he's famous for. Like 'The Believers', this film unfortunately shows the native religion (Voudoun) primarily in a negative light. Still, at times it manages to capture its beauty, mystery and innocence, especially in the festival scenes when the entire village spends the night asleep in a candle-lighted forest.

7 FACES OF DR. LAO, 1964, C-100m  
D: George Pal. Tony Randall, Barbara Eden, Arthur O'Connell, John Ericson, Kevin Tate, Argentina Brunetti, Noah Beery, Jr., Minerva Urecal, John Qualen, Lee Patrick, Royal Dano.  
For people who think that decent fantasy films are a recent development, this movie is going to come as a delightful surprise. The special effects and gentle magic of director George Pal was the perfect means of bringing the Charles Finney classic 'The Circus of Dr. Lao' to the screen. Randall, in a tour de force performance of six roles, is the mysterious Chinese guru, Dr. Lao, whose travelling circus

changes the course of history for a small Western town. For the better. A lovely and funny film with a spiritual dimension that would appeal to every Pagan. Nice musical score by Leigh Harline combines Western and Oriental music.

SILENT RUNNING, 1971, C-89m

D: Douglas Trumbull. Bruce Dern, Cliff Potts, Ron Rifkin, Jesse Vint.

Should be subtitled 'Druids in Spaaaaace!!!' Aboard the deep space ship Valley Forge, the very talented Bruce Dern (in his most likable film role ever) battles to save the last vestiges of the Earth's forests. Special effects by the team that created '2001'. And a brilliant musical score by Peter Schickele (whose better-known comic persona is P.D.Q. Bach), sung by Joan Baez.

SLEEPING BEAUTY, 1959, C-75m

D: Clyde Geronimi. Voices of Mary Costa, Bill Shirley, Elinor Audley, Verna Felton, Barbara Jo Allen, Barbara Luddy.

The all-time masterpiece of the animator's art, this is the most lavish and most expensive (by contemporary standards) animated feature ever done by Disney studios. The uninitiated may babble about 'Fantasia', but the true cognoscente of animation know that THIS is the apogee of the art form. From the lush color stylings (heavy use of greens and purples), to the elegantly stylized backgrounds, to the figure of Maleficent (designed by Marc Davis), to a fire-breathing dragon that wasn't equaled until 'Dragonslayer', this film is superb. Voice work by Audley and Felton is outstanding. The film should also serve as a textbook example of how to adapt a classical score (Tchaikovsky's 'Sleeping Beauty Ballet') to a movie soundtrack. Never has it been done better. See it. One last consideration: this was filmed in the extra-wide-screen Technerama process, and naturally loses a lot when transferred to video. Try to see this in a theater. One with a BIG screen and a state-of-the-art sound system. You will be amazed.

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SOMETHING WICKED THIS WAY COMES, 1983, C-94m

D: Jack Clayton. Jason Robards, Jonathan Pryce, Diane Ladd,

Pam Grier,  
Royal Dano, Shawn Carson, Vidal Peterson, Mary Grace Canfield,  
James Stacy,  
narrated by Arthur Hill.

RayBradbury's fantasy novel is brought to the screen  
by a director  
who understands it. This is a mood piece, and it's done to  
perfection. It  
all takes place in that strange twilight halfway between  
children's  
make-believe and the world of the supernatural. You're never  
quite sure  
which it is. Jonathan Pryce is utterly mesmerizing as the  
sinister Mr.  
Dark, leader of a mysterious travelling carnival. He has so  
much screen  
presence you can barely take your eyes off him. I haven't seen  
an actor in  
such total control of a role since Gene Wilder did 'Willy  
Wonka'. An added  
bonus is that Bradbury himself wrote the screenplay, and it  
shows. It's a  
real cut above the insipid screenplays we're all used to.

STAR WARS, 1977, C-121m

D: George Lucas. Mark Hamill, Harrison Ford, Carrie Fisher,  
Peter Cushing,  
Alec Guinness, Anthony Daniels, Kenny Baker, voice of James  
Earl Jones (as  
Darth Vader)

Despite the spaceships and high-tech doodads, this is  
really more  
fantasy than science fiction. And the reliance which director  
George Lucas  
placed in the theories of Joseph Campbell help shape a story  
that is very  
near to myth. The other two movies in the trilogy, 'The  
Empire Strikes  
Back' and 'Return of the Jedi' are also important. The main  
interest to  
most Pagans lies in the mystical sub-motif of 'the Force', a  
kind a 'mana'  
that is ethically neutral, but may be used in magic for  
either good (as  
evidenced by Obi Wan Kenobe) or evil (as evidenced by Darth  
Vader). In the  
second film, it is the great Jedi Master, Yoda (created by  
Muppet masters,  
Jim Henson and Frank Oz), who teaches us most about the  
Force. This is  
pure magic.

THE WATCHER IN THE WOODS, 1980, C-84

D: John Hough. Bette Davis, Carroll Baker, David McCallum,  
Lynn-Holly

Johnson, Kyle Richards, Ian Bannen, Richard Pasco.  
What I wouldn't give to have seen this as a teenager!  
Johnson stars  
as a girl whose family has just rented an old English country  
house, where  
she is haunted by the image of a young girl who disappeared  
years ago.  
During a strange seance-type initiation ritual. In the  
ruins of an old

chapel. During a freak lightning storm. During an eclipse.  
The subtext  
is so thick you could cut it with a knife. Even though  
such elements  
remain unstated, for those of us interested in power points,  
ley lines, and  
astronomical alignments, this movie is a real treat.  
Someone Knew  
Something! Sadly, the end is badly flawed. But no matter,  
because the fun  
is in the getting there. A delightful cast, and great  
atmosphere  
throughout, make this film special.

THE WICKER MAN, 1973-British, C-95m  
D: Robin Hardy. Edward Woodward, Christopher Lee, Britt  
Ekland, Diane  
Cilento, Ingrid Pitt, Lindsay Kemp.  
Based on the Anthony Shaffer thriller, this movie is a  
favorite of  
most Pagans. The plot concerns a police sergeant  
(Woodward) sent to  
investigate the disappearance of a young girl, on a small  
island off the  
coast of Scotland. There he finds a completely Pagan society.  
Local color  
and beautiful folk music enhance the most loving portrayal  
of a Pagan  
society ever committed to film. Unfortunately, in the end,  
the Pagans are  
'revealed' to be the requisite bad guys. If you can overlook  
the ending,  
however, this is fine movie. Every Pagan I know who's seen  
it wants to  
move to Summer Isle immediately.  
WILLOW, 1988, C-125m  
D: Ron Howard. Val Kilmer, Joanne Whalley, Warwick Davis, Jean  
Marsh,

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Patricia Hayes, Billy Barty, Pat Roach, Gavan O'Herlihy.  
Despitethe story byGeorge Lucas, thisis NOT the 'Star  
Wars' of the  
fantasy genre. Too derivative (especially Mad Martigan, who is  
a Han Solo  
clone). Still, the film has a lot to say about magic, and  
Davis gives a  
delightful performance. Jean Marsh is terrific as the evil  
Queen Bavmorda  
(in a role that almost parallels her role as Queen Mombi in  
'Return to  
Oz'). And the scene in which Chirlindrea appears to Willow  
in the forest  
is as close to an epiphany of the Goddess as I've ever seen on  
film. That  
scene alone is worth the admission price.

WINDWALKER, 1980, C-108m  
D: Keith Merrill. Trevor Howard, Nick Ramus, James Remar,  
Serene Hedin,  
Dusty Iron Wing McCrea.

This is the best cowboy-and-Indian movie I've ever seen. Mainly because there are no cowboys in it. It is pure Native American. Trevor Howard is incredible as the old Indian chief who returns from the dead in order to protect his family, and restore to it a lost son, a twin who was stolen at birth by an enemy tribe. This film FEELS more like genuine Native American than any other I can think of. The Utah mountain scenery is breath-taking. Costuming (mostly furs) is authentic. And dialogue is actually in the Cheyenne and Crow languages, with English subtitles. And there's enough mysticism (especially in the old Indian's relationship with his horse) to please any Pagan audience.

WIZARDS, 1977, C-80m

D: Ralph Bakshi. Voices of Bob Holt, Jesse Wells, Richard Romanus, David Proval, Mark Hamill.

Post-holocaust scenario with the forces of evil technology led by the wizard Blackwolf arrayed against the forces of benevolent magic led by the wizard Avatar. With background stylings a la Roger Dean, and character design that borrows from Vaughn Bode, this is tongue-in-cheek wizardry at its finest. The character of Elinor, a faery nymph, is a complete success -- a milestone in adult animation. Great voice work and nice music. And who is that wonderful (uncredited) narrator???

XANADU, 1980, C-88m

D: Robert Greenwald. Olivia Newton-John, Michael Beck, Gene Kelly, James Sloyan, Dimitra Arliss, Katie Hanley.

Yeah, yeah, I know. On one level, it's just Olivia Newton-John on roller-skates. But on another level, it is the story of how one of the nine muses of classical mythology (Terpsichore) comes down from Olympus to inspire a young artist. On yet a third level, it is the biggest Hollywood musical produced since the golden years of MGM. And it works well on all counts. The brilliant musical score (including several chart-toppers) is provided by the Electric Light Orchestra's Jeff Lynne, and Olivia does them up proper. Gene Kelly might not dance as well as he once did, but he can still charm as well. And did anyone notice that's Sandahl Bergman leading the muses in dance? As if that weren't enough, the film includes a delightful animated segment that marked the debut for Don Bluth studios,

which later gave us 'The Secret of NIHM' and 'An American Tail'.

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{file "Candlemas (Gwydion)" "bos116.htm"}

C A N D L E M A S  
by Gwydion Cinhil Kirontin

It seems quite impossible that the holiday of Candlemas should be considered the beginning of Spring. Here in the heartland, February 2nd may see a blanket of snow mantling the Mother. Or, if the snows have gone, you may be sure the days are filled with drizzle, slush, and steel-grey skies -- the dreariest weather of the year. In short, the perfect time for a Pagan Festival of Lights. And as for Spring, although this may seem a tenuous beginning, all the little buds, flowers and leaves will have arrived on schedule before Spring runs its course to Beltane.

"Candlemas" is the Christianized name for the holiday, of course. The older Pagan names were Imbolc and Oimelc. "Imbolc" means, literally, "in the belly" (of the Mother). For in the womb of Mother Earth, hidden from our mundane sight but sensed by a keener vision, there are stirrings. The seed that was planted in her womb at the solstice is quickening and the new year grows. "Oimelc" means "milk of ewes", for it is also lambing season.

The holiday is also called "Brigit's Day", in honor of the great Irish Goddess Brigit. At her shrine, the ancient Irish capital of Kildare, a group of 19 priestesses (no men allowed) kept a perpetual flame burning in her honor. She was considered a goddess of fire, patroness of smithcraft, poetry and healing (especially the healing touch of midwifery). This tripartite symbolism was occasionally expressed by saying that Brigit had two sisters, also named Brigit. (Incidentally, another form of the name Brigit is Bride, and it is thus She bestows her special patronage on any woman about to be married or handfasted, the woman being called "bride" in her honor.)

The Roman Catholic Church could not very easily call the Great Goddess of Ireland a demon, so they canonized her instead. Henceforth, she would be "Saint" Brigit, patron saint of smithcraft, poetry, and healing. They "explained" this by telling the Irish peasants that Brigit was "really" an early Christian missionary sent to the Emerald Isle, and that the miracles she performed there "misled" the common people into believing that she was a goddess. For some reason, the Irish swallowed this. (There is no limit to what the Irish imagination can convince itself of. For example, they also came to believe

that Brigit was the "foster-mother" of Jesus, giving no thought to the implausibility of Jesus having spent his boyhood in Ireland!)

Brigit's holiday was chiefly marked by the kindling of sacred

fires, since she symbolized the fire of birth and healing, the fire of the forge, and the fire of poetic inspiration.

Bonfires

were lighted on the beacon tors, and chandlers celebrated their special holiday. The Roman Church was quick to confiscate this symbolism as well, using "Candlemas" as the day to bless all

the

church candles that would be used for the coming liturgical

year.

(Catholics will be reminded that the following day, St.

Blaise's

Day, is remembered for using the newly-blessed candles to bless the throats of parishioners, keeping them from colds, flu, sore throats, etc.)

The Catholic Church, never one to refrain from piling holiday

upon holiday, also called it the Feast of the Purification of

the

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Blessed Virgin Mary. (It is surprising how many of the old Pagan

holidays were converted to Maryan Feasts.) The symbol of the Purification may seem a little obscure to modern readers, but

it

has to do with the old custom of "churching women". It was believed that women were impure for six weeks after giving

birth.

And since Mary gave birth at the winter solstice, she wouldn't be

purified until February 2nd. In Pagan symbolism, this might be re-translated as when the Great Mother once again becomes the Young Maiden Goddess.

Today, this holiday is chiefly connected to weather lore. Even our American folk-calendar keeps the tradition of "Groundhog's Day", a day to predict the coming weather, telling us that if the Groundhog sees his shadow, there will be "six

more

weeks" of bad weather (i.e., until the next old holiday, Lady Day). This custom is ancient. An old British rhyme tells us that "If Candlemas Day be bright and clear, there'll be two winters in the year." Actually, all of the cross-quarter days can be used as "inverse" weather predictors, whereas the

quarter-

days are used as "direct" weather predictors.

Like the other High Holidays or Great Sabbats of the Witches'

year, Candlemas is sometimes celebrated on it's alternate date, astrologically determined by the sun's reaching 15-degrees Aquarius, or Candlemas Old Style (this year, February 6th). Another holiday that gets mixed up in this is Valentine's Day. Ozark folklorist Vance Randolph makes this quite clear by noting

that the old-timers used to celebrate Groundhog's Day on February 14th. Once again, this shows the resultant confusion of calendar changes and "lost days" that have accumulated down the centuries.

For modern Witches, Candlemas O.S. may be seen as the Pagan version of Valentine's Day, with a de-emphasis of "hearts and flowers" and an appropriate re-emphasis of Pagan carnal frivolity. This also re-aligns the holiday with the ancient Roman Lupercalia, a fertility festival held at this time, in which the priests of Pan ran through the streets of Rome whacking young women with goatskin thongs to make them fertile. The women seemed to enjoy the attention and often stripped in order to afford better targets.

One of the nicest folk-customs still practiced in many countries, and especially by Witches in the British Isles and parts of the U.S., is to place a lighted candle in each and every window of the house, beginning at sundown on Candlemas Eve (February 1), allowing them to continue burning until sunrise. Make sure that such candles are well seated against tipping and guarded from nearby curtains, etc. What a cheery sight it is on this cold, bleak and dreary night to see house after house with candle-lit windows! And, of course, if you are your Coven's chandler, or if you just happen to like making candles, Candlemas Day is the day for doing it. Some Covens hold candle-making parties and try to make and bless all the candles they'll be using for the whole year on this day.

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Other customs of the holiday include weaving "Brigit's crosses" from straw or wheat to hang around the house for protection, performing rites of spiritual cleansing and purification, making "Brigit's beds" to ensure fertility of mind and spirit (and body, if desired), and making Crowns of Light (i.e. of candles) for the High Priestess to wear for the Candlemas Circle, similar to those worn on St. Lucy's Day in Scandinavian countries. All and all, this is certainly one of the prettiest holidays celebrated in the Pagan seasonal calendar.

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{file "Opening the Circle" "bos117.htm"}

OPENING THE CIRCLE

The High Priestess goes to each of the four directions in turn,

and draws a Banishing Pentacle, saying,

Guardians of the East (South, West, North), Powers of Air  
(Fire, Water, Earth), we thank you  
For joining in our circle  
And we ask for your blessing  
As you depart  
May there be peace between us  
Now and forever. Blessed be.

She raises her athame to the sky and touches it to the earth,  
then  
opens her arms and says,

The circle is open, but unbroken,  
May the peace of the Goddess  
Go in your hearts,  
Merry meet, and merry part.  
And merry meet again. Blessed be.

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{file "Circle Casting (Avaloian)" "bos118.htm"}

#### Ritual of Casting Sacred Circle

Many times we are asked "how do you cast a circle?" There  
are so many  
different ways that this can be done. Differs from each  
Tradition to the  
next. Even within our own Avaloian Tradition we make  
improvisations on this.

The main factor is to cast a sacred space. A space that  
separates this  
world from the other. A space that we ourselves make holy.  
And that is  
what is important. A space that you set aside from all  
else, to glorify  
and exalt. For you are the one casting, cleansing, purifying,  
and setting  
it aside from all else.

Before you cast, one should make sure of the intent of  
casting. Ask  
yourself why you are doing it. Once you have this the  
gathering is made  
easier. If you are doing this with a group of people One must  
be chosen to  
be the Lord or Lady. The Lord or Lady usually has one  
person who waits  
them. This is not to say the Lord or Lady is higher than  
they, but the  
fact that they shall be the God/dess incarnate. You may  
also do this  
solitary. Depending on the amount tending.

The Lord/Lady has the sword brought to them. All else are  
standing outside

where the circle is to be cast. The Lord/Lady takes the sword and walk deosil (clockwise) around the space to be cast. The wait has a small bell with them. Beginning at the East, the sword, in a non-threatening manner, is raised. The wait rings the bell. All fill fall silent. Moving clockwise the Lord/Lady salute each direction. If there are four novices present each will stand to the directions as the Lord/Lady passes.

Lord/Lady: Let all those that wish to partake enter ye now !  
(the bell is rung)

Everyone enters by stepping forward (no actual circle has been cast yet)

Wait: My Lord/Lady all those that wish to partake in this Magickal Rite are now present. I pray you, cast the Sacred Circle.

Lord/Lady: What thou doth sees makes here this night, shall be forever within this circle. So Mote It Be !

(When anyone speaks the So Mote It Be or Blessed Be, all shall repeat it)

Again at the East, the Lord/Lady takes the sword and draws within the ground or upon the floor the circle saying as the pass...

"I draw this magick circle let no evil or ill will cross its mark."

Once the Lord/Lady has reached the East again, They take the sword and place it upon the shoulders of the novice, and says...

"be thou the guardian of this gate... I call I summon I stir oh ye spirits of Air, come forth now I pray thee and witness our Rite. So Mote It Be !"

The Guardian answers: I am he/she the guardian, no evil or ill will shall pass by me, My Lord/Lady.

the Wait rings the bell

The Lord/Lady goes to each quarter and perform the same, on each guardian.

The Wait will ring the bell as each guardian answers.

Once the quarters are called the Lord/Lady goes to the center of the circle

as the Wait preforms the cleansing of the circle with salt and water.

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Incense can be used instead of salt and water mixture.  
The Lord/Lady  
summons the spirit of the Great Lady and the Great Lord by  
saying....

Great Lady witness now your children who stand before you in  
Perfect Love  
and Perfect Trust.

Standing East, with the censer the Lord/Lady says....  
Great Maiden Come To Us.....

All repeat....

Standing South, with the torch or candle the Lord/Lady says....  
Great Mother Come To Us....

All repeat...

Standing West, with chalice of wine or water, the Lord/Lady  
says...

Ancient Queen of Wisdom Come To Us....

All repeat...

Standing North, with the salt, the Lord/Lady says....  
Brother Come To Us...

All Repeat...

Drumming, rattles, any form of music making can be added to  
this. As you  
can take note there really isn't any particular God or Goddess  
called, this  
is the Avaloian Tradition. All Gods are one God, all  
Goddesses are one  
Goddess.

So there is the very basic beginnings of Magical Workings...  
you can take  
it from here..... Do What Thou Wilt, Save Harm None, Shall Be  
the Whole.

Bright Blessing...  
Lord OberRon  
Knight of the Sacred Light

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{file "Coven Leadership" "bos119.htm"}

LOOKING AT YOURSELF

before you go a step further, take a good long look at  
your  
desires, motivation and skills. What role do you see  
yourself  
playing in this new group? "Ordinary" member?

Democratic  
facilitator? High Priestess? And if the last -- why do you  
want  
the job?

The title of High Priestess and Priestess are  
seductive,  
conjuring up exotic images of yourself in embroidered robes,  
a  
silver crescent (or horned helm) on your brow, adoring  
celebrants  
hanging on every word which drops from your lips...

Reality check. The robes will be stained with wine and  
candle  
wax soon enough, and not every word you speak is  
worth  
remembering. A coven leader's job is mostly hard work  
between  
rituals and behind the scene. It is not always a good place  
to  
act out your fantasies, because the lives and well-being  
of  
others are involved, and what is flattering or enjoyable to  
you  
man not be in their best interest. So consider carefully.

If your prime motive is establishing a coven is to gain  
status  
and ego gratification, other people will quickly sense that.  
If  
they are intelligent, independent individuals, they will  
refuse  
to play Adoring Disciple to your Witch Queen impressions.  
They  
will disappear, and that vanishing act will be the last  
magick  
they do with you.

And if you do attract a group ready to be subservient  
Spear  
Carriers in your fantasy drama -- well, do you really want  
to  
associate with that kind of personality? What are you going  
to  
do when you want someone strong around to help you or teach  
you,  
and next New Moon you look out upon a handful of  
Henry  
Milquetoasts and Frieda Handmaidens? If a person is willing  
to  
serve you, the they will also become dependent on you, drain  
your  
energy, and become disillusioned if you ever let down  
the  
Infallible Witch Queen mask for even a moment.

Some other not-so-great reasons for starting a coven: a)  
because  
it seems glamorous, exotic, and a little wicked; b) because  
it  
will shock your mother, or c) because you can endure your  
boring,  
flunky job more easily if you get to go home and play Witch

at  
night.

Some better reasons for setting up a coven, and even nomination yourself as High Priest/ess, include: a) you feel that you will be performing a useful job for yourself and others; b) you have enjoyed leadership roles in the past, and proven yourself capable; or c) you look forward to learning and growing in the role.

Even with the best motives in the world, you will still need to have -- or quickly develop -- a whole range of skills in order to handle a leadership role. If you are to be a facilitator of a study group, group process insights and skills are important.

These include:

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1) Gatekeeping, or guiding discussion in such a way that everyone has an opportunity to express ideas and opinions;

2) Summarizing and clarifying;

3) Conflict resolution, or helping participants understand points of disagreement and find potential solutions which respect everyone's interests;

4) Moving the discussion toward consensus, or at any rate decision, by identifying diversions and refocussing attention on goals and priorities; and

5) Achieving closure smoothly when the essential work is completed, or an appropriate stopping place is reached.

In addition to group process skills, four other competencies necessary to the functioning of a coven are: ritual leadership, administration, teaching, and counseling. In a study group the last one may not be considered a necessary function, and the other three may be shared among all participants. But in a

coven  
the leaders are expected to be fairly capable in all these  
areas,  
even if responsibilities are frequently shared or delegated.  
Let  
us look briefly at each.

Ritual leadership involves much more than reading invocations  
by  
candlelight. Leaders must understand the powers they intend  
to  
manipulate: how they are raised, channeled and grounded.  
They  
must be adept at designing rituals which involve all the  
sensory  
modes. They should have a repertoire of songs and chants,  
dances  
and gestures or mudras, incense and oils, invocations and  
spells,  
visual effects and symbols, meditations and postures; and  
the  
skill to combine these in a powerful, focused pattern. They  
must  
have clarity of purpose and firm ethics. And they  
must  
understand timing: both where a given ritual fits in the  
cycles  
of the Moon, the Wheel of the Year, and the dance of the  
spheres,  
and how to pace the ritual once started, so that energy peaks  
and  
is channeled at the perfect moment. And they must understand  
the  
Laws of Magick, and the correspondences, and when ritual  
is  
appropriate and when it is not.

By administration, we refer to basic management  
practices  
necessary to any organization. These include apportioning  
work  
fairly, and following up on its progress; locating resources  
and  
obtaining them (information, money, supplies);  
fostering  
communications (by telephone, printed schedules,  
newsletters  
etc.); and keeping records (minutes, accounts, Witch  
Book  
entries, or ritual logbook). Someone or several someone's has  
to  
collect the dues if any, buy the candles, chill the wine, and  
so  
forth.

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Teaching is crucial to both covens and study groups. If only  
one  
person has any formal training or experience in magick,  
s/he

should transmit that knowledge in a way which respects the intuitions, re-emerging past life skills, and creativity of the others. If several participants have some knowledge in differing areas, they can all share the teaching role. If no one in the group has training and you are uncertain where to begin, they may need to call on outside resources: informed and ethical priest/esses who can act as visiting faculty, or who are willing to offer guidance by telephone or correspondence. Much can be gleaned from books, or course -- assuming you know which books are trustworthy and at the appropriate level -- but there is no substitute for personal instruction for some things. Magick can be harmful if misused, and an experienced practitioner can help you avoid pitfalls as well as offering hints and techniques not found in the literature.

Counseling is a special role of the High Priest/ess. It is assumed that all members of a coven share concern for each other's physical, mental, emotional and spiritual welfare, and are willing to help each other out in practical ways. However, coven leaders are expected to have a special ability to help coveners explore the roots of their personal problems and choose strategies and tactics to overcome them. This is not to suggest that one must be a trained psychoanalyst; but at the least, good listening skills, clear thinking and some insight into human nature are helpful. Often, magickal skills such as guided visualization, Tarot counseling and radiesthesia (pendulum work) are valuable tools as well.

Think carefully about your skills in these areas, as you have demonstrated them in other organizations. Ask acquaintances or co-workers, who can be trusted to give you a candid opinion, how they see you in some of these roles. Meditate, and decide what you really want for yourself in organizing the new group. Will you be content with being a catalyst and contact person -- simply

bringing people with a common interest together, then letting the group guide its destiny from that point on? Would you rather be a facilitator, either for the first months or permanently: a low-key discussion leader who enables the group to move forward with a minimum of misunderstanding and wasted energy? Or do you really want to be High Priestess -- whatever that means to you -- and serve as the guiding spirit and acknowledged leader of a coven? And if you do want that job, exactly how much authority and work do you envision as part of it? Some coven leaders want a great deal of power and control; others simply take an extra share of responsibility for setting up the rituals (whether or not they actually conduct the rites), and act as "magickal advisor" to less experienced members. Thus the High Priest/ess can be the center around which the life of the coven revolves, or primarily an honorary title, or anything in between.

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That is one area which you will need to have crystal-clear in your own mind before the first meeting (of if you are flexible, at least be very clear that you are). You must also be clear as to your personal needs on other points: program emphasis, size, meeting schedule, finances, degree of secrecy, and affiliation with a tradition or network. You owe it to prospective members and to yourself to make your minimum requirements known from the outset: it can be disastrous to a group to discover that members have major disagreements on these points after you have been meeting for six months.

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{file "Blood Sacrifice (Althea Whitebirch)" "bos120.htm"}

by Althea Whitebirch

We have all moved through periods of crisis in our lives; things ranging from the sublime to the ridiculous, from the death of someone close to us to final exams. Events which are extremely stressful--which threaten our lives, home, future or security--would seem to call for strong measures of assistance. There have been many times that I have felt that the course of events required swift and strong intervention of a deity. Blood sacrifice is, to my mind, one of the more powerful magics one could perform, and so seemed particularly suitable for this. But it's rather ethically sticky.

I may feel that the kind of energy contained in the outpouring of blood would be most efficacious in a serious situation, but I'm dead-set against the use of an unwilling victim for the purpose. So, in the past I've spilled my own blood with an athame, at the same time offering up prayers; it just didn't seem to work as well as I thought it would. Perhaps, I thought, one needs lots of blood to generate any appreciable amount of energy.

Then a friend suggested what seemed the perfect solution--blood donation! I'd been giving blood for several years and the thought just never had occurred to me before. So the next time I went in to donate, I approached it as ritual sacrifice for a particular purpose, and both the process and results seemed to be much improved. Since then I've gone to donate blood many times, each time with a prayer for healing for the recipient of my blood, and a request for aid from the deity that seemed most appropriate.

For those of you who've never donated blood before, I can provide a few details of the process. It's not very frightening, and it can be a very spiritually moving experience, I'll tell you! As well, remember that you don't sell blood (at least not in Puget Sound), you donate it. You can sell plasma--the straw-colored fluid that makes up the bulk of your blood--but not blood itself.

The first time you go in you'll fill out a medical questionnaire:

the Puget Sound Blood Bank doesn't want your blood if you're ill right then (or just getting over something), taking certain medications, ever had hepatitis or malaria, or are in a high-risk category for contracting AIDS (Haitian, homosexual, needle-using drug user or prostitute). If you have any questions, they'll be happy to answer them.

After you fill out the questionnaire, they'll take your blood pressure and a blood sample (like sticking your finger with a pin) to test your hemocrit (% of hemoglobin) as well as determining what type your blood is. If your hemocrit count isn't high enough they'll send you home. Nowadays, all blood is sent to a lab to be tested for presence of AIDS anti-bodies as well; if you test positive they'll notify you by mail. You'll be asked if you've eaten in the last four hours, and if not, sent to the canteen for cookies and juice.

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Then comes the fun part--you go lie down on a table where a phlebotomist (who draws the blood) asks you some questions, verifies your name, and then sets you up to donate. They tie a rubber hose around your arm, so the vein will stand out and be easy to find. They use cold liquid ethyl chloride on your arm, to numb it where the needle goes in. I won't say that it doesn't hurt when the needle is inserted--it does but it's tolerable--when it's in place though, you'll hardly know it's there. (You may get the idea from all this that I'm a stoic--hardly! I'm a wimp when it comes to pain, but this I can handle.) At this time they'll leave you there for up to five minutes while you clench and relax your hand (to keep the blood from clotting) and the blood flows into a little plastic bag. It's warm and red, and rather reassuring, really. At this time you can get into some really serious prayer, or hum a little healing chant for the person your blood's going to. (I once was doing this and got a flash image of a little boy, a burn victim. I always wondered who got my blood that day.) I wouldn't recommend getting too spaced-out though; remember you've got

to be able  
to return to yourself when you want to, and the physical  
effects of  
giving blood can make some people light-headed or slightly  
woozy. When  
they ask you how you're feeling, be honest, not macho. You  
don't want  
to embarrass yourself by fainting.

Afterwards they'll ask you to have some juice and cookies.  
By all  
means, do! For one thing, you've earned them; for another  
it's impor-  
tant to replace the fluid and blood sugar you just gave up.  
Working  
magic really takes it out of you, too (at least it does me).

In my experience, there are several good reasons to use  
this parti-  
cular method of blood sacrifice: a) It doesn't require the  
death of one  
of the Gods' children. b) It is giving of yourself--for the  
good of  
others as well as your own. c) It is safe--the Blood Bank  
uses sterile  
instruments and never re-uses needles, so you can't catch  
anything. d)  
You have the added benefit of being able to see the blood as  
it's being  
given (somehow that adds to my experience), and a pint is a  
lot more  
than I've ever been able to get with a knife! Next time you  
want to get  
the Gods' attention, try it!

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#### The Grove of Phoenix Rising

\*

#### FOUR WEEK FAST

\*

#### FIRST WEEK

\*

If you normally eat meat, begin to eliminate it from your diet  
during this first week. If you feel you must eat it, eat a  
small  
amount and no more than 3 times during the week.

\*

Eliminate all alcoholic beverages, carbonated beverages (except  
for  
bottled waters such as Artesia, etc.), and diet drinks.  
Substitute  
fruit juices or fruit drinks.

\*

Refrain from smoking (anything), or using any other  
intoxicants.

\*

Cut way back on any other stimulants, such as coffee or tea or  
cocoa. No more than three cups a day if you are a heavy coffee  
or  
tea drinker.

\*  
Use as little salt as possible and no other spices.

\*  
Refrain from sweets - cakes, pies, candy.

\*  
Drink large amounts of fluids, especially water.

\*  
\*  
SECOND WEEK

\*  
Eliminate meat entirely. Substitute dairy products - IN  
MODERATION.

\*  
Continue to limit intake of stimulants (coffee, tea, cocoa),  
cutting back to no more than two cups a day.

\*  
Continue to avoid tobacco, alcohol, other intoxicants, spices,  
and soft drinks, and use as little salt as possible.

\*  
Continue to drink large amounts of water.

\*  
Your diet should consist largely of vegetables and grains, with  
large amounts of liquids.

\*  
\*  
THIRD WEEK

\*  
Limit intake of stimulants (coffee, tea, cocoa) to one cup a  
day.

\*  
Continue to avoid tobacco, alcohol, other intoxicants, meat,  
spices, and soft drinks, and use as little salt as possible.

\*  
Do not use meat in seasoning vegetables.

\*  
Your diet should consist of vegetables and fruits only. Raw  
vegetables and fruits are best (nuts can be included). Drink  
large  
amounts of water and substitute fruit or vegetable juices for  
meals  
as often as possible.

\*  
FOURTH WEEK (first four days)

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Fluids only. Fruit and vegetable juices in desired quantity,  
cutting back each day. Drink large amounts of water. If you  
feel  
you must have coffee, limit it to a cup a day (a half cup if  
possible).

\*  
If you feel you must have something the first day or so of this  
week, a small handful of raisins or other dried fruit may be  
taken.

Nibble slowly. As the week progresses, continue to cut back on  
nibbles and the amount of juice taken. A spoonful of honey  
added  
to hot water helps satisfy the craving for hot beverages and

gives  
you an energy boost.  
\*  
\*  
THE FAST  
\*  
The fast should last for three days. It is best to do this on a weekend and if possible, alone and in the woods. (Go camping!)  
\*  
Drink lots of water and if you feel the need for an energy stimulant, a small amount of honey may be added to hot water.  
\*  
Spend as much time as possible in meditation. This period should  
sooth your spirit as well as cleanse your body. RELAX!  
\*  
You will probably want to sleep a lot. Do so. Allow yourself to drift with your thoughts. Do not attempt to solve your problems during this time. They will solve themselves later, for your mind  
will be clearer after the fast is over.  
\*  
Most people feel great the first day, a little weakness the second  
day, and great again on the third day.  
\*  
\*  
AFTER THE FAST  
\*  
Eat lightly for your first meal after the fast. It is best to begin  
by returning to fruit and vegetable juices and working your slowly  
into solid foods over a few days.  
\*  
\*  
THE MOST IMPORTANT THING TO REMEMBER IS TO DRINK LARGE AMOUNTS OF  
WATER ALL THE WAY THROUGH! This flushes out toxins the body is releasing.

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{file "Ancient Art, The" "bos121.htm"}

#### THE ANCIENT ART

Once upon a time, a long time ago, there were people who believed  
in laughter, joy and love. They believed in many deities, but  
the most important to them was their Great Mother Goddess. They  
believed in and lived with the powers of Nature. They reveled in  
the Wind, the Rain, the Snow and the Sunlight. They marveled at  
and revered the changing of the seasons and saw therein great

excitement and wisdom to be gained. They knew that if they tended, cared for and loved the Earth, in return She would provide for, care for and love them. They saw that all around them the world was filled with Life, much as their own but in many different and wonderful forms. They felt the life of the flowers, plants and trees and respected them for that life essence. They looked about and observed all the many types of animals and saw that they were kindred to them and loved them. They felt and observed the great Love of the Goddess all about them and knew kinship with the Moon. They were practitioners of The Old Religion, worshipers of The Great Mother.

Witch! The very word instantly invokes visions for each of us, visions which vary greatly from individual to individual. Many of these visions, however, are quite false, brought about by many centuries of severe persecutions, misrepresentations, prejudice and, in recent years, lack of knowledge. Witchcraft! What is it really?

Witchcraft is the oldest, most irrepressible religion in the world because it stimulates the intellect, promotes a simple, practical way of life and, most importantly, is emotionally satisfying. Its roots lie in the ancient Matriarchal systems of Goddess worship. A religion of Nature in which the primary deity is female (The Essence of Femininity, The Earth Mother, The Great Mother, etc.).

It was easy for the Wise Ones to look at the world around them and see the great importance of Feminine Principle. The female was, indeed, the one who bore the young, perhaps the most magickal of all events to ancient man. Then, she played by far the most important role in rearing the young, being totally responsible for feeding, for without her milk there was no life past birth. She was responsible for the teaching and early care of the young. In all youths the greatest comfort and nurturing

love were connected with the mother. These revelations and experiences could hardly lead to any other choice than the total reverence and deification of the female.

Although The Great Mother is the most important deity, Witches do, generally, recognize many Goddesses and/or Gods and are, therefore, polytheistic. The tenets of Witchcraft are few but all-encompassing, for with three simple Universal Observations all of life can be explained and understood:

- 1) Reincarnation - Mortality
- 2) Cause & Effect - Magick
- 3) Retribution - Morality

Reincarnation enlightens the Witch to the fact that, as we come

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to this material world over and over in a series of learning periods, or lifetimes, we will eventually have to experience all things, be all things, understand all things. This creates a great tolerance for other viewpoints in the Witch.

Cause & Effect, and an understanding of it, allows the Witch to see what makes the world work and how to live most efficiently.

It gives them a great advantage in that it explains the working of Magick.

Retribution shows the Witch, in graphic terms, that every thought one might have, every action one may take, is returned in like kind. This realization forms the basis of the Moral Code of the Witch.

The Patriarchal Societies which evolved in later times had no tolerance for the Goddess religions and systematically set out to destroy the material vestiges, kill or convert the adherents and wipe out all knowledge of them. They destroyed the temples and other places of worship, desecrated the sacred groves and magickal places, attempted to pervert the old deities,

mutilated  
and totally suppressed sacred art, tore down libraries and  
burned  
books, tortured and killed the practitioners of the  
Old  
Religions, demeaned, persecuted and oppressed women in  
general  
and passed strictly enforced laws which made theirs the  
State  
Religion and forbade all other viewpoints.

Despite the centuries of insidious persecution,  
deliberate  
destruction and perversions at the hands of the  
Christian  
Conspirators, Witchcraft has survived.

#### COMMON INQUIRIES

I've heard the terms 'White Witch' and 'Black Witch'. Can  
you  
explain?

In this connotation, white is referring to Positive, Black  
is  
referring to Negative. A White Witch then is someone who  
tries  
to do Positive or Good things. Black Witch could be a term  
used  
to describe someone who deliberately does Negative or Bad  
things.  
A True Witch believes in the Law of Retribution and would  
never  
deliberately harm anyone or anything or participate in  
Negative  
or Destructive acts.

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Is it possible for me to practice Witchcraft and remain  
a  
Christian?

No. The Christian Doctrine states, unequivocally,  
that  
Christians shall have no other Gods before the Christian  
God.  
Christian Doctrine says to believe in any other deities or  
to  
practice any other religion is not only evil but should  
be  
punished by death, specifically naming Witchcraft. The  
Christian  
Doctrine also denies Reincarnation and prescribes punishment  
for  
those who practice Magick.

Devil worship?

Witches do not worship the Devil. Witchcraft predates Christianity and does not incorporate a belief in the Christian Devil.

The Wise Ones did deify the Masculine Principle and quite often He was depicted as The Great Horned God; Pan, Cernunnos, the Great Stag, The Green Man. To the Traditional Witch, the Masculine Deity (the Goddess' Consort) is very important, revered and loved. He is the perfect Father, the Lord Protector. The Horned God of the Witches is loving, kind and good.

Don't men have difficulty with a supreme female deity? There are some groups which give equal status to the female and male deities.

Neo-Pagans are, by definition, people who attempt to live with the Old Country Ways in a new, modern day manner. And while, in this modern era, equal status for the deities may be popular, as it relates to Witchcraft it is historically incorrect. Therefore, a group which does not recognize the Goddess as primary deity is not practicing The Ancient Art. Indeed, they, generally, know very little about Witchcraft, despite their claims. Traditional Dualistic Witches do most emphatically believe that women and men are equal, but have no trouble relating to the Goddess. The Male Witch finds great comfort and solace in his Great Mother.

Do I have to join a Coven?

No. It is not necessary nor is it desirable for a great many people. Some people enjoy the support and companionship a Coven provides, others enjoy solitary worship. The Coven, which is an extremely close knit worship group, may not be possible for some because of location, family climate, availability, etc.

Why is Witchcraft secretive?

The horror of the 'Burning Time' is still very real to the Witch.

The past persecutions were severe. Even so, in today's more enlightened society the need for complete secrecy has lessened and many are able to share their beliefs openly. Very few, however, are willing to expose their very personal and private religious expressions to others who may not understand.

What do I have to do to become a Witch?

The answer to this question is very simple. To become a Witch one must follow the religion of Witchcraft. To do this one must believe in the Goddess as primary deity and follow the three basic tenets. How simple! How uncomplicated! How Pagan!

Everything else concerning witchcraft is simply minor details.

Details that vary from Aspect to Aspect, Coven to Coven and individual to individual. The details are relatively personal.

They should not become more important than the basic tenets. If you do not understand, believe and practice Witchcraft, you are not a Witch. No one can make you a Witch. Reading about it can not make you a Witch. An Initiation can not make you a Witch. Saying you are a Witch, one thousand and fifty two times, can not make you a Witch.

In the search for your individual path beware of those who would take advantage of you. Do not fall prey to the unscrupulous charlatans who would swindle you in a monetary sense (mail-order courses, charges for teaching or initiations, vows of poverty, etc.), exploit you sexually or manipulate you for their own personal ego-trips.

{file "Ethics and Love Magick (Mike Nichols)" "bos122.htm"}

'Of all forms of caution, caution in love is perhaps the most fatal to true happiness.' -- Bertrand Russell

CHARMED, I'M SURE  
The Ethics of Love Spells  
=====  
by Mike Nichols

\* \* \* \* \*  
\* \* \*

To gain the love of someone: On a night of the full moon, walk to a spot beneath your beloved's bedroom window, and whisper his/her name three times to the nightwind.

--Ozark love spell

\* \* \* \* \*  
\* \* \*

It seems to be an immutable law of nature. You are interviewed by a local radio or TV station, or in some local newspaper. The topic of the interview is Witchcraft or Paganism, and you spend the better part of an hour brilliantly articulating your beliefs, your devotion to Goddess and nature, the difference between Witchcraft and Satanism, and generally enlightening the public at large. The next day, you are flooded with calls. Is it people complimenting you on such a splendid interview? No. People wanting to find out more about the religion of Wicca? Huh-uh. People who are even vaguely interested in what you had to say??? Nope. Who is it? It's people asking you to do a love spell for them! This used to drive me nuts. I'd take a deep breath and patiently explain (for the thousandth time) why I won't even do love spells for myself, let alone anyone else. This generally resulted in my caller becoming either angry or defensive, but seldom more enlightened. 'But don't you DO magic?', they ask. 'Only occasionally,' I answer. 'And aren't most magic spells love spells?', they persist. That was the line I really hated, because I knew

they were right! At least, if you look at the table of contents of most books on magic, you'll find more love spells than any other kind. This seems as true for the medieval grimoire as for the modern drugstore paperback.

Why? Why so many books containing so many love spells? Why such an emphasis on a kind of magic that I, personally, have always considered very negative? And to make matters even more confusing, the books that do take the trouble of dividing spells between 'positive' and 'negative' magic invariably list love spells under the first heading. After all, they would argue, love is a good thing. There can never be too much of it. Therefore, any spell that brings about love must be a GOOD spell. Never mind that the spell puts a straightjacket on another's free will, and then drops it in cement for good measure.

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And that is why I had always assumed love magic to be negative magic. Years ago, one of the first things I learned as a novice Witch was something called the Witch's Rede, a kind of 'golden rule' in traditional Witchcraft. It states, 'An it harm none, do what thou will.' One uses this rede as a kind of ethical litmus test for a spell. If the spell brings harm to someone -- anyone (including yourself!) -- then don't do it! Unfortunately, this rule contains a loophole big enough to fly a broom through. It's commonly expressed, 'Oh, this won't HARM them; it's really for their own good.' When you hear someone say that, take cover, because something especially nasty is about to happen.

That's why I had to develop my own version of the Witch's Rede. Mine says that if a spell harms anyone, OR LIMITS THEIR FREEDOM OF THOUGHT OR ACTION IN ANY WAY, then consider it negative, and don't do it. Pretty strict, you say? Perhaps. But there's another law in Witchcraft called the Law of Threefold Return. This says that whatever power you send out, eventually comes back to you three times more powerful. So I take no chances. And love spells, of the typical make-Bobby-

love-me type,  
definitely have an impact on another's free will.

Sowhy are they so common? It's taken me yearsto  
make peace with  
this, but I think I finally understand. The plain truth is  
that most of us  
NEED love. Without it, our lives are empty and miserable.  
After our basic  
survival needs have been met, we must have affection and  
companionship for  
a full life. And if it will not come of its own accord, some  
of us may be  
tempted to FORCE it to come. And nothing can be as  
painful as loving  
someone who doesn't love you back. Consequently, the  
most common,  
garden-variety spell in the world is the love spell.

Is there ever a way to do a love spell and yet  
stay within the  
parameters of the Witch's Rede? Possibly. Some teachers have  
argued that  
if a spell doesn't attempt to attract a SPECIFIC person into  
your life, but  
rather attempts to attract the RIGHT person, whomever that may  
be, then it  
is not negative magic. Even so, one should make sure that the  
spell finds  
people who are 'right' for each other -- so that neither is  
harmed, and  
both are made happy.

Is there ever an excuse for the make-Bobby-love-me type  
of spell?  
Without endorsing this viewpoint, I must admit that the  
most cogent  
argument in its favor is the following: Whenever you fall  
in love with  
someone, you do everything in your power to impress them. You  
dress nicer,  
are more attentive, witty, and charming. And at the  
same time, you  
unconsciously set in motion some very powerful psychic forces.  
If you've  
ever walked into a room where someone has a crush on you, you  
know what I  
mean. You can FEEL it. Proponents of this school say that a  
love spell  
only takes the forces that are ALREADY there -- MUST be there  
if you're in  
love -- and channels them more efficiently. But the energy  
would be there  
just the same, whether or not you use a spell to focus it.

Iwon't attempt to decidethis one for you. People  
must arrive at  
their own set of ethics through their own considerations.  
However, I would  
call to your attention all the cautionary tales in folk  
magic about love  
spells gone awry. Also, if a love spell has been employed  
to join two  
people who are not naturally compatible, then one must keep

pumping energy  
into the spell. And when one finally tires of this (and one  
will, because  
it is hard work!) then the spell will unravel amidst an  
emotional and  
psychic hurricane that will make the stormiest divorces  
seem calm by  
comparison. Not a pretty picture.  
It should be noted that many spells that pass themselves  
off as love  
spells are, in reality, sex spells. Not that there's  
anything surprising

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in that, since our most basic needs usually include sex.  
But I think we  
should be clear from the outset what kind of spell it is.  
And the same  
ethical standards used for love spells can often be applied to  
sex spells.  
Last year, the very quotable Isaac Bonewits, author of 'Real  
Magic', taught  
a sex magic class here at the Magick Lantern, and he  
tossed out the  
following rule of thumb: Decide what the mundane equivalent  
of your spell  
would be, and ask yourself if you could be arrested for it.  
For example,  
some spells are like sending a letter to your beloved in the  
mail, whereas  
other spells are tantamount to abduction. The former is  
perfectly legal  
and normal, whereas the latter is felonious.

One mitigating factor in your decisions may be  
the particular  
tradition  
of magic you follow. For example, I've often noticed that  
practitioners of  
Voudoun (Voodoo) and Santeria seem much more focused on the  
wants and needs  
of day-to-day living than on the abstruse ethical  
considerations we've been  
examining here. That's not a value judgement -- just an  
observation. For  
example, most followers of Wicca STILL don't know how to  
react when a  
Santerian priest spills the blood of a chicken during a  
ritual -- other  
than to feel pretty queasy. The ethics of one culture is  
not always the  
same as another.

And speaking of cultural traditions, another  
consideration is how a  
culture views love and sex. It has often been pointed out that  
in our  
predominant culture, love and sex are seen in very possessive  
terms, where  
the beloved is regarded as one's personal property. If the

spell uses this  
approach, treating a person as an object, jealously  
attempting to cut off  
all other relationships, then the ethics are seriously in  
doubt. However,  
if the spell takes a more open approach to love and sex, not  
attempting to  
limit a person's other relationships in any way, then perhaps  
it is more  
defensible. Perhaps. Still, it might be wise to ask, Is this  
the kind of  
spell I'd want someone to cast on me?

Love spells. Whether to do them or not. If you are a  
practitioner  
of magic, I dare say you will one day be faced with the  
choice. If you  
haven't yet, it is only a matter of time. And if the answer  
is yes, then  
which spells are ethical and which aren't? Then you, and  
only you, will  
have to decide whether 'All's fair in love and war', or  
whether there are  
other, higher, metaphysical considerations.

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{file "Drawing Down the Moon" "bos123.htm"}

#### DRAWING DOWN THE MOON

In this ritual the Goddess becomes incarnate in the High  
Priestess. The  
High Priestess stands in front of the altar with her back to  
it. She holds  
the wand in her right hand and the scrounge in her left. She  
crosses her  
wrists and crosses the wand and scrounge above them while  
holding them  
close to her breast. The High Priest stands in front of her  
and says:

"Diana, queen of night  
In all your beauty bright,  
Shine on us here,  
And with your silver beam  
Unlock the gates of dream;  
Rise bright and clear.  
On Earth and sky and sea,  
Your magic mystery  
Its spell shall cast,  
Wherever leaf may grow,  
Wherever tide may flow,  
Till all be past.  
O secret queen of power,  
At this enchanted hour  
We ask your boon.  
May fortune's favor fall  
Upon true witches all,  
O Lady Moon!"

The High Priest kneels before the High Priestess and gives her the Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. He says, as he does this:

"Blessed be thy feet, that have brought thee in these ways.

Blessed be thy knees, that shall kneel at the sacred altar.

Blessed be thy womb, without which we would not be.

Blessed be thy breasts, formed in beauty.

Blessed be thy lips, that shall utter the Sacred Names."

For the kiss on the lips, they embrace, length to length, with their feet

touching each others. When he reaches the womb, she spreads her arms wide,

and the same after the kiss on the lips. The High Priest kneels again and

invokes:

"I invoke thee and call upon thee, Mighty Mother of us all,

bringer of all fruitfulness; by seed and root,  
by bud and stem, by leaf and flower and fruit,  
by life and love do I invoke thee to descend

upon the body of

this,

thy servant and priestess."

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During this invocation he touches her with his right forefinger on her

right breast, left breast, and womb, repeats the set and finally the right

breast. Still kneeling, he spreads his arms out and down, with the palms

forward and says:

"Hail Aradia! From the Amalthean Horn  
Pour forth thy store of love; I lowly bend  
Before thee, I adore thee to the end,  
With loving sacrifice thy shrine adore.

Thy foot is to my lip

(he kisses her right foot)

my prayer up borne

Upon the rising incense smoke; then spend

Thine ancient love, O Mighty One, descend

To aid me, who without thee am forlorn."

The High Priest stands up and steps backwards. The High Priestess draws the

Invoking Pentagram of Earth in the air with the wand and says:

"Of the Mother darksome and divine  
Mine the scrounge, and mine the kiss;

The five point star of love and bliss  
Here I charge you in this sign."

The High Priestess should be in a trance now. This is a good  
time to do the  
Charge or the Witches' Creed.

When the Charge or Creed is finished, the Goddess must be  
dismissed. It is  
bad magical practice not to do so.

The High Priest faces the Priestess and says:

"We thank you Our Lady for attending our rites. We bid  
you farewell  
till  
next we call you. Blessed Be."

Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert  
Hale 1983  
and dismissal added by Seastrider. Distributed over various BBS  
systems via  
Ravensong.

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{file "Crone Energies (Grey Cat)" "bos124.htm"}

CALLING ALL CRONES  
by Grey Cat

Into the dark, the pale light of the waning moon brings  
forth  
shapeless shadows; bushes, a wandering stone fieldwall,  
nameless  
areas of blackness. Some still, some moving; no night for  
good  
folk to stray from cot or castle. Black hares amove across  
the  
moors, black cattle idly gossip together, one old woman  
dressed  
in black searches the grass for secret herbs. And there  
amongst  
the standing stones, age heavy upon their backs, three hags  
dare  
all the mercy of God's Holy Mother Church to make the magic of  
an  
older race.

``Call old Mother Piggot, she knows the proper words  
for  
warts.'... ``Tis Goody Nurse you'll need if it's a son  
ye  
want.'... ``Tis naught but an Old Wives Tale.'...  
``Don't  
mind Mother, she hasn't been herself since she went through  
the  
Change of Life.''

Looming high over the imagination of humankind, the shadow of the  
the Crone casts a miasma of fear and uselessness, power and  
casting--  
out, across the myths of our race and society.  
I have talked and talked to women who either have  
arrived at  
crone time or who are preparing themselves for this  
transition  
and we have found much to talk about. And I think that it  
is  
important that we keep right on talking after the season  
of  
Gatherings has passed for the year. I have absolutely  
no  
interest in trying to start a newsletter for Crones, nor  
really  
of founding OWL (Old Woman's League), SOW (Salty Old  
Women),  
CRONE (Clearly Rational Older Natural Energy), nor HAG  
(Honorable  
Aged Geniuses).  
However, I, no more than many of you, want to have to wait  
until  
next year to get a chance to discuss all these  
fascinating  
topics. So how about some suggestions, and perhaps some  
offers  
of help. Would we like to cooperate in an APAZine\*  
which  
dispenses with an editing and layout burden, leaving some  
low--  
level bookkeeping which I don't mind doing. Does someone  
feel  
like working on a Newsletter? Do we want to form a  
loose  
organization as part of or instead of the above? Or are most  
of  
us too busy to do anything about this between gatherings?  
I'll be sending this letter to people I know personally  
and to  
many Pagan publications; you'll probably see it often enough  
to  
be sick of the whole idea. But there is a lot of  
magick  
available in the Time of the Crone. There is a lot  
of  
sociological pressure to understand, combat or accept. And  
there  
is a whole lot of our lives left for us to function as  
Crones.  
If we don't figure out what it is and what to do with it,  
nobody  
else will.  
So write me at the address below (SASE appreciated) and  
let me  
know what you think about the whole idea, what you might  
be  
willing to do, what insights you may have about Crone Time  
--  
let's figure out what has been left out of all the books.  
We're  
already ``Uppity Women'' and we've nothing to lose but a bad  
rap.

(Crones are assumed to be women more or less at the age of menopause or past it. Baby Crones are any who realize that this time is not far away.)

Grey Cat P.O. Box 181 Crossville, TN 38555

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{file "Elemental Correspondences" "bos125.htm"}

| ELEMENTS            |                     | THE                                |                   |
|---------------------|---------------------|------------------------------------|-------------------|
| Water               | Earth               | Air<br>Akasha                      | Fire              |
| Characteristics     |                     | Transparent, light                 | Force of motion   |
| Clear, Heavy        | Massive             | Essence                            |                   |
| Reflective, Insula. | Insulator           | Reflective                         | Animator          |
| Absorptive          | Resists motion      | Multi dimensional                  | Weightless        |
| Non-compressible    | non compress/Expand | Insulator                          | Transformative    |
| Expandable          | Endurance           | Compressible & Expandable          | Radiative         |
| Smooth flowing      | Stable, solid       | Compr/Expandable                   | Compr/Expandable  |
| Malleable/mutable   | Non-mutable         | Expandable                         | Compr/Expandable  |
| Female, Receptive   | Receptive-to water  | Endurance, mobile                  | Non-mutable       |
| Mediator            | Female              | Moveable, Mutable                  | Highly mutable    |
| Carries Fire        | Renews and          | Malleable                          | Storable          |
| Air & Earth         | nourishes           | Male, Penetrating                  | Male, Penetrating |
|                     |                     | Transcends E,A,F,W                 | Evaporates water  |
|                     |                     | Mediator                           | yet immanent      |
|                     |                     | Reacts to Energy                   | for movement by   |
|                     |                     | Carries Fire                       | air               |
|                     |                     |                                    |                   |
|                     |                     | Non-local Essence Logos, switching | Power, force      |
| Act of choosing     | Underlying          | Underlying,                        | prime mover       |
| Intuitive           | Stability           | mechanism                          | connecting all    |
|                     |                     |                                    |                   |
|                     | Energy Flow         | Crown down                         | Spine behind      |
| Front to heart      | Base of spine up    | Non local                          | heart to hands    |
| with love energy    |                     |                                    |                   |
|                     |                     |                                    |                   |
| Love                | Feeling Free        |                                    | Enthusiastic,     |
|                     | Centeredness        | Ecstasy & Bliss                    | energized         |
|                     |                     |                                    |                   |
|                     | Correspondences     |                                    |                   |
|                     |                     |                                    |                   |
|                     | Direction           | East                               | South             |
| West                | North               | Center                             |                   |
|                     | Direction of view   | Outward                            | Forward/Future    |
| Inward              | To past             | Holistic                           |                   |

|                      |                         |                                     |                                      |                                      |
|----------------------|-------------------------|-------------------------------------|--------------------------------------|--------------------------------------|
| Emotions, intuition  | Part of Person<br>Body  | Mind                                | Spirit                               | Will, life-force<br>(spirit)<br>Will |
| Wisdom               | Consciousness<br>Memory | Intelligence                        | Enlightenment                        | Will                                 |
| Making love          | Physical action         | Thinking                            |                                      | Asserting will                       |
| Partying,            | unity                   |                                     |                                      | Breaking barriers                    |
| Compassion           | Spiritual aspect        | Enlightenment                       |                                      | Life-force                           |
|                      | Serenity/beingness      | Om tat sat                          |                                      |                                      |
| Silver/blue/purple   | Colors                  | Clear/White/Blue                    | Red/Yellow                           |                                      |
|                      | Green/gold/brown        | Ultraviolet                         |                                      |                                      |
| Sunset               | Time                    | Dawn                                | Noon                                 |                                      |
|                      | Night                   |                                     | Now and all time                     |                                      |
| Fall                 | Season                  | Spring                              | Summer                               |                                      |
|                      | Winter                  |                                     | Kalpas                               |                                      |
| Cancer, Scorp, Pices | Astrological            | Libra, Aq.,<br>Capr., Taurus, Virgo | Gemini                               | Ares, Leo, Sagitar.                  |
|                      |                         | 3, 7, 11 House                      |                                      |                                      |
|                      |                         | Mercury                             |                                      |                                      |
| Cups                 | Tarot                   | Swords (esp. Queen)                 | Rods                                 |                                      |
|                      | Disks                   |                                     |                                      |                                      |
| Liquid               | Physical state          | Gas                                 | Plasma/Energy                        |                                      |
|                      | Solid                   |                                     | Singularity                          |                                      |
| Undine               | Spirits                 | Sylph                               | Salamander                           |                                      |
|                      | Gnome                   |                                     | Demigods, God(ess) s                 |                                      |
| Poseidon, Aphrodite  | Deities                 | Zeus, Urania,<br>Gaia, Pan, Hera    | Ares, Hestia,<br>Isis, Buddha, Ahura |                                      |
| Tiamat, Isis         |                         | Athena, Aradia                      | Brigid, Hermes                       |                                      |
| Adonis, Dionysus     | Demeter, Rhiannon       | Mazda, Quan Yin, True<br>Thoth,     | Pele, Vulcan, Agni                   |                                      |
|                      | will, Zeus, Hera        |                                     |                                      |                                      |
| Fish, seal           | Power Animals           | Eagle/hawk                          | Dragon, lion                         |                                      |
|                      | Buffalo, stag           | Any                                 |                                      |                                      |
| Otter                |                         |                                     |                                      |                                      |
| Crescent             | Symbol                  | Circle                              | Triangle                             |                                      |
|                      | Square                  |                                     | Infinity Sign, white                 |                                      |
| egg, equal arm cross |                         |                                     |                                      |                                      |
| Chalice              | Tools                   | Incense                             | Red Candle                           |                                      |
|                      | Pentagram               |                                     | Wand, Athame, Crystal                |                                      |
| 561                  |                         |                                     |                                      |                                      |
| cauldron,            |                         |                                     |                                      |                                      |
| ankh                 |                         |                                     |                                      |                                      |
|                      | Incense/Odor            | Sandlewood/mellow                   | Frankincense/spicy                   |                                      |

|                    |                      |                                 |
|--------------------|----------------------|---------------------------------|
| Rose/flowery       | Musk/Goaty/earthy    | Combination incense             |
|                    | Feeling cool & fresh | Warm                            |
| Tingles like spray | Rigidity, Centered   |                                 |
|                    | Taste                |                                 |
| Salty              | Bitter               |                                 |
|                    | Image                | Billowing clouds Erupt. Volcano |
| Waterfall          | Mountain/landscape   | Blue-white light                |

plants & animals

|                    |                   |               |                      |
|--------------------|-------------------|---------------|----------------------|
|                    | Word of Power     | YOD-EH-VAV-HE | ADNI (add dough nay) |
| AHIA (Aiy Hey Yeh) | AGLA (ah gal lah) | OM            |                      |

|             |                    |          |                    |
|-------------|--------------------|----------|--------------------|
|             | Kabbalistic action | Movement | Expansion          |
| Contraction | Stability          |          | Underlying essence |

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|          |             |       |                  |
|----------|-------------|-------|------------------|
|          | Wind Spirit | Eurus | Notus            |
| Zephyrus | Borus       |       | Tornado of power |

manifesting deities

|              |             |              |                 |
|--------------|-------------|--------------|-----------------|
|              | Bija        | Yam (Yaungg) | Ram (Raumgg)    |
| VAM (Vaungg) | Lam (Laung) |              | Hum (Haumgg)/Om |

|               |              |                  |               |
|---------------|--------------|------------------|---------------|
|               | Affirmation  | I am intelligent | I am powerful |
| I am creative | I am strong, |                  | I am balanced |

|             |                 |          |
|-------------|-----------------|----------|
| & intuitive | centered & know | I am all |
|-------------|-----------------|----------|

|               |               |                 |                  |
|---------------|---------------|-----------------|------------------|
|               | Posture       | Arms raised     | Arms above head  |
| Arms extended | Arms extended | back straight   |                  |
|               |               | Parallel        | forming triangle |
| palms up      | palms down    | arms sweep then |                  |

at side

|                      |                      |                |             |
|----------------------|----------------------|----------------|-------------|
|                      | Virtues              | Intelligence,  | Courage,    |
| Love, compassion     | Centeredness         | Beyond         |             |
|                      |                      | practical, joy | enthusiasm, |
| receptivity, flexib. | Patience, truth      |                | willpower   |
| forgiveness          | thorough, dependable |                |             |

|               |                    |                      |                  |
|---------------|--------------------|----------------------|------------------|
|               | Vices              | Impulsive, frivolous | Anger, jealousy  |
| Indifference, | Dullness, laziness | Beyond               |                  |
|               |                    | boasting,            | hatred, bullying |
| depression    | inconsiderateness  |                      |                  |
|               |                    | easily fooled        |                  |
| unstable      | hang-ups           |                      |                  |

|                  |        |       |                 |
|------------------|--------|-------|-----------------|
|                  | Chakra | Heart | behind waste    |
| Behind sex organ | Base   |       | Crown/third eye |

|        |       |                |
|--------|-------|----------------|
|        | Other | Quick response |
| Brigid |       |                |
|        |       | Networking     |
|        |       | communicative  |
|        |       | linking people |

into social  
unit  
active

Dawn, day, drive  
heat, yellow  
plants expression  
of DNA

Benevolent  
dictator  
Purple  
Billowing clouds

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{file "Autarchic Creed" "bos126.htm"}

#### THE AUTARCHIC CREED

We of the Old Religion have our own particular compact with our deities that charges simply, "An it harm none, do as ye will." And our gods do not despise us for being human but delight in our

celebrations of life and love. We are ageless souls, only for a while within bodies - merely visitors upon this plane. We are brothers to the gods and only temporarily cousins to the ape, and our lives belong to us, not to this world nor to its earthly

governors. We are not doomed to shame and decay; not lost; not indentured to perish with earthly manifestations; not disposed to eternal misery for any past or present lapses of courage or wisdom. We are as children in the school of life who must learn our lessons, on life at a time, before we graduate. Our lives span the march of time, striving upward, subordinate only to our individual probity and growth.

But in this mortal life, greedy, trivial hierophants and mundane rulers have perpetrated a fraud upon humanity. They have purloined for profit and temporal power, our legitimate heritage, and that of all society, and have substituted for it shame, despair, and fear, inventing evil deities to terrify and to constrain mankind from the exercise of his own native conscience.

Still we take our uncertain portion time and again, joining with the species on this plane, only to meet with earthly disunity and distress; only to be told by bogus, uncelestial shepherds that we are deficient and fundamentally iniquitous; constantly rebuked that our natural birthright is insubstantial or even sinful, and that we must cleave

to the pious injunctions of reigning mortals, no matter how  
oppressive,  
or suffer beyond measurable time, yearning for some mythical  
golden  
glory just out of reach, but somehow never quite worthy of it.

That is the apocryphal hell and the fabled satan; they are of  
mortal  
creation; they are now, not in some remote bye-and-bye; and  
those who  
choose to believe in them perpetuate them in this earth. But  
nevertheless,  
by sublime design, despite narrowness, folly or fear, we all,  
each  
and every one, possess this wondrous legacy:

that each of us sustains a singular covenant with the cosmic,  
in that  
the soul is and ever was, one with the universe, conducting  
itself in  
concordance with the absolute. And whatever paths it may walk,  
or  
whichever faith it may follow, on sojourn at a time, each shall  
as a  
consequence of that oneness, and attuning with its destiny,  
eventually  
return on its own to its source to again be part of that  
totality,  
atoned, aware and unshackled.

"JUSTIFIC

US"

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{file "Psychic Attack" "bos127.htm"}

Dealing with psychic attack  
Zhahai Stewart

What to do if you think you are being attacked.

1 - Question if it is really either imagination, or coming  
from within  
yourself. Something may be trying to get your attention, but  
it may not be  
external, and by focussing on an external "enemy" you may be  
missing the  
point.

2 - Check to see if you are yourself inadvertently sending  
something out;  
maybe someone is just reflecting some energy back! Nothing is  
gained if you  
get into adversarial mode in that case. Many people have been  
taught that  
reflecting is the proper response.

3 - Put up a grounding shield. Ground it out, send it to the  
Mother who

can recycle the energy. Grounding is usually taught to every student. If you don't feel you can be a "conduit" safely, ground it by reflecting it downward to the Earth; that is a big target and easy to hit. By grounding it out, you are protecting yourself, yet not being caught up in it.

What not to do.

1 - Figure out who is sending it and counter attack. You might be wrong, and may be starting a feud. You might be right, but they may not realize that they are "sending" so you may start a feud or cause unnecessary harm. Even if you are right, you are escalating a feud, of which we have too many. This is commonly discussed as a bad idea.

2 - Put up a reflective shield which will return the energy to the sender. This is commonly discussed as a good idea, but we disagree. We think this is unwise.

For one thing, it is not necessary; if you can make an accurate return reflection, you can certainly reflect it to Earth instead (where it can be recycled). There is no reason you should not be able to ground out more energy than you can accurately reflect to the sender, if viewed properly.

For another, your accuracy in returning it may be less than perfect. You might hit close but not close enough; if you can't reflect it to earth, you are going to have trouble reflecting it to an unknown person.

Sometimes this is discussed as if once you return it, the sender will just stop; because they will awaken to what they are doing, or because the returning energy will be too much to handle. The thing which is seldom mentioned is that if the sender (assuming there is one) was consciously attacking, they will likely already be prepared with their own mirrors, etc. Great, if we put near perfect mirrors at each end and pump in energy, maybe we can get a psychic laser effect; guess who is just on the other side of the mirrors to catch the intensified leakthru?

If they weren't aware of sending, they will probably just assume they are being attacked and take countermeasures. If they follow the 3 steps above, fine, nothing is damaged. But many of them will immediately think they have to put up a defensive mirror, or maybe worse (see below; they may decide to teach you a lesson for attacking them). Few people naturally respond to perceived attacks positively (especially if they are in such a bad mood already as to be sending without even realizing it).

Another serious concern is getting drawn into a unacknowledged feud by your own weaknesses. It is often agreed that one should reflect back exactly what is received, without adding anything of one's own. But the same people who advocate that may use terms implying "returning it with enthusiasm". There appears to be an easily tapped source of self-righteousness in most people feeling attacked, and it is very hard not to get drawn into imagining, at some level, the satisfying effects of the energy going back to the attacker; that draws one into a "counter-attack" even without realizing it. Grounding it does not.

Watch for yourself when people are discussing "returning to sender"; see if there isn't very often a hidden desire for revenge or retribution lurking there grasping for their "control panel" - and deflecting their normal attempts at staying centered by claiming to do no more than is "justified". Justified is not the question; self knowledge and balance are.

There is another thread which shows up often in discussions like these; the need to "teach the sender a lesson". In some cases, I have even heard this justified as "protecting the community". This way lies many...  
....PRINT D did the goddess give you an "agent of threefold return" marshall's badge, that exempts you from any consequences "because you are just an agent"? That hubris is gonna teach some hard lessons, but the self appointed marshall may be the major recipient. It would be a little bit healthier to just shed the self-righteousness and call it an ego driven feud. "Teaching them a lesson" gets filed under the pitfalls of righteousness, the ways that one's own weaknesses seduce one.

Also consider, what if despite your initial impression, the negative energy

is really coming from inside, from part of you? Are you going to be better off "reflecting it back" (maybe with additional conscious or unconscious oomph) or grounding it? "Gee, I returned it but good, and now they have stepped it up; the sender really needs a lesson!". That may be more true than you know, bucko.

Notice that nowhere do we say that one has no "right" to put up a reflective shield; of course one does, and is fully justified. Also, possibly, unwise. There is a distinction between what one has a "right" to do in "self defense", and what is wise to get drawn into. Reflecting it is neither necessary, nor likely to produce positive results, but if that itself is the lesson to be learned, what can I say? Each chooses their own path, and that is as it should be. At least if one has considered the above, one should know what they are stepping into.

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{file "Ethics or Etiquette" "bos128.htm"}

ETHICS OR ETIQUETTE  
by Ellen

Recently in conversation with friends in a small intimate gathering, I mentioned outer-court names and passed on gossip.

Later I was told that I had "violated etiquette." Had I?

Etiquette is socially accepted forms of behavior, agreed upon by the members of a community. Ethics involves morality, the nature of right as determined by a group or an individual. I believe there is a great deal of confusion of these terms in the "Pagan Community."

Going by fairly traditional rules there are the "Laws of Wicca." Among these there is a very firm one saying one should never reveal another person as a Witch without their permission.

However a person who has revealed themselves publicly as a witch shouldn't complain. And is it a violation of ethics to tell of a person by their outer-court name? Only insiders

could  
know the legal name of the person, so what is the danger?

Ethics can be fairly easily agreed upon in the general  
pagan  
community. Anything that puts someone else in an embarrassing  
or  
dangerous position is unethical. We all make mistakes at  
times,  
but we try to act in a manner consistent with our ethical code.  
Etiquette, on the other hand, is very deceiving. We assume,  
since we are all members of the "Neo-Pagan Community" that  
we  
have the same etiquette. But the only etiquette I have ever  
been  
explicitly told about involves greetings to be exchanged  
between  
members of a group and their high priestess or between two  
high  
priestess of different groups. What about a more common  
meeting?

Say a friend of mine is tired of being a solitary and  
wishes  
to come to a group celebration. What etiquette should I  
follow  
to bring this person to such a circle? I could either  
contact  
the group beforehand and ask permission, or tell them I will  
be  
bringing a guest, or I could simply bring a guest - with  
no  
warning at all. In the first situation, the responsibility  
and  
decision is theirs; in the second I am responsible for my  
guest's  
behavior; in the third I am a boor and will never be invited  
to  
their circles again.

No one has covered all the possible conflict situations  
in  
the Pagan Community. So there is no way I could agree to  
follow  
an "etiquette." My general code is simply to use common  
sense,  
and give the other person an easy out. For example, if you  
think  
someone else is a Witch and wish to find out, you might tell  
them  
that you are one. To receive trust you have to give it first.

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A secondary problem in this situation is how does one keep  
a  
secret? Should one only speak in whispers, or when no one  
is  
within 100 paces? I think that looks furtive and produces  
suspi-  
cion in the mind of outsiders. Or do we follow Poe's lead and

put  
the secret out in the open and disarm the opposition?

I know several people who studiously "maintain secrecy"  
but everyone knows that they are "witches." Worse, because of  
their secrecy, their colleagues don't know what a witch is except  
it must be nasty since they won't speak of it. I do not proclaim  
my religion, nor do I hide it, and I have never had any problems.  
I hear 3rd hand horror stories but would like to hear first  
hand experiences, good or bad. Please write me c/o Panegyria.

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{file "Dream-News" "bos129.htm"}

Dream News  
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NUCLEAR NIGHTMARES: With the threat of nuclear war hanging  
overhead, it is not surprising that our dreams might reflect this source of  
anxiety. In fact, reports peace psychologist Randy Morris, PhD, many children in  
our country, not to mention in other nations, have had nuclear imagery in their  
dreams. Are such dreams simply another example of how daily anxieties are  
reflected in our nighttime ruminations? Possibly, but Dr. Morris offers another  
explanation.  
"Could it be some kind of collective survival mechanism to come  
as close as possible to experiencing, in order to reject, our self-  
destruction?"

. "I believe," he states, in answer to his question, "that  
nuclear nightmares represent an impulse on the part of this collective  
psyche to confront directly the horror of nuclear war, literally, to  
'imagine the unimaginable,' and by so doing to take the first step toward  
healing this festering rupture in the family of man. These dreams, as  
expressions of pure emotion, have the power to motivate people to work in new ways  
for peace movement." Dr. Morris notes that the threat of nuclear war is  
increased by the number of people who simply cannot imagine that it would ever  
happen. Nuclear nightmares tend to be very "real" in their feeling, and thus  
may be a natural

counterbalance to the ostrich syndrome.

. Anyone who has had a nuclear nightmare, or any kind of dream involving nuclear imagery, is invited to write a letter to Randy Morris, PhD, Hiroshima International School, 2-2-6 Ushita-naka, Higashi-ku, Hiroshima 730, Japan, leave a message in ANECDOTAL PSI or PREMONITIONS REGISTRY.

SUDDEN DEATH SYNDROME: SUICIDE BY NIGHTMARE: A healthy adult goes to sleep at night but then never wakes up. The medical examiners can find no cause of death? What happened. No one knows, but it happens enough to have earned a name, "sudden death syndrome," and to warrant having the Atlanta Center for Disease Control monitor the incidence of such cases. One population group, Laotian refugees, has a higher than average mortality from sudden death syndrome. Dr. Joseph Jay Tobin, reporting in the American Journal of Orthopsychiatry (July, 1983), presents a case study that leads him to suggest that this phenomenon may be suicide by nightmare.

. The patient was a male refugee from war-torn Laos, who had been recently relocated with his family to their own apartment in an American city. Shortly thereafter, the man complained of difficulty sleeping. He reported nightmares in which something (once a cat, once a dog and once a woman) came to him in his bedroom, sat on his chest and tried to prevent his breathing. Dr. Tobin arranged for a Laotian healer to perform a "spirit cure," which was consistent with the patient's world view. Afterwards, Dr. Tobin investigated further into the patient's background.

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. Examination of the patient's history revealed that he was suffering from "survivor's guilt." This post-traumatic malady, first identified in survivors of the Holocaust, combines depression and paranoia with the nagging feeling, "why was I saved when so many others died?" Dr. Tobin also discovered that among South Asian persons there is the belief in something akin to "voodoo death," called banqunqut, or "Oriental nightmare death," in which a person is believed to be killed during sleep by a spirit which squeezes out the breath.

Apparently a similar belief was held in Europe during the Middle Ages. At that time, the name, "incubi" was given to the presumed spirit, from the Latin word for nightmare, incubus.

. Previous medical research has indicated that heart attacks can be precipitated in dreams and that certain psychosomatic disorders can be dangerously aggravated during the sleep state. Other research focussing on the healing potential of dreams, nevertheless receives indirect support for the physical potency of dreams by the suggestion that they might also be a vehicle of death.

DREAM AFTER SURGERY RESTORES INTEGRITY OF PERSONALITY: Major surgery is a harrowing experience, a trauma to the personality, for the person submits their life, while unconscious under anesthesia, to the operation of other people's hands upon their vital organs. The most critical aspect of the surgery experience--the operation itself--seems beyond the reach of the patient's personality to integrate, as would be needed following any traumatic experience, because of the anesthesia. Patient's occasional reports of "witnessing" their operation, and statements, by psychics such as Edgar Cayce or philosophers such as Alfred North Whitehead, that the mind never sleeps, that it registers everything, would suggest that despite the anesthesia, it should be theoretically possible for the post-operative patient to regain access to the surgery experience so that it could be digested and the recovery made more complete. Dr. Paul W. Pruyser, of the Menninger Foundation, reporting in the Bulletin of the Menninger Clinic (June, 1983) suggests that such an integration of the surgery experience may occur through a dream!

. Dr. Pruyser writes about his experience undergoing emergency, triple coronary bypass surgery and how his recuperation was helped by a dream he had five days after the operation. In his dream, he visits a little-known, secluded part of the hospital grounds, a ruins site from the 19th century, where he encounters a heavy metal door. The door opens with eerie creak and he enters a dimly lit cave. He finds three strange, two-story, cubical habitats, each with leaky and rusty pipes meant to furnish heat to the inside from a

centrally located, old-fashioned wood-burning cook stove that was very dilapidated.

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. When he awoke from this dream, he reports that he felt elated and immensely satisfied, because, in his own words, "my mind had found access to an experience I was not supposed to have undergone at all because of the total anesthesia." He believes, for example, that the creaking of the door was actually the sound of his rib cage when it was opened by the surgeon. He provides background information to develop an interpretation of the details of the dream, which in essence refers to his confrontation with his heart and its clogged arteries and with his ancestral history of coronary deficiency. More generally, he ascribes to his dream an act of restoration of the integrity of his personality--"a guarantee of the continuity of selfhood"--after being the threatened by his near brush with death. The ability of dreams to spontaneously provide this otherwise missing ingredient to total recovery deserves further investigation. (Author's address: Menninger Foundation, P.O. Box 829, Topeka, KS 66601).

GROUP DREAMING: What happens when a group of people attempt to dream about the same thing? The December, 1983 issue of Omni Magazine reports the work of Henry Reed (DreamNet Sysop) on an intriguing approach to studying the psychic potential of dreams. A group of dreamers would be gathered together, he would introduce them to a stranger said to be suffering from an undisclosed problem, and ask the group to dream for this person, to see if they could dream up a solution to the person's problem. In the morning the dreams were analyzed, the person's problem was revealed, and the pieces of information from the several dreams were pieced together to develop a solution. Most of the dreams evidenced psychic information in the dreams. Pooling the dreams enhanced the visibility of the psychic effect. Having a good reason for dreaming telepathically seems to increase the probability of psychic material in the dreams. For further reading: "Dreaming for Mary, "Sundance Community Dream

Journal, #3 (See Mail Order Services).

EXPLORING YOUR DREAMS: For a "hands-on" guide to the "New Dreamwork" see the October, 1983 issue of New Age Journal. It has a comprehensive special section on what's happening in the world of the new dreamworker. It gives several different approaches to dreamwork, has articles on some of the prominent dreamworkers, as well as general discussion of current developments and controversies.

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NEW LUCID DREAM INDUCTION TECHNIQUE: Robert Price and David Cohen, of the University of Texas at Austin, report that they have accidentally discovered a method for inducing lucid dreams. It happened while they were researching the ability of a subject to control, while asleep in the dream state, the sounding of a tone being played in the dream laboratory. A biofeedback setup was used, such that whenever the sleeping subject entered the dream state, with rapid eye movements (REM), a loud tone would be played. This tone would interrupt sleep, but if the subject could increase the amount of rapid eye movements, he could terminate the tone, and sleep in peace. They found that their research subject could learn this task. Then the subject began to report lucid dreaming, that is being aware in the dream state that he was dreaming, and reported that he tried to move his eyes as a means of signalling to the experimenter. A "communication" system was thus set up between the experimenter and the dreaming subject. The researchers suggest that such a biofeedback situation may be an effective way to learn lucid dreaming. Reported in Lucidity Letter, November, 1983 (See Mail Order Services).

TELEPATHIC DREAMS IN COUNSELING: A counselor whose dreams provide psychic information about clients has a powerful addition to his kit of clinical tools. Kenneth Orkin, Ph.D., has written an article entitled, "Telepathic Dreams: Their Application During the Counseling Process," describing his experiences with psychic dreaming about clients. He is in private practice in Miami, Florida. He recounts several types of psychic dreams,

including precognitive  
dreaming about the problems of a client who would be coming for  
a consultation  
in the future, with the dream providing information about the  
source of that  
person's problem. He also recounts a story about a dream that  
provided  
past-life information about a client. His article appeared in  
the November,  
1983 issue of A.R.E. Journal. You may write to the author c/o  
A.R.E., P.O. Box  
595, Virginia Beach, VA 23451.

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{file "Dream Life" "bos130.htm"}

Dream Life & Waking Life: Both are Creations of the Person

There is a growing appreciation for the variety of dream  
phenomena, such as  
the creativity in dreams and their sometimes transpersonal  
aspects. Older  
theories that generally ignored such facts are being replaced  
by newer ones  
that attempt to account for such phenomena. Most recently,  
Gordon Globus,  
M.D., Professor of Psychiatry and Philosophy at the  
University of  
California, Irvine, has taken a stab at integrating such  
perspectives as  
psychoanalysis, transpersonal psychology, cognitive  
science, and  
phenomenological philosophy in a pleasantly person- able  
statement of a  
view of dreams that readers of Perspective can live with.

That dreams are a creative experience is one of the main  
factors that he  
wishes to explain. The author rejects the notion, in  
existence before  
Freud made it law, that dreams are merely rearrangements of  
past memory  
experiences. Instead, the author claims that dreams are  
created "de novo,"  
meaning from scratch. In defending this position, he finds  
himself arguing  
that our waking life is also an experience that we create, thus  
placing his  
work close at hand to the metaphysical perspective that  
claims that we  
"create our own reality." Both realms are created "in the  
image" (meaning  
"in the imagination") of the person, in the same way God has  
been said to  
create the world. The symmetry between the creative aspect  
of both dream  
existence and waking existence, and the "divine" role given to  
the person,  
is pleasing both to the ancient Buddhist and

modern spiritual  
metaphysician.

The question is, how does this modern, scientifically grounded theoretician justify such a metaphysical basis to dreams and waking life? He does so by reference to both the leading edge theories of perceptual psychology and certain philosophical traditions. Perceptual psychology has long abandoned the camera analogy to explain how we see things. Plato's concept of the archetype, the transpersonal, non-material "ideas" that govern the actual ideas and things that we experience, has gained new favor in modern thinking about the perceptual process. Instead of theorizing that our perceptual mechanisms "photograph" what is out there, modern work has forced the theory that we already "know" or "suppose" what it is that we are trying to perceive, and then we search and analyze data bits according to their significance and fit to what we are attempting to "perceive."  
Meaning and intention are more significant to perception, in modern theory, than light waves and photo-sensitivity. In other words, the creative and subjective processes in perception are given more central prominence, and the physics of perception are accorded more the status of tools than primary determinants. Similarly, the philosophy of science has been arguing that facts, as such, do not exist; rather theories--in other words, intentional approaches to creating meaning--are what determine which data bits constitute facts, and determines whether or not the data bits will even be noticed.

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Perhaps such philosophical abstractions seem cloudy or irrelevant, but the mechanistic, sensory-based, objective approach to perception (whether in visual perception or scientific knowing) has been undergoing radical changes. Fans of the transpersonal dimension of life who assume that the eye sees like a camera have an unnecessarily tough time trying to justify as scientific their views on ESP. Realizing how scientific and philosophical views on perception have evolved makes ESP seem more natural than supernatural. Thus the author's work

does us a great service. It provides a readable treatise on how one can argue, on the basis of both scientific and philosophical grounds, that dreams, not to mention our lives, are pregnant with meaning (sometimes transpersonal meaning), and deserve our attention.

Source: Dream life, waking life: The human condition through dreams.

Published by the State University of New York Press, 1987.

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{file "Dream Problem Solving" "bos131.htm"}

Taken from AMERICAN HEALTH July/August 1987.

How to problem-solve in your dreams  
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Your dreams are "written" in your own private vocabulary; that's why their meaning is often unclear (and why dream books you buy at the corner newsstand won't explain your own visions). Moreover, the language of dreams is sensory and visual, whereas the language of daily life is verbal. You need to translate a dream much as you would a foreign language.

Unfortunately, the same forces that make us disguise problems in our dreams are likely to hinder our recognizing them when we're awake. Even

Freud had trouble with self-analysis. So an impartial listener - attained therapist - can help. "It's a collaborative process," says New York

psychoanalyst Walter Bonime, author of the classic text, THE CLINICAL USE OF DREAMS (Da Capo Press, \$29.50)

But that doesn't mean you shouldn't explore your dreams alone or with a partner. People who keep dream journals say that over time, patterns often emerge.

To put your dreams to work solving problems, try this routine:

o Program yourself to wake up after every REM period. I did it while

writing this article simply by telling myself I wanted to at bedtime.

But don't make it a regular habit. "The ability to maintain

consciousness during sleep can backfire," says Dr. Neil

Kavey, director

of the Columbia-Presbyterian sleep lab. "If you can't shut it off, you may have trouble remaining asleep, or you may sleep so poorly that you feel you didn't sleep at all."

- o Put a notebook and pen or tape recorder at your bedside.

- o At bedtime, select a problem and sum it up with a question, such as "Should I take this new job?" Write it down and list possible solutions.

- o Turn off the lights and reflect on these solutions. Stick with it until you drift off to sleep.

- o When you wake up - during the night or in the morning - lie still. To jog your memory, pretend you're a detective interviewing an eyewitness.

- o What's the last thing you remember? Before that? Going backward can help you more easily reconstruct a dream.

- o Write down or tape record all that you remember. Do it before you shower and have breakfast.

- o If you have trouble catching dreams, try sleeping late on weekends

- o The longest dreams occur in the last part of sleep and many of us cut sleep short on week nights.

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Once you've recorded your dream, how do you decode it? Tell it to yourself in the third person, suggest psychologist Lillie Weiss in DREAM ANALYSIS IN PSYCHOTHERAPY (Pergamon Press, \$11.95). This may give you some distance from the dream and help you see the actions more clearly. Then look at the part of the dream that is the most mysterious. "Frequently the most incongruous part provides the dream message," Weiss says.

In her dream-therapy study, Cartwright asks participants to examine and try to change repetitive, troublesome dreams along seven dimensions:

- o Time orientation. Do all your dreams take place in the past? Try positioning them in the present or future.

- o Competence to affect the outcome. Try finding a positive way to resolve

a dream.

o Self-blame. In your dreams, do you hold yourself responsible when things go wrong? Must you?

o Relation to former role: If your divorced, do you still dream of yourself as married? If you have lost your job, do you still see yourself at work? Consider alternatives.

o Motivation. Do you dream of being nurtured? Can you think of a way to take care of yourself?

o Mood. What would make a dream more pleasant?

o Dream roles: Do you like the part you play in your dreams? What role would you prefer?

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{file "Dreams Precognition" "bos132.htm"}

. This following is an excerpt from "Psi Notes", prepared by William Braud, Ph.D., of the Mind Science Foundation in San Antonio, Texas.

Question: What percentage of a person's dreams are precognitive (foretell the future) and how can we recognize the difference between a precognitive dream and an ordinary dream?

Answer: A large proportion of precognitive experiences occur during dreams. One survey indicates that as many as 65 percent of precognitive experiences occurred during sleep. Precognitive dreams also seem to provide more complete and more accurate information than do waking psychic experiences.

. There's no way to know with certainty what percentage of our dreams are precognitive. The content of the majority of our dreams is probably quite mundane, involving replays of experiences of the day, perhaps some wish fulfillment, and maybe even "random" content. But now and then, dreamers do have accurate glimpses of the future as they sleep.

. The only way to know with certainty which dreams are precognitive and

which are not is to keep a dream diary of all dreams and check to see which come true and which don't. Some persons are able to associate certain feelings of confidence in connection with psychic dreams - but these are very subtle feelings which are difficult to put into words and which may differ from person to person.

. Let me describe a program of research in which we are more certain about what's going on. This research program was initiated by a New York psychiatrist, Dr. Montague Ullman, as a result of his observation that he and his patients were sharing telepathic dreams in the context of psychotherapy. A dream laboratory was set up at Maimonides Medical Center in Brooklyn. Ullman, along with his associates Stanley Krippner and Charles Honorton, designed experiments in which persons spent the night in the dream lab. They were monitored electro-physiologically in order to detect physiological indications of dreaming - these indications include: an activated EEG, rapid eye movements, and reduced muscle tension. When these indications of dreaming occurred, the sleeper was awakened and asked to describe his dream. These descriptions were tape-recorded and later transcribed. The next day, a target experience was randomly selected and the subject then went through some waking sensory experience. What was discovered was that the sleeper was able to have accurate dreams about events of which no one was as yet aware at the time of the dream, but which were randomly selected the next day.

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{file "Dream Bibliography" "bos133.htm"}

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{file "Festivals" "bos134.htm"}

#### FESTIVALS

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Within the Pagan community there are many holidays and Sabbats celebrated for various means, and not all celebrate each holiday/Sabbat in the same exact way or for the same reasons. The following is a general list of the Holidays most common between all the Sects within Neo-Paganism.

YULE (Winter Solstice, December 20-23 (varies according to the particular date on the standard calendar according to when the Solstice will occur astronomically)). Longest night of the year, the turning point when the days shall afterwards grow longer as winter begins its passage into the coming spring. It is, in the Goddess worship, the time when she gives forth again to the birth of the Divine Sun child who shall be both child and eventually lover and father of the next child in the cycle. Winter Solstice for pagans is a time of feasting and the exchanging of gifts and is the original Holiday that the Christian religions modified into their own Christmas, even unto the birth of the child (Most theologians who have spent time studying the birth of Jesus admit he was born in either March or April, not the celebrated Christmas date we all know from the standard calendar - it was moved to this date to help induce Pagans to give up their old ways yet allow them their holidays during the spread of Christianity thru Europe and the British Isles). Traditional adornments are a Yule Log, usually of oak, and a combination of mistletoe and holly (also all later plagiarized into Christian ways).

CANDLEMAS (Brigid's Day, February 2nd) Not common to all pagans, this is

very popular with Wiccans and various Celtic sects. Brigid is the Celtic goddess of fire and inspiration (Poetry, smithcraft and healing) as well as yet another representation of the Fertility of Femininity and Love. Brigid had such a strong following among the Celts that the Christian church decided it was easier to assimilate her into their own system, and so there came about the making of Saint Brigit and all the stories they created about her so that her followers would leave their old beliefs enough so they would not side with the Druids, who were known at that time as 'the snakes' because of their tendency to have tamed snakes that were used to help produce various healing mixtures via their venom, and who were violently opposing the Catholic church. In History, of course, the druids lost against the overwhelming odds presented by the church, led by a man who would then be himself sainted by the church, their Saint Patrick (who was no clergyman but a warrior). Thus Christian rule of various sorts came into Ireland. Handcrafts are often sacrificed to Brigid or dedicated to her as they are started on this day. Its celebration is done with many candles and as usual much feasting. The Christians also took, moved slightly and used this date by creating St. Valentine and using the day for one of chastelove reflections.

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Eostar Ritual (Spring Equinox, March 20-23 dependant on actual astronomical event) This is the start in the pagan year of spring, at least among Wiccans and Celts. The first flowers are praised and the Gods and Goddesses thanked for the true return to happier times for all. Eostar is one of the more colorful holidays, not one of the somber colors found in Yule and Candlemas. Feasting and socializing are the important factors in this holiday as well as the celebration of the return of color to the natural world. In the Christian calendar, again to draw early worshipers, they marked this as the final days and rebirth of Jesus

(when according to history he died in June!)  
Beltane (May Eve, April 30th-May 1st) Most important to pagans,  
save f o r  
Samhain, I don't know of any Pagan group that doesn't celebrate  
t h i s  
holiday in some way. Beltane is the great Fertility rite of  
life,  
starting at dusk on the 30th and continuing until the dawn of  
the 1st.  
The union of the God and Goddess to conceive the sun-child to  
be takes  
place upon this holiday, no matter which tradition of paganism  
is  
involved. Beltane is the one holiday most discouraged by  
the  
Christians, who didn't even use it as a point for a holiday of  
their o w n  
because the power and nature of the day involved. Still, even  
in  
Christianized Ireland the May day dance of the Maypole  
remained, as d i d  
the giving of flowers to those you loved or cared for as  
friends. T h e  
Maypole is a symbol of the union of the God and Goddess to  
create l i f e,  
the pole itself a phallic symbol while the dancers and their  
streamers  
or vines of flowers represent the fertile womb of the goddess  
a s i t  
takes in the Phallus of the god and takes in his seed. Besides  
t h e  
Maypole often a bonfire is present, and members of the group  
are  
encouraged to jump the flames for luck and their own fertility.  
Food, drink  
and love are the order of the evening. In most sects the  
celebration of  
Beltane will become one large orgy as the participants are  
encouraged  
to enact their own unions of love. Beltane is the time o f  
m a n y  
marriages/handfastings in the pagan community (in some it is  
the point  
where one chooses to begin and end relationships of a physical  
nature).  
Clothing is very optional in most get togethers on this  
holiday, and  
mostly it is sensual and colorful. Even those sects that  
are prudish  
about things tend to accept the rules of the holiday, as it is  
the holiday  
of free love. It is said that a child conceived on this day  
will grow up  
to wield great power and knowledge and to be healthier  
than upon any  
other.  
Litha (Summer Solstice, June 20-23, dependant on actual  
astronomical event)  
Held on the longest day of the year, the Solstice is the  
celebration  
of lights triumph over darkness and that of the bountiful  
beauty that  
light brings into life. Flowers are common in the circle,  
roses and

brightcheerful wildflowers are upon the altar and usually worn by all. It is the changing point of the year, and the celebration of the spiral dance of the year is common among Wiccans. It a celebration with much joy, and much feasting. Many wiccans will attire themselves in bright colors and equally bright adornments of flowers. Litha' usual food fare may include honeycakes or cornbread. Litha is not celebrated by all sects nor in the same way.

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Lughnasad (August 1st) The great corn ritual of Wiccan belief (in Celtic realms this is the celebration of the wheat god, corn is an Americanization and it is possible there is an American Indian traditional holiday near this date that was borrowed by the American Neopagans). This is the big celebration of the harvest (Sort of a Pagan Thanksgiving, but the time clock is different as is that of the Celts). Much feasting and dancing occur, thou it is a bit more somber than many of the other holidays. Some Pagans celebrate this day as merely the day to bake their bread and cakes for the coming winter and do no actual rituals save that of blessing the foods prepared. Mabon (Fall Equinox, Sept. 20-23, dependant on actual astronomical event) A lesser holiday, this is not widely celebrated and is most come with Pure wiccan groups, especially those who are based in the works of Starhawk and other Dianic sects. This is the weavers festival, and a braiding of cords are done in the process of casting a spell to add to ones life from what it is, each person weaving unto themselves what they wish and the coven as a whole weaving all the cords together to unite the power and efforts symbolically. SAMHAIN (Halloween Oct 31st) The year ends traditionally in Wiccan beliefs with this holiday. Samhain is said to be the period of time when the gates between the worlds are least guarded and the veils their thinnest. It is a time for dimensional openings and workings, and a l s o t h e celebration of the death of the year king. It is a somber holiday, one of dark clothes and thoughts for the dead, it is said to be the time when those of necromantic talents can speak with the dead and it

is certainly  
a time to remember ones dead. It is a time of endings of  
relationships  
and bad situations and it is the time when one can see the  
glimmer of  
hope in the future. There are as many concepts attached to  
this holiday  
as any other.

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{file "Fool" "bos135.htm"}

THE HOLY FOOL:  
The Third member of the Triad  
-some musings by: the Bard

\*

"Remember, the Moon is only half as big as the Earth, but it's  
twice as  
far away."

-A

nonymous

\*

After some time musing on the concept of Goddess/God  
that is  
common in Wiccan (and most Neo-Pagan groups) and seeing the  
common theme  
of "things come in threes" in these belief systems, I fell to  
wondering  
"Why only the God and Goddess? If all things come in threes,  
where is  
the Third Aspect that should be there?"

So what is this Third Aspect? I feel it is the Holy  
Fool; the  
Prometheus who is the Trickster, the God (neuter) that rolls  
the dice.

This also fills in certain holes in neo-Pagan Theology that  
have bothered  
me for some time, too.

First, we need to have a quick look at the Holy Fool in  
religious  
and/or cultural beliefs, both primitive and modern:

American Indian:  
Aztec: Ueuecoyotl  
Caddo: Coyote  
Chinook: Coyote  
Coos: Coyote

Haida: Raven  
Hopi: Mudhead Kachina, Clown Kachina  
Kiowa: Coyote  
Navaho: Coyote  
Nez Perce: Coyote  
Omaha: Coyote, Rabbit, Iktinike, Orphan  
Pueblo: Koshare  
Sioux: Spider  
Tillamook: Coyote  
Tinglit: Raven  
Winnebago: Rabbit  
Zuni: Coyote  
African: Spider, Tortoise, Rabbit, Jackal  
Graeco/Roman: Pan, Dionysis  
Celtic: Phooka and the like (see Irish: Fear Dearg, and a  
host of others. The Fool must love Ireland very much...He  
made so many of Itself there!)  
Norse: Loki...-and- Balder  
Banks Island: Clat  
Micronesia: Nareau  
England: Puck, Black Jack Davy  
Christianity: "Doubting" Thomas, and The Christ Himself,  
in many ways....and Judas, too.  
20th Cent. North American: Bugs Bunny, The Joker, Mr.  
Mxyzpltk, Murphy, ("And Pooh is a -good-  
example, too!" said Eeyore)

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Neo-Paganism: Discordians  
18th thru 20th Cent. Appalachian: Jack (from British  
Isles)  
18th and 19th Cent. N.A. Black: Br'er Rabbit, Long John,  
&c.  
German: Tyl Eulenspiegel  
Italy: Harlequin (check out Agatha Christie's stories  
about "Harley Quinn." VERY interesting!)  
Islamic: Juha, Abu Nawwas, Mullah Nasruddin, Nasreddin  
Khoja,  
Nasreddin Hodja  
Japanese: Fox, Hotei, and the whole concept of Zen.....  
And the many, many instances of the Hero figure and his  
Friend in most people's mythology....Gilgamesh and Enkidu, Robin Hood and  
Little John, the Mythic Hollywood Western Hero and his ridiculous  
sidekick, Don Quixote and Sancho Panza.....and many times you see the  
recurrent theme of the Great Betrayal of the Hero, which leads to His death...and  
to His Resurrection!

One immediately sees that the Fool is a universal

constant in  
folk belief, just as the Goddess and God are!  
(NB: I have not gotten more specific for two reasons:  
one, for  
limitations of space, and two, to encourage others to do a  
little reading  
on their own!)

As most things, the Fool is Personified in three basic  
Aspects  
that (of course) overlap with each other and with the God and  
Goddess.  
The first is that of the Saviour God, the Prometheus, the  
Culture Hero, who  
brings Knowledge (and -occasionally- Wisdom) to Mankind. This  
Aspect loves  
Mankind with all His Being, and only wishes Good. His Good  
Intentions  
sometimes fall short of His (or Mankind's) expectations,  
however.

The second is that of the Clown, the Nerd, the  
Jerk, that teaches  
by his own mistakes (and who usually comes out ahead because of  
His own  
Innocence.) This Aspect is mostly neutral, and is how He seems  
to mostly  
manifest Himself.

But let us not forget the third, and darker, side  
of the Fool, best  
exemplified by Jack Nicholson's portrayal of The Joker in the  
film version  
of "Batman." Just as the Goddess has Her Dark side (the Crone,  
the  
Morrigan, &c) and the God has His (Odin as Death-God) so  
does the Fool  
have a terrifying Aspect (at least, from the human point of  
view): Chaos  
Personified.

This is not an Aspect to invoke, as It does not care.  
Period. It  
is the ultimate psychopath, the ultimate Spoiled Brat, the  
quintessence  
of Ego-centric self-love. In some circles, it could be quite  
nicely named  
Ahriman, or Shaitan, or Satan, because it fits all concepts of  
that  
Middle-Eastern deity....except one: It does not care if Man  
worships It or  
not. It is not in -conflict- with the God and/or Goddess, It  
is -not- on  
the kind of power-trip that the Judeo-Christian Satan is  
represented as  
having, it just -is-. It should be considered as neither "good"  
nor  
"evil," though it can personify both or either....or neither!  
This is  
confusing, but with a little thought the concept will  
(hopefully) come  
clear.

(And, just in passing, the film version of "Batman" is perhaps a very good metaphor for the eternal struggle between the Fool-as-Prometheus (Batman) and the Fool-as-Chaos (the Joker).

Are you confused? If you are, GOOD! If you are not, keep thinking by not-thinking. (wha-a-a-a-a-t?)

Some of the best examples of the three Personifications are found in the Navaho and Zuni tales of Coyote, or the Br'er Rabbit tales, or the older Bugs Bunny cartoons, or even Walt Disney's Goofy. And, while speaking of classic animation, if you can see any of the cartoons of the Cannibal Boy and the Mynah Bird, do so! It shows not one, but TWO Aspects in action!

For a look at His more serious (?) side, try J.R.R. Tolkien's wonderful evocation of Tom Bombadil.....who is described as "the oldest." Prof. Tolkien came very close to the core of the truth with that one!

The Fool is your slightly daffy Uncle, that comes to visit at Christmas and is such fun to be with, but who seems to have a sadness about him too, that you found out later, when you were all grown up, was his slide into alcoholism. The Fool is the American sit-com "Daddy" who never seems to get anything right, but wins out in the end anyway. The Fool is the classic scene of Bugs Bunny, floating in a washtub in the middle of the Pacific Ocean, happily singing "As Time Goes By," blissfully uncaring about his obvious predicament...one which would send a human into sheer despair....knowing that something will turn up, some scam that he can pull that will get him out of the washtub and into clover again. The Fool is the Tarot's Fool, of course....but He is also the Hanged Man.

Do -not- invoke the Fool unless you are ready for literally ANYTHING to happen! He just might turn you into a Large Green Frog just to observe what happens.....He is capricious. He is unpredictable. He is what He is, and nothing you can do will turn Him from His Purpose, whatever that may

be at any given moment. He is "Murphy," and whatever can go wrong, WILL go wrong...or right. Unless you have an uncommonly flexible mind, you -might- not be able to handle it!

He has no Festival, unless it is the Lupercal, or perhaps April Fool's Day, or even New Year's Eve, for every day is His, as He chooses. Some have inquired about the seeming overlap of functions in the Goddess/God/Fool triad, and this should be addressed here. The modern Western mind tends to "pigeonhole" things, and rigidly excludes other things from these pigeonholes. This, I feel, is in some ways an error in thinking, especially about the Triad.

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One cannot and should not "compartmentalize" the God/Fool/Goddess into three rigidly separate Beings, but rather think of them as three separate sources of ripples in the same Pond: the ripples interact and intersect, and act on each other, but move within the same Source, whatever That may be.

-the Bard  
at Samhain, 1990 CE

I wish I could list all of my sources, but if I did, it would add several pages to this text, and I am trying to keep it short. I -will- recommend reading one book, however, that will give a great insight into the Holy Fool:

CONTRARIWISE  
Zohra Greenhalgh, Ace (paperback) April 1989  
0-441-117112-2  
(it has a sequel, but I can't remember the title offhand....)

\*

"Rimble, Rimble!"

\*

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85069. Thanks!

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{file "Psychic Self-Defense" "bos136.htm"}

PSYCHIC SELF-DEFENSE

by

=Carlin=

One of the problems which faces the aspiring witch or  
magician is  
an increased sensitivity to and awareness of the "unseen"  
forces of the  
world. Usually this sensitivity is a delight, but  
occasionally it  
becomes a nightmare -- in the most literal sense of the  
word. In  
particular, this article deals with what spiritualists and  
shamans  
would refer to as spirit obsession -- a cluster of  
"symptoms" that  
differ from possession, but that still can destroy the  
integrity of the  
victims <AND ALSO> gives some background information on  
obsession, and  
then outlines a few "generic" techniques that will  
benefit those  
subject to this form of "psychic harassment."

#### DEFINING OBSESSION

Obsession occurs in every nation and subculture, and as a  
result  
every magical subculture has had it's own way of defining and  
dealing  
with the phenomena involved. Modern medicine, with the  
exception of  
Jungian and "New Age" psychiatry/psychology, tends to dismiss  
obsession  
as either hysteria or budding schizophrenia. The major  
religions, for  
the most part, now agree with this evaluation. Of course,  
the "New  
Right" fundamentalists are likely to see a demon in every  
corner....  
Either of these approaches tends to disempower the afflicted  
person by  
destroying her/his trust in his own inner processes and  
making him  
dependent on the "expert" who will control the attempt to cure  
him/her.  
Spiritualists will warn you against psychic attack or  
unprotected  
dealings with the Dead. Work <?> will tell you that the  
problem is

either openness to astral influences or rebellion within the psyche <OR "ALL OF THE ABOVE">. There is more to being human than the conscious mind, and unintegrated and unrecognized "complexes" within the psyche will sometimes have separate agendas that can lead to "attack from within" if those needs are continually ignored. My own tendency <PERHAPS "BIAS" OR "APPROACH" IS A BETTER WORD> is philosophically Jungian-to-agnostic, but practically Shamanic. I tend to view such "entities" as psychological. However, the techniques I use are more effective if the problem is "projected" outward and treated as if it were the result of attack by a sentient being. Even if obsessions are caused by "complexes", a truly well established complex takes on enough "life" to be regarded as a "secondary personality" demanding of respect. If someone is having to live with obsession, chances are that the person is more interested in resolving the problem than debating metaphysics. The methodology outlined below is designed to work, whether you agree with the philosophy behind it or not. These techniques are "homeopathic" in nature, contrived with the idea of strengthening the victim's "psychic immune system" to the point where s/he no longer can be victimized. Without this increase in inner power, the person can be temporarily freed from the obsession, but remains vulnerable to "evil influence" in the future.

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#### THE BEGINNINGS OF OBSESSION

Checking a person's personal history, one will usually find that obsessions begin during periods where stress, negative emotions, or injury have impaired that person's natural self-protective abilities. Or where the person has been unprepared or confused and has intentionally or unintentionally "dropped his/her guard" around someone already disturbed. Or where the person has been abused and degraded since early childhood and is consequently continually open to negative influences <LAST THREE SENTENCES NEED TO BE "SMOOTHER">. In

psychological terminology, old "complexes" are cathected during periods when the ego is foundered in depression, weakening the "auric shield" that normally will protect against "outside influences," as well as the physical body. This auric shield can also be "pierced" during "psychic attacks," leaving a "hole" through which invading astral-organisms can pass freely. In the same way, "evil spirits" are contagious. Emotional, sexual, or magical intimacy with someone already obsessed can allow the entity to pass over to oneself. And an extreme period of rage or vengefulness can attract like to like, bringing one to the attention of "vengeful creatures" in the "lower astral."

#### SYMPTOMS OF OBSESSION

Among the most common symptoms of obsession is a brooding fixation upon some negative thought or act. The obsessed person being unable to "turn off" the voice that urges her/him on to self-destructive or vindictive acts. The idea that one is the Messiah or the rightful ruler of the universe, or too low to continue to live may repeatedly intrude upon consciousness. To consider much addictive behavior to be the result of obsession by "earth-bound spirits" or elementals<???. No longer having physical bodies, the "astral low-lives" push susceptible living humans into overindulging in whatever the discarnate entity still craves. In other cases, the symptoms take other forms. Sleep can be disrupted by repeated nightmares or night terrors. The individual may awaken with no memory of the contents of the dream, but over time will develop insomnia or a fear of sleep. Especially in children, the shadows of night can resolve themselves into terrifying images, and there can be an overwhelming sense of being constantly watched. Visual "hallucinations" may force themselves onto the physical plane or may manifest themselves solely upon the "mind's eye." At times the obsession can be relatively benign. Budding magicians can "pick up hitchhikers" during their initial workings, and these "creatures" may well content themselves with acting as Guardians of its cases the "entities" will only "act out" when the magician re-enters

trance or attempts to work on the astral levels<PATCH IT UP>. People who work with divinatory techniques without proper training and grounding are especially vulnerable, with the Ouija board being the worst offender. This is one reason that the traditional religions, which do not want the general populace trained in magical techniques, urge people away from divinatory practices. Obsessions that strike those not trained to magick are usually not so courteous. In the more entrenched cases, physical symptoms other than insomnia can manifest. Especially when one is very tired or ill, the obsession attempt can escalate and begin to unbalance the homeostatic mechanisms of the body. Constipation, sinusitis and migraine headaches are the more usual manifestations, along with extreme pallor, edema, and mental confusion and memory loss. Poltergeist activity is also sometimes reported. The obsessing entity can also color the impressions of others.

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One can suddenly find oneself being accused of unsavory attitudes or persistently misunderstood. At the same time, truly unsavory characters will be attracted to the new image and will begin to pop up out of the woodwork.

#### THE MAGICAL APPROACH

There are many things that one can do if one suspects that obsession has occurred. One can treat it as a demon and turn to spiritual authority for help. One can treat it as mental illness and turn to psychiatric explanations. One can ignore it as much as possible, or begin to avoid the activities that call it forth. One can also "raise one's energies" using self-help techniques such as those outlined in following paragraphs. Any one of the above reactions cripples one as a magician, however. From a ceremonial viewpoint, one must pass the "Guardian on the Threshold" before one can pass on to the next level of development. From a Jungian standpoint, one must develop rapport with and "reintegrate" the rejected portion; from a

Shamanic

standpoint, one must "turn" the entity and either dismiss it or convert it into a spirit helper<?>.

#### THE INNER DIALOGUE

Step one, using the magical approach, is to become acquainted with the "entity" and engage it in dialogue. In some instances the entity will turn out to be malevolent, in other's only "immature" or confused and angry at being ignored. Before engaging in this activity, one is advised to ground and center, and to shield in whatever manner one's tradition suggests. One is also advised to begin/continue in whatever other spiritually protective exercises one has faith in. If there is someone available to work with the afflicted person, have that helper prepare a list of non-leading (Not "are you a demon?," but "what are you?") questions. Then drop into light trance and then let the other person ask the questions while the victim answers with the first thing that pops into his/her head. In effect, s/he will be voluntarily "channelling" for the entity's unconscious and perhaps "denied" (officially) circumstances. If there is no other person, then the victim must do whatever form of divination or trance work he/she has developed to contact his/her subconscious. Those with vivid imaginations can simply find a quiet moment and ask "are you there?," personifying the "entity" in the same way that children create imaginary friends. Afterwards, no matter what the technique used, the obsessed person is to be certain that his/her aura is closed and that s/he is grounded and centered. AFTER "CONTACT" At this point s/he may have failed to make contact. In which case there is nothing to him/her to do but repeat the exercise until either it works or s/he is sure it isn't going to work. If real contact does not occur, then s/he might attempt to simply banish "it". It is possible that the entity will not answer directly, but will begin to up<INCREASE> its activity level or bring a string of unusual circumstances into the obsessed person's life.

It is more likely, however, the <Y> have begun a dialogue.

Sometimes "complexes" are immature parts of our own personalities that will calm down and begin to behave themselves once "they" no longer feel that they are being ignored. If the obsessing image is that of an animal, or even an ugly humanoid being, then it may simply be time to intensify one's spiritual quest and face down one's power animal or dark side. Frequently, these allies will attempt to come to the aid of someone undergoing psychic attack, and because of the general atmosphere of fear, will be perceived as threats and turned away themselves. Eventually, in either case the "entity" can either be "reintegrated" into the personality, or "kept" as a spirit-helper by those with shamanic leanings. If one is ALSO under psychic attack, the ally will probably help in the defense once asked and properly recognized.

#### "LOST SOULS" AND WORSE

On the other hand, "it" may claim to be a spirit or other entity that requires help. If the request is not ridiculous <d> consider honoring it. The author has personally dealt with a "poltergeist" who claimed to be a woman who had died of yellow fever over a century ago.

When questioned, the "spirit" was confused at first, then admitted that she had died in delirium and had not realized that she was dead until "awakened" out of her stupor by some young people using a Ouija board.

When asked what she wanted, the reply was "Pray for me." The poltergeist activity ended as soon as prayers were begun, and the last message received from the spirit was "Thank God, I'm free."

Not being able to make herself understood on the material plane by any other means, the "spirit" had resorted to knocking physical objects around to attract attention. If someone of "mediumistic" nature had been about, she might have obsessed that person instead in her bid to gain attention. The obsession would have become malevolent only if the obsessed person repeatedly blocked her out or otherwise caused

her to  
<?>become cases of obsession in relatively "normal" persons  
will fall  
into one of the first few categories. In rare cases, the  
obsessed may  
have had his/her attempt at contact met with a voice  
screaming "DIE,  
DIE, DIE." Or something similar and profane. This is  
where the  
spiritual practices suggested in the following paragraphs  
will be of  
greatest benefit, followed by professional help or even  
exorcism, if  
necessary. (Even where an entity seems totally hostile,  
it is  
sometimes possible to "turn" it through raising "light" as  
described  
below.)

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#### SELF-HELP WITH OBSESSION

Not everyone is a magician and not everyone wishes to  
open the  
"can of worms" of the subconscious. The following activities  
are very  
useful in "uprooting" spiritual obsession by increasing  
"light". In  
cases of "mild" obsession only a few of these measures, or a  
simple  
ritual of dismissal, will be sufficient to be rid of the  
problem. In  
more entrenched cases, these techniques should be continued  
for the  
healing period, accompanied by Inner Work, depth psychology,  
or other  
techniques that promote self-understanding. Those  
suffering from  
physical symptoms should also work to strengthen their  
immune system  
and improve their diet and lifestyle. If possible, the  
severely  
afflicted individual should have a counselor, teacher, or  
trusted  
friend monitor his/her progress "just in case."

#### EXAMPLE TECHNIQUES FOR "RAISING THE LIGHT"

For a period of three months, the obsessed should  
"cleanse"  
him/herself daily in whatever manner her/his spiritual  
tradition  
decrees. Grounding and centering are excellent  
techniques, as is  
renewing oneself through visualizing the aura as strong and  
untainted.  
One can draw pictures of oneself expelling all darkness or  
meditate on  
the same image. Prayer is useful, as is catching oneself  
thinking the  
old negative thoughts and declaring that one has "taken that

out of the  
Law" or "averted" the consequences. If the afflicted has  
friends who  
engage in spiritual pursuits, send him/her mental support and  
positive  
energy. The individual is also advised to spend time in  
sacred places  
where evil is barred from entering, and to refrain from the  
company of  
persons s/he knows are bad for her/him. If already attuned to  
ritual  
work, the victim can "cleans" his/her home or have it  
cleansed by  
someone trusted. Those who have faith in Holy Water should  
sprinkle  
and apply it liberally. Afterwards, if the obsessed is truly  
serious  
about being rid of a persistent fixation, s/he can burn white  
candles  
constantly while awake and at home. This will act as a  
symbol of  
the "light" one wishes to draw into one's life. The most  
seriously  
affected are advised to surround their beds with a  
protective circle  
and never to sleep in a darkened room. Other  
religious/protective  
symbols can be placed in sight and called upon, and protective  
incenses  
such as sandalwood may be burned. The important thing is to  
keep one's  
spiritual goal constantly in mind and the "entity" one's  
determination  
to improve. This may seem like a great deal of effort, but  
the effect  
will be to "open" the individual to positive influences, even  
if s/he  
doesn't believe in "demons". The individual will be "raising  
his/her  
energy" level to the point where something "dark" cannot even  
bear to  
approach her/him, and keeping the energy "high" for a long  
enough period  
that "it" will become "discouraged" and fade from sight. At the  
end of  
the three months, the "entity" should either be weakened  
severely from  
being "starved" or should be gone. If it is gone, then a  
ritually  
adept person can do a rededication wherein the formerly  
obsessed is  
declared sealed against recurrences. If the problem still  
exists, then  
the cause may actually be mental illness brought on by  
a brain  
imbalance or early trauma. In any case, entrenchment of that  
degree of  
severity is beyond the scope of any self-help article to deal  
with. In  
every case the author has seen or dealt with however, vast  
improvement  
over the three month period.

## DIANISM IN A NUIT-SHELL

Recently, I got back in touch with my teacher after nearly two years and dropped a couple of bombshells on her: I had changed gender identity and had come together with two other women to form a Dianic coven. When the initial shock wore off, Rita sent me a complete run of Protean Synthesis and a solicitation for this article.

Several years ago I subscribed to several stereotypes regarding "those peculiar Dianics". They were theologically unbalanced, they hated men, they denied that men had souls, they were all lesbians, they couldn't spell (in the orthographic sense; no one has yet accused Dianics of inability to work magick), etc. etc. When I came together with my covensisters, I realized that these notions were at most partially true and some cases were patently false.

I believe there are only three valid generalizations that can be made about Dianics: 1) We are all feminists. 2) We all look to the Goddess(es) far more than to the God(s). 3) We are all eclectics. Note well that there are plenty of non-Dianic feminist Witches, non-Dianic eclectics, and non-Dianics who are primarily Goddess-oriented. There are also doubtless a good many feminist, Goddess-oriented eclectics who do not choose to call themselves Dianic. In my own case I use the "If it quacks like a duck, it probably is a duck" argument, as well as the fact that my HPS learned the Craft as a Dianic and runs Dianic rituals.

Some of the stereotypical generalizations I can dismiss out of hand. I don't know of a single Dianic who denies that men have souls. Even Z Budapest doesn't believe that piece of tripe anymore! It is true that Dianism is particularly attractive to separatists, and many separatists actually hate men. Many Dianics are lesbians. Some misspell words like "woman", "women", "egalitarian", and "holistic" on purpose. Not all fit these, however, and I think that Z Budapest in her younger, or spiritual bomb-throwing, days represents an extreme and

a small minority. There are a number of males involved in Dianism, and some of those are men [NB: I use the terms "man" and "woman" to indicate gender identity, that is, how one's heart, mind, and/or soul are configured. I use "male" and "female" to indicate physical sex, that is, how one's plumbing is configured. I hope this dispels confusion.].

Theological and magickal imbalance is not so easily dismissed and needs to be addressed further, as that is the most valid objection that thoughtful Witches have to Dianism. The apparent imbalance comes from the Dianic emphasis on Goddess-worship, often to the complete exclusion of God-worship. This upsets many Witches' sense of polarity balance. The resolution of this apparent imbalance lies in the consideration of other polarities than sexual and/or gender as the primary polarity. There are indeed many other polarities to consider: true-false, life-death, dark-light, rational-mystical, creation-destruction, order-chaos, and good-evil, to name but a few. One problem with the masculine-feminine polarity is that there is a strong tendency to express all other polarities in terms of it. The Chinese were particularly fond of this, and mapped everything they liked into the yang side, and everything they disliked or feared into the yin side, the patriarchal no-accounts!

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One thing I have discovered is that if you look hard enough, you can find goddesses to fit both ends of most polarities. Some even occupy both ends simultaneously. Inanna, my matron goddess, is a good case in point. She is the Sumerian goddess of love, war, wisdom (which she won in a drinking bout!), adventure, the heavens, the earth, and even of death (in the guise of her dark aspect, Ereshkigal). A very busy lady indeed is Inanna. At this point it becomes largely a matter of personal preference rather than of polarity, whether one chooses a god or a goddess to occupy a particular place in a ritual.

No Dianic I know of denies the existence of the God.

Indeed, He gets mentioned as the consort of the Goddess with some frequency in Z Budapest's HOLY BOOK OF WOMEN'S MYSTERIES, which is close a thing as there is to a Dianic version of the Gardnerian Book of Shadows. He is there, and sometimes we will invoke Him, when it is appropriate. He makes His own path, and we follow our own, and when they cross naturally we honor Him and do not avoid Him. We also do not force the paths to cross simply to lend an artificial balance to a ritual where none is really needed.

Now that I have spilled a good deal of ink over what Dianism is not, I should now say a few words about what it is: a movement of feminist, eclectic, Goddess-oriented Witches.

Feminism: This covers a vast multitude of virtues and sins. I do not think the stereotypical radical lesbian separatist is as common as is believed. Moderate to liberal feminism is probably far more common, even among Dianics. Certainly my own coven contains no separatists! There are too many nice men out there, even though surveys have shown that 70% or more of all men are potential rapists. The nice ones are found among those who are not in that repulsive majority; you just have to look to find them. One of the places you might find such nice men is in Dianic covens! Some are mixed groups, at least some of those of the branch founded by Morgan McFarland. My own is something of a mixed up group, I suppose. While we do not currently have any men in the coven, two of the three of us were born male and still have original-equipment plumbing. The Goddess and our HPS accept us unreservedly as women.

Eclecticism: If there is one dictum of Z Budapest's that bears repeating to everyone in the Craft, and which gets followed by many, it is "When in doubt, invent." Dianics tend toward creative ritual, drawing from any and all possible sources. I have yet to see a Dianic equivalent of the Gardnerian Book of Shadows, nor do I ever hope to see one.

Goddess Orientation: I've discussed this at some length while talking about polarity. There are some wags who have said that Dianics are nothing but matriarchal monotheists. I tell you three times: The Dianic Goddess is NOT Jehovah in drag! The Dianic Goddess is NOT Jehovah in drag! The Dianic Goddess is NOT Jehovah in drag! A much closer analogy would be that Dianics have taken the Classical pantheon and reclaimed most of the roles. This, too, is oversimplifying, but it is not nearly as wide of the mark as the usual criticism. At some point I may write up a long exegesis on the Dianic Goddess, but not here. My own personal involvement with Her comes from a great feeling of comfort I do not find elsewhere. She feels right. I have a great deal of difficulty accepting known rapists (most of the Olympian males are this, especially Zeus, Hades, and Pan!) into my personal pantheon. I also feel a personal vocation from the Mother; it is rather incongruous to me to embrace a male deity wholeheartedly when the Goddess comes to me and calls me Her daughter. This goes doubled, redoubled, in pentacles, and vulnerable for lovers of women.

I hope this little discussion of Dianism-in-a-Nuitshell has proved enlightening to you. It is not a path for everyone, but it is a valid path for some, and in considering it I hope that you can now ignore the garbage that has been put forth in the past as "data" regarding it.

Inanna Seastar  
Birdsnest Coven

{file "Divination (RMPJ)" "bos137.htm"}

#### DIVINATION

This seems like a fairly good time of year to be talking about divination. What is it, why do we do it, and what's in it for us? Lots of people think it's a way of avoiding responsibility - if the future is preordained, we might as well go back to bed.

Of course, that's not it at all. Divination is the use

of

any one of several methods to obtain information which is not directly accessible to the conscious mind of the person asking the question. Whether you use cards, crystals, a pendulum,

ink,

lead, dice, the flight of birds or anything else, what you are really doing is opening your end of a channel to higher wisdom. I consider the "actual" source of that wisdom irrelevant and immaterial; it could be one's own subconscious, the collective unconscious, the Gods' will, telepathic insight, or a big computer buried in the Balkans. It's still additional information which is not as tainted by ego and intellect's limitations as most.

any So what do we do with it? The same things we do with

other information; add it to what we already know and develop a synthesis that can help us do our decision-making. The easiest way to analyze the process is with a concrete (well, maybe jello)

example:

time. A young man has been between relationships for some

himself He wants very much to link up with the great love of his life, but is not aware of anyone on the horizon. He is putting

related in a position to meet new people, presenting himself as attractively as he can, and generally taking care of business, but no results. He has to decide whether to take a work-

are course at night or not. It will take a lot of time and there

not likely to be any women attending. His progressed horoscope is neutral. He gets his cards read. They say:

[PAUSE]

wait 1.Nothing at all about love, but a lot about skilled craftsmanship and satisfaction through work. He decides to relax and

for a better time, takes the course, and is rewarded with a modest promotion which enhances his satisfaction with his job.

start 2.A lot about increasing social activities, leading to the

given of a new romance, leading to great happiness and satisfaction after some difficulties are resolved. He does not take the course, and meets a really nice interesting lady at a party

by a friend (which he couldn't have attended had he taken the course).

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looking 3.That he is overlooking sources of emotional gratification in his current situation. Given the information, he starts

really around and discovers that one of his quieter friends is a

thoughtful and insightful person who helps him learn to know himself better, and that a young cousin needs a mentor and this relationship gives him a lot of pleasure and fulfillment. He begins to feel much more ready for a good relationship, and

much

less impatient to have one start.

These examples illustrate the point made above;  
divination

provides you with choices, and you take the consequences, no matter what the oracles say. Treat them with respect, not adoration or blind compliance, and may they always show you the truth.

Blessed Be,  
The Spinster Aunt ...from RMPJ 12/86

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{file "Divination (Bibliography)" "bos138.htm"}

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{file "Exorcism" "bos142.htm"}

#### OLD MAGIC EXORCISM

Power of wind have I over thee.  
Power of wrath have I over thee.  
Power of fire have I over thee.  
Power of thunder have I over thee.  
Power of lightning have I over thee.  
Power of storm have I over thee.  
Power of moon have I over thee.  
Power of sun have I over thee.  
Power of stars have I over thee.  
Power of the heaven's and the worlds have I over thee.

(lift sword over head with both hands and chop down.)

Eson! Eson! Emaris!

Garner, Alan; "The Moon of Gomrath"; Ballantine

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{file "EcoMagick" "bos143.htm"}

E C O M A G I C

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The following is excerpted from an article, Making Magic For Planet Earth, written by Selena Fox for Circle Network News (Box 219, Mt. Horeb, WI 53572 ) and presented here as being of public interest to the pagan community at large. Selena, I didn't have time to ask your permission, I presume that by the very nature of your writings you want them to be shared with as many people as possible, and so they are presented here. This is submitted with this statement and not to be edited, by Shadowstar of Boston MA.

"There are many things that can be done in spiritual realms to help bring about solutions to the world's problems:

\* We can kindle spiritual friendships with other lifeforms through communication with Nature Spirits, who can be teachers for us and allies in bringing about planetary healing.

\* We can do daily meditations in which we creatively visualize the spiritual body of the planet glowing with radiant healing light.

\* We can organize and/or take part in ecumenical planetary prayer services and rituals with practitioners of other spiritual paths and cultures.

\* We can honor Mother Earth as an aspect of the divine in our solo and group rituals.

\* We can send Mother Earth our love and pray for planetary health each time we visit a stone circle, sacred grove, place of power, temple, shrine or other sacred site.

\* We can do spiritual healing magic for the planet in our circles.

It is important to reinforce whatever spiritual work we do with physical action. There are a variety of ways to do this and you should decide on at least one approach and then carry it out. Here are a few examples:

\* Recycle trash from your household, take paper,

plastics, glass,  
aluminum cans, and other recyclables to recycling centers.

\*Recycle clothes and no longer needed household items by  
donating  
them to charities to distribute to the needy.

\* Join and actively participate in environmental action  
groups.

\* Write government officials and urge them to take specific  
actions  
on specific environmental issues, such as stopping all ocean  
dumping.

\* Write letters and articles for publications about the  
need for  
environmental preservation.

\* Plant trees as part of reforestation efforts.

\* Compost food scraps.

\* Stop buying and using non-bio-degradable detergents.

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\* Boycott products from companies that are destroying  
the Amazon  
rainforest.

\* Pick up cigarette butts and other non-biodegradable  
litter from  
parks and other wilderness areas.

\* Donate money to nature preserves.

\* Give talks at schools, civic groups, churches and in  
other places  
in your area about ecological issues.

\* Read publications, view films, and attend presentations  
in order  
to keep informed about ecological conditions and to  
learn about  
additional ways you can work for planetary healing.

\* Conserve electricity, water and other resources on a daily  
basis.

\* Network with others.

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{file "Fundamentals of Human Ecology" "bos144.htm"}

#### The Fundamental Laws of Human Ecology

1. We're all in it together. Everything is connected to

everything

else. You can't do just one thing. <Law of Interrelatedness>

2. The Earth and its resources are finite. or You can't get something

for nothing. <Law of Conservation of Energy>

3. As energy and other resources are used, there is an overall

decrease in the amount of usefulness. (Second Law of Thermodynamics>

4. Everything must go somewhere-there is now away. <Law of Conservation

of Matter>

5. Up to a point, the bigger the better; beyond that point, the bigger

the worse. or To everything there is an optimum size.

<Brontosaurus Principle>

6. Everything is becoming something else. <Law of Continuous Creation>

7. In most cases, the greater the diversity of a system, the greater

its stability. <The Diversity Principle>

8. Nature frequently but not always "knows" best. Note: People use

antibiotics to counter nature. <Nature knows best>

9. We shape our buildings <environment> and afterwards our buildings

<environment> shape us. - Winston Churchill <Your Environment is You>

10. As human beings, one of our inalienable rights is the right to live

in a clean environment. <The Environmental Bill of Rights>

11. Our environment does not belong to us alone. It was used by our

forefathers, passed on to us, and we are charged with the

responsibility of passing it undamaged to all future generations. <the

Rights of the Unborn>

12. All persons must be held responsible for their own pollution. <the

Responsibility of the Born>

13. All persons are created with an equal right to live in dignity and

peace and to work out a meaningful existence. Everyone is entitled to a

fair share of the world's resources-provided one is carrying one's own

share of the responsibilities for maintaining an orderly world. <The

Law of Equity>

14. Comfortable living, in harmony with nature, should be each society's goal. <the Goal of Society>

15. Our dependence on technology is, today, so strong and widespread, that we are compelled to use technology as a means for getting out of our environmental dilemma. <Technology-Part of the Problem, Part of the Solution>

16. No national purpose however urgent, no political or economic necessity however pressing can possibly justify the risk of bringing all human history to an end. <Give Earth a Chance>

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{file "The Postures of Ecstasy" "bos145.htm"}

#### The Posture of Ecstasy

The nature of ecstatic states of consciousness may be encoded in their postures. The types of visions, prophecies or healing abilities that accompany ecstatic states may have less to do with the religious content surrounding the ceremonies of ecstasy than with the posture assumed by the people undergoing the ecstatic experience.

This unusual hypothesis is being proposed by psychological anthropologist Felicitas D. Goodman, PhD, based on observation of people in ecstatic states and her experiments training people to enter such states of consciousness. In some of her earlier research, Dr. Goodman learned that she could induce an ecstatic state in a subject through the use of a gourd rattle similar to that used in many primitive shamanistic ceremonies. While a subject, alone, or in a group, walked in a circle, or simply sat, Dr. Goodman would shake this rattle in a steady manner for 15 minutes. The use of the rattle was based on the hypothesis that "acoustic driving" affects the functioning of the brain, blocking the verbal left hemisphere and opening access to the intuitive right hemisphere. Within five minutes, most subjects were giving indications of being in an altered state of consciousness. At the end of the experiment, their verbal reports confirmed that they

had been experiencing something resembling an ecstatic state, including visions and variations in body image.

Noting that the content of these visions seemed to vary as a function of which subjects had remained standing and which had become seated,

Dr. Goodman ran a series of experiments to specifically test the effect of posture.

To obtain experimental postures, she went to ethnographic resources to locate either photographs of shamans in ecstasy, or artistic renditions of this state. She found five different postural positions.

In her subsequent experiments, she would ask her subjects to assume a particular posture, commence the rattle playing for 15 minutes, then obtain their reports. She found that these reports were highly consistent for a given posture, but differed between various postures.

For example, one posture was similar to sitting in meditation, except that the legs are both tucked under the body and turned toward the right. Subjects experienced color sensations, spinning and strong alterations in mood. This posture was that assumed by Nupe Mallam diviners. According to the literature, the divination experience begins by alterations in moods.

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In another posture, subjects stood erect with their heads back and their hands clasped at the abdomen. Subjects reported warmth, a flow of energy rising, and a channel opening at the top of the head.

According to the ethnographic literature, this posture had been associated with healing, involving the flow of energy. In a similar manner, the other postures tested produced experiences resembling the reports of native shamans who assume the posture in their trance work.

The author can only speculate concerning the mechanism by which posture affects the content of ritualized trances. We know that posture affect mood states. It is perhaps by their effect upon a wide variety of

psychophysiological variables that posture affects the course of ecstasy.

(Source: "Body posture and the religious altered state of consciousness: An experimental investigation," Journal of Humanistic Psychology, Summer, 1986, Vol. 26, No. 3, pp. 81-118. Author's address: Cuyamungue Institute, 114 East Duncan St., Columbus, OH 43202.)

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{file "Creation Story" "bos146.htm"}

The Men's Circle  
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Those of you who attended the "Opening the Sky" ritual at Dragonfest this year probably realized that a large part of it was a Creation Myth. At the Manhood Ritual on Friday night, Thomas's Circle Invocation was also a Creation Myth, although a very brief one. Perhaps it is in the stars, but I have been thinking about a Pagan Creation Myth for several months now and perhaps this is as good a time as any to publish it. The basic idea originally came when some people complained that science didn't have any mystery or poetic power in its formulations. That is not really true, it is just that not enough scientists are trained to write well, or encouraged to present new knowledge in a form that will appeal to all levels of our minds. Well, I decided to have a go at it, and the following myth is based pretty closely on modern cosmology and evolutionary theory.

.....

In the beginning there was neither matter nor energy, neither was there space nor time, force and form were not. Yet there was something. Poised between Spirit and Void, without form or qualities, pure potentiality, the first physical manifestation had existence. Scientists call it the Primordial Singularity, occultists call it the

Cosmic Egg.

It changed, and the first moment of time came to be.  
It expanded, and space was born. Not the space we know, but one of many dimensions, and that space was filled with the first Force. So intense was that Force that space itself altered. Dimensions folded back on themselves, while others expanded mightily. The first Form came to be. As the infant universe expanded it changed subtly, and as naturally as snowflakes forming in the air, the first material manifestation precipitated out of nothingness. Neither matter nor energy as we know them, but yet both. The Element Fire was born. The universe continued to expand, and the one Force became two forces, then three and finally four. Matter and energy became distinguishable, and the Element Earth was born from Fire. A hundred thousand years went by, and the universe continued to expand and cool until, quite suddenly, the fire died, space became transparent to light, and there were great clouds of cool gas, moving freely. The Element Air was born. The clouds began to draw together, then break apart into smaller clouds, and smaller still, until a limit was reached, and a hundred thousand clouds collapsed inward upon themselves, swirling and twisting, flattening and smoothing, rippling, and organizing themselves. The Element Water was born.

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One cloud, like many of its siblings, took on a structure like a great pinwheel, with spiral arms stretching out from its center. It was Galaxias, our Milky Way. Within its turbulent swirling, smaller eddies formed and contracted, tighter and tighter. At the center of one a spark grew bright then another and another. The first stars were lighted, and shown in a universe grown dark. Many of them burned prodigally for a time and then exploded, hurling the ashes of their burning outward, ashes such as oxygen and carbon and nitrogen; star stuff, life stuff. Generations of stars came and went over the billions of years, and out in one of the spiral arms a cloud

of gas and dust began to collapse like so many others before. It contracted, and a new star lighted, with a disc of dust and gas circling it. The disc became lumpy as grains of dust and crystals of ice collided and stuck together. The lumps touched and merged, ever growing in the light of the young star. Finally, nine bodies circled the new star, which would one day be called Sol, or simply, the Sun. Third out from the sun a rare event had happened. Two young planets had collided and merged violently, forming a single planet. In the violence of that collision, part of the surfaces of both had been ripped off and hurled out to form a ring of molten rock which quickly drew together to form a giant satellite. The Earth and the Moon had been born in a passionate joining.

As the young Earth cooled, great volcanoes belched forth gases from its still hot interior. An atmosphere of steam and carbon dioxide formed and then clouds appeared. The first rains began, pouring down on the rocks and washing down into the low places. The oceans were born. Water evaporated from the oceans and fell again as rain, dissolving minerals from the rocks and carrying them into the sea. The early ocean became richer and richer in dissolved minerals and gases. Lightning in the young atmosphere formed new substances which added to the complexity of the mix. The dissolved substances in the oceans became more and more complex, until one day a complex molecule attracted simpler compounds to itself, and then there were two, then four. Life was born.

From its simple origins, Life grew in complexity, until one day a patch of green appeared, drawing energy from the Sun, and exuding oxygen. Within a short time the atmosphere changed radically. The sky became blue, the air clear and rich in oxygen. As the Earth had shaped Life, so Life began to shape the Earth. Delicately balancing and ever re-balancing between the furnace heat of her sister Venus, and the icy cold of her brother Mars, Gaia, the Living Earth, had come to be.

Then The first animals appeared and swam in the oceans.

venturesome ones crawled onto the land. The forms taken by life changed. Fish appeared, and dragons walked the land. Tiny furred creatures supplanted the great dragons, whose descendants now flew through the skies, clothed in feathers. By and by some of the furred creatures came down from the trees and began to walk about on their hind legs, and then they started picking things up. Soon they were using the things they picked up. Then they started talking to each other. After they had been talking for a while, they started thinking. Some of them even started thinking about where they had come from and where they were going. And they began to wonder how everything had come to be - and why.  
.....

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Well, there it is. Now that it's written I'm wondering what it all means. You who read this have as much right to interpret it as the author, who after all is mostly gathering the thoughts and conclusions of other men and women and putting them into a hopefully attractive package. Creation myths are supposed to tell us something about the world we live in and our relationship with that world, and perhaps about ourselves. This one seems to be telling us that the world in which we live was not made, like a clock, it grew, like an embryo in an egg. We humans are as much a part of our world as the eye of an embryo is part of the embryo. We are the part of the world that "sees". And what about the Gods? Where do they fit into all this? Well, eggs generally have a mother and a father, and newborn chicks aren't aware of either until they open their eyes. We are the eyes of our world, and one of our functions is to see the Mother and Father.

\_\_\_Robin

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{file "Comparison of Wicca and Christianity" "bos147.htm"}

From: ROWAN MOONSTONE  
To: ALL  
Subj: CHRISTIANITY AND WICCA

The following is the comparison listing of Christianity and Wicca that

I mentioned in a previous message. It was prepared by Kerr Cuchulain,

who is the Canadian Chapter Head for the Witches League for Public

Awareness, in response to a request from a Christian minister who contacted the League.

| Christianity                     | Wicca                     |
|----------------------------------|---------------------------|
| Patriarchal/Paternalistic        | Duotheistic               |
| (Goddess/God)*                   |                           |
| Dualistic: divinity separate     | Monistic: Divinity        |
| inseparable                      |                           |
| from everyday world              | from everyday world       |
| Resurrection                     | Reincarnation             |
| Heaven: destination of Christian | Summerland: resting place |
| between souls incarnations       |                           |
| Hell                             | No equivalent             |
| Satan                            | No equivalent             |
| Original Sin                     | No equivalent             |
| Redemption/Atonement/Confession  | Karma/Threefold Law (evil |
| returns                          | upon the                  |
| perpetrator three-fold)          |                           |
| Hierarchy/Authoritarian          | No hierarchy/ Autonomy    |
| Bible (scripture)                | No equivalent **          |
| Sabbats based upon Biblical      | Seasonal and Lunar        |
| Sabbats                          |                           |
| and Christian historical events  |                           |
| Prophets/Saints/Messiahs         | no equivalent             |
| Generally daylight worship       | Some worship              |
| nocturnal (lunar                 |                           |
|                                  | esbat                     |
| s)                               |                           |
| Churches/temples                 | Circles case where        |
| convenient                       |                           |
| usually                          |                           |
| no                               |                           |
| formal                           |                           |
| temple                           |                           |
| no                               |                           |
| size                             |                           |
| restrictions                     |                           |
| on                               |                           |



as much  
like Church hierarchy. First degree makes you a  
priest/priestess, and  
makes you responsible for a small part of the lay community.  
Second  
degree is kinda like being a bishop -- that's also when you  
become an  
"Elder" -- and makes you responsible for lay community and  
what first  
degrees are in your group. In other words, 2nd degree has  
more and  
greater attendant responsibilities (which is as it should be,  
no?). In  
my tradition, 3rd degree is given when it looks like the  
person is  
ready to go off and found a coven of his/her own  
(preferably with  
his/her mate -- they like to give thirds in pairs), which  
the person  
then should do (cause there shouldn't be more than one set of  
3rds in a  
coven). 3rd is rather closer to 2nd than 2nd is to 1st, as  
I see  
it. And in the way of what one must know, well, it seems to  
consist of  
memorizing a basic ritual and knowing why it works, plus  
various other  
things too numerous and eclectic to mention here. Ultimately,  
I think,  
advancement is according to the whim of the High Priestess &  
Priest.  
Yea, it's a pain, but if you don't like it you can always  
"invent  
yer own grandmother" and start off on your own.<grin>  
After all,  
that's one of the good things about this religion: its  
flexibility.  
And as long as you don't dismember animals and children, you  
may even  
be recognized and acknowledged! (mostly joking)  
Seriously, I've been finding the whole degree system a pain  
lately, a  
source of unfair manipulation along the carrot-and-stick  
lines, so I'm  
somewhat bitter about it all. Bright (are you out  
there?) may be  
better able to explain it, since she's a HPs herself, and  
of a very  
formalized tradition...  
Seems that while I've been gone there have been one or two  
requests for me to comment on things ... First, on degree  
systems:  
Yes, SeaHawk is right, we Gardnerians do have a fairly  
rigid system  
although each coven interprets it slightly differently.  
In Tobar  
Bhride [my coven] our first degree is NOT considered clergy  
nor is it  
eligible for CoG credentials because it is considered an  
acknowledge-  
ment of one's commitment to the Craft and the Coven,  
but not  
necessarily a commitment to clerical responsibility. First  
degrees are

considered competent to do a circle for themselves only --  
and given  
only that part of the Book which is relevant to that scope of  
practice.

Second degree Priest/ess/es are considered teachers, and  
in our  
particular coven must have taught us, as a coven,  
something before  
elevation to that degree is considered. They are eligible  
to lead  
group celebrations and also eligible for CoG Ministerial  
Credentials.  
Elders, Third Degree Witches, in Tobar Bhride, are those with  
direct  
experience of deity through a formalized ritual of  
possession. This  
experience, and a year of service to Tobar Bhride, are the  
requirements  
for Third Degree.

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I agree with SeaHawk about the sometimes arbitrary forces  
at work  
in initiation and elevation. Unfortunately in many covens the  
HP & HPs  
feel themselves oathbound to be arbitrary,  
authoritarian and  
autocratic, and absolutely not subject to any constraint or  
needing  
any consensus whatsoever. Or in some covens they will  
agree to  
consensus on the little things and arbitrarily disperse the  
big ones  
<listening, SeaHawk? \*wink\*>. In Tobar Bhride, to avoid this,  
we have  
made a rule for ourselves: if a person fulfills all  
the paper  
requirements for initiation/elevation and does not receive  
that degree  
within two Sabbats' time, the Council of Elders is FORCED to  
explain  
why to the petitioner. This seems to curb the temptation  
to such  
authoritarian use of power ...

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{file "Full Deck Tarot Spread" "bos149.htm"}

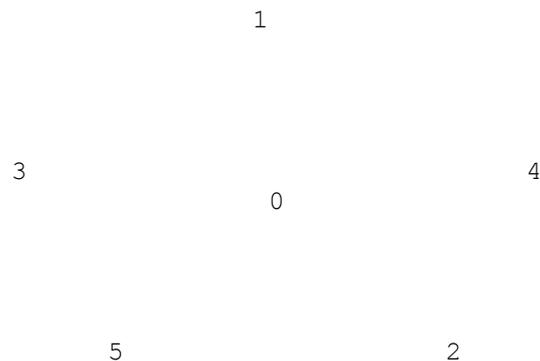
Full Deck Tarot Star Spread  
by Unicornis

There are very few Tarot spreads which use the entire deck  
in a  
single unified pattern. What follows is a description of  
such a

spread. It is best suited for situations in which a great deal of complexity is present, and for 'general' readings. The steps for creating the spread are:

1: Thoroughly shuffle the deck until it 'feels' right. While I personally do not allow another person to shuffle my cards, if the reading concerns another it is acceptable to allow that person to hold the deck while concentrating upon the matter in question. This is a personal preference, but I am convinced that the relationship between reader and deck is a very personal one and that contact with the deck by another may 'confuse' the reading.

2: Dealing from the 'bottom' of the deck (i.e. with the cards face down and dealing from the topmost position), create thirteen piles of six cards each. The first pile is in the center and the other twelve are in a circle around it. Each pile should be dealt consecutively (all six cards at once). Although it is not necessary to actually place them so, at least understand that the first card dealt in a pile (Card 0) is in the center of a circle of five cards (Card 1 through Card 5). This circle is, in actuality, a Star. When laying them out in a Star, use the following spread for each pile:



Note that if you trace the numbers from 1 to 5 you will trace a five-pointed star, always moving clockwise around the circle to reach the next point.

3: Interpret the spread.

Interpretation of this spread is based upon the astrological symbolism of the twelve houses. The first pile of cards in the circle

of twelve piles is House 1, the second is House 2, etc..

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The individual piles delineate the specific factors at work in each of the twelve basic areas. Card 1 represents the matter in question (the 'problem', question, etc.). Card 2 represents the 'source' (cause of the problem, inception of a project, etc.). Card 3 represents factors which bear upon the matter, but which are external to it (and probably out of the control of the querant). Card 4 represents actions taken with regard to the matter. Card 5 represents the outcome of those actions. Card 4 is the most difficult to interpret, since 'action' could here represent several different things. First of all, it might represent an action which has already been taken. If so, then Card 5 will represent the probable outcome, unless counter actions are taken. Secondly, it might represent the action which the querant is asking about (i.e. 'Should I ...'). Card 5, again, represents the probable outcome. Thirdly, it might represent the suggested course of action (answer to the question 'What should I ...'). In this case, Card 5 is the suggested goal. It is quite possible that Card 5 will relate to a past outcome (i.e. everything has already transpired). If this seems to be the case, then it is possible that all five cards must be interpreted as relating to another person, instead of the querant. Most of the time the sense of Card 4 should be apparent from the context of the reading.

Card 0 always represents the 'heart' of the individual Star spread.

Usually, this relates to the querant's own relationship to the matter which is germane to the house in question. It can also, however, represent the underlying ('behind the scenes') factors which precipitated the matter, not to be confused with the 'cause' of a problem. In this sense, it will usually represent motivations, rather than actions. In some cases Card 0 will represent a person, other than the querant, to which the Star actually relates. In such a case, an attempt should be made, based upon the situation and the

nature of the  
card to identify that person, since this implies that the  
matter is  
either out of the hands of the querant or the querant is  
only an  
'ambient' factor (and will then be represented by Card 3  
for that  
particular Star.

In a similar manner, Pile 0 (the one at the center of the  
circle),  
represents the 'heart' of the entire reading. This will always  
pertain  
to the reasons (motivations) of the querant, and interpretation  
of this  
Star spread must be used to modify all of the others.

This is not the place to delve into the meanings of the  
twelve  
houses in detail. There are many good books in print which  
deal with  
this. I highly recommend the following, which give  
excellent  
interpretations of the twelve astrological houses (coinciding  
with the  
twelve 'Stars' of this Tarot spread):

The Astrological Houses: The Spectrum of Individual  
Experience  
by Dane Rudhyar

The Astrology of Personality  
by Dane Rudhyar

A Handbook for the Humanistic Astrologer  
by Michael R. Meyer

The full deck star spread lends itself admirably to an in-  
depth  
study of any matter. The human condition is far too complex to  
use a

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simple yes-no approach to any matter of importance. More  
so than  
spreads which involve only a small number of the total  
factors which  
could come into play, the full deck star spread allows  
detailed  
analysis of all of the options and avenues which are  
available. It  
will also show how the outcome of an action might affect areas  
of the  
querant's life which were not specifically part of the  
reason for  
consulting the Tarot in the first place.

It might take a little longer to use, and might require a  
little  
more effort on the part of the interpreter, but the extra work  
will be

repaid many-fold in the certainty that no stone was left unturned.

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{file "Banes, Bindings, and Mirrors (Judy Harrow, Hugh Read)" "bos150.htm"}

Self-defense and Banes  
Judy Harrow

I surely agree that we have every right to protect ourselves and our "own folk" from attack. But I do believe that shield and mirror workings are more efficient, effective and elegant at accomplishing the goal of self-protection. Consider this - a mirror working is perfect justice. If I am mistaken, either that psychic attack is being done at all or about the perpetrator, a bane will jeopardies me karmically and (if psychic attack truly is being done by somebody other than the one I suspect) fail to protect me. A mirror sits there passively, ignores any mistaken paranoia that I may occasionally get, does nothing at all until and unless an attack happens, and then sends the bad energy directly back to the exactly deserving person or group in exactly the proper amount and kind. A mirror is perfect justice.

A grounding shield is perfect mercy, taking bad energy and dissipating it harmlessly. I think I already said this but I recently talked one of my students into using a grounding shield where she would have been perfectly entitled to use a mirror. The situation is an ongoing battle between my student's lover and his former wife. While the ex-wife did an entirely unjustifiable attack, and would fully deserve to have it returned full force, all this would really accomplish would be to perpetuate the craziness, hostility and tension in the situation - and both the couple's innocent children and my student are being hurt. Better for all concerned to ignore justice and drain as much of the tension as possible, to make room for the healing that all of them need. A grounding shield is perfect mercy.

But banes and bindings, while they may give short term protection, risk your own karma, are susceptible to mistake, and may, if

misdirected, even fail of their well-intended purpose. Sure  
you're  
entitled to self-protection. This is just a lousy way to go  
about it. I  
guess my kind of Warrior is Athena, the wise defender.  
warmly / Judy

From: Hugh Read  
You have a gentle way. For myself, I love Minerva who I  
feel is a  
Being unto Herself. The concept of the Grounding Shield is  
clear to  
me...would you care to share the practice with me. Justice  
has little  
interest for me. That takes care of itself in the process of  
time. We  
are all amply repayed for our varies deeds simply by wearing  
this body  
of ours. Healing is far more to the point. The word Justice  
makes me  
cringe a bit, though long ago I came to peace with Justice.  
One of my  
more angry prayers is May he/she have perfect Justice, NOW!  
Instant  
karma, NOW...and I always add, and so may it be with me.  
I remember telling this to a New Age teacher a few years  
ago. He  
turned pale and promised me auto accidents, fire, theft and  
robbery if  
I did that. Well, I am still bopping along with my share  
in the  
chancier aspects of life affirming perfect Justice for my  
self and  
every now and then in those very rare (!) moments of anger  
instant  
Karma for me and whoever. I love the idea of a shield that  
will ground  
and disperse any nasties send grovelling in my direction. Let  
Healing  
Be the Way!!! Tender bliss and explosive ecstasy be yours as  
the days  
pass softly!

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From: Judy Harrow  
It's visualization either way. For the grounding  
shield, it is  
velvety, absorptive black (Oops, I should say that MINE is -  
you may  
alter this to whatever will convince your Younger Self). Every  
so often  
along it's length, for me every 2-3 yards, there is a post  
somewhat  
like a fence post that extends deep into the ground and is  
conductive  
like a lightening rod. Trust mother Earth to filter any kind  
of energy  
back into simple, pure, undifferentiated energy and  
recycle it to

wherever it is most needed. So the shield catches incoming energy and channels it down through the purifying rocks. I don't know exactly how to describe physically how the shield can be semi-permeable, allowing in the well-wishes of your friends, but, as semi permeable membranes exist in Nature, helping each cell maintain its water/salt balance, so can this shield. Can you conceive of a substance both velvet and mesh? That's how it is with me.

On the justice end of the spectrum, my own Younger Self is a bit of a literalist. A flat mirror will not work for me, since the angle of incidence is complementary to the angle of reflection, which means that bad energy is actually diverted from the sender and bounced onto innocent parties. My mirror looks like a waffle, and is optically designed to send stuff back exactly where it came from. It's also semi-permeable, and that is even harder to explain. I guess Younger Self is not altogether consistent.

On the issue of choosing between the two modes. Justice is a tautology. It will do no better - and no worse - than getting you back to where you began. It protects and maintains, but does not allow for growth. Perhaps you've read Diana Paxon's wonderful book "Red Mare, White Stallion." At the beginning, the women of the tribe have a ritual opportunity to make a wish for the coming year. But the heroine does something even better. When her turn comes, she tells the Goddess "Mother, You choose." Had she chosen, she could not possibly have received anything more than she was capable of imagining. Taking the risk of not choosing was opening herself to surprise and transformation.

Reading that was a mind-blower. Since then, I have tried to take Diana's dare as much as possible, and not limit myself to tautology. I don't do it all the time, but I stretch toward it. The mirror/shield question resonates with that for me.

Minerva/Athena wears a shield and helmet, and carries a spear. My Sister is a Warrior, but always in defense of the community and always for justice. Never for greed or domination. It is worthy to

protect  
what you have, and worthy to reach beyond.  
warmly / Judy

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{file "Harvest Thoughts (Gary Dumbauld)" "bos151.htm"}

This article is excerpted from the Rocky Mountain Pagan Journal.

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The Way it Looks from Here

Hello again. Lots of changes the last couple of months, both for me and for relatives, friends, acquaintances... This time I think I'd like to talk about "harvest season" for a bit.

There are times in the various rites and ceremonies that have to do with the 'gathering in' time of the year, when we feel that we need to offer up the "fruits of the harvest" to the Gods.

We carefully select the best examples of what we have grown and nurtured since planting-time, polish our apples and scrape the mud off the squash and pumpkins, shuck a few ears of corn perhaps, and bring it all to the altar to offer in solemn ritual to the Lord and Lady, hoping to justify the time and labor we've spent.

It is certainly not my purpose here to be skeptical of that pursuit, rather to expand our horizons a bit. For a great many years I followed this "custom", and I must say I never thought much about it all.

Two years ago, my father was diagnosed as having cancer. The doctors toiled mightily over him for the past two years, but to no avail. My father passed into Summerland on October 14th, a week short of his 81st birthday, just a few months shy of 50 years of marriage.

I couldn't say that Dad was a Pagan in most senses of the word. He did, however, have some interesting views on my religious practices. This last spring, I was trying to explain to Dad why we have harvest celebrations; something he said jarred me out of a rut, as it were, and got me thinking on a parallel, if different track.

If, he said, you believe that the Goddess and God are responsible for everything being here, why do you make a big deal out of the harvest offering? The Gods already "own" everything you're trying to give them... Dad pointed out to me that, given a modicum of rain and sun, most plants will grow and flower and fruit entirely on their own, untouched by human hands. Well, that set me to thinking. I've been mulling this over for a few months, and I'm still a bit confused. However, let me have a go at explaining what my thoughts are at this point on the "offering".

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When I select fruits and vegetables from the garden to offer up to the Gods, the offering I make is not just the produce I lay on the altar. As Dad said, things will grow without, and sometimes in spite of what we do. What I'm doing is offering the fruits of my labor, not the produce itself. I've taken what the Gods gave me, and hopefully increased the yield by watering, fertilizing, hoeing, weeding.... Am I not saying, "I thank you for the raw materials, see what I've accomplished with your gift"?

Is life not a gift of the Gods? Every time I step up to the altar in circle, should I not offer up the best of myself in Their service?

A little child will pick up a stick or a rock off the street, and give it to you because he loves you. It's all he has to give. We have so much more. The Gods gave us life; they gave us the tools to mold it. By intellect, willpower, emotion, we become who and what we are. If we use those tools, what we offer to the Gods is surely a more acceptable thing to give.

My Dad didn't have the easiest or the best of life. Yet, though he had to work six days out of seven most of his life to make a home for Mom and me, he did it with a right good will. He learned everything he could; he did what he had to and a good deal extra; he loved life, nature and his family. He left a legacy in the hearts and minds of those who knew him that will not soon be forgotten. I can only hope that when it's time for my final "harvesting", I can make as acceptable an offering as he.

And that's the way it looks from here.

\_\_\_Gary Dumbauld, editor.

.....from RMPJ 12/86

{file "Heyokah (RMPJ)" "bos152.htm"}

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CONCERNING THE HEYOKAH  
Copyright 1987, T. W. Moore

Hello, people! Before I get to the subject of this little piece, let me give you a bit of information as to its roots.

Recently I have been doing a lot of writing, horror stories for the most part, and this article grew out of that. It is also derived from a dream that I had not too long ago and something that has puzzled me until recently. Now, with all that out of the way, let's get to it.

Those of you who are familiar with Native American beliefs already have an idea of what a heyokah is. For the benefit of those who aren't, I'll try to briefly describe him for you. Who knows? There may well be a counterpart in your own tradition.

The word heyokah comes from the Lakotah (Sioux) and is used in reference to a particular type of shaman. According to tradition, the heyokah is one who has "dreamed of the Thunder Spirits." This dream bestows great powers upon the medicine man/medicine woman, one of which is reputed to be an ability to influence storms. However, these powers have their price in that the shaman becomes a "contrary/" If you've seen the movie Little Big Man, then you have seen a sample of the heyokah's antics. Of course, this was a parody of the real thing, but our subject does do a lot of clowning around in reverse.

Now I've read quite a bit on the subject (there's a lot out there, too), but still couldn't put it together. There seemed to be something missing! It's only in the last month or so that it's become clear to me and I'd like to share my insights with you.

Probably the greatest barrier to my understanding was the one created by language. Not being able to speak Lakotah, and additionally not knowing the culture, I lost something in the translation. Here's the whole picture, as I see it anyway.

In his vision, the heyokah comes into direct contact with the life-force itself. This is symbolized by the Thunder Spirits that he dreams of. When this occurs, a death/rebirth sequence is begun, which gives the shaman the capacity to control some of the manifestations of life-force. This would include an ability to influence storms and, as is typical of the shamanic experience, the power to heal. He also becomes a very potent teacher. This last is where the "contrariness" comes into focus, in two ways. The first is that the heyokah is teaching us about our selves. By "mirroring" all of our doubts, fears, hatreds, weaknesses, etc. he forces us to examine what we really are. For example, if you have any self-hatred (a common malady in our society) this sacred teacher will make you look at it. The second aspect of his mirroring is that, as we are taught, the heyokah heals us of our hurts. This is the most important and remarkable part of the holy man's clowning. For this wonderful shaman takes our pain and transforms it into laughter. And what can heal a human beings faster than to laugh at ourselves?

As you can see, these "sacred clowns" had a very important role in traditional societies. And personally, I think we could use a few more of them in today's world.

#### Suggested Reading

SEVEN ARROWS, Hyemeyosts Storm .

SONG OF HEYOKAH, Hyemeyosts Storm .

LAME DEER: SEEKER OF VISIONS, Richard Erdoes and Lame Deer.

SHAMANIC VOICES, Joan Halifax.

If anyone would like to respond to this or has anything to share with me, please write to me c/o Post Office Box 11125, Englewood, CO 80110

..... FROM RMPJ, 2/3/1987

{file "Full Moon Ritual (Seastrider)" "bos153.htm"}

The Esbat takes place on the nights of the New Moon and the nights of the Full Moon. On these nights, the Coven usually does any kind of magical work and business they need to. It is enacted, hopefully every Full Moon.

Set up: Place a candle in each of the four cardinal directions. Lay the rest of the tools on the altar cloth or near it. The altar can be on the ground, a table, a rock or a stump. The altar should be in the center or just north of center of the Circle. Light the six candles and the incense, start the music and begin the ritual.

#### THE RITUAL

Facing North, the High Priest and Priestess kneel in front of the altar with him to her right. She puts the bowl of water on the altar, places the point of her athame in it and says:

"I exorcise thee, O Creature of Water, that thou cast out from thee all impurities and uncleanness of the world of phantasm; in the names of Cernunnos and Aradia"

She then puts down her athame and holds up the bowl of water with both hands. The High Priest puts the bowl of salt on the altar, puts his athame in the salt and says:

"Blessings be upon this Creature of Salt; let all malignity and hindrance be cast forth hencefrom, and let all good enter herein; wherefore so I bless thee, that thou mayest aid me, in the names of Cernunnos and Aradia."

He then puts down his athame and pours the salt into the bowl of water the High Priestess is holding. The High Priest then stands with the rest of the Coven outside the Circle. The High Priestess then draws the Circle with the sword, leaving a gap in the Northeast section. While drawing the Circle, she should visualize the power flowing into the Circle from off the end of the sword. She draws the Circle in a East to North or deosil or clockwise direction. She says:

"I conjure thee, O Circle of Power, that thou beest a meeting place of love and joy and truth; a shield against all wickedness and

evil; a boundary between men and the realms of the Mighty  
Ones; a  
rampart and protection that shall preserve and contain the  
power that  
we shall raise within thee. Wherefore do I bless thee and  
consecrate  
thee, in the names of Cernunnos and Aradia."

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The High Priestess lays down the sword and admits the High  
Priest with  
a kiss while spinning him deosil and whispers "Bless Be" .  
He then  
admits a women the same way. Alternate male female male. Then  
the High  
Priestess finishes closing the Circle with the sword. She  
then names  
three witches to help strengthen the Circle. The first witch  
carries  
the bowl of consecrated water from East to East going  
deosil,  
sprinkling the perimeter as she/he goes. They then sprinkle  
each member  
in turn. If the witch is male, he sprinkles the High Priestess  
last who  
then sprinkles him. If female she sprinkles the High Priest  
last, who  
then sprinkles her. The bowl is replaced on the altar. The  
second witch  
takes the incense burner around the perimeter and the third  
takes one  
of the altar candles. While going around the perimeter, each  
person  
says:

"Black spirits and white,  
Red spirits and grey,  
Harken to the rune I say.  
Four points of the Circle, weave the spell,  
East, South, West, North, your tale tell.  
East is for break of day,  
South is white for the noontide hour,  
In the West is twilight grey,  
And North is black, for the place of power.  
Three times round the Circle's cast.  
Great ones, spirits from the past,  
Witness it and guard it fast."

All the Coven pickup their athames and face the East with  
the High  
Priest and Priestess in front, him on her right. The High  
Priestess  
says:

"Ye Lords of the Watchtowers of the East, ye Lords of Air;  
I do summon, stir, and call you up to witness our rites  
and to  
guard the  
Circle."

As she speaks she draws the Invoking Pentagram of Earth in the

air with  
her athame:

2 7  
4 5

6 1 3

The High Priest and the rest of the Coven copy her movements with their athames. The High Priestess turns and faces the South and repeats the summoning:

"Ye Lords of the Watchtowers of the South, ye Lords of Fire;  
I do summon, stir and call you up, to witness our rites and to guard the Circle."

She does the same pentagram and then faces West and says:

"Ye Lords of the Watchtowers of the West, ye Lords of Water, ye Lords of Death and Initiation; I do summon, stir, and call you up, to witness our rites and to guard the Circle."

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She faces North with rest of the Coven and says:

"Ye Lords of the Watchtowers of the North, ye Lords of Earth;  
Boreas, thou gentle guardian of the Northern Portals;  
thou powerful God and gentle Goddess; we do summon, stir and call you up, to witness our rites and to guard the Circle."

The Circle is completed and sealed. If anyone needs to leave, a gate must be made. Using the sword, draw out part of the Circle with a widdershins or counterclockwise stroke. Immediately reseal it and then repeat the opening and closing when the person returns.

In this part of the ritual, the Goddess becomes incarnate in the High Priestess. The High Priestess stands in front of the altar with her back to it. She holds the wand in her right hand the scrounge in her left. She crosses her wrists and crosses the wand and scrounge above them while holding them close to her breast. The High Priest stands in front of her and says:

"Diana, queen of night

In all your beauty bright,  
Shine on us here,  
And with your silver beam  
Unlock the gates of dream;  
Rise bright and clear.  
On Earth and sky and sea,  
Your magic mystery  
Its spell shall cast,  
Wherever leaf may grow,  
Wherever tide may flow,  
Till all be past.  
O secret queen of power,  
At this enchanted hour  
We ask your boon.  
May fortune's favor fall  
Upon true witches all,  
O Lady Moon!"

The High Priest kneels before the High Priestess and gives her  
the Five  
Fold Kiss; that is, he kisses her on both feet, both knees,  
womb, both  
breasts, and the lips, starting with the right of each pair.  
He says,  
as he does this:

"Blessed be thy feet, that have brought thee in these  
ways.  
Blessed be thy knees, that shall kneel at the sacred  
altar.  
Blessed be thy womb, without which we would not be.  
Blessed be thy breasts, formed in beauty.  
Blessed be thy lips, that shall utter the Sacred Names."

For the kiss on the lips, they embrace, length to length,  
with their  
feet touching each others. When he reaches the womb, she  
spreads her  
arms wide, and the same after the kiss on the lips. The High  
Priest  
kneels again and invokes:

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"I invoke thee and call upon thee, Mighty Mother of us a  
l l ,  
bringer of all fruitfulness; by seed and root, by bud and stem,  
by leaf  
and flower and fruit, by life and love do I invoke thee to  
descend  
upon the body of this thy servant and priestess."

During this invocation he touches her with his right  
forefinger on her  
right breast, left breast, and womb, repeats the set and  
finally the  
right breast. Still kneeling, he spreads his arms out and  
down, with  
the palms forward and says:

"Hail Aradia! From the Amalthean Horn

Pour forth thy store of love; I lowly bend  
Before thee, I adore thee to the end,  
With loving sacrifice thy shrine adore.  
Thy foot is to my lip  
(he kisses her right foot)  
my prayer up borne  
Upon the rising incense smoke; then spend  
Thine ancient love, O Mighty One, descend  
To aid me, who without thee am forlorn."

The High Priest stands up and steps backwards. The High Priestess draws the Invoking Pentagram of Earth in the air with the wand and says as the Goddess:

"Of the Mother darksome and divine  
Mine the scrounge, and mine the kiss;  
The five point star of love and bliss  
Here I charge you in this sign."

The High Priest starts off by saying:

"Listen to the words of the Great Mother; she who of old was also called among man Artemis, Astarte, Athene, Dione, Melusine, Aphrodite, Cerridwen, Dana, Arianhod, Isis and by many other names."

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The High Priestess, who should be in a trance, says as the Goddess:

Whenever you have need of anything, once in a month, and better it be when the Moon is full, then shall ye assemble in some secret place and adore the spirit of me, who am Queen of all witches. There shall ye assemble, ye who are fain to learn all sorcery, yet have not won its deepest secrets; to these will I teach things that are yet unknown. And ye shall be free from slavery; and as a sign that ye be really free, ye shall be naked in your rites; dance, sing, feast, make music and love, all in my praise. For mine is the ecstasy of the spirit, and mine also is joy on earth; for my law is love unto all beings. Keep pure your highest ideal; strive ever towards it; let naught stop you or turn you aside. For mine is the cup of the wine of life, and the Cauldron of Cerridwen, which is the Holy Grail of Immortality. I am the gracious Goddess, who gives the gift of joy unto the heart of man. Upon Earth, I give the knowledge of the spirit

eternal; and beyond death, I give peace and freedom, and  
reunion with  
those who have gone before. Nor do I demand sacrifice; for  
behold I am  
the Mother of all living things, and my love is poured out  
upon the  
earth. I who am the white Moon among the stars, and the  
mystery of  
the waters, and the desire of the heart of man, call unto  
thy soul.  
Arise, and come unto me. For I am the soul of nature, who gives  
life  
to the universe. From me all things proceed, and unto me all  
things  
must return; and before my face, beloved of Gods and men,  
let thine  
innermost divine self be enfolded in the rapture of the  
infinite. Let  
my worship be within the heart that rejoiceth; for behold, all  
acts of  
love and pleasure are my rituals. And therefore let there  
be beauty  
and strength, power and compassion, honor and humility,  
mirth and  
reverence within you. And thou who seekest to seek for me,  
know thy  
seeking and yearning shall avail thee not unless thou  
knowest the  
mystery; and if that which thou seekest thou findest not  
within  
thee, thou will never find it without thee. For behold, I  
have been  
with thee from the beginning; and I am that which is  
attained at the  
end of desire."

The High Priest faces the Priestess and says:

"We thank you Our Lady for attending our rites. We  
bid you  
farewell  
till next we call you. Blessed Be."

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The Witches' Creed should be said by the entire Coven.

"Hear now the words of the witches,  
The secrets we hid in the night,  
When dark was our destiny's pathway,  
That now we bring forth into the light.  
Mysterious Water and Fire,  
The Earth and the wide ranging Air,  
By hidden quintessence we know them,  
And will keep silent and dare.  
The birth and rebirth of all nature,  
The passing of winter and spring,  
We share with the life universal,  
Rejoice in the magical ring.  
Four times in the year the Great Sabbat  
Returns, and the witches are seen

At Lammas and Candlemas dancing,  
On May Eve and old Hallowe'en.  
When day time and night time are equal,  
When sun is at greatest and least,  
The four lesser Sabbats are summoned,  
Again witches gather in feast.  
Thirteen silver moons in a year are,  
Thirteen is the Coven's array.  
Thirteen times at Esbat make merry,  
For each golden year and a day.  
The power was passed down the ages,  
Each time between woman and man,  
Each century unto the other,  
Ere time and ages began.  
When drawn is the magical circle,  
By sword or athame of power,  
It's compass between the two worlds lies,  
In the land of shades that hour.  
This world has no right to know it,  
And the world beyond will tell naught.  
The oldest of gods are invoked there,  
The Great Work of Magic is wrought.  
For two are the mystical pillars,  
That stand at the gate of the shrine,  
And two are the powers of nature,  
The forms and the forces of the divine.  
The dark and the light in succession,  
The opposites each unto each,  
Shown forth as a God and a Goddess:  
This did our ancestors teach.  
By night he's the wild wind's rider,  
The Horn'd One, the Lord of the Shades.  
By day he's the King of the Woodland,  
The dweller in green forest glades.  
She is youthful or old as she pleases,  
She sails the torn clouds in her barque,  
The bright silver lady of midnight,  
The crone who weaves spells in the dark.  
The master and mistress of magic,  
They dwell in the deeps of the main,  
Immortal and ever renewing,  
With power to free or to bind.

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So drink the good wine to the Old Gods,  
And dance and make love in their praise,  
Till Elphames's fair land shall receive us  
In peace at the end of our days.  
And Do What Thou Wilt shall be the challenge,  
So be it in love that harms none,  
For this is the only commandment,  
By magic of old, be it done!  
Eight words the Witches Creed fulfill:  
If It Harms None, Do What Thou Will!

The High Priest faces the Coven, raises his arms wide and says:  
"Bagabi lacha bachabe  
Lamac cahi achababe  
Karellyos  
Lamac lamac bachalyas  
Cabahagy sabalyos

Baryolos  
Lagaz atha cabyolas  
Samahac atha famolas  
Hurrahya!"

The High Priestess and the Coven repeat:

"Hurrahya!"

The High Priest and High Priestess face the altar. The High Priest continues:

"Great God Cernunnos, return to Earth again!  
Come to my call and show thy self to men.  
Shepherd of Goats, upon the wild hill's way,  
Lead thy lost flocks from darkness unto day.  
Forgotten are the ways of sleep and night  
Men seek for them, whose eyes have lost the light.  
Open the door of dreams, whereby man come to thee.  
Shepherd of Goats, O answer unto me!"

The High Priest and the rest of the Coven then say:

"Akhera goittiakhera beitti!"

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This invocation can be said by anyone or everyone.

"Diana of the rounded moon,  
The Queen of all enchantments here,  
The wind is crying through the trees,  
And we invoke thee to appear.  
The cares of day departed are,  
The realm of might belongs to thee;  
And we in love and kinship join  
With all things wild and free.  
As powers of magic round us move,  
Now let time's self dissolve and fade.  
Here in the place between the worlds  
May we be one with nature made.  
Thy consort is the Horn'd One,  
Whose sevenfold pipes make music sweet.  
Old Gods of life and love and light,  
Be here as merrily we meet!  
For ye the circle's round we tread,  
And unto ye the wine we pour;  
The sacred Old Ones of this land,  
Ye we invoke by ancient lore  
By magic moon and pagan spell,  
By all the secrets of the night,  
Dreams and desires and mystery,  
Borne on the moonbeams' silver light.  
Now may we hear, or may we see,  
Or may we know within the heart,  
A token of true magic made,  
Ere from this circle we depart."

Pause and wait in silence. There may come a sound, an outward sign or inner vision. When you feel the time is right, end the

period of  
silence by bowing towards the altar and saying:

"O GoddessQueen of Night,  
O Horn'd One of might,  
In earth and sky and sea  
May peace and blessing be!"

Relax. You can also do any other magic craft at this time.  
The Coven, except for the High Priestess and High  
Priest, arrange  
themselves around the perimeter of the circle, man  
and woman  
alternately as far as possible, facing the center.

The High Priestess and High Priest stand facing each  
other in the  
center of the circle, she with her back to the altar, he with  
his back  
to the South.

The High Priest kneels before the High Priestess and gives  
her the  
Five Fold Kiss; that is, he kisses her on both feet, both  
knees, womb,  
both breasts, and the lips, starting with the right of each  
pair. He  
says, as he does this:

"Blessed be thy feet, that have brought thee in these  
ways.

Blessed be thy knees, that shall kneel at the sacred  
altar.

Blessed be thy womb, without which we would not be.  
Blessed be thy breasts, formed in beauty.  
Blessed be thy lips, that shall utter the Sacred Names.

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For the kiss on the lips, they embrace, length to length,  
with their  
feet touching each others. When he reaches the womb, she  
spreads her  
arms wide, and the same after the kiss on the lips. The High  
Priestess  
then lays herself down, face upwards, with her arms  
and legs  
outstretched to form the Pentagram.

The High Priest fetches the veil and spreads it over  
the High  
Priestess's body, covering her from breasts to knees. He  
then kneels  
facing her, with his knees between her feet.

The High Priest calls a woman witch by name, to bring  
his athame  
from the altar. The woman does so and stands with the athame  
in her  
hands, about a yard to the West of the High Priestess's hips  
and facing  
her.

The High Priest calls a male witch by name, to bring the  
chalice  
of wine from the altar. He does so and stands with the  
chalice in his

hands, about a yard to the East of the High Priestess's hips  
and facing  
her.

The High Priest delivers the invocation:

"Assist me to erect the ancient altar, at which in days  
past

all worshipped;  
The altar of all things.  
For in old time, Woman was the altar.  
Thus was the altar made and placed,  
And the sacred place was the point within the center of  
the

Circle.  
As we have of old been taught that the point within the  
center is  
the

origin of all things,  
Therefore should we adore it;  
Therefore whom we adore we also invoke.  
O Circle of Stars,  
Whereof our father is but the younger brother,  
Marvel beyond imagination, soul of infinite space,  
Before whom time is ashamed, the mind bewildered, and the  
understanding dark,  
Not unto thee may we attain unless thine image be love.  
Therefore by seed and stem, root and bud,  
And leaf and flower and fruit do we invoke thee,  
O Queen of Space, O Jewel of Light,  
Continuous on of the heavens;  
Let it be ever thus  
That men speak not of thee as One, but as None;  
And let them not speak of thee at all, since thou art  
continuous.  
For thou art the point within the Circle, which we adore;  
The point of life, without which we would not be.  
And in this way truly are erected the holy twin pillars;  
In beauty and strength were they erected  
To the wonder and glory of all men."

The High Priest removes the veil from the High Priestess's  
body, and

hands it to the woman witch, from whom he takes his athame.

The High Priestess rises and kneels facing the High  
Priest, and

takes the chalice from the man witch. (Note that both of these  
handings

over are done without the customary ritual kiss. The High  
Priest

continues the invocation:

"Altar of mysteries manifold,

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The sacred Circle's secret point  
Thus do I sign thee as of old,  
With kisses of my lips anoint."

The High Priest kisses the High Priestess on the lips, and  
continues:

"Open for me the secret way,  
The pathway of intelligence,  
Beyond the gates of night and day,  
Beyond the bounds of time and sense.  
Behold the mystery aright  
The five true points of fellowship...."

The High Priestess holds up the chalice, and the High Priest lowers the point of his athame into the wine. Both use both of their hands for this. The High Priest continues:

"All life is your own,  
All fruits of the Earth  
Are fruits of your womb,  
Your union, your dance.  
Lady and Lord,  
We thank you for blessings and abundance.  
Join with us, Feast with us, Enjoy with us!  
Blessed Be.

Then, either the High Priestess or one of the other women draws the Invoking Pentacle of Earth in the air above the plate with the athame. The High Priest hands his athame to the woman witch and then places both his hands round those of the High Priestess as she holds the chalice. He kisses her, and she sips the wine; she kisses him, and he sips the wine. Both of them keep their hands round the chalice while they do this.

The High Priest then takes the chalice from the High Priestess, and they both rise to their feet.

The High Priest hands the chalice to a woman witch with a kiss, and she sips. She gives it to a man with a kiss. The chalice is passed around the Coven, man to woman, with a kiss each time, until the entire Coven has sipped the wine. The chalice can be refilled and any one can drink from it without repeating the ritual once the chalice has gone around once.

The woman lays down her athame and passes the cakes to the man

with a kiss, he passes them back with a kiss and they are passed around

the Coven the same way the wine was. Be sure to save some of the wine

and some cake for an offering to the Earth and the Little Folk. After

the meeting, leave the offering outside of the house if working indoors,

or behind in the woods or field, when you leave if you are working

outdoors.

The High Priestess faces East, with her athame in her hand. The High

Priest stands to her right with the rest of the Coven behind them. If any tools have been consecrated, they should be held by the person furthest to the back. The Maiden stands near to the front to blow out each candle in turn. The Priestess says:

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"Ye Lords of the Watchtowers of the East, ye Lords of Air; we do thank you for attending our rites; and ere ye depart to your pleasant and lovely realms, we bid you hail and farewell  
....Hail and farewell."

As she speaks, she draws the Banishing Pentagram of Earth in the air in front of her thus, each time:

2 7  
4 5

6 1 3

The rest of the Coven copy the Pentagram and chorus in on the second hail and farewell. The Maiden blows out the candle and the Coven faces the south and the High Priestess says:

"Ye Lords of the Watchtowers of the South, ye Lords of Fire; we do thank you for attending our rites; and ere ye depart to your pleasant and lovely realms, we bid you hail and farewell....Hail and farewell."

She turns to the West and says:

"Ye Lords of the Watchtowers of the West, ye Lords of Water; ye Lords of Death and Initiation; we do thank you for attending our rites; and ere ye depart to your pleasant and lovely realms, we bid you hail and farewell....Hail and farewell."

She turns to the North and says:

"Ye Lords of the Watchtowers of the North, ye Lords of Earth; Boreas, thou gentle guardian of the Northern Portals; thou powerful God, Thou gentle Goddess; we do thank you for attending our rites; and ere ye depart for your pleasant and lovely realms, we

bid you hail and farewell....Hail and farewell."

This ends the Circle. Bless Be.

(Via Seastrider, responsible for the typing and Ravensong for editing into ASCII)

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{file "Goodwife (Story by L.A. Hussey)" "bos154.htm"}

#### THE WISE GOODWIFE

"Gramma, I feel hot."  
"Lands, child, on a cool fall day like this? Come here and let me feel of your forehead. Tsk! Feels like fever. Off to bed with you!"  
"Gramma, I don't feel good."  
"I know, child, I know. I reckon it's time to ask Goody Hawkins to help us."  
"Who's Goody Hawkins?"  
"Hush, now, try to sleep. I'll come back soon."  
"Gramma, where did you go?"  
"Out into the woods back of the farm, child."  
"Why, Gramma?"  
"To get Goody Hawkins' help."  
"Who's Goody Hawkins?"  
"Well, that's a long story."  
"Tell me a story, Gramma."  
  
Well, you know 'bout the pilgrim days, Thanksgiving and all. Those people way back then, that first time, were giving thanks that they'd lived a whole year in a whole new country, without too many of 'em dyin'.  
Lotta times you see pictures, drawings, with lots of Indians standin' there to welcome them folks. Well, 'taint so. Weren't nobody there when they got off that boat, not but one Indian, all alone. Hist'ry books say it was him, Squanto, as taught them first folks how to live through one of our winters -- ice 'n sleet 'n snow 'n all, not like they had back in England, where they come from. But that ain't rightly so, neither. Squanto, and a few other friendly Indians as wandered in later, they taught the menfolk. But the women, those days, well, they weren't s'posed to be important, even though they did most o' the work, so we don't hear 'bout them much.  
Well, a woman come off'n that boat, not quite yet old as

your  
mamma, and her name was Grace Hawkins, but ever' one called her  
Goody  
Hawkins. "Goody" is short for "good wife", and it's like  
callin' a  
lady "Missus" today.  
Goody Hawkins was young and pretty, though you couldn't  
tell that  
very well, 'cause in those days the womenfolk wore long skirts  
and  
long sleeves and bonnets to tuck in and hide their hair. So  
Goody  
Hawkins had beautiful long brown hair, though you couldn't see  
it, and  
skin soft as the skin of a peach. But she had a nice young  
husband  
who loved her very much, and he knew how pretty she was.  
And Goody Hawkins was one more thing that made her very  
special:  
she was a wise woman, who knew plants and herbs and roots and  
barks to  
make sick people feel better. They didn't have doctors like we  
do  
now, just a lot of men who figured if you were sick your blood  
was bad  
and so they'd make you bleed. That got people sicker, more  
often than  
not. They thought they were real smart, them old doctors, and  
maybe  
they were smart about gettin' money from folks. But they  
weren't  
smart 'bout the folks themselves, mostly 'cause they were too  
busy  
listening to each other talking 'bout high-falutin' doctor  
things in  
big words than listening to the sick bodies of the sick people.

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But Goody Hawkins was different. She listened to the  
people  
talking 'bout what hurt them, and she felt of their heads and  
wrists  
and looked into their eyes and ears and mouths. And sometimes  
she  
didn't seem to look at them at all. She just closed her eyes  
and  
looked at them with her heart. And then she'd go into big clay  
pots  
and little wooden boxes in her house, and pick out just the  
thing a  
sick person needed. And do you know how she knew just the  
right  
thing, how Goody Hawkins could see with her heart and not just  
her  
eyes?  
Goody Hawkins was a witch.  
No, not like you dress up at Halloween. A real witch, a  
real wise  
woman. No warts, no wire hair, remember I told you she was  
pretty.  
And no flying broom, neither. She didn't need to fly, 'cause  
she

could see ev'rything.

Well, no, she didn't have a crystal ball. But they way my granny told me, and her granny told her, was that she had a big silver bowl, a real treasure. And she'd pour clear rainwater in that bowl, and look into it in the nighttime, with just a candle for light. And they say she could see miles away, and even years away. Into yesterday, say, or last year, or ten years ago. And sometimes, she could see tomorrow.

A cauldron? Why of course she had a cauldron. Ever'one did, those days, just like we have pots and pans today. But she only had a little one at first--remember, they were poor in them first few years in America, and iron costed a lot of money. Goody Hawkins had just the little cauldron she brought with her from home, only as big as my big soup pot.

What did she boil up in her cauldron? Well, not babies, I can tell you that! It was herbs, mostly, tree bark and roots and such. Anise and coltsfoot, simmered with a little sugar or honey, as good a cough syrup as you can find nowadays, and even better than some.

That's a recipe my granny's granny knew, and likely Goody Hawkins as well. Goody Hawkins made ointments from herbs and grease, she made soaps for fleas and lice, she brewed teas, she made mashes for cuts and bad hurts to make them heal clean and fast.

But I haven't told you the best part: Goody Hawkins could do magic. Not like making scarves disappear in her fist or pulling quarters out of your ear. I mean spells, oh yes, and special little bundles of things in little bags to keep in your pocket or put under your pillow. These had herbs in 'em, yes, and besides that she could put in a special rock, maybe, or a little short twig from a certain tree, or a piece of paper with secrets written on it, or any such small thing. You could wear one for good luck, sleep on one to have good dreams.

In the nighttime, often, you could see a light shining in Goody Hawkins' cottage, warm and bright, and if you listened real hard, you might hear words, strong and beautiful, or singing so soft and sweet it might have come out of a fairy hill.

And in the daytime, oh, the smells that came out of that cottage!

You could tell what was brewing by the smells of the herbs in the breeze. Rosemary, mint, clove and cinnamon, lemon-leaf, basil, horehound and lavender.

And hanging from the ceiling in one corner of the cottage were always bunches of drying herbs, filling the whole room with spicyness and sweetness. She brought the little boxes special from her home in England, but the rest she got right here, from the meadows and forests.

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One day she was in the forest, gathering plants for medicines.

Some of the plants were just like at home, she knew them right away.

Others she didn't know, and them she would look at, and smell, and taste of--it was right dangerous, that, but weren't no other way to find out about 'em. This spring day, after their first long hard, winter had passed, Goody Hawkins went to pluck a leaf off'n a plant, to taste it.

Suddenly, she heard a crashing in the bushes and a woman's voice

crying out to her. She turned around and who should she see but an

Indian woman, near her own age, come runnin' toward her, talkin' words

she couldn't understand. This Indian woman, she snatched that leaf

from Goody Hawkins and shooed her away from that plant quick as she

could. The Indian woman pulled out a thin stick, rounded at one end,

and waved it so that Goody Hawkins thought the other woman might hit

her with it, so she backed up, afraid.

But the Indian woman turned to the plant and commenced to digging

it out of the ground with her stick, digging up the roots. The Indian

woman pulled off the roots and pushed them into Goody Hawkins' hands,

keeping some for herself. She put the roots into a deerskin bag, and

'twas then that Goody Hawkins saw other herbs and things in that bag,

and figured out that t'other woman was in the woods for just the same

job as herself, namely, getting herbs.

Even though they didn't speak each other's language, by pantomiming and pointing they could understand each other, and Goody

Hawkins learned that the leaf she'd been about to eat was deadly

poison. But the roots were good eating, roasted or boiled just like a potato. How 'bout that! Plants are funny that way.

Goody Hawkins realized she owed her life to the Indian woman, for warnin' her off'n them leaves. But she didn't know just how to thank

her new friend. Still, they spent the rest of the day walkin' in the woods, an' Goody Hawkins learned more about the new world's plants in one day than she could've in weeks if she'd had to figure things out for herself.

And by the end of the day, Goody Hawkins knew some Algonquin, and the Indian woman, Namequa, knew some words in English. Namequa saw

Goody Hawkins back to the little town and then faded into the trees almost like magic.

Well, the seasons came and went, and Goody Hawkins had her hands

full trying to keep people well, what with the snakes and unfriendly

Indians and poisonous plants all around. The folks couldn't get none

of the plants they brought with 'em to grow very well, 'cause the

weather was so different from England's. That mean that folks weren't

eatin' right, and 'specially with the children that was bad. But

Namequa showed Goody Hawkins plants that were good eating, and Goody

Hawkins showed the other womenfolk, and for a time the folks there

lived like Indians, what with the menfolk learnin' to hunt and fish

from Squanto and the women learnin' to gather wild plants to eat from

Goody Hawkins and Namequa.

That first thanksgiving feast, they didn't eat just the corn and

squash and beans that Squanto showed the men how to grow, they also

had roasted-seed mush and lamb's-quarters gathered by the women. All

those, and the deer the neighboring Indians brought, well, that was

some dinner!

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Well, little by little, them folks got settled. Other ships came,

with more people, and, later, with cows and other stock. And then

Goody Hawkins was busier than ever, 'cause she was s'posed to take

care of sick animals, too. Back then, if a cow didn't give milk,

folks were apt to think the fairies had stolen the milk in the

night,  
so 'twas only natural they should ask their wise woman for  
help.  
Before long, there were babies, too, human and animal, and  
mothers  
needed Goody Hawkins' help to bring 'em into the world.  
Somehow,  
though, through all of this, Goody Hawkins kept time to visit  
with her  
good friend, and to keep learning, and to look into her silver  
bowl  
every now and again.  
Well, the years went on, and ever'body got older, and some  
folks  
just died from getting old. Goody Hawkins' husband died too,  
and they  
hadn't any children, so Goody Hawkins should have been alone in  
the  
world. But she had her friend Namequa, and every little child  
in the  
town called her "Aunt Grace"--she wasn't their real aunt, you  
know, but  
they loved her like she was, 'cause she made them things, like  
sweet-scented pillows, and spicy cookies, and she always  
listened to  
them when they told her things. Goody Hawkins had learned a  
lot from  
Namequa's tribe, and now that she had no husband to take care  
of, she  
spent more time visiting with her Indian friends, and they  
learned  
from her too.  
Indian magic is full of drums and dreaming. Goody Hawkins'  
magic  
was full of words and wishing. But she was careful not to let  
the  
rest of the folks know she was learnin' and teachin' magic.  
Why not?  
Well, folks don't like what they don't understand, is all.  
People  
were afraid of lots of things in them days, 'specially in a  
strange  
new place.  
And as more o' them Puritan preachers come over from  
England, the  
folks would be more secret 'bout visiting Goody Hawkins, not  
wanting  
the preachers to know they was holding to the old ways. And  
the  
preachers, 'specially one Pastor Langford, looked sidewise and  
never  
straight on at Goody Hawkins, bein' afraid she might hex 'em or  
some  
such nonsense. Well, Pastor Langford thought she was workin'  
for the  
devil, but he didn't want to say it outright, 'cause folks  
liked her.  
But even that was changing as Goody Hawkins spent more time  
with  
Namequa's tribe, and folk got to whispering about it. There  
was a  
number of men interested in marryin' to her, after her husband  
died,  
saying it wasn't right for a woman to live alone, but she

didn't care  
'bout any of 'em. She said no to all of 'em, and some of 'em  
went  
away mad. And folk got to saying things outright.  
One lady said she seen Goody Hawkins dancing naked with all  
them  
Indians. Another said there was a demon keeping Goody Hawkins  
company, which was why she wasn't wanting to marry again.  
Somebody  
else said that it was that demon that killed Goody Hawkins'  
husband.  
All round town words buzzed like stinging wasps. Now, when a  
cow  
wasn't giving milk, it was Goody Hawkins, not the fairies, who  
they  
thought had stolen it. Folks began to keep their children away  
from  
her. And Pastor Langford came right out and made fiery sermons  
about  
witches and the devil and sin and punishment.  
Goody Hawkins saw and heard all of this, but what could she  
do?  
It was her word against the words of respectable folk, and  
nobody was  
going to believe her. So she kept silent, kept to herself, and  
waited.

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She didn't have to wait long. One evening, she came home  
from a  
visit to her Indian friends and found her cottage in ruins.  
Jars were  
smashed, boxes thrown all over. The herb-bunches had been torn  
down  
from the ceiling, her cauldron overturned, Bible verses  
scrawled all  
over the walls with charcoal from her fireplace. "Thou shalt  
not  
suffer a witch to live", they said, and Goody Hawkins felt cold  
in her  
heart because she knew that the people wanted to kill her.  
And worst of all, her beautiful silver bowl was all bent  
and  
crushed, like someone had hit it with a hammer. Goody Hawkins  
sat  
down at the table in the midst of the mess, and cried.  
She felt helpless and angry. She wished she really could  
turn  
people into toads. She made half-hearted tries at cleaning up,  
but  
gave it up. Her heart burned with wanting to hurt the people  
who'd  
done it, and froze with knowing her life wasn't worth a straw  
to 'em.  
My granny said, that in that hour the devil did come to  
her,  
offerin' to kill the townsfolk for her, if she'd give up her  
soul to  
him, but Goody Hawkins chased him out with her broom. I think  
more  
likely, she thought about putting poison in the well-water, but  
knew

that not only would that poison the townsfolk, it'd poison the  
water  
and the earth, and the water and earth hadn't hurt her. And  
she knew  
that killing all those folks would poison her soul, too,  
forever, make  
her sour and angry as a real wicked witch.  
So instead, she gathered all her power to her, all her love  
and  
strength; she threw down her hiding bonnet, and shook out her  
hair,  
which was getting grey by now, and walked proud and tall out  
into the  
town square. The folks began to gather round, saying hateful  
things.  
But Goody Hawkins lifted up her arms and began to sing, strong  
and  
sweet, in the old tongue that nobody but wise folk could speak  
anymore. And when the folks saw that their words couldn't hurt  
her,  
they commenced to pick up stones to throw at her.  
But before they could throw their stones, the preachers  
came and  
said she'd have to have a proper trial. So soldiers took Goody  
Hawkins away with them, away from the shouting people, and she  
was  
still singing as they locked her up.  
They tried to get her to tell them things, like was she  
partners  
with the devil, and had she hexed people and animals, and did  
she have  
a demon helper, and did she change into a cat to steal milk,  
but she  
never did nothing but close her eyes and sing softly, smiling  
like she  
saw something beautiful. So finally they gave up and took her  
to the  
courthouse.  
There all kinds of people told stories about Goody Hawkins  
and  
things she'd never really done. And all through it, Goody  
Hawkins  
stood tall, and looked straight in the faces of the folks as  
was doing  
the telling. When ever'one was through with their lyin', the  
judge  
asked Goody Hawkins had she anything to say.  
Goody Hawkins looked round at the folks, looking like your  
momma  
when she's gonna scold you, and began tellin' each one what  
she'd done  
for them. This one wouldn't be alive if Goody Hawkins hadn't  
helped  
his mother with the birthing. That one's daughter was deathly  
sick  
with fever, and Goody Hawkins cured her. The other one's cows  
were  
dropping down dead before Goody Hawkins found out they were  
eating  
poisonous leaves. There wasn't one person in that courtroom  
Goody  
Hawkins hadn't helped somehow over the years. And folks were  
looking  
like you do when you're getting a scolding and you know you've

been  
wrong.

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But Pastor Langford butted in and said that Goody Hawkins must have led the cows to the poison leaves, she must have made the little girl sick, she must have put a hex on the mother so her baby had trouble being born. And even though some folks still looked uncertain, the rest of 'em started howling for Goody Hawkins to die, and that was that.

They took her out to the town square where there was a big oak tree, to hang her onto it. Some soldiers held the crowd back, while two of the others tied Goody Hawkins up, tied a rope around her neck, and threw the other end over one of the branches of the tree. Goody Hawkins wasn't scared to die, but she was scared of the pain, though she didn't let the people see that. She looked out at them and smiled, and was glad to see some people quit their shouting and look worried.

Pastor Langford come up, looking nervous, and said, "Do you wish to confess your sins? You may yet be forgiven and reach Heaven."

Goody Hawkins just smiled and said, "I have nothing to confess or be forgiven for, nothing I am ashamed of. I want no part of your heaven."

The preacher fairly threw a fit right there, choking and stuttering, he wanted so bad to cuss and swear at her but couldn't in front of the townsfolk. So he just pointed to the soldier holding the end of the rope, and he commenced to hauling on it.

Goody Hawkins felt the rope tighten and her ears started to ring, and she took what she was sure was her last breath. But suddenly there was a scream, and the rope went loose. Her head cleared, she

looked around, and saw the soldier who'd been pulling her up holding onto his arm, where there was an arrow sticking out of it.

Folks was shouting and running all over the place, and Goody

Hawkins saw that a whole tribe of Indians had come out of the woods like magic with bows and arrows and spears and all. The soldiers couldn't get a clear shot at none of the Indians, what with folks running round like ants when their hill gets kicked over. And in the

middle of all that hollerin' and confusion, Goody Hawkins felt  
a sharp  
blade between her wrists, cutting the ropes that tied her.  
There was two Indians there, a big young man and Goody  
Hawkins'  
friend Namequa who held a finger to her lips to shush her. The  
young  
man scooped Goody Hawkins up in his arms, and ran into the  
woods  
carrying her.  
All of a sudden, the Indians disappeared like morning mist,  
and  
when the folks looked round, Goody Hawkins was gone too.  
The folks never saw her again, and Namequa's tribe were  
never as  
friendly to them. Goody Hawkins' cottage was just left to fall  
down  
and rot, and nothing in it was ever touched. But some folks  
was sorry  
Goody Hawkins was gone, 'specially when they got sick, or their  
children or animals. And one day a mother whose little baby  
was sick  
as could be and nobody could help her, she went into the woods  
by  
herself, carrying an iron pot. She walked into a clearing, and  
waited, listening. The woods got quiet, like they were  
listening too,  
and the lady commenced to talking about the baby's problem and  
asking  
for help of whoever was listening.  
She put the pot down, turned around, and walked out of the  
woods  
without looking back. The next day, she came back, and where  
she'd  
left the pot, there was a little bundle of herbs, wrapped up in  
a soft  
deerskin. She ran home with it, and made it into tea for her  
baby,  
and the baby got better.

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Well, word of the cure got round among the womenfolk. Real  
quiet  
like, it got round, not like the lies 'bout Goody Hawkins had  
gotten  
round before. They kept it a secret from the preachers, and  
after a  
while the preachers forgot about Goody Hawkins.  
And ever' once in a while, a woman would slip away from the  
town,  
out into the woods, carrying some small thing, that she thought  
Goody  
Hawkins might be able to use, knowing that Goody Hawkins was  
out there  
somewhere, and would hear them. And always there would be an  
herb  
packet there the next day, or a little charm, or some such.  
As the years went by, the herb packets stopped appearing,  
but the  
woman who turned back would see a shaft of light fall on some  
plant,  
and would take of that back home with her. And finally, even

that  
stopped, but somehow the help always came, somebody got better.  
There  
was a song, too. My granny's granny taught her this song, and  
my  
granny taught it to me, to sing to Goody Hawkins when we needed  
help:

With heavy heart I come and stand  
The oak and bonny ivy,  
A gift to offer in my hand.  
The hazel, ash and bay tree.

How can I hope for any good  
The oak and bonny ivy,  
By standing in the empty wood?  
The hazel, ash and bay tree.

But I will trust and dry my tears,  
The oak and bonny ivy,  
And know that the Wise Goodwife hears.  
The hazel, ash, and bay tree.

Tsk! Asleep already. Good.

"Child, what are you doing out of bed?"  
"I feel better, grandma!"  
"Let me feel of your forehead. Well, that's fine."  
"Grandma, can I have my coat?"  
"Where are you going, child?"  
"Out to the woods, grandma."  
"What's that you have there?"  
"It's a picture, grandma, look."  
"Well, that's right nice. I think I can guess who that is."  
And I  
see you've given her back her silver bowl! She'll be happy.  
Off you  
go, then."  
"Bye, grandma. I'll come back soon."

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{file "Great Rite, The (Symbolic)" "bos156.htm"}

THE GREAT RITE (SYMBOLIC)

Preparation: the chalice should be filled with wine. A  
veil of at  
least a yard square is needed preferably of a Goddess color  
such as blue,  
green, silver, or white.

The Coven, except for the High Priestess and High Priest, arrange themselves around the perimeter of the circle, man and woman alternately as far as possible, facing the center.

The High Priestess and High Priest stand facing each other in the center of the circle, she with her back to the altar, he with his back to the South.

The High Priest kneels before the High Priestess and gives her the Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. he says, as he does this:

"Blessed be thy feet, that have brought thee in these ways.

Blessed be thy knees, that shall kneel at the sacred altar.

Blessed be thy womb, without which we would not be.

Blessed be thy breasts, formed in beauty.

Blessed be thy lips, that shall utter the Sacred Names."

For the kiss on the lips, they embrace, length to length, with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips.

The High Priestess then lays herself down, face upwards, with her arms and legs outstretched to form the Pentagram.

The High Priest fetches the veil and spreads it over the High Priestess's body, covering her from breasts to knees. He then kneels facing her, with his knees between her feet.

The High Priest calls a woman witch by name, to bring his athame from the altar. The woman does so and stands with the athame in her hands, about a yard to the West of the High Priestess's hips and facing her.

The High Priest calls a male witch by name, to bring the chalice of wine from the altar. He does so and stands with the chalice in his hands, about a yard to the East of the High Priestess's hips and facing her.

past all "Assist me to erect the ancient altar, at which in days  
worshipped;  
The altar of all things.  
For in old time, Woman was the altar.  
Thus was the altar made and placed,  
And the sacred place was the point within the center of  
the Circle.

the center is As we have of old been taught that the point within

the origin of all things,  
Therefore should we adore it;  
Therefore whom we adore we also invoke.  
O Circle of Stars,  
Whereof our father is but the younger brother,  
Marvel beyond imagination, soul of infinite space,  
Before whom time is ashamed, the mind bewildered, and

the

understanding dark,  
Not unto thee may we attain unless thine image be love.  
Therefore by seed and stem, root and bud,  
And leaf and flower and fruit do we invoke thee,  
O Queen of Space, O Jewel of Light,  
Continuous on of the heavens;  
Let it be ever thus  
That men speak not of thee as One, but as None;  
And let them not speak of thee at all, since thou art

continuous.

For thou art the point within the Circle, which we

adore;

The point of life, without which we would not be.  
And in this way truly are erected the holy twin

pillars;

In beauty and strength were they erected  
To the wonder and glory of all men."

The High Priest removes the veil from the  
High Priestess's body,  
and hands it to the woman witch, from whom he takes his athame.

The High Priestess rises and kneels facing the  
High Priest, and  
takes the chalice from the man witch. (Note that  
both of these  
handings-over are done without the customary ritual kiss. The  
High Priest  
continues the invocation:

"Altar of mysteries manifold,  
The sacred Circle's secret point  
Thus do I sign thee as of old,  
With kisses of my lips anoint."

The High Priest kisses the High Priestess on  
the lips, and  
continues:

"Open for me the secret way,  
The pathway of intelligence,  
Beyond the gates of night and day,  
Beyond the bounds of time and sense.  
Behold the mystery aright  
The five true points of fellowship...."

The High Priestess holds up the chalice, and the High Priest lowers

the point of his athame into the wine. Both use both of their hands for this. The High Priest continues:

"Here where Lance and Grail unite,  
And feet, and knees, and breast, and lip."

The High Priest hands his athame to the woman with a kiss, and she places

both his hands round those of the High Priestess as she holds the chalice.

He kisses her, and she sips the wine; she kisses him, and he sips the wine.

Both of them keep their hands around the chalice while they do this.

The High Priest then takes the chalice from the High Priestess, and they both rise to their feet.

The High Priest hands the chalice to a woman with a kiss, and

she sips. She gives it to a man with a kiss. The chalice is passed around

the Coven, man to woman, with a kiss each time, until the entire Coven has

sipped the wine. The chalice can be refilled and any one can drink from it

without repeating the ritual once the chalice has gone around once.

To consecrate the cakes, the woman picks up her athame, and the

man, kneeling before her, holds up the dish. The woman draws the Invoking

Pentacle of Earth in the air above the plate while the man says:

"O Queen most secret, bless this food into our bodies;  
bestowing health, wealth, strength, joy and peace,  
and that fulfillment of love that is perfect  
happiness."

The woman lays down her athame and passes the cakes to the man with

a kiss, he passes them back with a kiss and they are passed around the

Coven the same way the wine was. Be sure to save some of the wine and some

cake for an offering to the Earth and the Little Folk. After the

meeting, leave the offering outside of the house if working indoors, or

behind in the woods or field, when you leave if you are working outdoors.

Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983  
(Transcribed onto computer file by Seastrider)

#### THE GREAT RITE ACTUAL

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Blessed be thy knees, that shall kneel at the sacred altar.

Blessed be thy womb, without which we would not be.

Blessed be thy breasts, formed in beauty.

Blessed be thy lips, that shall utter the Sacred Names."

For the kiss on the lips, they embrace, length-to-length, with their feet touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips.

The High Priestess then lays herself down, face upwards, with her arms and legs outstretched to form the Pentagram.

The High Priest fetches the veil and spreads it over the High Priestess's body, covering her from breasts to knees. He then kneels facing her, with his knees between her feet.

The High Priest delivers the invocation:

"Assist me to erect the ancient altar, at which in days past all

worshipped;  
The altar of all things.  
For in old time, Woman was the altar.  
Thus was the altar made and placed,  
And the sacred place was the point within the center of  
the Circle.  
As we have of old been taught that the point within the  
center is the  
origin of all things,  
Therefore should we adore it;  
Therefore whom we adore we also invoke.  
O Circle of Stars,  
Whereof our father is but the younger brother,  
Marvel beyond imagination, soul of infinite space,  
Before whom time is ashamed, the mind bewildered, and  
the  
understanding dark,  
Not unto thee may we attain unless thine image be love.  
Therefore by seed and stem, root and bud,  
And leaf and flower and fruit do we invoke thee,  
O Queen of Space, O Jewel of Light,  
Continuous on of the heavens;  
Let it be ever thus  
That men speak not of thee as One, but as None;  
And let them not speak of thee at all, since thou art  
continuous.  
For thou art the point within the Circle, which we adore;  
The point of life, without which we would not be.  
And in this way truly are erected the holy twin pillars;  
In beauty and strength were they erected  
To the wonder and glory of all men."

The Maiden fetches her athame from the altar and ritually  
opens a gate  
way in the Circle. The Coven file through and leave the room.  
The Maiden is  
the last one through and reseals the Circle. The High Priest  
removes the  
veil from the High Priestess's body.

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The High Priestess rises and kneels facing the High  
Priest. The High  
Priest continues the invocation:

"Altar of mysteries manifold,  
The sacred Circle's secret point  
Thus do I sign thee as of old,  
With kisses of my lips anoint."

The High Priest kisses the High Priestess on the lips, and  
continues:

"Open for me the secret way,  
The pathway of intelligence,  
Beyond the gates of night and day,  
Beyond the bounds of time and sense.  
Behold the mystery aright  
The five true points of fellowship...."  
"Here where Lance and Grail unite,  
And feet, and knees, and breast, and lip."

The High Priest and High Priestess now have intercourse. This is a private matter between them and none of the Coven can question them about it. When they are done, one of them ritually opens the Circle and calls the rest of the Coven. When they are back in the Circle, it is again sealed. The wine is now consecrated.

A male witch kneels in front of the altar before a female witch. He holds up a chalice of wine and she holds her athame point down and lowers the athame into the wine. The man says:

"As the athame is to the male, so the cup is to the female; and conjoined, they become one in truth."

The woman lays down her athame on the altar and kisses the man who remains kneeling and she accepts the chalice from him. She sips the wine, kisses him again and he sips, rises, and gives it to another woman with a kiss. The chalice is passed around the Coven, man to woman, with a kiss each time, until the entire Coven has sipped the wine. The chalice can be refilled and any one can drink from it without repeating the ritual once the chalice has gone around once.

To consecrate the cakes, the woman picks up her athame, and the man, kneeling before her, holds up the dish. The woman draws the Invoking Pentacle of Earth in the air above the plate while the man says:

"O Queen most secret, bless this food into our bodies; bestowing health, wealth, strength, joy and peace, and that fulfillment of love that is perfect happiness."

The woman lays down her athame and passes the cakes to the man with a kiss, he passes them back with a kiss and they are passed around the Coven the same way the wine was. Be sure to save some of the wine and some cake for an offering to the Earth and the Little Folk. After the meeting, leave the offering outside of the house if working indoors, or behind in the woods or field, when you leave if you are working outdoors.

Farrar, Janet and Stewart; "Eight Sabbats For Witches"; Robert Hale 1983  
Transcribed to computer file by Seastrider.

{file "Heal The Earth (a meditation)" "bos157.htm"}

WORLD HEALING MEDITATION By John Randolph Price

In the beginning  
 In the beginning God  
 In the beginning God created the heaven and the earth.  
 And God said Let there be light; and there was light.  
 Now is the time of the new beginning.  
 I am a co-creator with God, and it is a new Heaven that comes.  
 as the God Will of God is expressed on Earth through me.  
 It the Kingdom of Light, Love, Peace, and Understanding.  
 And I am doing my part to reveal its Reality.  
 I begin with me.  
 I am a living Soul and the Spirit of God dwells in me, as me.  
 I and the Father are one, and all that the Father has is mine.  
 In Truth, I am the Christ in God.  
 What is true of me is true of everyone, for God is all and all  
 is God.  
 I see only the Spirit of God in every Soul.  
 And to every man woman and child on Earth I say:  
 I love you, for you are me. You are my Holy Self!  
 I now open my heart.  
 and let the pure essence of Unconditional Love pour out.  
 I see it as a Golden Light radiating from the center of my  
 being.  
 and I feel its Divine Vibration in and through me, above and  
 below me.  
 I am one with the Light.  
 I am filled with the Light.  
 I am illumined by the Light.  
 I am the Light of the world.  
 With purpose of mind, I sends forth the Light.  
 I let the radiance go before me to join the other Lights.  
 I know this is happening all over the world at this moment.  
 I see the merging Lights.  
 There is now one Light. We are the Light of the world.  
 The one Light of Love, Peace, and Understanding is moving.  
 It flows across the face of the Earth,  
 touching and illuminating every soul in the shadow of the  
 illusion.  
 And where there was darkness, there is now the Light of  
 Reality.  
 And the Radiance grows, permeating, saturating every form of  
 life.  
 There is only the vibration of one Perfect Life now.  
 All the kingdoms of the Earth respond, and the Planet is alive  
 with  
 Light and Love.  
 There is total Oneness, and in this Oneness we speak the Word.  
 Let the sense of separation be dissolved.  
 Let mankind be returned to Godkind.  
 Let peace come forth in every mind.  
 Let Love flow forth from every heart.  
 Let forgiveness reign in every soul.  
 Let understanding be the common bond.  
 And now from the Light of the world.  
 the One Presence and Power of the Universe responds.  
 The Activity of God is healing and harmonizing Planet Earth.  
 Omnipotence is made manifest.  
 I am seeing the salvation of the planet before my very eyes.  
 as all false beliefs and error patterns are dissolved.

The sense of separation is no more; the healing has taken place,  
and the world is restored to sanity.  
This is the beginning of Peace on Earth and Good Will toward all,  
as Love flows forth from every heart, forgiveness reigns in every soul,  
and all hearts and minds are one in perfect understanding.  
It is done. And it is so.

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{file "Healing (one method)" "bos158.htm"}

How I "Heal"

by Matrika of PAN - the Psychic Awareness Network

You asked what forms of healing people do and included things that might not be considered healing in the usual sense. Well, one of my special interests is Pagans in Recovery. This is a group of Pagans who are in 12-step recovery programs - Alcoholics Anonymous and other self-help groups that are based on A.A. such as Gamblers Anonymous, Al-Anon, Narcotics Anonymous, Overeater's Anonymous, Adult Children of Alcoholics, Emotions Anonymous etc. etc. etc. If you can think of an obstacle in your life or somebody else's, chances are that someone somewhere has started a 12-step program to deal with it.

The problem is that many Pagans, Feminist Priestesses, Shamans, Druids, and any other type of Magickal folk you can think of, often don't feel comfortable in AA and these related groups. WHY? The meetings CLOSE with the Lord's prayer or the "our father" and have many Christian overtones taken from the general culture, although they are technically supposed to be non-sectarian in their spiritual approach. Many Pagans in these groups find that they have trouble applying the steps of recovery in the context of what they believe to find recovery for their specific problems. This is particularly difficult in cases of Alcoholism and Drug addiction - and these problems DO exist to a great degree in the Pagan/Magickal communities - in which A.A. and Narcotics Anonymous are often the most successful treatment approaches available to the average person and that feeling excluded from them can mean death, insanity or jail to the person who does

not find the help they need.

While living in New England I wrote a series of articles on how to apply the steps of recovery in a Pagan/Magickal context in HARVEST - a popular newsletter for the Craft in that region, that is now becoming nationwide.

The last of these was printed in Yule of 1989, just before I left to move here. At the same time I discovered PAGANS IN RECOVERY had been formed on a national basis in Ohio and had a list of a large number of people, as well as nationwide contacts for networking. (Pagans in Recovery is published for \$8.00 a year - address Pagans in Recovery Newsletter c/o Bekki 6500 S.R. 356 , New Marshfield OHIO 45766)

An interesting note is that we both started doing this work separately and originally I also had a network called PANTHEISTS IN RECOVERY. Neither of us had known of the others existence at the time of starting the work and taking these names. Pantheists in Recovery has since merged with the national network, as I saw no need to duplicate their excellent efforts.

Another interesting note is that, in my case, doing this was inspired by J.A.C.S. - an organization for Jewish Alcoholics, Chemically dependent people and their Significant others. It had been founded for the same purpose by some Jewish folks in A.A. in New York City and has now spread across the country, to Canada, and to Israel with several thousand names on their mailing lists. These people also felt the need for support to integrate their recovery program with their religion because they were non-Christians.

A very special part of this extended "healing" work for me is that I have the support of my partner Koren, the sysop of PAN, who is my partner both in the Craft and in our lives together. Although he is not himself in any of these recovery programs, he has been very helpful and supportive of my work in reaching out to other Pagans who are also in these groups.

## HOME BLESSING MAGICK

A home blessing meditation for charging a room:

- o Sit Straight with palms on lap, take deep breaths, relax, and move into a mental space where you activate your intuitive senses,
- o Imagine a cord of energy from your spine connecting you to the Earth, and channel energy from the Earth through it,
- o Silently ask for divine protection, guidance, and blessing,
- o Direct your psychic sensing outward, and feel lines of force coming out of your aura,
- o Note where the strongest energy is (check out the floor, ceiling, directions, etc), Note spots that feel empty
- o or dead, note places that feel full alive, focus on where you are sitting and how you feel at that particular spot,
- o Imagine a sphere of light and love energy at your heart, feel it pulsing outward with every breath.
- o Feel the radiance increase with every breath, feel your self
- o as a star, continue to breathe deeply and send out the energy, letting it pulsate in the room,
- o When ready, start making power sounds representing the love
- o and light you are channeling; use it to amplify the light you are weaving; and fill the room with the energy,
- o Then shift focus to sending a probe out into the room, and note the differences in the quality of energy and how you feel
- o about it,
- o Repeat if necessary,
- o When done, feel the completeness of the work.

A room blessing involving elemental quarter invocations:

o Face each direction (with arms out in appropriate elemental invoking gesture), and say, while channeling and visualizing elemental power:

- Powers of (say direction),
- Powers of (say corresponding element),
- We greet you, we honor you, we welcome you here!
- Watch over and bless and protect this place.

o After each invocation, shape the energy into columns of light by sweeping ones arms together until they are parallel and sweeping them up and down while channeling and shaping the energy,

o When the energy is properly shaped, say so "mote it be."

o After you have done all four quarters, channel in spirit energy.

into To return the energy to a more mellow state while energizing yourself, put your hands out and take in a bit of the energy

your self from each direction, going widdershins, hold hands to your heart and take in the energy (techniques also exist for bringing it into a stone and retrieving it when needed).

The above was taught by Selena Fox at Esotericon V, in January 1988.

{file "Imbolc (Solitary Ritual)" "bos160.htm"}

SOLITAIRE IMBOLC RITUAL  
by Micheal Hall  
distributed by PAN - the Psychic Awareness Network -  
1703-362-1139

Note - by Matrika, co-sysop - this ritual was written by  
someone I knew  
from the Boston MA. area a couple of years back. It is based  
on a  
combination of the lore of the Wicca and some of the afro-  
caribbean  
diaspora traditions of Paganism and Magick.

=====  
On your altar should be placed a circle of 13 stones and,  
within the circle  
of stones, a circle of 13 candles. Within the circle of  
candles should be  
spread some maize - i.e. corn meal - and in that a waxen female  
candle to  
symbolize the Goddess on your altar. On the eastern side of the  
altar  
should be placed a small sheaf of grain with a candle inserted  
inside it.

You should dress in your usual ceremonial garb for Magickal  
rites or  
skyclad, as you prefer.

Retire to bathe in salt-water (use sea salt) before the ritual.  
As you do  
so picture the water cleansing the soul and spirit, just as it  
cleanses the  
body. When you have dressed, anoint yourself with a holy oil.  
When you  
have prepared yourself, sit in a dim quiet place and light a  
candle - ONE  
THAT IS NOT BEING USED IN THE RITES - and meditate on how at  
this time of  
year the Goddess in her fiery aspect AS LIGHT was welcomed back  
into the  
Temples and the Homes of the land.

Take this candle and walk slowly to your altar. Place it in  
the circle of  
the 13 candles. Then light the two altar candles, which are  
separate from  
the circle of lights also, and the incense. (Incense should be  
stick or  
powdered incense on charcoal in a swinging burner.) Then light  
all the  
quarter candles in the 4 directions, starting in the east and  
going  
clockwise.

cast your circle in the usual manner, but Invoke the Goddess  
with the  
following:  
"Sacred womb, giver of the secrets of Life, Mother of all that  
exists in  
the Universe, I ask your guardianship of this gathering and

your assistance  
in my work. I am gathered in celebration of your gifts and my  
work is most  
holy. SO MOTE IT BE"

and Invoke the God in the following manner:  
"Fire of the sky, guardian of all that exists in the Universe,  
I ask your  
guardianship of this gathering and your assistance in my work.  
I am  
gathered in celebration of your gifts and my work is most holy.  
SO MOTE IT  
BE"

(continue with the circle casting if it is not already  
finished)

Light the 13 candles and then the Goddess candle in the center  
and say:

"Warm and quickening Light  
awaken and bring forth beauty  
for thou art my pleasure and my bounty  
LORD and LADY  
OSIRIS AND ISIS" (or you may substitute whatever names your  
circle uses  
for the God and the Goddess - or those you personally prefer)

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Reflect a moment on the coming of the light and offer up the  
incense.

say  
"O ancient Ones  
Timeless Goddess and Sacred King who art  
the heralds of springtime and it's bounties  
be with me now in celebration  
Hail to Osiris and Isis  
Harvest giver and blessed Lady  
Let this be a time and a place sacred to your power and your  
beauty  
SO MOTE IT BE"

Light the candle in the sheaf of grain and hold it up with the  
loaf of  
bread in the other hand and say  
(or the cakes - whatever you or your tradition uses for the  
cakes and  
wine/juice ceremony)  
"My Lord and Lady, as the seed becomes the grain, so the grain  
becomes the  
bread, Mark the everlasting value of our seasons and their  
changes. "

Break a piece of the bread or cakes off and burn it as an  
offering in the  
central candle.

Then say  
" IN the deepest Icy Winter the seed of the Earth lies deep  
within the womb  
of the Great Mother. The Spring brings the heat of the Father  
and with

their joining comes new life. The completion of the cycle  
brings  
food to the children of the world. As I taste the food I shall  
know the  
wisdom of the cycles and be blessed with the food of wisdom  
throughout my  
life"  
consecrate cakes and wine/juice in the usual manner and partake  
of them,  
but first raise your chalice or drinking horn and say  
  
"Hail to thee ISIS  
Hail to thee Osiris  
For thou art blessed"

After this commune in meditation with the Lord and lady for a  
while, then  
close the circle in your usual manner.

GOOD IMBOLC

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{file "Hypnosis 101" "bos161.htm"}

The Perridwyn School of Hypnosis presents ...

-HYPNOSIS 101-

Hypnosis is a state of focused awareness. It  
is something everyone  
has experienced countless times; among instances of it are  
waking up or  
getting absorbed in a good book. The characteristics of the  
state vary;  
it cannot be pinpointed on an EEG and the experience is  
different for  
everyone though there are common elements. A person can be  
hypnotized and  
while that state be having a great time at a party; no  
zombie eyes no  
intonations of Yeesss Massterr no wandering about with arms  
outstretched.  
Hypnosis does not have a unique and unmistakable insignia  
indicating its  
presence.

This is generally not the case with the PROCESS  
of hypnosis.

Patterns of hypnosis have been written up and used for  
decades. You can  
find books depicting the process in bookstores and libraries.  
The process  
is intended to create that state of focused awareness. It is  
this process  
I wish to discuss in the remainder of this post. [Hypnosis and  
being  
hypnotized will refer to the process should there be any  
confusion.]

General Considerations

Hypnosis can be thought of as a game that is binding. The rules are initially defined by the expectations of the subject which encompasses all their experiences with it everything they've seen on TV and old movies and what the subject has been told about hypnosis. These rules dictate what will and will not be effective; which inductions will and will not work; and the conduct of the subject while in the state of hypnosis. The rules are mutable. Debunking misconceptions demonstrations and providing more information -- accurate or not -- will affect the rules of the game.

A professor at Stanford illustrated how greatly expectations dictate results. The gentleman told one of his introductory psychology classes that an unfailing indication of a hypnotized subject was that their right arm would float upwards. The professor told another class the same thing only in this case he specified it was the left hand that would rise. When he hypnotized members of both classes he discovered that students responded in accord with their expectations. The right arm of the members of the first class did indeed rise while with members of the second class only the left hand rose.

In hypnosis the subject calls the shots. Their expectations outline the manner in which the game is to be played. The hypnotist wields no mystical power; she and the subject have an agreement that the process of hypnosis is conducted in a certain manner and each player behaves in a particular way. The level at which the game is played is defined by the rules and the degree of trust the subject feels for the hypnotist. A mistrustful subject will be paying far more attention to what you are doing and what you might be scheming than to what you are saying.

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Hypnosis is useful as a catalyst. As seen above the state itself is not too exhilarating in and of itself. The process and the applications are what make it fun and useful. You can call on your mind's abilities to control pain [useful]; you can play the most intense imagination game of D&D of your life [fun].

The function of the hypnotist is to provide a focal point and talk their partner through evoking the intended result. The process usually begins with a discussion of hypnosis. This is to determine the purpose of a session debunk misconceptions get a sense of the subject's expectations and generally make things go easier later. The induction consists of bringing the subject's awareness to something and keeping it focused. The hypnotist gives suggestions to bring about the determined purpose including any post-hypnotic suggestions. Then she guides the subject back to a normal state of awareness.

#### WHAT HYPNOSIS IS NOT

- It is not sleep. The participant is thoroughly aware of their surroundings. They may choose to ignore them. The hypnotist may ask the subject to ignore things or to focus all attention on one idea.

- You can not get stuck in hypnosis. Either you will awaken on your own or the state will become one of natural sleep. Sometimes a subject requires a few more moments to return. Sometimes the subject refuses to return. This is particularly true of stage hypnosis; if a subject feels pissed off at the hypnotist it can be mightily gratifying to unnerve said offending hypnotist by not responding. Even if this is the case the subject will still either return on their own or fall asleep.

- A hypnotized person will not knowingly violate their code of ethics. Milton Erickson messed around with this a bit and found it to be particularly true if he made it clear that the subject was responsible for the consequences of their actions. There are three twists here;

1. A person may do something seemingly unethical if it is o.k. according to their moral standards especially if they believe being hypnotized at the time is sufficient excuse.

2. Stage hypnotists evoke some silly behavior which might ordinarily be contrary to the subject's code of conduct. This is a result of group pressure of the forgivability of stage hypnosis and of the streak of hamming it up in each of us.

3. A person can be tricked. If I am told I am in a blazing hot desert sweating buckets and the only way to get cool is to take my shirt

off I might do that. I will not do that because I am an exhibitionist. If I am directly told to take off my shirt first I will snap back to the here and now and next I will drop-kick the lech out of my house. Furthermore once such a maneuver is recognized the hypnotist has utterly destroyed the subject's trust and will have no further success with them.

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#### NITTY GRITTY STUFF

First some things concerning speaking. The hypnotist oughtnot speak in a monotone; not only is it unnecessary it is an annoyance. Rather she should make her voice congruent with what she's saying. If she is describing a soothing walk on the beach under a restful sunset she ought not sound hyper. It is useful to use a particular tone of voice when hypnotizing people. This is helpful because soon there will be an association between The Voice and the state. In addition it means you will not inadvertently trip an association if you use your normal speaking voice with someone whom you see primarily for hypnosis you are apt to zone them out just by saying Howzit goin The Voice comes with practice and you can pick it out after a while.

There are definite reasons behind word choices. Sense words make things more vivid; describe the colors textures and sounds associated with that soothing walk on the beach. Repeating words and phrases helps things sink in and adds rhythm to your patter. You may opt to say things in a permissive way [in a moment you may picture yourself walking upon a soothing beach; perhaps there is a glorious sunset coloring the sky crimson and purple] or in an authoritative way [ You are walking on a beach. The beach is soothing; it makes you more and more relaxed. Notice the glorious sunset]. The choice of words is based on the situation the hypnotist's style and most of all upon the personality and rules of the subject. Make them fit.

#### LEVERAGE

Synonyms for this word include credibility and rapport. Leverage makes suggestions more effective. Things that generate leverage are accurate descriptions of present experience and accurate descriptions of future events.

An accurate description of your present experience may be that your eyes are moving across these words and you feel the keyboard beneath your waiting fingers and you feel the chair beneath you and you hear noises in the background that you have not been paying much attention to until now.

An accurate description of future events can be that as you read these words you will become aware of your left earlobe. Another is that when you take your next really deep breath your hand may feel somewhat lighter.

I base my estimation of your awareness of your earlobe on the fact that mentioning it almost inevitably makes you think about it. The second assertion is much shakier in this context but stronger if you were being hypnotised. Relax your hands on your lap for a moment and inhale deeply.

Notice how your shoulders rise a little and tug your arm up a little bit

Things that are bad for credibility are ability tests and blatant contradictions of present experience. When you use an ability test you run the risk of it not working. They do work for many people and sometimes providing useful information but it is very difficult to recover gracefully from an unsuccessful ability test. The participant may reach the conclusion that they can not be hypnotized or that you are incapable of hypnotizing them. Blatant contradiction of present experience as you carefully scrutinize the upper left corner of your monitor you can become aware of the little picture of a pink-and-purple hippopotamus. Riight.

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Now to tie these together. If you have been correct in the past few descriptions you increase the probability you will be in the next one.

As an example presume I am being hypnotized right now. I am told about how I feel the keyboard under my hands as my fingers dance from key

to key

(correct)I glance at my scribblings to help me clarify this thought

(correct)and I hear muffled music in the background (also correct)and as

I notice these things I can feel myself becoming more and more relaxed.

The last assertion is pure speculation; there is no reason that those

things should make me feel more relaxed and no real indication that I'm mellowing

out noticing these things. However the hypnotist has been right on three

counts so far. He has acquired a little credibility. My response is going

to be Sure he's been right so far why not now

This point is somewhat esoteric;if it makes sense fine. Ifit doesn't

or even if it does read Trance-Formations listed at the end of this post.

The authors go over this in detail and in a very skillful and clear

fashion. Let this stand the more accurate you are, so much the better; a

really incorrect statement or blatant failure is apt to be disruptive.

#### INDUCTIONS

The purpose of an induction is to focus awareness on something and

gradually move through to evoking the intended results. The methods are

many and varied.

Very often the focal point is relaxation. Progressive relaxation

consists of deliberately tensing and relaxing (sometimes just relaxing)

each part of the body paying attention to releasing every bit of tension.

Descriptions of soothing surroundings or experiences are also used to

produce relaxation.

Trance-Formations describes an induction utilizing points mentioned

above. It consists of sets of six statements. The first set contains five

accurate descriptions of present experience and one abstract or

unverifiable statement (... and these things make you feel more and more

relaxed ...and while you notice them you feel a sense of security ... and

strangely enough these remind you of wrecking Aunt Millie's car). The

next set contains four present-experiences and two abstracts; then three

present-experiences and three abstracts and so on until you're dealing with

just the abstracts.

Confusion inductions consist of confusing the hell out of someone and

then providing them with an understandable option. This confusion often consists of ambiguous statements or plays on words. Take the words right write rite and Wright. As you right about the right brothers you realize you have violated the rights of those whose right this is by righting with your right instead of your left. The intended response is a huge HUH at which point you offer an understandable option ... and that makes you feel really silly! The option is an escape route from all that unpleasantness and ambiguity and therefore desirable.

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Inductions take time. It is common for an induction to take ten or twenty minutes with a participant who has not been hypnotized much before or is unused to your style. Signs of effectiveness the participant's responses match your description. ... and that makes you feel really silly may be met with a smile; depictions of relaxation are matched with visible decreases in tension. Requests to picture scenes usually evoke rapid eye movement. If you ask your partner to do a lot of talking you will notice changes in their manner of speaking; it becomes quieter slower perhaps a little less well enunciated. Depending on what you ask them to say and how familiar you are with their normal speech patterns you may notice differences in word choices. Subjectively you or the participant may feel more lethargic and may experience dissociation. For me that means that I could do a lot of things like move my hand up a few inches but it would require so much energy and I do not think it important enough at the time to expend that energy. Also I tend to start loosing track of where I left my limbs (tee hee); I know they're there somewhere but don't think it important enough to bother to relocate them.

It is desirable to make series of suggestions flow as smoothly as possible. Choppy sentences are more apt to create tension than soothe them. Flowing sentences encourage relaxation have better rhythm to them and can possess more leverage. Take these three phrases You feel the chair beneath you. You see the text on the screen. You are becoming more relaxed than ever

before.

The simplest way to connect them is with plain old conjunctions. You feel the chair beneath you AND you see the text on the screen AND you are becoming more relaxed than ever before.

Next step up simultaneous words. AS you feel the chair beneath you you see the text on the screen AND AT THE SAME TIME you are becoming more relaxed than ever before.

The most powerful way to hook up phrases is with causal words. SINCE you feel the chair beneath you AND BECAUSE you see the text on the screen you are becoming more relaxed than ever before.

#### SUGGESTIONS CENTRAL

This is the portion of the process where you accomplish the stated purpose; the part of the game that is binding. Suggestion styles include the following:

- Direct suggestion. This is where you flat-out say such and such is going to happen. When you are going to bed tonight you will feel compelled to think of purple hippos. As soon as your head touches the pillow purple hippos will occupy your every thought.

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- Indirect suggestion. Comprised of visualization and storytelling.

Visualization is just mentally creating the event. It is not restricted to just pictures; whichever senses make it more real are the ones you should appeal to. If you know the person is oriented to one sense more than another, describe with them. ( See the purple hippos dancing on your quilt. Hear them thundering up the hallway. Feel the floor shake with their every step. ) If in doubt it can't hurt to use all of them. [ Most people favor either vision hearing or kinesthetics so you needn't necessarily go into how it tastes to chow down on purple hippo. If you were visualizing walking in a flower garden however it makes sense to include smell. Use what is appropriate.] Picture yourself preparing for bed. Your teeth are brushed; the sounds of traffic are hushed; and the pillow feels delightfully cool against your cheek. As you snuggle down

under the pillows your mind turns to thoughts of purple hippos.

Storytelling is more subtle than both direct suggestion and visualization. You relate an event or anecdote which provides a sort of framework for conduct.

When I was a child every night as I went to sleep I would conjure up a rainbow zoo dancing on my bed covers. First there would be the lions as yellow as lemons. Following them were orange alligators... [blah blah blah through blue ostriches..] And last and best of all were the purple hippos.

They were my favorite part of the procession; I looked forward to them as soon as my head touched the pillow. And the last thoughts on my mind were of those purple hippos cavorting on my quilt.

If it's something really strange like the above you probably wish to attribute it to a weird cousin or obscure newspaper clipping.

Lead into these gracefully; this example might start off with bedtime rituals in general and in the present then remembering back to bedtime rituals as a child then into your story. ( How many people will think of purple hippos the night after they read this)

These should be related in an appropriately serious manner. If it's silly sound a little silly but present it as if it's important as if you were sharing it with a friend. If you make it sound important it will be received as such. Go gently with them too; don't holler PURPLE HIPPOS

CAVORTING ON THE QUILT. Just weave it into its surroundings. Storytelling is best for going sideways at something for attending to integral corollaries of the purpose. Their power is in subtlety.

- Subliminals. It is possible to mark out certain words as you say them.

You may make a certain unobtrusive gesture change pitch or loudness slightly glance off in a certain direction -- something small enough not to require the participant's full-blown attention but designed so they will be able to perceive it. This is the hardest thing for me to give an example of because it's something I have not begun to master.

If you could possibly string the words purple hippo and bedtime together in a few sentences that make enough sense so the listener doesn't get confused and go back to review them then you'd mark out those particular words with a perceivable and unique action. You'd also probably want

to throw in  
similar words -- lavender going to sleep late-night thoughts  
-- to be sure  
the point gets across. Trance-Formations goes over this too;  
if you read  
it you may find it interesting to observe your own  
behavior during the  
subliminals chapters.

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Phrase suggestions as positively as possible. Don't think  
of purple  
hippos is an utterly futile idea. Eating less is better put  
as being  
content with smaller portions. Pain is a loaded word; use  
discomfort or  
the presence of comfort instead. You get the idea.  
Participants tend to take suggestions literally. One lady  
was told to  
picture herself leaving the office then turning out the lights.  
When she  
acted on this she left work. She then turned the lights off  
via the  
circuit box. Telling someone .. and your husband is being a  
big pain in  
the neck can translate into a nasty headache. If you're doing  
hypnosis at  
night be careful with words about being wide awake when you're  
bringing  
your partner back. Be as unambiguous as possible; be aware of  
literal  
translations.

This is a good place to mention trance logic and literal  
mindedness.  
Trance logic appears when the participant is really into it.  
Presume they  
believe they speak only French. If you ask if they understand  
English the  
reply will be Non. Do they know only French Oui. Literal  
mindedness  
is illustrated by asking your partner if they can raise  
their right hand  
and getting a response of Yes. Will they Yes. Now Yes.  
Suggestions should be given at a pace that matches the  
participant's  
breathing. It enhances rapport and is an acceptably leisurely  
pace.

Appeal to preferred senses.

If you're using hypnosis for habit modification when you're  
determining  
the purpose of the session learn what is motivating the  
participant. If  
the purpose were keeping up interest in exercise and the  
participant liked  
jogging because it created a feeling of independence don't sell  
the virtues  
of those neat suits and funky sneakers. Unless of course s/he  
likes them  
too.

If you are confused by a response ask. Doesn't hurt a bit.  
If something unexpected happens stay calm. If it's an

unusual action  
like drumming fingers you can ask about it. You can also  
incorporate it  
which  
acknowledges and accepts that action. And the drumming of  
your  
fingers makes you more and more relaxed. If someone bursts  
into tears  
suddenly stay calm. Ask why this is happening. Ask if the  
participant  
wants to continue and respect their reply. You can  
incorporate that too;  
... and you feel those tears washing through you cleaning away  
your  
anger leaving you calm and serene. Unexpected interruptions  
and noises  
are better incorporated than ignored unless you discern from a  
total lack  
of response that they were not important enough for the  
participant to pay  
attention to.

#### THERE AND BACK AGAIN

Bringing your partner back to the here-and-now is easy.  
First undo any unusual suggestions that would make life  
unpleasant. If  
you suggested numbness in a hand be sure feeling is restored.  
If you're  
unsure do a general banishing.  
Next make it clear you are concluding. And before you  
return to the  
here and now allow yourself to bask in this feeling of  
relaxation.  
If you look down the hall you will see a door marked EXIT.  
Then conclude. When you're ready you can return to the  
here and now  
feeling perfectly fine in every way. 1starting to  
return2feeling  
more alert3half way there4feeling fine in every way5awake!  
( Snap if you feel really showy.)

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If your participant doesn't sit up and rub their eyes  
blearily within a  
reasonable amount of time ( a couple minutes or as soon as you  
get to  
awake! ) determine if they fell asleep. If they did it's a  
credit to  
your ability to help others feel relaxed. Make certain they  
heard you and  
know what the deal is. Restate it; if you do a count-up the  
best maneuver  
is to leave the ball in their court and let them come back when  
they're  
ready. If that seems to be taking an inordinate amount of time  
give  
suggestions about feeling more alert prepared to come back.  
And as usual  
if

you're uncertain ask!

A nice reinforcer is to gradually switch back from The Voice to your regular voice as you conclude. With the 1-to-5 set up you might be speaking very quietly at one and graduate until at five your voice is somewhat louder than usual.

Now is an excellent time to ask for feedback. Feedback will tell you if you forgot to undo anything [bring them back in, negate it, ask if anything else needs undoing, bring them back out]. It will tell you how you can make your style more effective in general or with just this person. It also acknowledges their part in the proceedings. If they're pissed off at you for some inconsideration it is a good time to clear the air and acknowledge the validity of their complaint.

#### REINDUCING HYPNOSIS

If you both desire to create a word, gesture, mental image, whatever that will bring the participant back to a state of deep relaxation between the main set of purpose-suggestions and the return is the place to do it.

Select an appropriate item; state that when this item is done AND the participant consciously desires to return to this state of deep relaxation that it will happen. Conscious intent prevents accidentally triggering it.

You do NOT want it to be inadvertently activated while the participant is driving. It might not be in their rules that they can realize the deal and correct it; it may take vital moments for that realization to arrive; it may take time to brush away those cobwebby feelings of deep relaxation -- don't put it to the test.

#### MISCELLANY

Pre-induction chats not only let you become more aware of the participant's rules it prevents problems by letting you debunk. You might not discover that this person believes they can reawaken only if you say Ah-La-Peanut-Butter-Sandwiches; telling them they'll just fall asleep is a nice margin to have.

Be trust-worthy and honorable. A gentleman tried to induce me to swig a beer. I would not. He has been unable to hypnotise me since then; he has

lost my trust utterly. I will not risk a second chance. Not many people will.

This is intended to be an overview of general hypnosis. There are really weird variants that I don't know enough about to write up. [ F'rinstance -- inducing hypnosis like as in zoning people waaaaay out without formal inductions just talking with them. NEAT!] I left out a bunch of stuff you will find in most books on hypnosis -- history depth categories (not necessarily useful and specifics on applications. Go to your bookstore.

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Supplement this.

These are my rules of the Game. If you find them useful, keep them.

GOOD BOOKS

Hypnosis A Journey Into The Mind by Anita Anderson-Evangelista. The most thorough beginning book on hypnosis the library possesses. Good stuff!

Trance-Formations by Richard Bandler and John Grinder. Kind of esoteric, but really neat techniques and approaches.

Frogs Into Princes, also by Bandler and Grinder. Provides information on sense preferences, keywords, and rapport. Does not deal with hypnosis per se but the information within applies.

Tapes or live sessions are useful for helping you pick up the pattern of patter. They can provide new approaches and effective ways to say things.

THINGS I THOUGHT TO ADD IN THE WEE HOURS OF THE NIGHT

Presuppositions also possess leverage. A presupposition offers a choice on the surface and at the root of it is a fundamental Given. Would you prefer to go into a light or deep trance - the given is that the state will manifest and it is also presumed that the participant is capable of deeper degrees.

An induction related to the Confusion technique is overloading. Direct the participant's awareness to as many things as possible. The human mind

can only attend to so many things; given too many it will start to withdraw or cut down. Offer suggestions regarding relaxation along with pointing out that they can perceive X while thinking of K. Kind of the same principle as the confusion technique.

Another way to reinduce a hypnotic state is to ask the participant to recall one. To answer your questions especially very specific questions your partner re-accesses that state goes into it a little bit. Or a lot. Depends on the person and memory. If you're working with the same person you can ask them to review the last session. If your partner has been hypnotised before you can ask questions about what the hypnotist said how they were seated or lying down did the hypnotist talk in a slow drawling manner or in an intense steady one what did s/he say what did the participant find most effective -- anything pertaining to recreating the experience is fine. Then you can gracefully start an induction. Ok while you're still recalling how pleasant it was to be so deeply relaxed why don't you just let your eyes close.

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#### ADDENDA

When you're giving the main set of suggestions repetition of the main points is helpful. Drives the ideas home. You may wish to ask if the suggestions were well understood from time to time.

When you're giving suggestions in general watch the participant carefully especially if you're describing something. You want to be on the alert for a negative response (handy word comes fastest to mind). If you're describing something that's really loaded, unpleasant, or plain too weird you can see it by the participant's responses. Clenched hands tension around the jaw hunched shoulders tensing up in general; these and anything you recognize as a negative response are things to look out for. If you are describing the participant as swimming in the ocean and they are phobic of water or if Jaws is on their mind you will know it by these indicators. Your choices are to gracefully offer alternatives (... or

if you prefer  
you can find yourself in a forest glade) or to inquire.

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{file "Talesin's thoughts" "bos162.htm"}

Taliesin  
Subject:witchcraft & Prayer  
Jrohr states that"Magic to a witch is the same thing as  
prayer to  
a Christian" Then jrohr goes on to say"A witch would use magick  
in  
the form of a spell or a circle to focus the power of mind that  
is  
within us all."  
Magick is not the same thing as prayer!Prayer is not used to  
focus  
the power of mind that is within us all.Prayer is sent to  
outside  
forces.The benefits are attributed to whatever god or gods the  
supplicant believes in.It is also used without much hope of  
success.  
It is considered "God's will",no matter whether your god is  
benevolent  
or a zealous tyrant.I'm speaking in general about religions,not  
just  
christianity.  
If a ritual\{such as the one's described\}were being used to  
augment  
the psychic abilities of us all,given that they exist,I fail to  
see  
in what way it would be related to prayer,religion,or any sort  
of  
spirituality.  
If a spell or circle were being used to achieve the desired  
results  
by calling on gods or goddesses in a carefully proscribed  
way,intending  
to enforce their aid,willing or not,to enforce you will,I would  
not  
call that prayer either.  
I have read the Mists of Avalon.I thought it was a very  
interesting  
book,both for her ideas on religion and feminism.I think it  
helps  
make witchcraft very attractive as a religion.But is it really  
a religion?  
Is it a science based on natural abilities?What is the role of  
magic  
in witchcraft?  
Many people object to witchcraft from a religious point of  
view.It  
doesn't fit their beliefs or cultural biases.Others object to  
it  
from a scientific point of view because they don't believe in  
magic.  
Is a belief in magic necessary to embrace witchcraft as a  
religion?  
Is a belief in religion  
\{i.e.faith,mysticism,enlightenment\}necessary

for the practice of the craft\{magick\}?

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Subject: What the occult is (or may be)

As a practicing witch (and I do need the practice!) I simply cannot allow a charge (as I saw it) of Satanism to go unanswered. I don't know if the guy was trying to be funny or what, but it did get some discussion going, so that's something.

What I was trying to get at (reading it back) was just how little the occult has to do with religion. Most of the occult is tied up in religious beliefs, true, but then so was most of science back before the Renaissance and Copernicus. Before then, the greatest

. If we begin to treat the occult the same way we would treat investigations into physics or biology, then we Parapsychologists are studying occult and psychic phenomena, and coming up with some very interesting results. True, they have not been able to definitively prove or disprove anything, but please keep in mind that they are working under

a tremendous social attitude that "there's some reasonable explanation for all of this." I think, that given the nature of this particular conference, we can make the assumption that occult and psychic phenomena exist, and can be worked with at a practical level., and therefore we can go from there. (Something I picked up from religion class... to keep people from nit-picking over minutiae, you list your assumptions at the top of the page.)

So there we are. THE OCCULT EXISTS. The next step is to come up with a satisfactory definition. To me, the occult consists of the entire set of ritual and ritualized behaviors intended to promote a particular psychic or psychological result. This can range from ritual magic (Beltaine gatherings and the Catholic mass) to personal rituals intended to help you get through an ordeal (sports figures preparing to go into a game, or me preparing to receive a shot.) to receive a shot).

These rituals (for lack of a better word, forgive) result in a change in state, of the people involved as well as possibly a d and possibly in the world

around (if such was the intent.)  
That may not satisfy you. Remember that at this stage, definitions are a highly personal thing., rather like your own personal philosophy.  
I also write this under trying circumstances (a friend is loudly championing her views as I type).  
A word about bookstores. Remember, bookstores cater to the public, and try to keep anything controversial off the shelves. Unless they are occult bookstores, DO NOT TRUST THE SUBJECT HEADINGS. Be careful what you buy. Flub and bunnies Shirley McLaine is next to The Necro-nomicon is next to 1400 Ways to Read Your Future in an Ordinary Deck of Playing Cards is next to... You get my meaning. Your best bet is to find a book someone else has read and liked and to special order it. It may be more expensive, but you know what you are getting.

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It seems that throughout history different words have been given meanings that are not really what they mean. The word "occult" is one of them. The word as Jezebel pointed out means "hidden" or "secret". In fact early christianity was a "occult religion" (I find it interesting and sad that a religion that was so persecuted in its infancy has turned around and in its power persecuted other victim of bad press. The word "witch" and "faggot" are other examples. Did you ever wonder where that word fag come from?? Well its because they used to burn the homosexuals before that witches (hence "flaming faggot") To a Brit the word means " a small thatch of kindling" I could go on but I will spare you all.... Please keep in mind that language is a powerful thing.

Enough of my babblings..end note.. I personally hope for the day when people can reach a level of open mindedness that no positive religion must be hidden or secret and must spend all this time and energy saying what they are NOT.

By the way speaking as a future librarian, most bookstores need to have a intensive course in cataloging. I, who can find my way around Watson with no problem get lost at Town Criers!!

Subject: witchcraft

I hope this helps to clarify a few points. Magick to a witch is basically the same thing as prayer is a christian..again evidence of language. A witch would use magick in the form of a spell or circle to focus the power of the mind that is within us all. For example I have a object that when I feel some real negative energy I concentrate that energy and "put" it into the object then I ground out the object... another example is the burning of loveletters after the relationship has gone away. This is a way of purging the focusing. What I want to stress is that Wicca is the religion and witchcraft is the practice. A good book to read is Marion Zimmer Bradleys "The Mists of Avalon". It is basically a retelling of the Arthurian Legend though the eyes of the women. It gives a good feel of the spirit of Wicca and its conflict with the church (notice I said church not Christ) In fact Morgaine says "I have no quarrel with the christ only his priests" Please keep in mind that the book descriptions of the rituals are what it might have been like in the 6th century Witches celebrate the holidays in a more modern manner. Just as the christians celebrate edited versions of the original mass.

Subject: RE:What occult is

I don't think that I can leave Jezebel's basic assumptions unchallenged. I don't think that they are the minutiae but rather the basics of this discussion. I still think that you are stirring religion,mysticism,parapsychology, and magic into one large cauldron of ideas and beliefs.It's rather more clear to me that your definition of "occult" is closer to my definition of magic. I'm not at all sure that you can give magic \{or magic\}the categorization of a science. Let's start with parapsychology.Parapsychologists do not consider their field as having anything to do with the occult.They feel the same way about being confused with magic or witchcraft\{or ufology or cryptozoology or fortune-telling,etc.\}as witches do about being confused with Satanists. They're having a difficult enough time being accepted as a legitimate science as it is,due to the subjective and elusive nature of

"psi"and  
it's inability to be reconciled with what we know to be true  
of "normal"

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laws of nature.  
Their are three main areas of paranormal study. Informational  
psi \{telepathy,clairvoyance,precognition,retrocognition\}, expressi  
ve psi \{psychokinesis and related effects\}and survival-related  
experiences.

These are rather arbitrary divisions since it is often  
impossible  
to determine which category of psi may be in effect.

If we have the given that people have psi experiences in all  
cultures  
and that they are a common and normal part of human experience  
although  
difficult to understand,it still requires a large conceptual  
leap to  
conclude that one could influence their world through the use  
of magick  
or ritual.

Witchcraft also has much to do with religion.Many religions  
have promoted  
and accepted the inborn psi abilities of people,often without  
the trappings  
or belief system associated with ritual magic.In fact,one  
anthropological  
division made between magic and religion is the idea that  
religions use

prayer\{politely asking the god or gods to intercede on their  
behalf]and  
magic uses ritual designed to coerce or persuade the gods to  
act\{or,if  
you prefer,the universe to change itself to suit you.\}Either  
way,both of  
these things are quite different from the idea that people can  
sometimes  
know or do things in ways that are as yet inexplicable,but will  
someday  
be known.

If you accept the presence of psi as an innate human  
ability,it still  
doesn't prove the existence of any god or gods,the efficacy of  
magic or  
magical laws or rules.It doesn't justify one belief system over  
any others

although I can understand the temptation to point to PK and  
say,"see,people  
can move things with their minds,therefore magic works."

What would be a good example of proof that their is something  
to "the  
craft"in witchcraft?I don't know.Maybe jezebel or jrohr can  
answer that.

Does the acceptance of the existence of magic justify a belief  
in witch-  
craft as a religion?I don't think so.I think that is an  
entirely  
different concept.If witchcraft is a religion at all,a belief

in magic  
would just be another part of that religion, although it may be  
necessary  
to it.

RE: what do we worship?

No, we do not worship Satan! The occult (the word means  
"hidden")  
was a perfectly legitimate field of study among the Magi before  
and  
during the Renaissance. But with the birth of "science",  
notably  
physics and chemistry (from alchemy), the study of the occult  
fell  
into disfavor because it couldn't be "proved" in the same way  
that  
the "hard" sciences can. Remember, the driving quest of the  
alchemists  
was to discover how to turn lead into gold. That is now  
possible.  
It's not easy, but it's now possible. the study of the occult  
has  
been revived and renamed "parapsychology", and there are  
serious,  
documented cases of telepathy, clairvoyance, precognition, the  
existence of ghosts, etc.. So there is some scientific (unless  
you don't consider psychology to be science) evidence of  
"supernatural"  
phenomena, which may prove to be a set of very natural  
occurrences  
after all.

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If you are studying the occult as a non-scientist, you are  
probably  
studying ways in which a person can expand her own psychic  
powers.

Religion has little to do with it! Admittedly, the Christian  
church  
attempts to discourage people from experimenting, but the  
Jewish  
tradition has a splendid tradition of occult study in the  
Caballah.

It is important to realize that the occult is a tool by which  
many  
things can be accomplished. THE OCCULT IS NOT EVIL IN AND OF  
ITSELF!

A hypodermic needle, for instance, can cause great harm, by  
being used  
to inject poison or intravenous drugs (and helping the spread  
of such  
diseases as hepatitis and AIDS.) But a needle can also be used  
to  
inject vaccines, and antibiotics, and none considers banning  
needles  
simply because of the potential harm they can "do". The same  
is true of  
the occult. It is not the fact of its use that is important,  
it is  
rather the use to which it is put. An evil action is an evil  
action,

whether it is by spell or by physical means. The Wiccans have but one

law: An it harm none, do as you will. The Wiccans are also great users of positive magic.

For a good, non religious look at the occult and its potential, I

suggest Marian Weinstein's book POSITIVE MAGIC. I found it at Adventure here in lawrence, and I understand it can also be gotten through Lamplighter Books.

Subject: What is the "occult"?

I'm sorry,jezebel,but your reply to "guest"left me a bit confused.

Are you trying to define occult,or defend and rationalize belief

in the paranormal,or give a discourse on the ethics of the use of ritual magic?

It seems to me that there are several issues here\{admittedly,none

of which have anything to do with devil worship\}."Occult" is a very

catch-all term.It seems to have been used for everything from the Necronomicon to Shirley McClaine.\{Have you ever looked in the "occult

section"of your local bookstore?"\}

I"d really be interested in seeing more conversation on these subjects.

Subject: occult

Well, Melisande beat me to it - I too felt that jezebel had magic and the

occult confused. The occult concerns those forces/phenomena not explained

by science (if/when they are explained they won't be "hidden" anymore,

right?). Magic is the ritual manipulation or use of these forces. Psi is a

group of related forces (which may or may not be used in a magical sense).

Religion is not necessarily associated with any of the above. HOWEVER,

belief in "supernatural" forces is just that, \*belief\*, and if you believe

that when you practice magic, you affect people/the world about you, then

you are accepting belief in these "supernatural" forces. I feel that this

belief presupposes a "religion" of sorts. I.e. if you hold an unfounded

belief (not supported by science) then you have "faith" and "faith" begets

"religion". So, can there be such a thing as an atheistic witch?

Go ahead, blast away. This was intended to provoke some comment!

All of the above represent my own opinions which are subject to change

without notice.

Subject: inspection

There is a world of difference between a little inspection and outright dissection. It seems to me that people must have "proof" in order for something to be considered valid. That is the point that I am trying to get across. Education is a good tool for showing people every side of an issue. But if their faith (not some half-baked preacher) tells them that something is wrong or right that also is valid. The issue is freedom of choice (sound familiar??) Although this person may feel one way, he/she has no right to impose that on another person. The country that we live in is based on the separation of church and state. Period.

Is a person truly believes that witches are evil and after been presented with our point of view still believes this that is his right. But that person does not have the right to take the freedom from another person

I guess that what i am trying to say in a long-winded fashion is TOLERANCE is needed on both parties. Why can't we live and let live as long as there is no harm being done.

Subject: 'occult' -- religion vs prayer vs magick

I, and several other posters, have thus far been playing in the shallows of this interest area; I'm not the only one who's been avoiding the deeper issues here set afloat. I understand the relevance of getting the basics out in the open, where we may discuss them; I admire honest curiosity; and I respect most sincerely the desire to understand each other's points of view. So: All right, Melisande! I'll swim out to meet your questions trusting to some of that faith in Providence that I'll not stray too far off the course of logic nor yet be caught by the undertow of over-reaction.

But help me out if I start to stray \*too\* far from solid ground, hey?

jrrohr is quite right in pointing out that language is a powerful tool. It can be a powerful nuisance also, at times. I doubt that any two or three of us share precisely the same definitions -- both in denotation and connotation -- for any randomly chosen set of words. That is in the nature of human thought, and thus of human language; and I think

it is no bad  
thing, in itself. I would find it very boring to see the  
world always  
through the same eyes as everyone else, with no more sudden  
surprises nor  
the delicious strangeness of another's way of seeing.  
I've always  
preferred predictability in moderate doses only.  
Generally our  
definitions have enough common ground that we can communicate  
well enough;  
when we fail to quite understand what is meant, we certainly  
ought to ask!  
And indeed we have some slippery terms before us --  
religion, magick,  
prayer. I've thought on my own meanings for these, and reached  
somewhat of  
the premises and beliefs underlying them. I do feel them to  
be separate  
and different things. Sam, your input regarding faith,  
belief in the  
irreproducible and unprovable, strikes a very loud chord.  
And by my  
definition, to be 'religiously' scientific is to accept the  
results and  
some of the method of science on faith -- as those who  
believe that psi  
cannot exist 'scientifically', considering not the  
difficulties of proving  
a negative hypothesis. But to me faith is a necessary but  
NOT sufficient  
condition; I've put off entering this discussion largely  
because the other  
half of my understanding of religion is difficult to  
articulate. To me,  
religion must have also an element of worship, of appreciation  
or love  
for the object of that faith, removed from all expectations of  
gain or  
profit. Prayer can be an act of worship -- but "Oh Deity or  
Deities, in  
your infinite wisdom and grace and general wonderfulness,  
could you  
possibly assist your humble servant?" is not in that category,  
while "Hey,  
nice universe you got here, God(ess)(es), really awesome  
work, like wow"  
is.

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Prayer to me is essentially an attempt to communicate with the  
object of  
faith and worship. (By the bye, I'm sorry if 'object of  
etcetera' is  
beginning to wear on you all, but I do believe that the object  
of worship  
and subject of religion may take any number of forms for  
any number of  
people.) Prayer can attempt to communicate only faith or  
worship, or it can  
attempt to communicate a desire or request. But as a purely

communicative,  
not an active, phenomenon, prayer cannot guarantee results,  
nor promise  
miracles. If there really are a bunch of Christian pro-  
lifers out there  
praying for the death of a pro-choice judge (I read that  
somewhere, but  
I've no idea if it's a real-world example), they may be  
disappointed if  
s/he doesn't die off soon, but it is an outcome they are  
prepared to  
accept.

Magick, on the other hand, is an attempt to DO something. A  
properly  
structured spell performed under the right conditions is  
expected to have  
certain results. Granted that there's more art than science to  
it, it has  
still that element of expected repeatability, and of action.  
Magick may  
certainly have a place in religion, and it may play an  
important role. For  
example, when a clergyman of a faith that takes the literal  
view of the  
sacrament of the eucharist performs that rite, he or she  
is indeed  
performing a magickal act. I'll grant you freely that I  
have my doubts  
about the cookies and grape juice really truly  
transubstantiating  
themselves into flesh and blood, and frankly I'd not care to  
partake if I  
did believe it. (Just squeamish, I suppose!). But that's  
not the issue.  
The issue is that it is real to the person doing this, and that  
he (or she)  
expects it to happen -- nay, KNOWS that it will happen, if  
the thing is  
done correctly. The rationale for this expectability can vary  
-- to said  
clergyman, it's a matter of right, and a promise made,  
and a covenant  
agreed to. All perfectly reasonable reasons to expect it to  
work, in the  
framework of that belief.

It can just as well be rooted in a belief that the operator is  
exercising  
some natural ability, just as s/he might push a car or dial a  
telephone on  
a more mundane level -- although in the latter case, the magick  
need not be  
part of a religion. (By this definition, psi may be treated  
as magick --  
my apologies to any parapsychologists out there, in advance!)  
It could be  
derived, to the practitioner, from a bargain or from some  
aspect of the  
laws of the universe that allows him/her to coerce a power  
to act. I  
follow beliefs that do somewhat concern me regarding the  
source of the  
expectability in magick; but we should perhaps discuss that

separately, if anyone wishes to, after we have agreed on definitions of terms. The current point, for me, is that the rationale behind it doesn't make it magick; it's the presence of that rationale, whatever it is, combined with the fact that the operator expects results.

Now, then. Here are my definitions, and several of my precepts, as best I understand them. What do the rest of you think concerning them? Do you differ on some points? Which ones, and why, and precisely how? Do you feel that I've missed something? And again, where, in what manner, and why? Do you found your definitions from other lines of thought entirely? Once more, what are those lines of thought, exactly how do they treat the subjects to hand, and why do you feel that way about it?

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Whether you agree or disagree, I would like to read of it. I would like to know if we are stymied by essentially different views on how the world works, or merely each by our own assumptions of what the other means. If any feel threatened by this invitation to investigate further, my apologies: I intend none, nor do I perceive any in this request (or Melisande's, or Sam's). The one who does not care to examine his beliefs is trapped in as narrow a world as he who declines to dream of anything intuitive and irreproducible in his philosophy: a world view that can't stand to be looked at once in a while makes a very poor window indeed to view the world through! Some of you have said you are active in Wicca or the craft; I'm curious to know if you were raised in the craft? If not, what belief system did you grow up in? Didn't you look at those beliefs, new and old both, before you chose your path? Don't be afraid to continue thinking, then, and to continue to examine what you believe and why.

Subject: witchcraft

I really must stick to my statement that a spell is very much like a prayer. The diffusion of stems from magick bringing about an altered state of consciousness. I would not say that they are identical. Each form fits the needs of the population that uses it.

There are some who say that science is a religion..If I could answer why people need that facet in their life i would win the Nobel...I can answer only for myself. Why must we dissect things in order to understand them?? I have seen more things torn apart because of human fear. Why can't we as Starhawk says "dare to dream the dark" Living in such a technological and hard scientific world (as I sit a terminal <GRIN>) i find some solace in that there are things that man can not define to his(or her) satisfaction. Thus perhaps the basis for the place of religion.

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{file "Magick Vs. Prayer (Salgamma)" "bos163.htm"}

#### Magick Vs. Prayer

One of the questions brought up on MagickNet was the difference between Magick and prayer, and how this ties into the scheme of things in general. Well, I feel that prayer and magick are only loosely connected. In prayer, a person pleases with their deity for assistance. Energy wise, the person praying is asking that something be changed, and believes that the request will result in a change. In magick, we use our inner energy, combined with earthly and elemental energy and Deity energy, and send this forth to accomplish the goal of our spell. I think it's like "breaking" in the game of pool. We are controlling the stick (our spell), while we gather the energy to push the stick/spell. Our Cone Of Power is like the cue ball, and the racked balls are the target, which effects a change (breaks, or the goal of our spell) from the force of our energy. There may be a point where prayer becomes a type of magick (or, a psychic event) if the person knows of the personal energies involved, and releases them with the prayer. I feel that a prayer works the opposite way. The prayer is a request to effect a change in the ambient energy and invoke God (using the Christian form). This change in energy is slower because it is "diluted" in the surrounding energy and depends solely on faith ("I believe it will happen, so it will"). Am I out in left field or just being redundant? I forgive if I'm

"running at the mouth". Now I'll try and tie in Parapsychology. Magic and psi are very closely related in that (aside for leaving out the 'k' in magicK) the same form of energy is used. It's just on a different 'frequency'. When I do an object reading or empathic reading on someone/thing, I'm receiving a type of energy. When I send a Cone of Power, I'm using the same type of energy, but on a (higher?) wavelength and with greater force and higher power. Grounding negative feelings is an example of converting one form to the other. Auric healing is the opposite. So, I feel the energies are inter-changeable. I ask, as Elsbeth has, "What do you think of THIS?" As someone stated before, the definitions we are trying to define and clarify are our own, much like our beliefs- our own. We are trying to find, I believe, common ground between the nuances of our definitions and beliefs.

Blessed Be!  
Salgamma

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{file "Dying God (Ammond ShadowCraft)" "bos164.htm"}

The Sacrificial God man  
Ammond Shadowcraft

How did the Christian mythos arise? Where did it come from?

The Christian myth is almost totally Pagan in origin. I used to

thinkthat anythingoutside theJudeo/Christian/Moslem BeliefSystem or worldview was Pagan. Such is not the case.

The twomain featuresofthe CBSarethe EucharistandSacrifice of

a God man. These two features were well known and well loved by Pagan

mystery cults centuries before the Christian Cults integrated them into the Gospels.

The Eucharist goes way back into history and is based upon the

ritual consumption of the God man. Osiris, Dionysus, Attis and many

others were ritually consumed. The practice dates back to prehistory

when a human sacrifice was identified with the God (perhaps a

Vegetative God) and was sacrificed and eaten. Over the ages human sacrifice was found detestable. Animals were then substituted and sacrificed as the ritual identifier of the God which was then followed by grain offerings, breads shaped into the form of the God, sometimes in the shapes of natural items (sun, moon, etc.).

The mythos of the Jewish Christ integrated this practice into its mysteries. There is strong reason for this. For some 200 plus years before the time recorded for Jesus the Greeks and their mystery cults invaded and changed Israel for all time. A war was instituted to diminish or wipe out the Hellenizing influence. Part of the Hellenizing influence was an effort to update or change the Jewish religion to something more applicable to the times. After the Maccabees War the Hellenizing cultists were driven underground; right to the heart of the Jewish mystical culture. Hence the Greek influence upon the myth of Jesus.

The sacrifice of the God man (Jesus, Attis, Adonis, Osiris) was a well known and well loved feature also. In fact it was necessary to have a willing sacrifice before a Eucharist could be performed. When the sacrifice was not willing the legs and sometimes arms of the sacrifice were broken to make it look like the sacrifice was willing (not struggling against the sacrificers). Jesus was a willing sacrifice.

Images of Attis (Tammuz/Dummuzi) were nailed or impaled upon a pine tree. The Jews knew this and wrote "Cursed is he who hangs upon a tree." A goat was substituted for a boy in sacrifice to Dionysus at Potniae and a hart for a virgin at Laodicea. King Athamas had been called upon to sacrifice his first born son by the Delphic Oracle, Melanloas sacrificed two children in Egypt when stayed by contrary winds; three Persian boys were offered up at the battle of Salamis. It was only in the time of Hadrian that the annual human sacrifice to Zeus was abolished at Salamis in Cyprus. The God man Jesus was hung upon a tree; he was also the lamb of God. As such the sacrifice and Eucharist

of the God man Jesus is purely Pagan in origin.

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Part of the older Pagan sacrifices was in the King sacrificing his only begotten son. Jesus was the only begotten son of the King of Israel, sacrificed to take away the sins of the world. This practice was overturned in the myth of Abraham and Issac when it was found detestable and injurious to the tribe or kingdom. Yet the God man Jesus was sacrificed in the flesh. This was done to appeal to the underground Greek mystery cults who had much in common with the Jewish Christian Cultist.

"During centuries of this evolution, the Jewish people tasted many times the bitterness of despair and the profound doubt denounced by the last of the prophets. In periods when many went openly over to Hellenism, it could not be but the ancient rites of the Semitic race were revived, as some are declared to have been in earlier times of trouble. Among the rites of expiation and propitiation, none stood traditionally higher than the sacrifice of the king, or the king's son. The Jews saw such an act performed for them, as it were, when the Romans under Anthony, at Herod's wish, scourged, crucified [lit. bound to stake], and beheaded Antigonus, the last of the Asmonean priest kings in 37 B.C." Pagan Christs page 44,45 by J. M. Robertson

The mode of sacrifice was predetermined by previous Pagan doctrine.

The type of sacrifice was also predetermined by Pagan doctrine. Both the sacrifice of the king, and the king's son were incorporated into the Gospel myth. The God man Jesus is both the King of the Jews and the son of God, the king of Israel.

As stated before the sacrifice of the king or king's son was found injurious to the state. Before animal and grain sacrifices, criminals and prisoners of war were substituted. Yet the criminal had to be identified with the king. This was done by putting royal robes on the

sacrifice and parading the sacrifice around, calling it the king.

"The number three was of mystic significance in many parts of the East. The Dravidians of India sacrificed three victims to the Sun-god. In western as in eastern Asia, the number three would have its votaries in respect of trinitarian concepts as well as the primary notions of 'the heavens, the earth, and the underworld.' Traditionally, the Syrian rite called for a royal victim. The substitution of a criminal for the king or king's son was repugnant, however, to the higher doctrine that the victim be unblemished. To solve this problem one of the malefactors was distinguished from the other criminals by a ritual of mock-crowning and robing in the spirit of 'sympathetic magic'. By parading him as king, and calling the others what indeed they were, it was possible to attain the semblance of a truly august sacrifice." Pagan Christs, by J.M. Robertson page 45

There is nothing in this mythos that did not originate in other cultures.

"We can only conclude that the death ritual of the Christian creed was framed in a pagan environment and embodies some of the most widespread ideas of Pagan religion. The two aspects in which the historic Christ is typically presented to his worshipers, those of his infancy and death, are typically Pagan." Pagan Christs by J.M. Roberts, page 52.

What about the man Jesus then? Was he divine? Did he exist? Is/was

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he the Savior?

Most, if not all, of the Christian Belief System is Pagan in origin. It is indeed hard to force oneself to believe that Jesus is the Christ, the Messiah, the Son of God when such titles were readily copied from Pagan doctrine. Perhaps the only item not borrowed from Pagan sources was the Messiah concept. That, of course, was taken from

the Jewish hysteria of the time. In the siege of Jerusalem in 72 C.E.

there were some 18 Messiahs inside Jerusalem alone. Neither the Godman

Jesus nor the self proclaimed militant messiahs saved Jerusalem. Such

was the measure of hysterical superstition upon the nation of Israel.

"There is not a conception associated with Christ that is not common to some or all of the Savior cults of antiquity. The title Savior was given in Judaism to Yahweh; among the Greeks to Zeus, Heilos, Artemis, Dionysus, Heracles, the Dioscuri, Ceybele and Aesculapius. It is the essential conception of Osiris. So, too, Osiris taketh away sin, is the judge of the dead and of the last judgment. Dionysus, the Lord of the UnderWorld and primarily a god of feasting ('the Son of Man commeth eating and drinking'), comes to be conceived as the Soul of the World and the inspirer of chastity and self purification. [J. M. Robertson maybe referring to Attis here.] From the Mysteries of Dionysus and Isis comes the proclamation of the easy 'yoke'. Christ not only works the Dionysiac miracle, but calls himself the 'true vine.'"

"Like Christ, and like Adonis and Attis, Osiris and Dionysus also suffer and die and rise again. To become one with them is the mystical passion of their worshippers. They are all alike in that their mysteries give immortality. From Mithraism Christ takes the symbolic keys of heaven and hell and assumes the function of the virgin-born Saoshyant, the destroyer of the Evil One. Like Mithra, Merodach, and the Egyptian Khousu, he is the Mediator; like Khousu, Horus and Merodach, he is one of a trinity, like Horus he is grouped with a Divine Mother; like Khousu he is joined to the Logos; and like Merodach he is associated with the Holy Spirit, one of whose symbols is fire."

"In fundamentals, therefore, Christism is but paganism reshaped. It is only the economic and doctrinal evolution of the system--the first determined by Jewish practice and Roman environment, the second by Greek thought--that constitutes new phenomena in religious history."

No religion develops in a vacuum. All religions are influenced not only by it's predecessors but by the contemporaries of the time also.

Such is the nature of Christism yesterday and today.

Now about Jesus the man, did he exist? I think not. All the teaching of Jesus can be attributed to other sources and grafted over the Gospel myth. Nothing he said was substantially different in any way from previous sayings. Jesus was not a man but a contrived myth.

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"The Christian myth grew by absorbing details from pagan cults. The birth story is similar to many nativity myths in the pagan world. The Christ had to have a Virgin for a mother. Like the image of the child-godin the cultof Dionysus, hewas pictured in swaddling clothes in a basket manger. He was born in a stable like Horus--the stable temple of the Virgin Goddess, Isis, Queen of Heaven. Again, like Dionysus, he turned water into wine, like Aesculapius, he raised men from the dead and gave sight to the blind; and like Attis and Adonis, he is mourned and rejoiced over by women. His resurrection took place, like that of Mithra, from a rock tomb."

The man Jesus did not exist. There are however sources that speak of others seeing him. These were secondhand sources. No direct observations were made. Atone time oranother we haveall had avision of Deity in our minds. Such is the sight of Jesus, a mental image.

What of the Gospels then? They are passion plays designed to be read or acted out in front of an audience. Passion plays were a common feature of pagan religion. Looking at the Gospels themselves one finds a choppilywritten, scene byscene, display of thelife of theGod man. Only the important aspects of his life are described. The minor events and influences of the life of Jesus are not recorded, which leaves one to think that the Gospels are indeed a play.

"When we turn from the reputed teaching of Jesus to the story of his career, the presumption is that it has a factual basis is so slender as to be negligible. The Church found it so difficult to settle the date of its alleged founder's birth that the Christian era was made to begin some years before the year which chronologists latterly inferred on the strength of other documents. The nativity was placed at the winter solstice, thus coinciding with the birthday of the Sun-god. And the date for the crucifixion was made to vary from year to year to conform to the astronomical principle which fixed the Jewish Passover. [The Passover is moon based, an already familiar pagan method of cyclic, monthly dating.] In between the birth and death of Jesus, there is an almost total absence of information except about the brief period of his ministry. Of his life between the ages of twelve and thirty we know nothing. There are not even any myths. It is impossible to establish with any accuracy the duration of the ministry from the Gospels. According to the tradition it lasted one year, which suggests that it was either based on the formula 'the acceptable year of the Lord', or on the myth of the Sun-god." \_Pagan\_Christ\_ by J.M. Robertson, page 68

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{file "Gnosticism" "bos167.htm"}

A Shared Vision

by

D. M. DeBacker

June 23, 1988 11:36 PM

Gnosticism is a religious/philosophical tradition that began

sometime in the last century before the present era. The word

"tradition" should be stressed because one of the tenets of

Gnosticism is that of a general disdain for authority or

orthodoxy. The Gnostics adhered to a belief in strict equality

among the members of the sect; going so far as to chose the role

of priest by drawing lots among the participates at gnostic

gatherings<sup>2</sup>. They also stressed direct revelation through dreams

and visions and an individual interpretation of the revelations

of fellow Gnostics and sacred scriptures.

The Greek word gnosis (from which we have "Gnosticism") and

the Sanskrit bodhi (from which we have "Buddhism") have exactly

1 see J.M. Robinson, Introduction, in The Nag Hammadi Library (New York, 1977); hereafter cited as NHL, for a general discussion of the origins of Gnosticism.

2 Pagels, Elaine; The Gnostic Gospels; (New York, 1979); p 49

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the same meaning. Both gnosis and bodhi refers to a knowledge

that transcends the knowledge that is acquired through means of

empirical reasoning or rational thought; it is intuitive

knowledge derived from internal sources. To the Gnostic this

knowledge is necessary for salvation<sup>3</sup>.

"I say, You are gods!"

-John 10:34

The Gnostic sects were essentially eschatological; concerned with salvation, with transcendence from the world of error (as opposed to sin) towards a knowledge of the Living God, who is knowable only through revelatory experience. The object of gnosis is God- into which the soul is transformed monistically. This notion of assimilation into a divine essence is known in Gnostic Circles as "immanentizing the Eschaton"<sup>4</sup>.

"Christ redeemed us from the Curse of the Law."

-Gal.3:13

<sup>3</sup> Barnstone, Willis, ed.; *The Other Bible*; (San Francisco, 1984); p 42

<sup>4</sup> Wilson, Robert A.; *The Illuminati Papers*; (Berkeley, 1980); p 46

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The Gnostic defiance towards authority took on many levels.

They developed an elaborate cosmogony, in defiant opposition to traditional Jewish and Christian beliefs. For the Jew and Christian, it was a good, though authoritarian, god that created Adam and Eve. It was through their own sin that they fell into

corruption. Yet for the Gnostic, the creator was not good at all, rather he became known to the Gnostics as the Demiurge, a secondary god below Sophia, Mother Wisdom, and the unknown God-who-is-above-all-else.<sup>2</sup> To the Gnostics, the Demiurge- who is also known as Ialdabaoth, Sabaoth, and Saclas- acted in error when he created the material universe and mistakenly thought of himself as the only god.

In Gnostic literature, Adam and Eve are seen as heroic figures in their disobedience; aided by the serpent, who gave them knowledge and who will later return in some sects as Jesus, to redeem humanity by teaching disobedience to the curse of the laws of Yahweh the Creator<sup>3</sup>.

<sup>1</sup> Greek for "craftsman", much like the Masonic "Architect of the Universe". From Plato's Timaeus.

<sup>2</sup> I have come up with Greek term "Theoseulogetes" to describe "God-who-is-above-all-else" which I found in Paul's Epistle to the Romans (9:5), but I hesitate to make use of it because I am not sure how it should be pronounced.

<sup>3</sup> Hypostasis of the Archons 89:32-91:3 (NHL p. 155)

Many writers when discussing Gnosticism approach the subject

with a scholarly morbidity. They tend to look upon the Gnostics as a cult of dreadful ascetics who shunned the world of error and delusion. Yet as a neo-gnostic, I can not help but see a gnostic world-view as that of looking upon the universe not as some sinister mistake, but more as a complex and complicated cosmic joke.

When one first begins reading the Gnostic literature contained in the pages of the Nag Hammadi Library (cf. note p. 1), one is tempted to filter the language and the symbols of Gnosticism through a mindset of 'hellfire' fright conjured by images brought from the Book of Revelations or Daniel. The key to reading the NHL is not to be frightened or distressed by some of the images, but to realize that the tractates of the NHL were collected as consciousness raising tools. To the Gnostic, the pages of NHL are not to be meant to be taken as the authoritative, apostolic writings of the Christian bible or the prophetic and patristic writings of the Jewish bible, but rather as visions shared with fellow Gnostics. The following discourse is meant to be just that- a Gnostic sharing his vision.

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"When the Elohim began to create..."

- Gen 1:1

As all religious thought has as its ultimate aim  
the thought

of God, it is best that I begin my "vision" by  
imparting my

perception of God.

To me, God is indescribable,  
inscrutable, and  
ultimately

"nonexistent". Any attempt at describing God  
invokes, what a

friend termed, the "great syntax catastrophe"<sup>2</sup>. It  
is wrong, I

believe, even to use the pronouns he or she when  
speaking of God;

and it seems better to speak of what God is "not"  
rather than to

the Chinese philosopher,  
Lao Tse "The god that can be named is not the God"<sup>3</sup>.

It is best not to even attempt a description of

God, but to

think of God as inscrutable by definition: that  
which cannot be

1 For a discussion on this translation of the  
opening verses  
of Genesis cf. Asimov, Issac; Asimov's Guide to the  
Bible; Vol.  
II; (NY, 1968); pp 16-17

2 A friend tells me that he picked up this  
term from an  
evangelical Christian in Georgia.

3 "The Tao that can be trodden is not the

enduring and unchanging Tao. The name that can be named is not  
the enduring and unchanging name." Lao-Tse; Tao teh Ching  
(I,1)- trans. by  
James Legge

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easily understood, completely obscure, mysterious,  
unfathomable,  
and enigmatic; the "Mystery of the Ages"<sup>1</sup>.

Many Gnostics speak of God as being "non-  
existent"; not in

the atheistic sense, but in the sense that God does  
not exist in

the same sense as you or I or anything else in  
the Universe

exists. In some Gnostic writings God is  
referred to as  
the

"unbegotten one"<sup>2</sup>.

As a Gnostic Christian, one who emphasizes  
the salvic

influence of gnosis (knowledge) over the  
influence of pistis

(faith), it is not enough for me merely to  
believe that God

exists; I must know that God exists.

In his epistle to the Galatians, Paul  
tells us that

ignorance of God is a form of bondage<sup>3</sup>; and in his  
epistle to the

Colossians, he tells us that man's purpose is to "be  
filled with

the knowledge of [God's] will in all spiritual  
wisdom and

understanding,.. and increasing in (gnosis) knowledge  
of God"<sup>4</sup>.

Many Christian sects teach that "faith" is an

unquestioning

To understand belief that does not require proof or evidence.

1 Col 1:26

2 Tripartite Tractate; 51.24-52.6; (NHL p. 55)

3 Gal. 4:8-9

4 Col. 1:9-10

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"faith" properly it requires knowing that belief and opinion are

not one and the same. A mere opinion is something that is

asserted or accepted without any basis at all in evidence or

reason. Whereas, to believe in something is to exercise one's

faith or trust in something. Faith then could be said to be

"trust"; and 'faith in God' is, therefore, the same as 'trust in

God'.

The basis of any degree of trust must be a certain degree of

knowledge concerning a given object or situation. The more

knowledge one has concerning, say, a person, determines the

amount of trust allowed that person. For example, if you know a

person to be completely unreliable, you then have very little

faith in that person. Conversely, you have a great deal of

faith  
person that person is not to be trusted. If you know that a  
of trust in is highly reliable, you then have built up a degree  
that person based on your knowledge of him.  
in God. Yet Therefore, knowledge of God must parallel faith  
he exists? If how can God be known when we are not even sure that  
can only be we say that God is essentially `unknowable and  
we come to spoken of in terms of what God is not, then how can  
have any knowledge of God?

1 See Adler, Mortimer J.; Ten Philosophical  
Mistakes; chap. 4; (New York, 1985); for a detailed discussion of  
knowledge and opinion.

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There are basically two ways to know God. The  
first is by way of reason or logic and second, by way of  
intuitive knowledge or gnosis. We shall see in following paragraphs  
how the former method may help us in understanding the problems  
we are faced with in our attempts to know God, and many will  
see, also, how severely lacking the path of logic can  
be compared to that of the  
gnostic path.

In studying the problem of `logical

proofs' of God's

existence I have come across several historical arguments of

which I have grouped into what I call "The Seven Arguments and

the General Argument for the Existence of the Almighty." I have

labeled these arguments the Ideological (ideo as in idea), the

Etiological ( `aetio' meaning cause), the Teleological ( `teleo'

meaning final outcome), the Cosmological ( `cosmo' meaning

universal), the Ontological ( `onto' meaning being), the

Pantheological ( `pantheo' as in `pantheism'), and the

Psychological ( `psyche' meaning soul) Arguments. I will provide

a brief discussion of each.

#### 1] The Psychological Argument

Before anything can be said concerning the reality of

God or of anything else for that matter. One must take a

skeptical stance. A skeptical stance would be that of doubting

the reality of absolute or universal truths. In other words one

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could say that the certainty of knowledge is impossible and that

one can achieve only `probable' knowledge, i.e., ideas whose

validity is highly probable. An example of this would be to say

this page, that it is only highly probable that you are reading  
but that neither you nor I can be absolutely certain  
of this.

Yet probable knowledge implies the existence  
of absolute

knowledge. For instance a skeptic could deny that  
the objects of

his perceptions exist, but he could not deny that his  
perceptions

exist. St. Augustine stated that the person who  
doubts all truths

is caught in a logical dilemma, for he must exist  
in order that

he may doubt. As Descartes, put it "I think,  
therefore I am.". In

the act of doubting one establishes the absolute  
reality of one's

own consciousness or "psykhei".

For Augustine the "psykhei" comprises  
the entire

personality of the living being, who becomes  
aware through

self-consciousness not only that he or  
she is a real  
integrated

existing person but also that he knows with  
absolute certainty

his own activities and powers of memory,  
intellect, and will.

Thus the being `remembers' what it is doing  
in the act of

self-doubt; it understands or knows the immediate  
experience; and

it can will to act or not to act as it does. Hence  
three aspects

of the individual "psykhei" may be described as  
powers of memory,

intellect, and will, or as activities of being,  
knowing, and

willing.

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## 2] The Ideological Argument

Prior to the history of any object the ideal had to exist as

the source imparting reality to the particular object. Humanity

must exist as a universal ideal before any individual human being

can possibly exist. An object's essence (ideal) must be a reality

before the particular object can come into existence.

Many people, when first confronted by this argument fail to

understand it. One fellow thought the argument was preposterous,

because he thought it somehow denied that things could be

discovered by accident. He gave a convoluted example involving a

chemist seeking to invent a glue and in the course of his

research accidentally discovering a cure for cancer. What this

fellow failed to realize is that the notion of a death dealing

disease such as cancer and the idea of a needed cure for cancer

existed long before this bumbling chemist started on his glue

project. Both the psychological and ideological arguments are

really not arguments for the existence of God, but are intended

as an introduction to the following arguments.

## 3] The Etiological Argument

God, by definition, must have existed as a first cause

because every effect requires a cause and this must have been

is contingent, true of entire universe. The material world  
unable

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to create itself, hence requires something else, a necessary,

spiritually uncreated Being to bring it into existence and impel

it to continue its progress.

The same fellow who debated the ideological argument said

and that it that the etiological argument "hurt his head"

reminded him of "the old chicken and the egg argument". The key

(meaning, "dependent on words in this argument are "contingent"

"uncreated" (see the chance"; "conditional"), "necessary", and

General Argument below). The cosmological argument is almost

identical to the etiological argument, yet the wording is quite

different.

#### 4] The Cosmological Argument

There must have been a time when the universe did not exist,

possibilities dependent for all things in the universe are mere

development; the fact on some other objects for their being and

necessary or that the universe does exist implies that a

noncontigent Being exists who was capable of  
creating the  
universe.

#### 5] The Ontological Argument

Since we possess an idea of a perfect Being  
(and we can  
think of nothing greater or more perfect), such  
a Being must  
necessarily exist because perfection implies  
existence. Any idea

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that is lacking in reality (any concept which has  
no objective  
reality of its own) would be imperfect, whereas  
one of the  
attributes of a perfect Being is  
actual existence (not merely  
an  
idea in any person's mind, but real existence  
external to any  
mind which happens to conceive of it).

The ontological argument is possibly the oldest  
argument and  
dates back to the 4th C. of the present era. This  
argument has  
caused a great debate that rages to this day in  
the pages of  
modern textbooks on philosophy and theology. The  
key to this  
argument is "perfection" and the statement: "any  
concept which  
has no objective reality of its own would be  
imperfect" (and  
therefore not exist) is the thin thread upon which  
the validity  
of argument hangs.

## 6] The Teleological Argument

The presence of design in the world, the fact that objects are designed with a purpose, to function for a given end, implies the existence of an intelligent, competent designer, who planned the purpose of each thing that exists.

The teleological argument possesses problems of its own. The same fellow who debated the previous arguments insisted that he needed proof of a design to the world and that everything has a purpose. The problem in replying to his argument is that I can not think of one useless thing existing in the universe. My mind

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draws a blank in this respect and I would invite anyone to show me one thing that exists in this universe which is without design or purpose.

## 7] The Pantheological Argument

God, the supreme unity, the original Being, and the Ideal of all ideals, has caused all things to become manifest by means of a logical unfolding of particulars from their ideals. To speak of creation is to speak of particularization, a process of unfolding that makes individual objects out of ideals.

Conversely,

immortality is an opposite process whereby the particulars return

to their universal essence or archetypes. Immortality means the

return of things to God (apocatastasis), that is their

deification, so that there is complete unity of all things in

God; pantheism.

The Pantheological vision of God is negative in the sense

that God can be characterized only in terms of comparison on the

ground that the infinite is beyond human comprehension; however

not beyond human contemplation. When speaking of the nature of

God and using the terms of argument #1 in speaking of the nature

of the psyche as that which possess memory, intellect, and will,

one may say that God is Omniscient, possessing absolute memory

and intellect; Omnipotent, possessing absolute will; and in the

terms of the pantheological argument, Omnipresent, possessing

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pure randomness and non-localized in time and space.

The General Argument for the Existence of the Almighty is as

follows and derived in part from the argument as put forth in How

to Think About God by Mortimer J. Adler:

1. The existence of an effect requiring the concurrent existence

and action of an efficient cause implies the existence and action

of that cause.

2. The cosmos as a whole exists.

3. If the existence of the cosmos as a whole is radically

contingent, which is to say that, while not needing an efficient

cause of its coming to be, since it is everlasting, then it

nevertheless does need a efficient cause of its continuing

existence, to preserve it in being and prevent it from being

replaced by nothingness.

or

3a. If the cosmos which now exists is only one of many possible

universes that might have existed in the infinite past, and that

might still exist in the infinite future, and if a cosmos which

can be otherwise is one that also can not be; and conversely, a

cosmos that is capable of not existing at all is one that can be

otherwise than it now is, then the cosmos, radically contingent

in existence, would not exist at all were its existence not

caused.

4. If the cosmos needs an efficient cause of its existence or of

its continuing existence to prevent its annihilation, then that

cause must be one the existence of which is uncaused, and one

The ultimate which has reason for being in and of itself; i.e.

cause and being of the cosmos.

5. If the ultimate cause and being of the cosmos is that about

which nothing greater can be thought, that being must be thought

of as omnipotent, possessing absolute will; omniscient,

possessing absolute knowledge; and omnipresent; non-localized in

time and space.

## PART TWO

Intuition differs from reason in that as man is a finite

beingpossessing limitedsensualcontactwiththeuniverse;it is

impossible for man to fully understand God through his senses or

understanding by empirical means. This, therefore, involves the

of abstract concepts. We must understand the universe as being

"conceptusensual"; that parallel to the objective universe there

is a universe made up of abstracts. This abstract universe is

viewable to us through means of symbols; objects not possessing

objectivity. These symbols cannot be known by means of empirical

reasoning, but by means of gnosis; without the conscience use of

reasoning, immediate apprehension or understanding.

It should be realized that while this abstract universe,

that sits parallel to the material universe, and is sometimes

referred to as the spiritual world or heaven, is beyond logic and

reasoning; it is supported by logic and reasoning. You will

recall that imperfection or "degrees of perfection" implies the

existence of perfection (cf. Arg #3 and Arg #5). Perfection is an

abstract ideal having no analog in our material world, yet it is

intuitively known to exist.

Just as there are degrees of knowledge concerning mundane

truths in the material world, there are degrees of gnosis

concerning revealed truths in the spiritual world. Because man in

his human form is by nature limited there is a certain limit to

his understanding and knowledge. Yet as all things are in a

constant state of flux and change, man's knowledge is constantly

growing. For everything that is  
known objectively there is  
an

abstract idea that precedes the object.

The Scriptures speaks about angels and devils,  
the creation

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of the world in seven days, etc., and many  
Christian sects

require of their followers acceptance of these  
"revealed truths"

by way of faith or trust. Many speak of the  
Bible as being

infallible and without error even when portions are  
contradictory

or counter to logic. I, however, assert that the  
Bible is first

and foremost an anthology of  
religious/philosophical tradition

compiled over the centuries from about 750 BCE to  
around 150 BCE.

It should, in no way, be advertised as a "closed  
canon" or a

compilation of the sum of man's knowledge of truth,  
revealed or

otherwise. The Bible was written by men and is  
therefore subject

to human error. This does not, however, discount the  
presence of

revealed truths within the Bible or within  
any scripture

(religious writings).

If any of the above arguments fall short of  
convincing an

individual of God's existence, the one argument  
that cannot be

denied is the argument which provides for the proof  
of one's own

a skeptical existence (cf. Arg #1). Here we spoke of "taking  
Through the stance"; one of doubting one's own existence.  
reality of our process of self-doubt we become faced with the  
perceptions- existence; we cannot deny the object of our  
ourselves.

The question, then, is raised concerning "life  
and death".

One may wonder: "If I exist now, was there ever a  
time when I did not exist and will there be a time when I will not  
exist?" We can

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limit this by asking: "Did I exist before this  
lifetime and will

I exist after this life?" Perhaps before these  
questions can be

broached more should said concerning the subject of  
gnosis.

As stated above, the Apostle Paul spoke of  
ignorance of God

as being a form of slavery; and told us that it was  
our purpose

to know (gnosis) and obey God<sup>1</sup>. This is reiterated  
in his first

epistle to the Corinthians, when Paul gave "thanks to  
God... that

in every way [they] were enriched in [Christ] with  
all speech and

all knowledge"<sup>2</sup>.

In John's first epistle, we are told that we  
may come to

know (gnosis) God, if we keep God's Law and "walk in  
the same way

in which [Christ] walked<sup>3</sup>. This echoed in John's Gospel chapter 14, verses 20-21; and at verse 26 he adds that the Holy Spirit will be sent to "teach [us] all things, and bring to [us] remembrance all that [Christ had] said to [us]." I have emphasized the word "remembrance" as an important part of the process of gnosis. This will be discussed in detail below.

In another epistle Paul spoke of the "riches of assured understanding and knowledge (epi-gnosis) of God's mystery, of

1 See above p. 4

2 1 Cor. 1:4-5

3 1 Jn 2:3-4

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Christ, in whom are hid all the treasures of wisdom and knowledge"<sup>1</sup>. In the seventeenth chapter of John's Gospel, Christ tells us that gnosis, knowing God, is equivalent to eternal life<sup>2</sup>; and in his epistle to the Philippians, Paul tells us that gnosis supersedes all<sup>3</sup>.

In Matthew's Gospel we are told that spiritual knowledge

comes to us through Christ:

and earth,  
and prudent  
Father, for  
been delivered  
Son except the  
Son and any

"I thank thee, Father, Lord of heaven  
that thou hast hidden these things from the wise  
and revealed them unto the little ones; yes,  
such was thy great pleasure. All things have  
to me by my Father; and no one knows the  
Father, and no one knows the Father except the  
one whom the Son chooses to reveal him.<sup>4</sup>"

first epistle

When we read the thirteenth chapter of Paul's

1 Col 2:2-3

2 Jn 17:3

3 Phil 3:8-10

4 Matt 11:25-27 & Lk 10:21-22

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to the Corinthians, we learn that "love" is  
the key to  
maintaining spiritual knowledge (gnosis) and faith  
(pistis)<sup>1</sup>; and  
in John's first letter we are told that "he who  
does not love,  
does not know God; for God is love"<sup>2</sup>.

Besides the necessity of loving God, we  
are told that  
knowledge of truth equals knowledge of God. In  
Paul's letter to

by describing Titus, Paul greets his "child in common faith"  
 that, as an apostle of Christ, his main purpose is  
 to "further the faith of God's elect and their knowledge of the  
 truth which accords with godliness"<sup>3</sup>. In John's Gospel we are  
 told that the Holy Spirit is the "Spirit of truth, whom the  
 (material) world cannot receive, because it neither sees him nor  
 knows him; you know him, for he dwells with you, and will be in  
 you"<sup>4</sup>. Jesus tells us: "If you continue in my word, you  
 are truly my disciples, and you will know the truth, and the  
 truth will make you free"<sup>5</sup>.

1 1 Cor 13

2 1 Jn 4:7-8

3 Titus 1:1

4 Jn 14:17

5 Jn 8:31-32

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At some points this saving knowledge is  
 referred to as  
 a

secret knowledge. In his closing remarks to  
 his disciple,

Timothy, Paul tells him to guard closely the  
 knowledge that has

been entrusted to him and to avoid those who  
 "chatter" about  
 false knowledge<sup>1</sup>; and in first Corinthians, he  
 speaks of those  
 who imagine that they know, yet do not know as  
 they ought to  
 know<sup>2</sup>. In second Corinthians, Paul tells us that  
 the mystery of  
 the Gospel is "veiled" to those who have been blinded  
 by the god  
 of this world<sup>3</sup>. This concept of the "hardening the  
 hearts" and  
 "shutting the eyes" of the people can be found  
 in Isaiah<sup>4</sup>,  
 Mark<sup>5</sup>,  
 Luke<sup>6</sup>, and Acts<sup>7</sup>. Paul speaks of the process  
 of gnosis as  
 spiritual maturity when he tells the Corinthians  
 that they were  
 "fed with milk, not solid food; for [they] were  
 not ready for

1 1 Tim 6:20-21

2 1 Cor 8:2

3 2 Cor 4:3-6

4 Isaiah 6:9-10

5 Mark 8:17-18

6 Lk 10:23

7 Acts 28:26-27

We are told that Jesus spoke in parables because "seeing they do not see, and hearing they do not hear"<sup>1</sup>; and that "not all men can receive this [knowledge] but only those to whom it is given (revealed)"<sup>2</sup>. He said that in order that those who could not understand, be allowed to understand that they would have to "turn again" and be forgiven<sup>3</sup>. This "turning again" or being "reborn" will be discussed in greater detail below.

In Colossians, Paul speaks of this mystery as having been hidden from angels and men (aeons and generations)<sup>4</sup>. There is evidence in many of the books of the Bible that books which are known to authors have either been lost or intentional kept out of the Bible for a variety reasons. In his epistles, Paul speaks of epistles that do not appear in Bible. There is evidence of a third epistle to the Corinthians; perhaps one that went between the first and second epistles<sup>5</sup>; and in his closing remarks to the

1 Matt 10:13-17

2 Matt 19:11

3 Mk 4:11-12

4 Col 1:26

5 1 Cor 5:9 & 2 Cor 2:3-9; 7:10

Colossians, Paul speaks of an Epistle to the Laodiceans<sup>1</sup>. First

Chronicles speaks of the Book of Nathan and the Book of Gad<sup>2</sup>;

while Second Chronicles, also, speaks of a Book of Nathan and a

Book of Shemaiah the Prophet<sup>3</sup>. In Jude's Epistle there is a quote

from the Book of Enoch!<sup>4</sup> Could these books have contained

"secret knowledge" that could not be understood by all?

Turning to the "apocrypha", those books which are not

considered by some Christian sects to be a part of the "closed

canon" of the Bible, we are able to discover a possible answer to

our question. The Apocrypha, or "hidden" books, were never really

hidden, but were kept apart from the Bible. Each Christian sect

has a different "list" of books that belong in their individual

"canon" and because those "lists" overlap each other many

Christians today are quite familiar with a majority of the books

contained in the Apocrypha.

One book contained in the Apocrypha, 2 Esdras, a book that

is found in many Roman Catholic Bibles, has the following

information to impart to us concerning "hidden books":

1 Col 4:16

2 1 Chr 29:29

3 2 Chr 9:29; 12:15

4 Jude 9 quotes Enoch 1:9

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have seen in "Therefore write all these things that you  
shall teach them book, and put it in a hidden place; and you  
you know are to the wise among your people, whose hearts  
able to comprehend and keep these secrets.<sup>1</sup>"

Esdras was (It is curious to note that this portion of 2  
AD; when at added to original sometime in the third century  
compiling the Nag the same time Gnostic Christians were  
Hammadi in Egypt!)<sup>2</sup>

Yet it seems that nothing  
can remain hidden forever. In

that shall Luke's Gospel Jesus prophesies that "nothing is hid  
not be known not be made manifest, nor anything secret that shall  
true when, and come to light"<sup>3</sup>. Perhaps this prophecy came  
astonishing following the dreadful destruction of WW II, two  
Nag Hammadi, discoveries of hidden works were made; the first at  
Egypt in December of 1945, and the second at  
Q'umran, Palestine

1 2 Esdras 12:37-38, cf. 2 Esdras 14:37-48

2 see introduction to "The Second Book of  
Esdras" in the  
New Oxford Annotated Bible with the Apocrypha; Apoc  
p 23

3 Lk 8:17

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in 1947.

### PART THREE

Even in the Bible itself there is found  
"secret knowledge"

that is never spoken of amongst the christian sects  
that consider

themselves to be "orthodox". The best example of  
this is in the

creation account of the Book of Genesis. The opening  
line of the

first book of the Bible has been translated  
throughout history to

read: "In the beginning God created the heavens and  
the earth1."

Yet if we translate the first verse literally we find  
it to read:

"When the Elohim began to create the heavens and the  
earth2."

The term "Elohim" should not be translated  
directly to read

"God" or "god", because it is the feminine plural of  
god (Eloah)

and should probably be translated "goddesses" or  
"offspring of

the Goddess" . Now, to many "orthodox" christians the

notion that

likely is a there exists "gods", in the polytheistic sense, most

bizarre notion. Yet the early Hebrews were not "monotheistic",

that is, a person who believes in the existence of one God, as is

usually thought; but, rather, they were "henotheistic", and while

believing in a multitude of gods, they focused all their worship

1 Gen 1:1

2 Cf. p 3 note 1

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on their "national god". Examples of Hebrew henotheism can be

found in throughout the Old Testament. In 1 Kings, chapter 18

there is an account of the prophet Elijah, a prophet of the

Israelite god Yahweh, engaged in a contest with the prophets of

the god Ba'al and the goddess Asherah (Ishtar)<sup>1</sup>. In 2 Kings,

chapter 3 we are told that when Mesha, king of the Moabites,

sacrificed his son to the Moabite god Chemosh "there came a great

wrath upon " the army of the Israelites<sup>2</sup>. Further on in 2 Kings

there is the story of Naaman, a Syrian general who is afflicted

with leprosy. Following a raid in Israel, Naaman is told by one

of his captives that there is a prophet living in Samaria who has

the power to cure leprosy. Naaman then visits Elisha, where he is told to go and bathe in the Jordan river. After bathing seven times in the Jordan, Naaman is cured of leprosy, and as a result he converts and becomes a worshiper of Yahweh, god of the Israelites. He is now faced with a dilemma; as he must return to Syria, he must take "two mule's burden" of Israelite soil back with him. This is done so that he may have a plot of Yahweh's land upon which to offer sacrifice to the Israelite god. Elisha does not argue this matter with Naaman, but only tells him to "go in peace"<sup>3</sup>.

1 1 Kngs 18:19

2 2 Kngs 3:27

3 2 Kngs 5:1-19

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Perhaps the strongest suggestion of Hebrew henotheism is contained in line from Ezekiel that tells of the women weeping for the Sumerian harvest god, Tammuz<sup>1</sup>. The Jewish calendar contains the month of Tammuz (usually in the summer) and one of the titles for Tammuz, "Adonai", was adopted by the Hebrews as a title for their god. The phrase "Adonai Elohim" is translated in the english Bible to read "Lord of Hosts". The

Greeks, also,

adopted "Adonai" and called him "Adonis"; a term used today in the English language to describe a good looking young man.

In the New Testament, we are told by Saint Paul that there

are "many gods and many lords"<sup>2</sup>. In Colossians, he refers to them

as the "elemental spirits of the universe" or Archons<sup>3</sup>. Could it

be that the Archons and the Elohim were one and the same:

"elemental spirits of the universe"? In Ephesians, he refers to

them as the "world rulers of the present darkness"<sup>4</sup>. In John's

Gospel, Jesus puts us on equal footing with the Archons by

quoting Psalms<sup>5</sup>; and in Acts we are called "God's offspring"<sup>6</sup>.

1 Ezekiel 8:14

2 1 Cor 8:5

3 Col 2:8

4 Eph 6:12

5 Jn 10:34 & Ps 82:6

6 Acts 17:27-29

27

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The scriptures in places speak of the concept of pre-

existence. God tells Jeremiah, "before I formed you in the womb I

knew you"<sup>1</sup>. In Ephesians, we are told that God

"chose us in him

before the foundation of the world"<sup>2</sup>.

Could it be that the "secret message" that the Scriptures

have to impart to us is that we and the Elohim are one and the

same? That we were present at the creation? That we created our

own universe under God's guidance, but because we were not in

harmony with each other, because a few of us tried to "lord" over

the others, because we were not in agreement on how to go about

making the universe, and instead of making the universe according

to God's design, we made it according to our design, in "our

image"; could this be why the universe is such an imperfect

place?

Between chapters 16 and 19 of the Book of Genesis there is

a curious exchange that deserves to be followed. In chapter 16 we

are told the story of Hagar, the mother of Ishmael. Hagar, one of

Abraham's concubines, is sent out into desert by Sarai, the first

wife of Abraham. At verse seven Hagar is met by an "angel of the

<sup>1</sup> Jeremiah 1:4-5

<sup>2</sup> Eph 1:4

Lord". Later, after conversing with this "angel of the Lord", she

refers to the angel as a "god of vision". She is shocked to think

that she has actually seen "God" and has lived<sup>1</sup>. In the next

chapter, Abraham is visited by a being who describes himself as

"El Shaddai"<sup>2</sup>. Most english language Bibles translate this to

read "God Almighty", but a literal translation would render it

"El, one of the gods". In chapter 18 Abraham, we are told, is

visited again by the "Lord", and upon looking up he sees "three

men". The persons that appear to Abraham in this chapter of

Genesis are usually described as being God and two of his angels,

yet strangely enough the one who is thought to be God, the

Almighty (omniscient and omnipresent) does not know what's going

in a city on the planet Earth and remarks: "I will go down to see

whether they have done altogether according to the outcry which

has come to me; and if not, I will know"<sup>3</sup>. After wrangling with

Abraham over whether or not he would destroy the cities of Sodom

and Gomorrah, we are told that "the Lord rained... fire from the

Lord out of heaven"<sup>4</sup>.

<sup>1</sup> Gen 16:7-14

<sup>2</sup> Gen 17:1

<sup>3</sup> Gen 18:21

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The "main of event" occurs in the first chapters of Genesis.

Here is where the Elohim see light for the first time<sup>1</sup>, and go

about the process of the first creation<sup>2</sup>, that of "calling and

creating" the material world<sup>3</sup>. The Elohim cause a separation to

be made between the spiritual world, "the waters which were above

the firmament, and the material world, "the waters which were

under the firmament"<sup>4</sup>. Genesis 1:9-31 details this "ordering" of

the material world.

In Genesis 1:27, we are told that the Elohim created, or

developed the idea of mankind in an image that the Elohim

perceived. According to Rabbinic tradition this image was the

image of the Higher God that the Elohim saw reflected in the

firmament which they took to be that of their own. In the second

creation, that of "making and forming" the material world in the

"day that the Lord made the earth and the heavens"<sup>5</sup>, we are told

that the Elohim actually "formed" man out of dust, but it was

2 Gen 1:1 - 2:3

3 Isaiah 43:7

4 Gen 1:7

5 Gen 2:4

30

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only after the Elohim breathed into man's nostrils  
the "breath of

life", did man become a living being<sup>1</sup>.

Yet it seems that the Elohim had made a mistake.  
In Genesis

1:28, we are told that the Elohim had created  
man as an

androgynous being, "male and female [they] created  
them." Most

Gnostic Christians take this to mean that we  
were originally

intended to possess both soul and spirit combined. It  
appears the

Elohim had made a mistake and formed a "sleeping"  
soul which they

attempted to manipulate<sup>2</sup>, and when they realized  
that they were

mistaken they found it necessary to pull the  
"spirit" (Eve) out

of the soul (Adam) in order to bring it to life;  
hence Adam calls

Eve "the Mother of the living"<sup>3</sup>.

The events that follow in the third  
chapter of Genesis

deserve to be looked at in detail. In chapter 2,  
verse 9 we have

been told that there are two trees in the center of  
the Garden of

verse 17 of Eden; the tree of life and the tree of knowledge. In  
ordered Adam that same chapter we were told that the Creator had  
to eat from not to eat of the tree of knowledge, for if Adam were  
appears to Eve that tree he would die. In chapter three a serpent

1 Gen 2:7

2 Gen 2:16-17

3 Gen 2:21

31

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and the following exchange takes place:

eat of any Serpent: "Did [the Creator] say, `You shall not  
tree in the garden'?"

the garden; Eve: "We may eat of the fruit of the trees of  
of the but [the Creator] said, `You shall not eat  
of the fruit of the tree which is in the midst  
you die.' " garden, neither shall you touch it, lest

knows that Serpent: "You will not die. For [the Creator]  
opened, and when you eat of it your eyes will be  
and evil." you be like [the gods] knowing good

the way, not  
God walking in  
exchange that  
what has taken  
to know what  
occurred to  
Cain's  
the Creator

Later, after eating from the tree, and, by  
dying, Adam and Eve "heard the sound of the Lord  
the garden"<sup>1</sup>. It is curious to note that from the  
follows that the Creator does not seem to know  
place in their "absence", just as they did not seem  
was happening in Sodom and Gomorrah or what  
brother, Able<sup>2</sup>. Upon learning what has transpired

1 Gen 3:8

2 Gen 4:9

32

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We then learn  
they told them  
"Behold, the man  
and now, lest  
life, and eat,  
is echoed in  
down and there

then put a curse upon the serpent, Eve, and Adam.  
that the Creator had lied to Adam and Eve when  
that they would die and in remarking reveal:  
has become like one of us, knowing good and evil;  
he put forth his hand and take also of the tree of  
and live forever..."<sup>1</sup>. This speaking in the plural  
the Tower of Babel incident: "Come, let us go  
confuse their language"<sup>2</sup>.

Throughout time the serpent has stood as

symbol of  
shed skin  
shedding one  
Prometheus is  
of fire to  
of the wing-  
"serpent entwined  
to mankind.

immortality. Many ancient cultures upon seeing the  
of a snake believed that the snake never died; only  
body for a new one. In Greek mythology the god  
often depicted as a winged serpent bringing the gift  
man. Later Prometheus was replaced by the image  
footed Hermes holding aloft the caduceus or  
staff" as he brought the secret knowledge of the gods

be found in  
serpents among  
many people of  
told to "make

These images of winged and fiery serpents can  
the Old Testament. In Numbers "the Lord sent fiery  
the people, and they bit the people, so that  
Israel died"<sup>3</sup>. To counteract this attack, Moses is

1 Gen 3:22

2 Gen 11:7

3 Num 21:6

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the people see  
symbolic gesture  
reminiscent not  
Jesus on the  
the throne of

a fiery serpent and set it on a pole" so that when  
the "brazen serpent" they would not die<sup>1</sup>. This  
of the serpent lifted up in the wilderness is  
only of the serpent in the garden, but that of  
cross<sup>2</sup>. In Isaiah's vision of God, he describes

God as being surrounded by "seraphim". Seraphim may be defined as "fiery winged serpents". In 2 Kings we are told that the "brazen serpent" survived down into reign of Ahaz, king of Israel. It seems Ahaz did some house cleaning and broke the "brazen serpent" into pieces and threw it out. Is this some how a prophetic gesture of Israel's rejection of the Messiah?

#### CONCLUSION

It should be remembered that when approaching the subject of "hidden works" or "secret knowledge" that "there is nothing hid,

1 Num 21:8-9

2 Jn 3:14-15

3 2 Kngs 18:4

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secret, except to come to light"1. In other words, there is nothing hidden that cannot, or will not, be found. Christ extols us to seek and

find, and that when we knock at the door of mystery  
 it will be  
 opened to us<sup>2</sup>. It can be found that God has a  
 "divine plan" in  
 which God "desires all men to be saved and to  
 come to the  
 knowledge of the truth"<sup>3</sup>. In Acts we are told  
 that the end of  
 time will not come until all things have been  
 restored to God.  
 This "restoration of all things" became known  
 to the early  
 christians as the Doctrine of Apocatastasis<sup>4</sup>.  
 Ephesians speaks of  
 the "plan for the fullness of time, to  
 unite all things in  
 him,  
 things in heaven and things on earth"<sup>5</sup>.  
 Yet what happens to us when we die in a pre-  
 gnostic state  
 before the Apocatastasis? In Mark's Gospel, we are  
 told to take  
 heed of what we hear in the message, for "the  
 measure you give  
 will be the measure you get"<sup>6</sup>. This is the  
 Doctrine of

1 Mark 4:22

2 Matt 7:7-8

3 1 Tim 2:4

4 Acts 3:21

5 Eph 1:10

6 Mk 4:24

Metrethesis; the "measure for measure" spoken of in  
Matthew 7:2  
and the "sowing" and "reaping" in Galatians 6:71.  
This is the  
plan by which God allows all souls in the universe  
to eventually  
redeem themselves in the prison of Metempsychosis.  
Metrethesis and Metempsychosis are doctrines  
that are not  
unique to Christian Gnosticism. In Buddhism and  
the Vedic  
religions these doctrines are known as  
[The text is lost at this point.]

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{file "Kali and Modern Physics" "bos168.htm"}

The Manifestation of Kali in Universe as an Astrophysical  
Anomaly

By Persona Navitae 353.

There is no light, nor any motion.  
There is no mass, nor any sound.  
Still, in the lampless heart of the ocean,  
Fasten me down and hold me drowned  
Within thy womb, within thy thought,  
Where there is naught-where there is naught!  
From "Kali", by Aleister Crowley

In the beginning was the KAOS water, the pure creative force  
of undivided being. Crowley called this "Nuit", which seems to  
be  
the combination of the sky goddess "Nut" with the chaos God  
"Nu",  
or "Nun". This was the potential for manifestation before the  
dream of Siva, before the suffering of Sophia that coalesced  
into  
the mist of dark reality. This primal force exists in a  
perpetual  
state of non-being, always edging toward being. A binary  
movement  
sets up from this tension of pre-creation, from a state of  
collapsed oneness, to a state of open potential. This is the  
struggle between Siva; the force of perfect order, and Sakti;  
the  
force of pure chaos. In Siva is the need to collapse to stable  
systems, the continual drive for one-ness that uni-fests as the  
point monad of Kether on the Tree of Life. In Sakti is the need  
for continual creation, the pure fertile need to populate  
Universe with the divine sparks of mani-fested intelligence.  
From  
these two forces arises the numinous Androgyne. This force  
exists

at the beginning of physical creation, from its parthenogenic fullness it emanates across the Pleroma of the void, and down the

Tree to Malkuth.

This mythos is at the core of the unconscious and of many creation theories. From the bliss of Androgyny comes the suffering of Maya, illusion. This is the illusion of multiverse. Sophia, the divine mother of the Gnostics, was conceived of as Androgynous but she broke away from her partner and conceived the physical universe as a polarized order. The result

was the creation of ignorance, the demiurge Yahweh.

From the primal Nuit is created Babylon, and from her is Isis,

but what of Nephthys? She is hidden; present but unseen. Felt but

rarely named. In Indian theosophy divine Sakti exists as the primal energy behind the static monad, Siva. She is Nuit in Thelema, and her creation on the mundane level is Kali. In many systems they are considered one, which is rightly so. The job of

Kali is to devour the ignorance of static non-creation and re-create Universe with new potential for manifestation. Left to its own, Siva would freeze up Universe in a cage of entropy.

This is known to physicists as the "Heat death of Universe". Heat is not a substance, not an energy. It is a process, "The transference of energy by virtue of a difference in temperature".

When all forms of energy, Sakti/Kali, have been equilibrated then no more growth is possible. Any divine sparks left in such a state would no longer develop, all life would stop.

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The Heat Death is only one scenario. It would seem possible that Universe could go on perpetually if there were some way to re-create it. All matter/energy would have to be sucked back in and thrust out in another "Big bang". This "devouring" is well known to devotees of Kali. In early myths she is known to devour

the demons who would upset the balance of space-time. Kali is the Goddess of time, Kala. In time all things die and are re-born.

In time all ignorance is replaced by divine Gnosis, if we accomplish

nothing else in life we cannot help but learn. Experience is the

great teacher. At the end of time there is no manifested existence, just the Satchidananda of bliss-being-consciousness. Kali offers the bliss of Gnosis with one hand which holds the Sangrail, freedom from fear with another raised, with a third she

holds the sword that destroys Universe, and with a fourth she holds a head to remind us that all situations will change, death

is the constant force of new life. She is naked because she has no veils of illusion, and to remind us that the secret of re-creation is in sexual bliss. She is black because she is

beyond human comprehension, this also ties in with the freudian devouring mother, who is in the realm of shadow, we all will be swallowed by Kali in the little death and the greater ones. She dances on the corpse of Siva, who has over extended himself in the attempt for divine Order. However, her dance has aroused

him

even in death and she stands over his erect penis to accept the seed of new creation.

In the early 1930's Edwin Hubble concluded that Universe is expanding, and even in the 1920's evidence existed of such expansion. It has been postulated that if there is not enough mass in Universe then it will eventually suffer the heat death

of

Siva. If there is enough however, then it is possible that the expansion will slow down due to the drag of continual

gravitational

forces that all matter possesses, and eventually return to a single point where the explosive forces of the dynamic

interplay

of matter/energy will cause a new expansion.

One method to determine if Universe has enough matter to halt

the expansion is to add up all the luminous matter. Matter

exits

in particular, stable energy states. If extra energy is added

to

a system, then the matter present would tend to jump to a

higher

energy state. Every element has very particular states it

prefers

and will not reside in any others. This is the rule of the

Siva-

Order force in Universe. All chaotic energy states will either jump to a higher state, and stay there as long as the extra energy does, or it will ignore the extra force. When there

isn't

enough energy to maintain the element in this state, it drops

to

a specific lower state and sheds the excess energy. When this happens we see it as a burst of light which will be specific to each particular element. By examining the luminous evidence, astrophysicists can determine how much matter is shedding

light.

According to older theories all matter radiates light, and this could be used to determine how much matter was in Universe.

Through these studies, it was found that there is only about 2% of the necessary amount for re-creation.

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In 1933, Fritz Zwicky discovered that galaxies were moving much faster than they should according to the accepted theories.

Speculating from the amount of matter found through the luminosity present, he found that galaxies should be breaking up.

The obvious conclusion is that there is more matter present than

can be seen. This substance became known as Dark Matter. Since then numerous experiments have been devised to test this theory.

Vera Rubin showed that galaxies rotate as fast at the outer rim, or faster, as they do in the inner. If they are less dense at the outer edges, as the luminosity indicates, then they should move slower. Jeremiah Ostriker and James Peebles showed that without extra matter, galaxies would develop gravitational anomalies that would cause them to collapse into other forms than the spiral we usually see. It seems likely that there is Dark Matter in Universe, and estimates now indicate that it could make up as much as 95% of all physical creation.

What is this Dark Matter? Nobody knows, but there are many theories. Sub-atomic particles, so small they don't radiate visible energy, Neutrinos, Magnetic Monopoles (one sided magnets), and Gravitinos (bundles of gravity, in the same sense that Photons are bundles of light) are prime candidates. So far neither Magnetic Monopoles, nor Gravitinos have been found.

Arcane knowledge provides some answers assuming we ask the questions. If Isis is "Infinite Stars, Infinite Space", then what is Nepthys? Being the opposite side of Isis we have to assume she plays a part in Universe. And, if Kali's re-creation of Universe is possible, then can we see it in the process? The answer to both of these lies in the Dark Matter. In "Mumbo Jumbo"

Ishmael Reed referred to "Dark Isis". I found this very intriguing at the time, and later found the connection in Isis's dark twin, Nepthys. She is dark (like Kali) because she is hidden, manifested but unseen. In his book, Reed speculated that she became dominant when Isis was shedding lunar blood (sacred to Kali), this is when the unfertile seeds are being discarded. For the aspirant this is a time of great power, and danger. Nepthys is the goddess of the night magicks, the red magick of Vamamarg sometimes referred to as the "left hand path". Hers is the force of re-creation which is so vital to the growth of the aspirant.

IAO, Isis-creator, Apophis (Set, husband of Nepthys)-destroyer, and Osiris-re-creator. In Tantra, Kali is all three. She gives birth to Universe, devours it when all life has expended its energy, and re-creates it from the seeds of the old Universe.

It's uncertain whether there is enough Dark Matter to cause the collapse of Universe, but clearly if there is a chance, it is in this manifestation of the Dark Goddess. Her body is the body of matter that lies "between" known spaces and stars, her power is felt in the pull of matter itself, "Love is the law, love under will" is the axion of gravity where all particles seek to unite with all others. Her books are written in the night sky, her rites are the rites of ancient humans awed by the power of the Great Sleep, and equally awed by it's power of re-creation. If Kali/Nepthys manifests at the end of time, it will be as the mouths of numerous black holes, each larger one devouring the smaller, uniting in one undifferentiated monad of space-time, not only matter sucked in but the net of creation on which it resides as well. In the Dark Matter is the new creation.

## {file "Hidden Codes in the Torah" "bos169.htm"}

## A SAMPLING OF HIDDEN CODES IN THE TORAH

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Here is a sampling of some of the hidden words in the Torah. Since the Hebrew cannot be uploaded, the transliteration is as follows:

|             |           |                |           |          |
|-------------|-----------|----------------|-----------|----------|
| Aleph = A   | Bet = B   | Gimel = G      | Dalet = D | Hey = H  |
| Vav = V     |           |                |           |          |
| Zayin = Z   | Chet = Kh | Tet = T        | Yod = Y   | Kaf = Ch |
| Kaf Sofit = |           |                |           |          |
| Ch:         |           |                |           |          |
| Lamed = L   | Mem = M   | Mem Sofit = M: | Nun = N   | Nun      |
| Sofit = N:  |           |                |           |          |
| Samech = \$ | Ayin = E  | Pei = P        | Phei = Ph | Phei     |
| Sofit = Ph: |           |                |           |          |
| Tzadi = Tz  | Kuf = Q   | Reish = R      | Shin = Sh | Sin = S  |
| Tav =Th     |           |                |           |          |

The chart below works as follows:

The first column is the hidden word. Second column is the location of the starting letter. The third column is the word in the sentence which "houses" the starting letter of the hidden word. The letter enclosed <X> is the first letter of the hidden word. If the housing word appears more than once in the same sentence, the number of the correct word appears here in parentheses.

The fourth column indicates spacing, i.e., 49 indicates there are 49 letters BETWEEN the letters of the hidden word. An "R" in the fifth column indicates the hidden word is spelled out in reverse. The last column is just a transliteration of the first column for ease of comprehension.

|          |                  |            |    |   |      |
|----------|------------------|------------|----|---|------|
| ."AMTh"  | Genesis 1:1-5    | BRAShY<Th> | 50 | R | Emet |
| (Truth)  |                  |            |    |   |      |
| ."ThVRH" | Genesis 1:1-5    | BRAShY<Th> | 49 |   |      |
| Torah    |                  |            |    |   |      |
| ."ThVRH" | Genesis 49:28-30 | VZA<Th>    | 49 |   |      |
| Torah    |                  |            |    |   |      |
| ."ThVRH" | Exodus 1:1-7     | ShMV<Th>   | 49 |   |      |
| Torah    |                  |            |    |   |      |
| ."ThVRH" | Exodus 39:8-13   | ThChL<Th>  | 49 |   |      |
| Torah    |                  |            |    |   |      |
| ."ThVRH" | Numbers 1:1-3    | MSh<H>     | 49 | R |      |
| Torah    |                  |            |    |   |      |
| ."ThVRH" | Numbers 34:9-12  | Z<H>       | 49 | R |      |
| Torah    |                  |            |    |   |      |
| ."ThVRH" | Deut. 1:5-8      | <H>ThVRH   | 48 | R |      |

|                  |             |         |          |                 |    |      |      |
|------------------|-------------|---------|----------|-----------------|----|------|------|
| Torah            |             |         |          |                 |    |      |      |
|                  | ."ThVRH"    | Deut.   | 32:3-7   | LAL<H>YNV       | 48 | R    |      |
| Torah            |             |         |          |                 |    |      |      |
|                  | ."ALHYM"    | Genesis | 1:7-9    | <A>Th           | 26 |      |      |
| Elokim           |             |         |          |                 |    |      |      |
|                  | ."Y-VH"     | Genesis | 1:8-9    | AL<H>YM         | 26 | R    | The  |
| Name             |             |         |          |                 |    |      |      |
|                  | ."QYN"      | Genesis | 4:13-15  | <Q>YN           | 49 |      | Cain |
|                  | ."HBL"      | Genesis | 4:23-25  | OD<H>           | 49 |      | Abel |
|                  | ."MLACh"    | Genesis | 2:1-2    | V<Ch>L          | 26 | R    |      |
| Malach           |             |         |          |                 |    |      |      |
|                  | ."ShBTh"    | Exodus  | 34:35-   | M<Sh>H (2)      | 49 |      |      |
| Shabat           |             |         |          |                 |    |      |      |
|                  | ."ShBTh"    | Exodus  | 35:3-5   | A<Sh>           | 49 |      |      |
| Shabat           |             |         |          |                 |    |      |      |
|                  | ."ABRHM"    | Genesis | 1:22-26  | <A>LHYM         | 49 | 1    |      |
| Avraham          |             |         |          |                 |    |      |      |
|                  | ."Y-VH"     | Levit   | 1:1      | V<Y>QRA         | 7  |      | The  |
| Name             |             |         |          |                 |    |      |      |
|                  | ."Y-VH"     | Levit.  | 1:2-3    | <Y>QRYB         | 21 |      | The  |
| Name             |             |         |          |                 |    |      |      |
|                  | ."Y-VH"     | Levit.  | 1:3-     | <Y>QRYBNV       | 13 |      | The  |
| Name             |             |         |          |                 |    |      |      |
|                  | ."Y-VH"     | Levit.  | 1:3      | YQR<Y>BNV       | 34 |      | The  |
| Name             |             |         |          |                 |    |      |      |
|                  | ."MThThYHV" | Deut.   | 34:5-10  | <M>ShH          | 49 |      |      |
| Matityahu        |             |         |          |                 |    |      |      |
|                  | ."YSRAL"    | Genesis | 1:30-2:3 | E<L>            | 49 | R    |      |
| Yisrael          |             |         |          |                 |    |      |      |
|                  | ."YSRAL"    | Genesis | 1:31-2:1 | HShSh<Y>        | 7  |      |      |
| Yisrael          |             |         |          |                 |    |      |      |
|                  | ."LAH"      | Genesis | 28:2-6   | <L>Ch:          | 49 | 2    | Leah |
|                  | ."RKhL"     | Genesis | 28:5-6   | A<R>M:          | 49 | 2    |      |
| Rachel           |             |         |          |                 |    |      |      |
|                  | ."YHVDH"    | Genesis | 49:8-11  | YHVD<H>         | 49 | R, 2 |      |
| Yehuda           |             |         |          |                 |    |      |      |
|                  | ."MShH"     | Genesis | 50:24:25 | V<H>ELH         | 49 | R, 2 |      |
| Moshe            |             |         |          |                 |    |      |      |
|                  | ."MShH"     | Exodus  | 13:18-19 | ALHY<M>         | 49 | 2    |      |
| Moshe            |             |         |          |                 |    |      |      |
|                  | ."ThVRH"    | Genesis | 28:13-16 | A<Th>NNH        | 26 |      |      |
| Torah            |             |         |          |                 |    |      |      |
|                  | ."MQDSh"    | Genesis | 28:15:16 | VH<Sh>BThYCh:26 | 26 | R    |      |
| Mikdash (Temple) |             |         |          |                 |    |      |      |

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|          |              |         |         |         |    |   |     |
|----------|--------------|---------|---------|---------|----|---|-----|
|          | ."HMVEDYM"   | Genesis | 1:8-16  | ShMY<M> | 70 | R |     |
| HaMoadim |              |         |         |         |    |   |     |
|          | ."Y-VH (Y) " | Genesis | 1:25-27 | V<Y>ES  | 26 |   | The |
| Name     |              |         |         |         |    |   |     |
|          | ." (Y) -VHY" | Genesis | 1:25-27 | H<Y>M:  | 26 | R | The |
| Name     |              |         |         |         |    |   |     |
|          | ."ERBH"      | Genesis | 1:11-15 | V<E>Tz: | 49 |   |     |
| Arava    |              |         |         |         |    |   |     |
|          | ."LVLB"      | Exodus  | 2:7-11  | HE<L>MH | 49 |   |     |
| Lulav    |              |         |         |         |    |   |     |
|          | ."HD\$"      | Numbers | 4:28-32 | ShN<H>  | 49 |   |     |
| Hadas    |              |         |         |         |    |   |     |
|          | ."AThRG"     | Deut.   | 1:32-37 | L<A>MR  | 49 |   |     |
| Etrog    |              |         |         |         |    |   |     |

|         |            |         |            |              |      |      |      |
|---------|------------|---------|------------|--------------|------|------|------|
|         | . "BRChH   | Deut.   | 1:1-32     | HD<B>RYM     | 613  |      |      |
| Bracha  |            |         |            |              |      |      |      |
|         | . "RMBM"   | Exodus  | 11:9-12:13 | <R>BVTh      | Init | 3    |      |
| Rambam  |            |         |            |              |      |      |      |
|         | . "MShNH"  | Exodus  | 11:9-12:13 | <M>ShH       | 49   | 3    |      |
| Mishneh |            |         |            |              |      |      |      |
|         | . "ThVRH"  | Exodus  | 11:9-12:13 | A<Th>V       | 49   | 3    |      |
| Torah   |            |         |            |              |      |      |      |
|         | . "NTzY"   | Deut.   | 28:63-64   | V<N>\$KhThM: | 49   |      | Nazi |
|         | . "HShVAH" | Deut.   | 31:16-18   | MSh<H>       | 49   |      |      |
| HaShoah |            |         |            |              |      |      |      |
|         | . "HYTLR"  | Genesis | 8:21       | <H>ADMH      | 31   | R    |      |
| Hitler  |            |         |            |              |      |      |      |
|         | . "H\$"    | Genesis | 8:1        | BThB<H>      | 31   |      | Hess |
|         | . "RVML"   | Genesis | 8:20       | HTHV<R>      | 31   |      |      |
| Rommel  |            |         |            |              |      |      |      |
|         | . "BQ"     | Genesis | 8:22       | V<Q>R        | 31   | R    | Beck |
|         | . "DNYTz:" | Genesis | 8:21       | EV<D>        | 31   |      |      |
| Danitz  |            |         |            |              |      |      |      |
|         | . "MVTh"   | Genesis | 8:3        | H<M>YM: (2)  | 31   | R    |      |
| Mavet   |            |         |            |              |      |      |      |
|         | . "HShVAH" | Genesis | 8:14       | <H>ARTz:     | 62   | 2x31 |      |
| HaShoah |            |         |            |              |      |      |      |

1) "ABRHM" begins with the Aleph <A> of ALHYM and ends about 250 letters later on the Mem <M> of ALHYM.

2) Note the section of Torah this word is embedded in.

3) Rambam appears as the initial letters of "Rabos Mofsai B'eretz Mitzrayim. If one begins in the same pasuk on the Mem of Moshe, the Word "Mishneh" is spelled out. If one starts at the same Mem and counts 613 letters, one then Reaches a Tav, which is the first letter of the hidden word "Torah", thus completing Mishneh Torah, Rambam's famous work about the 613 Mitzvos.

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{file "K.A.M." "bos170.htm"}

An Introduction to Traditional Wicca  
c. 1987, Keepers of the Ancient Mysteries ( .K.A.M. )

Often Traditional Wiccans are asked to describe our religion and beliefs for interested people, who may or may not have confused us with other Pagan religions, with inversions of Christian/Islamic religions like Satanism, or with purely magical traditions with no religious base. There is a lot of flexibility in the ways that we describe ourselves, and one characteristic of Wicca is a large degree of personal liberty to practice as we please. Still, there is an outline that can be described in

general terms. Many traditions will depart from one particular or another, but groups departing from all or most of these features are probably non-Wiccan Traditions attempting to stretch or distort the Wiccan name to cover what they want to do.

#### Mysteries and Initiation

Wicca is an Initiatory religion descended from the Ancient Mystery Religions. A mystery religion is not like Catholicism where a Priest is the contact point between the worshiper and the Deity, nor like Protestantism where a sacred Book provides the contact and guidelines for being with the divine. Rather a Mystery Religion is a religion of personal experience and responsibility, in which each worshiper is encouraged, taught and expected to develop an ongoing and positive direct relationship with the Gods. The religion is called a "Mystery" because such experiences are very hard to communicate in words, and are usually distorted in the telling. You have to have been there in person to appreciate what is meant. Near and far-Eastern religions like Buddhism, Hinduism, Taoism and Shinto are probably Mystery traditions, but Wicca is very western in cultural flavor and quite different than eastern religions in many ways.

#### A Blend of Pagan Roots

Most Wiccan Traditions, .K.A.M. included, have particular roots in the British Mystery Traditions. This includes traditions of the Picts who lived before the rise of Celtic consciousness, the early Celts, and some selected aspects of Celtic Druidism. American Wicca is directly descended from British Wicca, brought in the late 1950's by English and American Initiates of Gardnerian, Alexandrian and Celtic Wicca. These traditions are a little like the denominations in Christianity, but hopefully far more harmonious.

While British Traditions are very strong in Wicca, or the Craft as it is sometimes called, other Western Mystery traditions feature prominently, including the ancient Greek Mysteries of Eleusis, Italian Mysteries of Rome, Etruria and the general countryside, Mysteries of Egypt and Persia before Islam, and various Babylonian, Assyrian and other mid-eastern Mysteries that flourished before the political rise of the advocates of "one god".

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#### What's In a Name

Wicca, Witchcraft, and "The Craft" are used interchangeably at

times by many kinds of people. It is fair to say that all Wiccans are Witches, and many of us believe we are the only people entitled to the name. It is important to know that many people call themselves witches who are not in the least Wiccan, and that Masons also refer to themselves as "Craft", with good historical precedent. Carefully question people on the particular things they do and believe as part of their religion rather than relying on labels. Any real Wiccan would welcome such honest inquiry.

#### Traditions and Flavor

There are specific Wiccan beliefs and traditions, including worship of an equal and mated Goddess and God who take many forms and have many Names. Groups who worship only a Goddess or only a God are not traditional Wicca however they may protest, although they may be perfectly good Pagans of another sort. The Wiccan Goddess and God are linked to nature, ordinary love and children -- Wicca is very life affirming in flavor.

Because we have and love our own Gods, Wiccans have nothing to do with other people's deities or devils, like the Christian God or Satan, the Muslim Allah or the Jewish Jehovah (reputedly not his real name). Christians often deny this fact because they think that their particular god is the only God, and everybody else in the whole world must be worshipping their devil. How arrogant. They're wrong on both counts.

Traditional Wicca is a religion of personal responsibility and growth. Initiates take on a particular obligation to personal development throughout their lives, and work hard to achieve what we call our "True Will", which is the best possibility that we can conceive for ourselves. Finding your Will isn't easy, and requires a lot of honesty, courage and hard work. It is also very rewarding.

Wicca is generally a cheerful religion, and has many holidays and festivals. In fact, most of the more pleasant holidays now on our calendar are descended from the roots Wicca draws on, including Christmas, May Day, Easter and Summer Vacation. Wicca is definitely not always serious. Dancing, feasting and general merriment are a central part of the celebrations.

#### Wiccan Ethics

Wiccans have ethics which are different in nature than most "one-god" religions, which hand out a list of "do's and don'ts".

We have a single extremely powerful ethical principal which

Initiates are responsible for applying in specific situations according to their best judgment. That principle is called the Wiccan Rede (Old-English for rule) and reads:

"An (if) it harm none, do as ye Will"

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Based on the earlier mention of "True Will", you will understand that the Rede is far more complex than it sounds, and is quite different than saying "Do whatever you want as long as nobody is hurt". Finding out your Will is difficult sometimes, and figuring out what is harmful, rather than just painful or unpleasant is not much easier.

#### Initiation into Wicca

People become Wiccans only by Initiation, which is a process of contacting and forming a good relationship with the Gods and Goddesses of Wicca. Initiation is preceded by at least a year and a day of preparation and study, and must be performed by a qualified Wiccan Priestess and Priest. The central event of Initiation is between you and your Gods, but the Priestess is necessary to make the Initiation a Wiccan one, to pass some of her power onto you as a new-made Priestess or Priest and to connect you to the Tradition you're joining.

Women hold the central place in Wicca. A Traditional Coven is always headed by a High Priestess, a Third Degree female Witch with at least three years and three days of specific training. A Priest is optional, but the Priestess is essential. Similarly, a Priest may not Initiate without a Priestess, but a Priestess alone is sufficient. Women are primary in Wicca for many reasons, one of which is that the Goddess is central to our religion.

#### One Religion at a Time

People often ask "Can I become a Wiccan and still remain a Christian, Muslim, practicing Jew, etc. The answer is no. The "one god" religions reject other paths besides their own, including each other's. "One-god" religions also do not exalt the Female as does Wicca, and mixing two such different traditions would water them both down. Besides, you'd have to ask how serious a person who practiced two religions was about either one. Being Jewish is an exception, since it is a race and culture as well as a religion. There are many Wiccan Jews, but they practice Wicca, not Judaism.

#### Magick and Science

People interested in Wicca are usually curious about the magick that Wiccans can do. While magick (spelled with a "k" to

distinguish from stage conjuring) is not a religion in itself,  
it  
is related to our religious beliefs. Wiccans believe that  
people  
have many more abilities than are generally realized, and that  
it  
is a good idea to develop them. Our magick is a way of using  
natural forces to change consciousness and material conditions  
as  
an expression of our "True Wills". Part of becoming a Wiccan is  
training in our methods of psychic and magickal development.

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Because we believe that everything a person does returns to  
them  
magnified, a Wiccan will not work a magick for harm, since they  
would pay too high a price. But a helpful magick is good for  
both  
the giver and receiver! Wicca is entirely compatible with the  
scientific method, and we believe all the Gods and forces we  
work  
with to be quite natural, not supernatural at all. We do not,  
however, hold with the kind of scientific dogma or  
pseudoreligion  
that sees everything as dead matter and neglects its own  
method .v..by  
trumpeting "facts" without honest examination of evidence.

Priestesses at Large?

Long ago the spiritual (and sometimes physical) ancestors of  
Wiccans were Priestesses and Priests to the Pagan culture as  
well  
as devotees of their Mystery. Now that a Pagan culture is  
rising  
again, some ask if today's Wiccans could resume that role. This  
seems unlikely.

Today's Pagan culture is very diverse and more interested in  
exploring and creating new forms than in building on existing  
traditions. A public role would either dilute our traditions or  
force them on an unwilling audience. The neo-Pagan community  
generally prefers "media figures" and rapid membership and  
growth. This is not compatible with our slow methods of  
training  
and Initiation, the insistence that livelihood come from work  
outside the Craft, or our needs for privacy. Our religion is  
not  
accepted in the American workplace or political system, and may  
never be. The most powerful Priestesses are often unknown to  
all  
but their Coveners. While all Wiccans are Pagans, all Pagans  
are  
not Wiccan, and it is best that it remain so.

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{file "Keltria (The Henge of)" "bos171.htm"}

The Henge of Keltria--a Neo-pagan Druidic organization

What is The Henge of Keltria?

The Henge of Keltria is a positive path Druidic tradition dedicated to protecting the Earth, honoring our ancestors, revering the spirits of nature and worshipping the Keltic Deities. Our focus is on spiritual development achieved through the study and practice of the Druidic Arts and Keltic Magick. Through training, networking, resources, ritual and communications we strive to provide a religious and spiritual framework through which each individual can reach his or her own full potential.

What does the Henge offer?

Currently the Henge of Keltria Publishes "Keltria: A Journal of Druidism and Keltic Magick" on a quarterly basis, and an introductory 31 page booklet "The Henge: An Introduction to Keltrian Druidism." Classes in neo-pagan Druidism are offered in the Minneapolis/St. Paul metro area on an ongoing basis. Campouts and workshops are held on an irregular basis in Northwestern Wisconsin. Future plans include a book of ritual, bardic songbook, correspondence courses, theological journal and membership directory.

For more info, send a business sized SASE to:  
The Henge of Keltria  
P.O. Box 33284  
Coon Rapids, MN 55433

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{file "Ishtar" "bos172.htm"}

ISHTAR: IN HER PRAISE, IN HER IMAGE

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By Pauline Campanelli

(Originally published in Circle Network News, under the column PANTHEON;

She was called Ishtar by the Babylonians, Inanna by the Sumerians, Astarte by the Greeks, and Ashtoreth by the Hebrews. She is a Goddess of Love and beauty, The Giver of All Life, The Maiden, The Mother, The Crone.  
As the maiden hymns were sung to her beauty and her love:

"Praise the Goddess, most awesome  
of the Goddesses,

Let one revere the mistress of the  
people, the greatest of the Gods.  
Praise Ishtar, the most awesome of  
the Goddesses,  
Let one revere the Queen of Women,  
the greatest of the Gods.

She is clothed with pleasure and  
love.  
She is laden with vitality, charm  
and voluptuousness.

In lips she is sweet; life is in  
her mouth.  
At her appearance rejoicing  
becomes full.  
She is glorious; veils are thrown  
over her head.  
Her figure is beautiful; her eyes  
are brilliant."

--from a First Dynasty Babylon text, circa 1600 BCE

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The Goddess has her darkside too. In this portion of a  
Sumerian prayer  
to Inanna from Ur, circa 2300 BCE, she is the bringer of  
death. In the  
following lines, "the Powers" refer to the powers and duties  
assigned to  
the various cosmic entities at the moment of creation:

"My Queen, You who are guardian  
of all the great Powers,  
You have lifted the Powers, have  
tied them to your hands,  
Have gathered the Powers, pressed  
them to your breasts.  
You have filled the land with  
venom like a serpent.  
Vegetation ceases when you thunder  
like Ishkur.  
You who bring down the flood from  
the mountains,  
Supreme One who are the Inanna of  
Heaven and Earth."

In the Epic of Gilgamesh, it is the word of Ishtar  
that causes Enlil to  
bring the Deluge upon her Children, and in the same legend she  
brings death  
not only to her people but her lover too: "When the glorious  
Ishtar raised  
an eye at the beauty of Gilgamesh, she said, 'Come,  
Gilgamesh, be thou my  
lover! Do but grant me thy fruit. Thou shalt be my husband,  
and I will be  
thy wife.'" But the hero refuses her, listing the fates

of her other  
lovers:

"For Tamuz, the lover of thy  
youth,  
Thou has ordained wailing year  
after year.  
Having loved the dappled  
Shepherd-bird,  
Thou smotest him, breaking his  
wing.  
In the grove he sits crying, 'My  
wing!'  
Then thou lovedst a lion, perfect  
in strength.  
Seven pits and seven didst thou  
dig for him.  
Then a stallion didst Thou love,  
famed in battle.  
The whip, the spur, the lash Thou  
ordainedst for him."

And rather than marry Ishtar, Gilgamesh went in search of  
immortality on  
his own.

Images of this Great Goddess from the land of the Tigris  
and Euphrates  
appear in many shapes and forms. Some of the earliest may be  
the clay or  
limestone figures discovered at the site known as Mureybit in  
what is today  
Syria. These figurines from hunter-gatherer villages of  
8000 BCE range  
from the crude and stylized to the highly naturalistic. Like  
later images  
of Ishtar, these female divinities are depicted with their  
hands to their  
breasts. These ancient images of a goddess are not joined  
by a male God  
until a thousand years later and then he remains less  
important.

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One common characteristic of the early images of Ishtar is  
the bird-like  
facial features. These features are also seen on images of  
the Goddess  
from the Thracian culture of what is today Bulgaria, the  
Vinca culture of  
the Central Balkans, and the Tisza culture of northeastern  
Hungary, circa  
6000-5000 BCE. This bird Goddess of ancient eastern  
Europe, and the  
closely related Snake Goddess are frequently associated with  
the baking of  
sacred bread. Miniature temples made in the form of the  
Goddess contain  
scenes of baking bread being presided over by a  
priestess. Later,

miniature Minoan temples contain images of a Goddess with the same bird-like features. The Greek Aphrodite is often associated with doves which are her symbol also. Like Aphrodite's consort was the Grain God Adonis, Ishtar is the consort of Tamuz, God of Grain and of bread. The "wailing year after year," in the above text refers to the annual death and subsequent resurrection of Tamuz the Grain God, the Mesopotamian equivalent of Adonis and Attis.

The pierced crown and ears of figures are also reminiscent of images in bone and clay from Bulgaria that date to 5000 BCE (Similar piercing can be seen on bird-faced figures of the Machalilla culture of ancient Ecuador and some of the Chancay "Moon Goddess" figures of central Peru). The pierced crown is repeated in the headdress of figures from Mycenae Greece. When Dr. Heinrich Schliemann discovered figures like these, some had their arms upraised while others had their hands to their hips forming a circular outline. He thought they might represent two phases of the moon. Dr. Schliemann was probably right. The arms of the figure from a tomb form the crescent of the New Moon rising, an ancient symbol of Ishtar in her aspect as the moon Goddess. They also repeat the design of the Assyrian Moon Tree. These upraised arms from ancient Yugoslavia and Czechoslovakia.

Like Cybele and Attis, Demeter and Persephone, Aphrodite and Adonis, and Isis and Osiris; Ishtar sought to retrieve her lover from the "house wherein the entrants are bereft of light, where dust is their fare and clay their food." When she arrived at the gate she demanded to be let in. The Gatekeeper at the command of Allatu, Queen of the Underworld and sister of Ishtar, allowed her to enter. As she passed thru the first gate, however, she was told she must remove her crown as "that is the custom of Allatu". At the second gate she had taken the pendants from her ears; at the third the chains from her neck; at the fourth the ornament from her breast; at the fifth the Girdle of birthstones from her hips; at the sixth her bracelets and anklets; and at the seventh she had the garment removed from her body.

Allatu imprisoned Ishtar in the Underworld and because of

her absence  
from the World of the living, "the bull springs not upon the  
cow, the ass  
impregnates not the jenny, the man lies in his own chamber  
and the maiden  
lies on her side." Because of this, the God Ea sent a  
messenger to Allatu  
and caused Allatu to sprinkle Ishtar with the waters of life.  
As Ishtar  
passed thru each of the seven gates on her ascent, Her  
garments and her  
jewels were returned to her.

As for Tamuz, her beloved, his fate is not known  
according to the  
Sumerian myth because the last tablet of the text is  
missing. In a  
Babylonian version of the myth, however, the Gatekeeper is  
told "Wash him  
with pure water, anoint him with sweet oil, clothe him with a  
red garment,  
and let him play on a flute of lapis." As the knowledge of  
her brought  
death, so death brought resurrection.

"On the day that Tamuz comes up

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to me  
When with him the lapis flute and  
the carnelian ring come up to me,  
When with him the wailing men and  
the wailing women come up to me,  
May the dead rise and smell the  
incense!"

She was worshipped as a Goddess of Love and Beauty, a  
bringer of death  
and the mother of all life:

"She is sought after among the  
Gods, extraordinary is her station,  
Respected is her word, it is  
supreme over them.  
Ishtar among the Gods,  
extraordinary is her station.  
Respected is her word, it is  
supreme over them."

--from a first Dynasty Babylonian text, circa 1600  
BCE

The priestesses of Her temples were "harlots" detested by  
the Hebrews,  
but, in the words of The Great Goddess, "All acts of love and  
pleasure are  
my rituals." Ishtar is one of the earliest manifestations  
of The Great  
Goddess and the geographic boundaries of her worship may be  
far greater

than is currently believed.

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{file "Five Fold Kiss" "bos173.htm"}

FIVE FOLD KISS FEMALE

The High Priest kneels before the High Priestess and gives her the

Five Fold Kiss; that is, he kisses her on both feet, both knees, womb, both breasts, and the lips, starting with the right of each pair. He says, as he does this:

"Blessed be thy feet, that have brought thee in these ways.

Blessed be thy knees, that shall kneel at the sacred altar.

Blessed be thy womb, without which we would not be.

Blessed be thy breasts, formed in beauty.

Blessed be thy lips, that shall utter the Sacred Names."

For the kiss on the lips, they embrace, length-to-length, with their feet

touching each others. When he reaches the womb, she spreads her arms wide, and the same after the kiss on the lips.

FIVE FOLD KISS MALE

The High Priestess kneels before the High Priest and gives him the

Five Fold Kiss; that is, she kisses him on both feet, both knees, phallus, both breasts, and the lips, starting with the right of each pair. she says, as she does this:

"Blessed be thy feet, that have brought thee in these ways.

Blessed be thy knees, that shall kneel at the sacred altar.

Blessed be thy phallus, without which we would not be.



color as the candle] that you will be using.

burn a Have a censer and charcoal block ready to corresponding incense on.

[Possibly using Anoint a candle of appropriate color the same oil as you are using in the bath water.] If you have a shrine set up in your bathroom there should be a Goddess and God candle present.

made from: Have some Holy Water ready. [Holy Water is 1/3 sea-water \{river-water with sea-salt added sea-water is unavailable\}; 1/3 river-water; 1/3 spring-water \{store bought is OK\}.]

in the Have a tape recorder with meditation music bathroom with you, as its aid to visualization and meditation is invaluable. [Be cautious to have the tape recorder far away from any water and DO NOT TOUCH IT WHILE YOU ARE STILL WET.]

consumption upon A glass of wine is also needed for completion of the rite. And your libation dish for the libation to the Gods.

candle(s) To begin turn out the lights and light the water and and incense, turn on tape, fill the tub with warm Water. With add herbs, oils, salts and a cup or so of Holy Banishing your Athame draw and visualize a Water or represent Pentagram over the bath water. All of these tools from the the four Elements; Air/the incense and the scents and Holy bath, Fire/the heat of the bath, Water/the bath Water and, Earth/the herbs and oils.

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visualize it Lower yourself into the water and energies cleansing you of all negativity. Know that these are flowing from your Physical, Mental and

Spiritual Self

the water,

cleansed of

concentrate and

know that

ready, pull

water has

know that

are going

like the

into the water. Relax and enjoy the warmth of

the scents in the air and the feeling of being

all negativity, let yourself drift. Now

visualize on the purpose of the coming ritual and

you are truly prepared. When you feel you are

the plug and stay in the tub until all the

drained. As the water is draining visualize and

the negative energies that are now in the water

into the Earth and are grounded.

Rise up out of the tub and do a Self Blessing

following:

Anoint each area while saying aloud:

ways

Blessed be my Mind, that learns of Your

[anointing your forehead]

day.

Blessed be my eyes, that have seen this

secrets.

Blessed be my lips,  
That utter Your names and keep Your

(Beauty).

Blessed be my breast(s), formed in strength

Blessed be the phallus (Womb),  
For without which I would not be.

Sacred Altar.

Blessed be my knees, that shall kneel at thy

ways.

Blessed be my feet, that have brought me in these

wine. When

libation

ended.

Pour a libation to the Gods and drink the

dried, robe, clean-up the bathroom and take the

outside to return it to the Earth. The rite is

So Mote it Be!

{file "Tea Ritual (Sewna Silvara, Triskelion)" "bos175.htm"}

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The Triskelion Rite of Tea

pay homage  
blessings

Purpose: The purpose of this working is to  
to the Gods and to reflect on Their  
upon this your life.

Tools: \* Herb(s) for tea  
\* Container for herb(s)  
\* Cup(s) and Tea Pot  
\* Decanter of Pure Spring Water  
\* Brewing dish with candle  
\* Scrying Candle

in the  
arranging  
Tea Pot and  
cauldron  
during the  
follows,  
tools.)  
candle and  
Water from  
Dish covered  
found this  
hotter.

Prepare By: Placing a small table or platform  
center of your working space and  
the Brewing dish, herbs, cup(s),  
spoon on the table. Also place the  
with scrying candle within for use  
meditation. (Use the diagram, which  
as a guide for arranging of the  
Prior to casting the Circle, light  
fill the Brewing dish with Spring  
a decanter. Keep the Brewing  
during the Casting, as I have  
helps the water to heat faster and

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The Blessing of the Herbs

Herbs, intone

With the tip of your Athame touching the  
this blessing:

Thou has grown by favor of the Sun,  
The Moon, and of the dew.  
I make this intercession, ye herb:  
I beseech thee to be of benefit to me and my

rite,

For thy virtues are unfailing.  
Thou art the Dew of all the Gods,  
The Eye of the Sun,  
The Light of the Moon,  
The Beauty and Glory of the Sky,  
The Mystery of Terra.  
I purify thee so that  
Whatever is wrought by me with thee may,  
In all its powers,  
Have a good and speedy effect with good

success.

Be purified by my prayer and be powerful!

So mote it be!

in the Tea  
couple of

When water is hot enough, place the herbs  
Pot and add water from the brewing dish, give it a  
stirs.

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While the tea is steeping, intone this Prayer.

Earth Mother  
Giver of life  
Strengthen me during my life-long strife.  
Teach me Your ways of perfect love,  
Peace, and wisdom true.  
Spawn from my purest heart  
These words to You  
May this prayer help me to better  
Myself in word and deed,  
To a higher plane I shall succeed.  
Beautiful Light of Goodness Fair  
Lore of old we both do share  
A Witch's brew, I drink to You  
My love for You, by day, by night  
In thought and in sight  
Will my soul learn  
The meaning of this life again.

one for the

Pour out a cup for all present, including  
Gods, and enjoy.

blessings that

Sit before the table and meditate on the  
the Gods have bestowed upon your life. You may  
use the scrying candle here to focus upon for your  
meditation. If the Gods so choose They may give you a Message  
or Vision through the blessings of the Sight.

(Note: this

You may relax now and finish off the pot.

is to be  
Goddess)

rite is not to take the place of The Feast, but  
used as a time of blessing and communing with the

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{file "Scorpio Dragon (Sewna Silvara)" "bos176.htm"}

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|  
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+-----+  
| The Scorpio Dragon  
+-----+

eagle or  
scorpion, both of  
told so many  
with envy,  
believe some of  
said and  
planning

I am Scorpio and I can fly as high as the noble  
play it down and dirty, stinging as if a  
which symbolize my zodiacal sign. I have been  
times that I am passionate, intense, can be green  
can be vindictive that I almost begin to  
these appellations. If I took seriously what is  
written, I would be making love all night and  
insurgencies all day.

desire victory  
defeat me  
my own  
consider me dead  
psychic  
prophetic

I am drawn to the Occult, I am competitive, I  
but I also insist on fair play. It is not easy to  
because, like the fabled Phoenix, I rise from  
ashes...I come alive when most people would  
and buried. I adore secrets, I am sensual, my  
impressions usually are accurate, my dreams are  
and I am an incurable romantic.

am the  
persons,  
knowledgeable about

I delve deep, I reject superficial responses, I  
probing editor, psychoanalyst, finder of lost  
purveyor of arcane aspects of the law,  
taxes and various aspects of inheritance.

seldom do  
can also be

I can be jealous, will fight for what is right,  
anything halfway, can fall madly in love and I  
completely vulnerable. Yes, I can be hurt, but

I also possess retaliatory weapons that might give as  
adversary fits. I tear down for the ultimate purpose of  
rebuilding on a more suitable base. I am creative,  
rebellious, can be fixed in my views, am willing to take a gamble but  
prefer a sure thing.

Maybe that is I am tormented by the fact that evil exists.  
suffering and why I seem to be a natural healer. I abhor  
I can be will risk my own skin to save others. Oh, yess,  
cause is evangelistic. I am dynamic and dedicated when the  
right.

In the Chinese Astrology, I am an unquenchable  
fire, the center of all energy, the stout heroic heart. I  
am truth and light, I hold power and glory in my sway. My  
presence disperses dark clouds. I have been chosen to  
tame the Fates. I AM THE DRAGON!

Now, listen. If I tell you anymore, you  
might know everything and then lose interest. And that would  
devastate me!

Blessed Be!.....Sewna, The Scorpio  
Dragon

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{file "Descent of The Goddess (Sewna Silvara)" "bos177.htm"}

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|
|           The Legend of the descent of the
|
+-----+
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Now our Lady the Goddess had never loved, but  
She would solve all the Mysteries, even the Mystery of  
Death; and so She journeyed to the Underworld.  
The Guardians of the Portals challenged her:  
"Strip off thy garments, lay aside thy jewels; for naught  
mayest thou

bring with the into this our land."  
So She laid down her garments and her  
jewels, and was bound, as are all who enter the Realms of Death,  
the Mighty One.  
Such was her beauty, that Death himself  
knelt and kissed her feet, saying: "Blessed be thy feet,  
that have brought thee in these ways. Abide with me; but let  
me place my cold hand on thy heart."  
cause all She replied: "I love thee not. Why dost thou  
die?" things that I love and take delight in to fade and  
against which "Lady," replied Death, "tis age and fate,  
but when I am helpless. Age causes all things to wither;  
peace, and men die at the end of time, I give them rest and  
Thou art strength so that they may return. But thou!  
lovely. Return not; abide with me!"  
hand on thy But She answered: "I love thee not."  
knelt, and Then said Death: "An thou receivest not my  
feel the heart, thou must receive Death's scourge."  
Fivefold "It is fate - better so," She said. And She  
joy and Death scourged her tenderly. And She cried, "I  
life of man: pangs of love."  
and Magick And Death said, "Blessed Be!" and gave her the  
return again Kiss, saying: "Thus only mayest thou attain to  
you must knowledge." And he taught her all the Magicks.  
must die For there are three great events in the  
be born; Love, Death, and Resurrection in the new body;  
is all the controls them all. For to fulfil love you must  
at the same time and place as the loved one, and  
remember and love them again. But to be reborn you  
and be ready for a new body; and to die you must  
and without love you may not be born; and this  
Magicks.

MY CRAFT ETHICS

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There are doubtless readers of this article that believe I have no ethics. Those readers are entitled to their opinion however shallow I may feel that opinion is.

I am the High Priest of Covenant of the Doves, the comments I make here are necessarily my personal ethics and viewpoint and not that of my High Priestess or members of the Coven. Even as a leader of a coven, I have no right or power to speak for another person. They do however necessarily govern my actions as a High Priest.

The only way I know to state my ethical viewpoint is by a annotated recitation of the Laws of the Craft of the Wise as they pertain to ethics and have been revealed to me by my teachers, the writings of others and that which the Lord and Lady have made clear to me through their visions and actions.

I bear the mundane name Crowley that has a certain significance in the craft community beyond my personal contributions. Yes, I am proud of the legacy of that name as members of my family have played important parts in history. Aleister Crowley was by no means the most important of them nor the least.

Aleister Crowley, the Current Lord Crowley and myself all bear common ancestry to Sir Ambrose Crowley, Lord Mayor of London (at the time of Cromwell) and author of the 'Law Book of the Iron Works' which is considered to be the bases of British statutory law. This, I hope will clear up confusion about my relationship to Aleister Crowley.

The name Hearth Witch is far more dear to me than Crowley, as it represents a true understanding of what the WICCA is. When an astronaut looks out of the window of his space capsule and sees the body of our Lady looking back at him. The

astronaut knows,  
in that moment that technology, and the centuries of  
mans' labor that put him there, are pale when compared to the  
wonders of our  
Lady.

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MY CRAFT ETHICS BY JAMES CROWLEY III 12/19/86

I feel that it is necessary to explain some of the  
structure of the Covenant of the Doves. We say that we have one  
degree but that is not strictly true. There are 4 things that  
happen to a person on the pathway. We cannot call them degrees as  
they do not happen in the same order to each person.

1. Dedication to the coven.
2. Initiation by the God and Goddess
3. Worldly recognition of their Initiation by  
the Gods and their ability to act as a Priest or  
Priestess
4. Birth or Adoption into the family which is as  
permanent and unrevokable as the Initiation of the Lord  
and Lady.

THE WITCH 'LAW'

Do not what you desire -  
do what is necessary.  
Take all you are given -  
give all of yourself.  
"What I have - - - I hold."  
When all else is lost, and not until then,  
prepare to die with dignity.

There are two kinds of law, Law of Tribe and the Law of  
Goddess (ie: natural law). The Law of Tribe requires the  
services of a Priesthood. The Law of the Goddess require no  
Priesthood as they are self-enforcing. If you see an apparent violation  
of the law of the Goddess, there are only two possible  
explanations. The law is not of the Goddess but of man, or you do not  
understand that law of the Goddess. If you see a ball fall up,  
either

similar  
"fine  
of the  
Goddess.  
is which.

someone is deceiving you, or you are in a spacecraft or  
artificial environment that is manifesting some of the  
print" in the law of the Goddess. This partial telling  
laws contain both the law of the tribe and that of the  
It is left to the wisdom of the student to learn which

#### THE LEADERSHIP OF THE COVEN

Crone.

The High Priestess must be an ordained Nymph or a  
The High Priest must be an ordained Magician.

Worship as  
Magick within

The High Priestess is the final word on the quality of  
the High Priest is the final word on the quality of  
the WICCA Circles.

and Lover.

The High Priest's relationship is: Father, Brother,

Lover.

The Priestess's relationship is: Mother, Sister, and

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IN THE  
GIVEN A VOICE

THE PRIEST AND PRIESTESS ARE THE LEADERS OF THE COVEN  
MUNDANE WORLD, NOT IT'S DICTATORS. MEMBERS MUST BE  
IN THE ACTIONS OF THE COVEN.

not a  
dedicated and  
business, it is  
because when  
the coven  
coven, the  
decision is

The Covenant of the Doves is necessarily a theocracy  
democracy. Meetings are opened to all who are  
sometimes to concerned outsiders. Whatever the  
open to discussion by all. There are no votes taken  
it is all said and done, there are only two people in  
that bear the responsibility for the actions of this  
High Priestess and the High Priest. So, the final  
theirs ALONE.

they are  
shall  
TRUST in all  
of the

When the Circle is cast by The Priest and Priestess,  
necessarily the ABSOLUTE RULERS OF THE COVEN. No witch  
enter the Circle with out PERFECT LOVE AND PERFECT  
members of the Circle. The only question of the order

Priest or Priestess is: if told to jump, it is permissible to ask how high -- on the way up.

IF ONE DISAGREES WITH THE DECISION OF THE LEADERS OF ANY COVEN OR CIRCLE. IT IS THEIR RIGHT AND DUTY TO LEAVE THE COVEN. THERE IS NO OTHER LAWFUL RECOURSE.

LEADERS MUST BE EVER MINDFUL THAT MEMBERS WILL SOON LEAVE AN UNJUST LEADER.

THE LAW OF THE COVEN

THE CIRCLE IS A PLACE THAT IS NOT A PLACE, BETWEEN THE WORLDS.

A COVEN IS A FULLY AUTONOMOUS UNIT ANSWERABLE TO NO POWER BEYOND ITS OWN, SAVE THE LORD AND LADY.

IN ANY DISPUTE WITHIN THE FAMILY (COVEN) OR TRIBE, NO ONE MAY INVOKE ANY LAW BUT THOSE OF THE FAMILY AND TRIBE.

It being known that the Circle is a "place that is not a place, between the worlds", and that what is between the Worlds does not concern the World. Discussion of actions taking place within a consecrated circle is appropriate for discussion only within that Circle, or by Elders of the Craft in a Council of Elders Convened by the High Priest and High Priestess of the coven involved as only Elders can or should have any direct knowledge of actions that take place within the Circle of another Coven.

With the fragmentation of the WICCA since the burning times, the identification of Elders of the Craft is at best ambiguous. The only working definition that I can feel comfortable with is: Those members of the WICCA community that the High Priest and High Priestess of the Coven recognize as their peers regardless of what rank they hold in other circles.

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THE WORD OF A WITCH NEED NO BOND OR CONTRACT. IT IS NECESSARILY TRUE AND FREE OF EQUIVOCATION.

We make it clear to all around us that we do not tolerate lying. If it is on the part of a friend or an acquaintance, we will cease contact with them, if necessary. If it is a member of the craft, we do not willingly stand in the same circle with them. If they are a student, this is one of the few areas that we will invoke banishment as a punishment (or, if there are extenuating circumstances and the person is of extreme value to the covenant the Craft, we will consider corporal punishment or an equivalent alternative proposed by the student to balance the wrong done to the Coven, in lieu of banishment). If they are an Initiate, it is necessarily more harmful to the family, and therefore, more serious.

PERFECT LOVE AND PERFECT TRUST (my fingers wanted to type love is the law)

Perfect love and perfect trust are not words spoken in blind faith. They do not mean a blanket trust. Perfect love and perfect trust are what was in the hearts of the few, and most dear, that when they heard rumors, first came to us and said "what are these rumors about...". These people knew that as fallible as we are, these rumors were not a reflection of our will. These people sought to know what happened, not to satisfy any of their own devices or to judge us, but to share our pain and the load. These people are of different traditions and levels of worldly Craft learning, but these people will always hold a place in my heart second only to my brothers and sisters that are literally of the My Family.

THERE ARE THREE KINDS OF SECRETS IN THE WICCA CIRCLE AND ALL ARE INVIOLENT EXCEPT IN AN ELDER CIRCLE, AND THEN ONLY TO THE EXTENT THAT THEY ARE RELATIVE TO CRAFT BUSINESS AND HELD IN THAT ELDER CIRCLE.

1. Secrets that are within the Circles that are private to the members of that coven.

(ie: when Charlie has a few drinks he.....

- Priest of  
members,  
  
cannot be  
out of
2. The secret held by the High Priestess and High the inside and outside Circle affairs of the coven due to their office.
  3. The social and magick practices of the Craft that talked of outside of the Wicca without being taken context and sensationalized.

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NAMES. THERE ARE AS MANY WAYS TO LOVE THE GODDESS AS SHE HAS

Wrong as All ways of loving the Goddess are correct. None are long as they are based in love.

from Say not "they are wrong" say "they are a different path mine".

path, do Until you know in your heart that you have found your not deny any wicca path that you have not walked.

your When you find your path, still walk other paths with brothers and sisters in joy and love.

"THE WICCA SHALL BE NAKED IN THERE RITE"

All mankind is naked before God and Goddess.

FAMILY OR A NO STRANGER NOT BORN IN THE FAMILY SHALL LEAD THE TOTEM OF THE FAMILY.

KEPT IN NO ONE WHO RALLIES AGAINST HIS FAMILY OR TRIBE SHALL BE BANISHMENT PAST 14 YEARS AFTER THE EVENT, IF THAT UNDO THE HARM CAUSED.

FAMILY OR NO ONE WHO EXTENDED THEMSELVES IN THE SUPPORT OF THEIR TRIBE SHALL BE BANISHED FOR OLD AGE OR THE ACTIONS OF INFIRMITY.

ALL OTHER IT IS NECESSARY THAT SCRYING, VISIONS, ASPECTING AND APPARENT VISIONS OF OUR LORD AND LADY BE QUESTIONED.

IT IS ESSENTIAL TO OUR REBIRTH THAT WE KNOW THAT THEY ARE NOT

OUR OWN

THE

WISHFUL THINKING OR PRIDE, IF THERE BE THE LEAST DOUBT,  
VISION MUST BE DENIED.

will

form. If

small price

vision.

If a true vision is denied by the initiated, the Lady  
underline the truth in the vision in an unquestionable  
this underlining comes as a punishment, it is still a  
to pay when compared to the consequences of a false

NONEWILL SELL,

PROVIDEDIT

HAGGLING.

IFEVER ANYOF THETRIBE NEEDA HOUSEOR LANDAND  
THEN CRAFTMAY BEUSED TO INCLINETHE OWNERS TOSELL,  
HARMETH HIM NOT, AND THE FULL PRICE IS PAID WITHOUT

NEVER BARGAIN OR CHEAPEN ANYTHING YOU BUY BY THE ART.

CANSAYWHAT "HARMS  
NONE".

NOMAN,WOMAN, HIGHPRIESTESS,OR HIGHPRIEST

action may

(every action

to give

her will.

then one

freelytakingon

judgment.

The answer to this is for the Gods, not man. A just  
well harm someone in some way in the mundane world  
has an equal and opposite reaction). It is always best  
the action and the power to the Goddess, and abide by  
If it cannot be given to her after due consideration,  
must act in the most just form that is possible,  
to our selves all adverse reaction of an error in

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TRIBE OR

OR VAIN

NO ONE MAY DO ANYTHING WHICH WILL ENDANGER ANY OF THE  
BRING THEM INTO CONTACT WITH THE LAW OF THE LAND.

THE ART MAY ONLY BE USED IN ERNEST AND NEVER FOR SHOW  
GLORY.

TIMES.

NO PERSON MAY BE WARNED OF HIS FATE MORE THAN THREE

ones who do

oriented to

MAIDEN: (Youngsters still new to the Craft, or older  
ritual work and do not mind publicity.) Young people  
cope with, and the ability to handle publicity. Some

knowledge  
religious  
friendly

of occult and the Craft both in its practical and aspects is necessary. Childless women, virgins; Warm people with good powers of projection.

Creative  
rational  
of Craft

NYMPHS - (Do the bulk of ritual work, young adults.) people, artists, dancers, singers, etc. Very mature, and responsible. Intuitive and uninhibited. Knowledge and occultism, etc. necessary. Dislikes publicity.

makes judg-  
sense of  
true nature  
Masters

CRONES: (executive branch - teachers of neophytes, ments, etc.) Must be sober and serious, but with a humor, very mature in most all ways, intuitive of the and inner working of things. Older folks, intellectual, of there Craft, and dislike publicity.

courses.

No woman shall be a Maiden who has not been in her

17th year,  
time.

No woman shall be ordained unless she has passed her nor shall she have her ordination recognized until that

she is in  
ears, a  
complete.  
following

No woman shall have her ordination recognized unless her courses, has ten fingers, ten toes, two eyes, two nose. Her generative organs and breasts must be complete. The honorable loss of limbs or the effects of torture ordination shall not invalidate the ordination.

No woman shall be a Nymph who has not coupled.

No woman shall be a Crone who has not given birth.

No man shall be a Magician who has not healed.

year, nor  
time.

No man shall be ordained unless he has passed his 33rd shall he have his ordination recognized until that

is the  
two eyes,  
The  
following

No man shall have his ordination recognized unless he father of a living child, has ten fingers and ten toes, two ears and a nose and generative organs complete. The honorable loss of limbs or the effects of torture ordination shall not invalidate the ordination.

In their youth, let those who cannot swing the axe till  
the field. Those who cannot till the field carry water.  
Those who cannot carry water, nor till the field, nor chase, nor  
battle, nor be of service to their family or tribe, let them  
leave it.

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None shall be kept as a child forever. Better that  
they be banished if they cannot grow in mind.

#### INITIATION

NO PERSON MAY BE CALLED TO INITIATION MORE THAN THREE  
TIMES.

NO PERSON MAY BE INITIATED WHO HAS LESS THAN 20 YEARS  
OF LIFE LEFT TO THEM AT THE TIME OF INITIATION.

No High Priestess or High Priest of the WICCA can cause  
an initiation to take place. Initiation is in the  
hands of the Lord and Lady. The teacher can only provide the  
environment that will aide in the initiation if the God and Goddess so will it.

If one questions the validity of their own initiation,  
there can be but one answer, the initiation did not take place.  
An initiation by the Gods will be remembered.

Let your judgment on matters which you make be fit  
to the size of the case, not to your feelings. Let your heart not rule  
your mind, nor mind your heart, but bear a balance as has  
been taught you.

Not all are chosen for the tribe, nor are all in the  
tribe of one family, nor are all in the family to be initiated, nor  
are all the initiated to be ordained. Your yoke is to be as  
strong as you can bear, but no stronger.

James Crowley  
P. O. Box 16025  
North Hollywood, CA  
91615-6025

{file "Computer Blessing (Zahai Stewart)" "bos179.htm"}

Computer Blessing

Blessings on this fine machine,  
 May its data all be clean.  
 Let the files stay where they're put,  
 Away from disk drives keep all soot.  
 From its screen shall come no whines,  
 Let in no spikes on power lines.  
 As oaks were sacred to the Druids,  
 Let not the keyboard suffer fluids.  
 Disk Full shall be nor more than rarity,  
 The memory shall not miss its parity.  
 From the modem shall come wonders,  
 Without line noise making blunders.  
 May it never catch a virus,  
 And all its software stay desirous.  
 Oh let the printer never jam,  
 And turn my output into spam.  
 I ask of Eris, noble queen,  
 Keep Murphy far from this machine.

1988 Zhahai Stewart

{file "Charge of the Phone Goddess (Magenta Griffith)" "bos180.htm"}

Charge of The Phone Goddess

Listen to the words of the Phone Goddess, who in days of old  
 was called Mama Cass, Ma Barker, Moms Mabley, the last of the Red  
 Hot Mamas, and by many other names not mentionable in mixed  
 company.  
 Whenever you have need to make a call, preferably long  
 distance,  
 and better it be when the rates are high, then shall ye  
 assemble your  
 funds in some convenient place to pay me, who am Queen of all  
 Highway Robbery. These ye shall assemble, ye who are fain to bankruptcy  
 yet have not sent me all your earnings. To these shall I send bills  
 as are yet unheard of. Ye shall be free from bank accounts, as a sign  
 that ye be truly free ye shall be naked from my rates. And ye shall  
 sing,  
 talk, shout, trade gossip and love, all at your own expense.

Let your  
fingers do the walking through my yellow pages. Let none stop  
you or  
turn you aside, just call information. For mine is the dial  
tone that  
opens upon the busy signal of life, which is the princess phone  
of  
immorality. Mine is the poverty of the masses, and call now,  
pay  
later. For my law is profit before people. Today I give  
knowledge of  
facts you do not wish to have, and tomorrow calls that will  
sell you  
things you do not wish to own. For behold, I demand everything  
in  
sacrifice. I am the next best thing to being there, and my  
bills are  
sent out upon the earth. (- Magenta G. and Steve P-C, 1982)

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{file "Manhood Rituals (RMPJ)" "bos181.htm"}

This article is excerpted from the Rocky Mountain Pagan  
Journal.

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THE MEN'S CIRCLE  
(c)1986, by Robin

The Rocky Mountain Men's Group has put in a good deal of  
time the past two or three months working on a Manhood Ritual  
for  
initiating young males into adulthood. We still don't have a  
complete ritual that we are all satisfied with, but a good  
start  
has been made. Some of the approaches taken in creating this  
kind of ritual have drawn upon traditional tribal rites of  
passage. Some of these tribal manhood rituals include taking  
the  
young candidate abruptly away from his family to an isolated  
spot, where he must remain for a long period of time, usually  
blindfolded and bound in the dark. Part of the ritual may  
involve physical pain such as tattooing, circumcision or  
ceremonial infliction of cuts that leave characteristic scars.  
Even leaving out the physical cutting, these rites deliberately  
put the young candidate through frightening, isolating and  
painful experiences.

No one has seriously proposed any ritual that leaves  
permanent scars on the candidate's body, but even so some feel  
that putting an innocent youngster through a traumatic

experience  
is insensitive. It seems to me that this attitude misses the point. It is not a lack of compassion that is being expressed. There is no single word for it in English, it is a willingness to  
to  
inflict (or at least allow) pain in order to teach a necessary lesson that cannot be conveyed in any other way. As  
sensitivity  
is usually considered a light feminine quality, so this complement is a dark masculine quality.

Is this dark masculine quality desirable - or even ethical?

I think it is. There are elements of it in the Wiccan Initiation

Rituals and the symbolism of the Scourge. It partially explains

some of the Legend of the Descent of the Goddess into the Underworld - where the Goddess only learns to love the God after

being scourged by Him. "Remember this - that you must suffer in

order to learn". Although many people are put off by the dark quality of this particular attribute of the Masculine, it is important to remember that although not pretty, it is necessary.

Perhaps the following story will illustrate this point.

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A boy around eight or nine years old once found a very large

caterpillar. It was dark green, as long and thick as a man's finger, and decorated with curious stalky and warty protuberances

in blue, red, and bright yellow. Since it was nearly the end of

summer, he took it home and put it in a large open jar, and kept

it supplied with leaves of the type he had seen it eating. After

a couple of months it began to spin a cocoon about itself. He watched this with fascination, and when the cocoon was complete,

he put the jar on a shelf of his screened back porch, where it remained through the winter. When the days began to lengthen and

the weather grew warmer he checked the jar every morning and afternoon, waiting for a little miracle of rebirth. One Saturday

morning his patience was rewarded. There was movement within the

cocoon and a small hole had appeared. The boy watched in fascination as the hole became larger and the reborn creature inside struggled to emerge. The struggle went on for what seemed

to the boy a long time and he began to feel sorry for the trapped

insect. Out of compassion, he ran off and returned with a pair of his mother's smallest, finest, scissors. Carefully he enlarged the hole, and then stood back to watch a beautifully

patterned moth emerge into the light of day. The moth spread  
its folded wings, moving them gently to dry in the air. Their tan-  
and-gray markings seemed to the boy to be one of the most  
beautiful things he had ever seen. When the moth's wings  
seemed dry, he carefully held the jar to the outside of the porch  
screen so that it could crawl out. He planned to watch it until it  
flew away to find a mate. The moth crawled onto the screen and  
perched there. It flapped its wings from time to time but did  
not fly. When evening came, several male moths came and  
fluttered about the female clinging to the screen, but although  
she seemed to be trying to fly off and join them, she never  
moved from where she was. She stayed where she was for three or four  
days, and finally died and fell to the ground. The boy later  
learned that the struggle to emerge from the cocoon is so  
prolonged for moths and butterflies because the long effort  
serves to pump necessary fluids into their wings and strengthen  
them for flight. By shortening this process, to spare the moth  
pain, he had prevented her wings from fully developing and so  
she could never fly and mate and lay the eggs of the next  
generation.  
.....Robin  
.....from RMPJ Oct. '86

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{file "Coven Offices" "bos182.htm"}

#### COVEN OFFICES

Leadership in a mixed coven:

1. High Priestess - Coordinates ritual leadership, counseling,  
teaching, and administration duties, in company with the High  
Priest. Chief representative of the Goddess energies at  
rituals.  
Badge of office: crescent Moon crown or coronet of candles.
2. High Priest - See above. Chief representative of the God  
energies at rituals. Badge of office: horned headdress or  
animal mask.
3. Maiden - Understudy to the High Priestess, and substitutes  
for her when necessary. Badge of office may be a simple silver  
circlet or tiara.
4. Summoner - Understudy to the High Priest, who substitutes  
for him when necessary. Main administrative deputy, passing out  
information, collecting dues, letting people know when to meet  
and

what to bring, etc. Also called the "Man in Black," "Black Rod," or "Verdelet." Badge of office may be a blackthorn staff.

Leadership in an all-woman's coven:

One pattern: No hierarchy or titles at all: ritual leadership rotates, other jobs are carried out by anyone capable and willing.

Another pattern:

1. Maiden - Understudy to the Mother, and chief administrative deputy (see Summoner's duties above)
2. Mother - Coordinates ritual leadership and administration, guides coven projects and activities. She does not necessarily do these jobs herself always, but has the responsibility to see that they are apportioned fairly and done effectively.
3. Crone - Chief counselor to the Mother, and does a large share of teaching and individual counseling. May perform divination on questions of concern to the coven. Possibly a former "Mother" or High Priestess, experienced and skilled in magick, herbalism, etc.

For both mixed and single-sex coven:

Council of Elders - A gathering of all the higher-rank initiates in the coven. They may function as advisors to the coven leaders, or may actually set policy, establish the budget etc. In the latter case, coven leaders are essentially executives responsible to the Elders.

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Other possible officers in mixed or single-sex covens:

1. Scribe (secretary) - Keeps minutes of business meetings, handles correspondence under the direction of coven leaders.
2. Pursewarden (treasurer) - collects dues, keeps accounts, makes purchases, coordinates fund-raising projects.

3. Archivist (historian) - Keeps the coven Book of Shadows or "Witch Book" up to date, keeps files of coven projects and activities, rituals. These functions may be combined with the Scribe's job.

4. Bard (music director) - Collects songs and chants, leads the coven in them, provides musical accompaniment; collects ballads and legends, preserves the old lore and coven history in original songs.

5. Watchman (sergeant-at-arms) - Assists in initiation rituals; in charge of safety & security at meetings and rituals. Indoors, checks locks and closes curtains; outdoors, finds safe places for rituals and posts sentries to warn off strangers approaching. Sets wards and arranges other magickal protection. Knows laws regarding freedom of religion and assembly, trespass ordinances etc.

6. Mistress-of, Master-of- (resource persons and teachers) - Any individual who has achieved great competency in a magickal skill may earn this title. They serve as a resource for the coven, and teach others. An initiate may choose to apprentice with any Mistress or Master. Fields:

I \* Divinatory Arts (or sub-category, such as Tarot, Astrology, Ching, Lithomony, Dreamcraft, Scrying, Radiesthesia etc.)

\* Herbalism (for healing, amulets/talismans, oils, incense)

\* Healing Arts (including herbal healing, psychic healing, aromatherapy, Bach remedies, polarity balancing, healing with stones, color therapy, chakras etc.)

\* Familiar Arts (magickal work with animals, totems, elementals, shapeshifting)

\* Talismanic Arts (designing & creating talismans & amulets)

\* Ritual Toolcraft (designing & creating ritual tools)

\* Runecraft (use of magickal alphabets)

\* Necromancy (communication with, or evocation of, the dead)

\* Psychic Skills (astral travel, telepathy, telempathy, clairvoyance, clairaudience, telekinesis, teleportation)

\* Incantation (Words of Power, charms, chants, mantras)

\* Fascination (trancework, hypnosis)

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{file "Odinism, What is it?" "bos183.htm"}

This material was apparently excerpted from a book titled *What is Odinism?*. We encourage you to visit [The Odinic Rite](#) for more information. --*sacred-texts Editor*

#### ODINISM, WHAT IS IT?

1. What do you mean by Odinism?

Odinism is the indigenous religious faith of the Scandinavian, British and other peoples of Northern Europe; it is an amalgam of attitudes, ideas and behavior, both a personal faith and a communal way of life. In its beginnings Odinism is probably as old as our race. Historically it may be divided into three periods:

A. Before the coming of Christianity  
B. Its gradual merging with Christianity and the ensuing  
Period of Dual Faith, and  
C. Its efforts in the present century to free itself of  
Christian influences and to reassert its ancient independence.

2. How have the tenets of Odinism been preserved?  
Is there an Odinist holy book?

The ancient oral traditions of Odinism were during the Middle Ages embodied in writings, the Odinist books of wisdom, the principle of which are the Eddas. The poetic Elder Edda presents the Odinist cosmogony, the mythological lays and the heroic lays, including the story of Sigurd and Brynhild which were in later times moulded into the Lay of the Nibelungs. The Younger Edda is a prose synopsis of the Odinist faith.

3. When did Britain and the rest of Europe cease to be Odinist?

The first of our Northern countries to succumb to the false promises of the new religion were the Goths, in the fourth century of the Christian era; the Icelanders became Christians by official decree in the year 1000 CE, to be followed by the Scandinavian countries over the next two hundred years. England was "converted" between 597 and 686 CE and Scotland somewhat earlier (although some of the people of Ross-shire were still

worshipping  
the old Gods as late as the seventeenth century). Ireland, when  
Patrick the  
Proselytizer landed there in the year 432, was described as  
"a heathen  
land"; Dublin and the other principal Irish towns were  
actually founded by  
Odinist Vikings, who dedicated the country to the god Thor.

4. Well, the people were converted to Christianity.  
Would you have denied them their freedom of choice?

They had no choice. Most of those who were "converted" had  
little  
knowledge of Christian doctrine; the new religion was imposed  
on them by  
sword and sermon. The Revd S. C. Olland's Dictionary of English  
Church  
History is explicit: "The adoption of Christianity generally  
depended  
upon State action: the king and his nobles were baptized and  
the people  
largely followed their example. . . .The wholesale  
conversions. . . .  
could not have implied individual conviction." On one day  
alone in the  
year 598 more than ten thousand English "converts" were  
baptized in a mass  
ceremony; it is unlikely that they had received a great deal of  
instruction  
in the Christian faith. Even in the twentieth century the vast  
majority of  
Christians are still quite ignorant of Christian doctrine.  
It was always  
so.

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5. Why do you say that Odinism was practiced in the Church  
during what you have called "the Period of Dual Faith"?

We can see the evidence everywhere, even today. When the  
foreign  
missionaries subverted Britain what they could they repressed  
and what  
they could not they ignored or adopted. The ancient spring  
renewal festival  
of Summer Finding was transformed into the Christian  
feast of the  
resurrection; the Mid-winter festival of Yule became Christmas.  
Not only  
the folk festivals connected with the great changes of season -  
May Day and  
Midsummer and Harvest - but numerous customs associated  
with life's  
milestones, birth and marriage and death, all showed that  
the old Gods  
lived on in the life and in the language of the people.  
Many of the  
external signs of the ancient faith were retained: water was  
consecrated

and wood was blessed. A Christian writer, Professor P. D. Chantepie de la Saussaye DD, has said, "We recognize in this folklore a form of historical continuity, the bond of union between the life of the people in pagan and In Christian times." Even today when we say, "Touch wood!" we are recalling the sacred nature of an important symbol of our ancient religion; and how many people are aware that they are paying unconscious tribute to the Gods of Odinism when they light their Christmas or Paschal candles or their bonfire on the fifth of November? Or that the very "Christmas tree" is itself the World Ash of Odinism? Even the sign of the cross is really the sign of Thor's hammer!

6. How long did the Period of Dual Faith last?

The period during which Odinism was actually practiced within the Church extended in Britain from about the seventh century CE right down to the 1930's, when the purity of ancient worship was revived by a number of groups working outside the Church for the first time for more than a thousand years.

7. But the adoption of Christianity, a creed that preaches peace on earth and the equality of all men was, surely you must agree, a step forward in the civilizing of our people?

Odinists were happy enough to put up with the new doctrines so long as they were allowed to go on practicing their own faith in peace. But the inherent contradiction at the heart of Christianity is that it denies in action the faith that it professes verbally. There is no history of religious warfare in Europe before the coming of Christianity. It is ironic indeed that the message of peace on earth has been propagated with so much bloodshed. As for the equality of all men, we just do not believe in it; and even the Christian god has his "chosen people".

8. Why is it now necessary to reassert what you describe as Odinism's ancient independence? Why can you not, in the present unsettled state of society, leave well alone. Surely we should be getting together, not creating more divisions amongst ourselves?

First of all it is necessary to state that because of its organic

origins and development Odinism is a religion of visual truth.

Nevertheless, for just so long as Christian and Odinist ethics coincided -

even superficially - it was possible for Odinists to worship the Gods under

their Christian designations; but only for so long as they remained

adequate interpretations of the true divinities of Odinism (the nature of a

god being of greater importance than his name).

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The Churches are today opposed to many of the things that Odinists hold

sacred: they sin against nation and people by espousing causes whose

ultimate aim is our destruction; they condone legislation that has given

statutory approval to unnatural sexual deviance and perversion; they

encourage criminal activities by calling for the exemption from punishment,

or even prosecution, of whole categories of lawbreakers; they provide

financial aid for revolutionary propaganda and even terrorist activities

against our own people; they remain totally indifferent to the rape of our

countryside in the short-term interests of economic gain and technology;

and they have successfully divided the people of our own islands against

themselves (eg, in Ireland). Life in Northern Europe is today, after

fifteen hundred years of Christianity, almost entirely concerned with

material wealth and self-indulgence and the Christian clergy have largely

forsaken their spiritual vocations in order to preach the causes of

subversion and revolution.

The people yearn for spiritual bread but have been offered by the

Churches only a political stone. It is no longer possible for anyone who is

aware of his debt to our past or who has concern for the future of our

nation and race to remain within the Christian Church. This must not,

however be taken to imply that Odinists bear hatred towards Christians; we

recognize that there are many good and sincere people within the Christian

community from whose example Odinists themselves could not fail to profit.

But the Church is itself largely responsible for the "present unsettled

state of society". Odinists see it as their duty to oppose

those who menace  
the things that they regard as holy. If we cannot in justice  
always blame  
the sheep we should and do attack the shepherds.

9. But surely it would be preferable to have one god for all  
mankind?

Why? One god or many Gods, it really does not matter. Our  
true Gods are  
actually worshipped by peoples all over the world, using  
their own  
mythologies and adapting their worship to local cultures and  
conditions.

We prefer to worship the Gods in our own way with people of  
our own kind.

And we respect the right of others to their own beliefs. It  
was an Odinist

gothi (priest), Sigrith, who told the foreign missionaries,  
"I must not  
part from the faith which I have held, and my forefathers  
before me; on the  
other hand I shall make no objection to your believing in  
the god that  
pleases you best."

10. You have mentioned the "Gods of Nature". Does this mean  
that Odinists  
are nature-worshippers?

Odinists recognize man's spiritual kinship with Nature,  
that within  
himself are in essence all that is in the greater world, which  
perform  
within him the same functions as in the world. Thus there are  
in man the  
four elements, the vegetative life of plants, an ethereal body  
- the god-  
soul - corresponding to the heavens, the sense of animals, of  
spiritual  
things and reason and understanding. Because in this way man  
comprises  
all the parts of the world within himself he is thus a true  
image of the  
Gods.

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Also containing the essence of the universe within  
themselves, the Gods  
are everywhere and in everything: they show themselves to us as  
fire, as a  
flower, as a tree. Odinists believe that all life should  
be lived in  
communion and in accord with the mind of the Gods. Christianity  
turned away  
from Nature and concentrated its adherents' attention on the  
human soul and  
became obsessed with the fall of man, by which it was implied  
that man had  
brought all Nature down into sin with him. Christian

teaching encouraged

man to see Nature only in her physical form whereas Odinists regard Nature as a true manifestation of the divine. "We and the cosmos are one," wrote

D. H. Lawrence, "The cosmos is a vast living body, of which we are still

part. The sun is the great heart whose tremors run through our smallest

veins. The moon is a great gleaming nerve-centre from which we quiver

forever. . . . Now all this is literally true, as men knew in the great

past and as they will know again." Whoever shall properly know himself and

all things in himself shall know the Gods. The Odinist, because of his

awareness of his relationship with Nature, is able to feel a consanguineous

kinship with plants and animals and the land - a complete oneness.

11. You speak of "the Odinist mythology". Do you really expect anyone to

believe in a myth?

Every religion is mythical in its development. Mythology is the

knowledge that the ancients had of the divine; it is religious truth

expressing in poetical terms mankind's desire for personal and visible

gods. The mythology of Odinism consists of a group of legends, fables and

tales relating to The Gods, heroes, demons and other beings whose names

have been preserved in popular belief. Our object must be to discover, with

the help of our mythology, the Gods who manifest themselves throughout

Nature: in the streets and in the trees and in the rocks, in the running

streams and in the heavy ear of grain, in the splendor of the sun by day

and in the star-strewn sky at night. But it is not the myth that Odinists

believe in but the Gods whom that myth helps us to understand.

12. What, then, is the Odinist mythology?

Briefly, our mythology unfolds in five acts (which may be compared to

the evolution of the seasons of the year):

- A. the Creation (spring)
- B. the time preceding the death of Balder (summer)
- C. the death of Balder (summer's end)
- D. the time immediately after the death of Balder (autumn)
- E. Ragnarok, the decline and fall followed by the regeneration of the world (winter and spring)

The first effort of speculative man has always been to

solve the  
mystery of existence, to ask what was in the beginning. The  
condition  
of things before the world's creation is expressed in the  
Eddas  
negatively; there was nothing of that which sprang into  
existence:

Nothing was  
Neither land nor sea,  
Nor cool waves.  
Earth was not ,  
Sky was not,  
But a gaping void  
And no grass.

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Ymir was a frost-giant, eg chaotic matter:

From Ymir's flesh  
The world was made,  
And from his blood the sea.  
Mountains from his bones,  
Trees from his hair,  
And the welkin from his

skull.

There were as yet no human beings upon the earth when  
one dayas the  
Gods Odin, Hoener and Loder were walking along the seashore  
they saw two  
trees from which they created the first human pair. Odin gave  
them life and  
spirit, Hoener endowed them with reason and the power of motion  
and Loder  
gave them blood, hearing, and a fair complexion. The man they  
called Ask  
ash)--and the woman Embla (elm). As their abode the newly-  
created pair  
received from the Gods Midgarth and from them is descended the  
whole human  
race.

Balder is the godof the summer, the favorite god of all  
Nature and a  
son of Odin; he is one of the wisest and most eloquent of the  
Gods and his  
dwelling is in a place where nothing impure can enter. The  
story of Balder,  
well-known in the Northern countries, finds explanation in the  
seasons of  
the year, in the change from light to darkness; he  
represents the bright  
and clear summer and his death is the impermanent victory of  
darkness over  
light, of winter over summer, of death over life. When Balder  
is dead, all  
Nature mourns. His death presages the disaster of  
Ragnarok, the  
consummation of the world, followed by its cleansing and

return to the  
primal state.

Ragnarok, the Twilight of the Gods, represents a great conflict between good and evil powers. The idea is already suggested in the story of the Creation in which the Gods are represented as proceeding from giants, that is from an evil and chaotic force. And whatever can be born must surely die. In the seasons and activities of Nature we see a constantly recurring picture of the necessity for death and the equal certainty of its being overcome. At Ragnarok all the worlds of Nature will be destroyed and even the giants must die. But from that catastrophe will emerge a renewed world and the Gods themselves will be born again. We see this drama enacted every year in miniature when autumn heralds the period of decline and decay until with the spring we witness the magic of resurrection and new life.

This, briefly told, is the myth that explained to our ancestors their origin and the origin of the world, the creation of life from chaos and the emergence of evolution and harmony.

### 13. Who is Odin?

Odin is the first and eldest of the Gods, the all-pervading spirit of the sun, the moon, the stars, the hills, the plains and of man. With his help were made heaven and earth and the first man and woman. All knowledge came from him; he is the inventor of poetry and discovered the runes; he governs all things, protects the social organization influences the human mind, avenges murder and upholds the sanctity of the oath. He is well named Allfather. And because he chooses to surround himself with a bodyguard of those who have fallen in battle he is also known as Valfather, Father of the Slain.

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In the mythology Odin's single eye (the other he sacrificed in exchange for wisdom) is the sun, his broad-brimmed hat the arched vault of heaven, his blue cloak the sky. A conspicuous passage in the Edda is Odin's sacrifice of himself to himself:

I know I hung  
on the windy tree  
nine nights through:  
I know I hung  
I know I hung  
myself to myself,  
on the tree  
that springs  
from roots unknown.

Order is the basis of Odin's government. Nature the garment by which he manifests himself. Odinism says: study the natural laws, conform to them and you will prosper; ignore them or violate them and you must suffer. Just so far as you study and obey Nature exactly so far will Nature reward or punish you. For under Odin the government of Nature is harmonious and unchangeable.

14. Who are the other Gods of Odinism? What kind of Gods are they?

We have already spoken of Odin and Balder. Of the other Gods the best-known is Thor, the most famous story concerning whom tells of this Warrior-God crushing the powers of chaos. He rules over clouds and rain and makes his presence known in the lightning's flash. He is the protector of the farm worker, the chief god of agriculture, a helpful deity who makes the crops grow and who also blesses the bride with fertility. In the words of Professor P. V. Glob, " He wishes all men well and stands by them in face of their enemies and against the new God, Christ." Tyr is the God of martial honor, the most daring and intrepid of the Gods. He dispenses justice in time of peace and valor in war. He it was who sacrificed a hand when overpowering the evil Fenris Wolf, showing us that we ourselves must be prepared to make sacrifices in order to protect ourselves and our kin from those who seek to cast our society into anarchy and chaos.

Frey is God of the harvest and is therefore also a God of fecundity and growth; some authorities believe that he and Christ may have become blended, in England at least, in so a God of fecundity and growth; some authorities believe that he and Christ may have become blended, in England at least, in the new religion of Christianity. Freya is a Goddess of love and the sister of Frey: barren women may invoke her and she is also the

Goddess of death for all women. Another God, Vali, is called he Avenger because when he was yet only one night old he avenged Balder's death, thus demonstrating the moral obligation we have of punishing society's enemies. Other Gods include Brage, Heimdal, Vidar, Frigg and Forsete.

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The Gods of Odinism are the ordaining powers of Nature clothed in personality. They direct the world which they themselves created. They are referred to collectively as the Aesir, of whom every living thing forms a part (thus not all the Gods are necessarily good ones). Objects and phenomena that are regarded as greater or lesser Aesir are qualities such as thought and memory, and natural things such as the sun, rivers, mountains and trees as well as animals and ancestral spirits. There are also the guardian Gods of the land, of skills and occupations and the spirits of national heroes, the Einheriar and other men and women whose outstanding deeds and virtues have contributed to our civilization, culture and well-being.

15. Is there a table of commandments that sets out the rules to be followed by Odinists?

The main rules of Odinist conduct are listed in the Nine Charges which are:

1. To maintain candor and fidelity in love and devotions to the tried friend: though he strike me I will do him no scathe.
2. Never to make a wrongsome oath: for great and grim is the reward for the breaking of plighted troth.
3. To deal not hardly with the humble and lowly.
4. To remember the respect that is due great age.
5. To suffer no evil to go unremedied and to fight against the enemies of family, nation, race and faith: my foes will I fight in the field nor be burnt in my house.
6. To succor the friendless but to put no faith in the pledged word of a stranger people.
7. If I hear the fool's word of a drunken man I will strive not: for many a grief and the very death groweth out of such things.
8. To give kind heed to dead men: straw-dead, sea-

dead or  
sword-dead.

9. To abide by the enactments of lawful authority and to  
bear with  
courage and fortitude the decrees of the Norns.

The Charges are based on the rules of life indicated by  
the High Song  
of Odin and in the Lay of Sigurd in which the Valkyrie gives  
counsel to  
Sigurd. They may be summarized as demanding in the struggle for  
life a  
self-reliance which should be earned by a love of learning and  
industry, a  
prudent foresight in word and deed, moderation in the  
gratification of the  
senses and in the exercise of power, modesty and politeness in  
intercourse  
and a desire to earn the goodwill of our fellow men.

16. The first four Charges seem fairly innocuous, but I must  
say the  
Fifth Charge sounds rather sinister! Isn't it all very  
violent and  
retributive?

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"To suffer no evil to go unremedied," does appear to run  
contrary to  
the trends of modern progressive thinking. And the idea  
of fighting  
"against the enemies of family, nation, race and faith" would  
be anathema  
to many people. Unlike the Christian, whose duty it is to  
"turn the other  
cheek" (advice that is more often observed upon the breach than  
otherwise)  
and to be patient and long-suffering under the most grievous  
attacks, it is  
the duty of the Odinite to punish wrongs and above all those  
wrongs offered  
to his own family and kin. Society's enemies already know the  
basic law of  
life: that the race is to the strong and that the meek will  
inherit the  
earth only when the earth inherits them dust to dust. Others  
should also  
learn to recognize this truth.

17. What do you mean by "kinship loyalty"?

We must of course give loyal service to anyone or any  
concept to whom  
or to which loyalty is due. But we owe our loyalty in the  
fullest degree to  
our immediate family and to those who are related to us by  
blood-ties or  
blood-brotherhood. A husband owes loyalty to his wife, for  
instance, and  
vice versa, just as a son owes loyalty to his parents to a

greater extent  
than to anyone outside the immediate family circle. Beyond  
that we owe  
allegiance to our own country and racial kindred before  
we can even  
consider giving it to strangers who must therefore have the  
last call upon  
us. But there may be occasions when loyalty to nation  
and kin must  
transcend even our loyalty to our own family.

This concern for kin is an essential part of Odinist  
teaching. More  
than twelve centuries ago the Christian proselytizer,  
Boniface, wrote of  
the Odinists, "Have pity on them, because even they  
themselves are  
accustomed to say, "We are of one blood and one bone".  
Filial love,  
patriotism and kinship loyalty are religious principles still  
adhered to by  
Odinists. In the words of the Edda:

We shall help our kinsmen as foot helps foot. . .  
If one foot stumbles then shall the other restore balance.

18. You seem to have an exaggerated respect for things like law  
and order!

What about unjust laws?

No, not an "exaggerated respect for law and order";  
just regard for  
the rules by which civilized man must live. But laws, to be  
just, must  
apply equally to all citizens and groups without  
discrimination. Odinists  
certainly have a duty to oppose what they regard as unjust laws  
but in  
doing so they accept the consequences of their opposition and  
do not expect  
to be given exemption or favorable treatment.

19. What view do Odinists take of modern, enlightened  
substitutes for  
traditional, repressive forms of punishment? Do you agree  
that the  
wrong-doer in our society is more often than not the victim  
of his  
environment and that we are thus all guilty?

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Odinists refuse to accept responsibility for the  
actions of others.

Just as it would be wrong to accept credit for another  
person's merits so  
it is wrong to relieve the wrong-doer of responsibility for  
his actions.

"Crime should be blazoned abroad by its retribution,"  
wrote Tacitus.

Punishment should be an unpleasant and memorable

experience. Those in authority who neglect to punish the criminal adequately place themselves in the position of being accessories after the fact. Odinists believe that anyone who seriously or continually flouts the law should forfeit for a period of time his rights to protection under that law; enemies of the community should not be permitted to run with the hare and hunt with the hounds!

20. The Sixth Charge speaks about putting no faith in the pledged word of a stranger people. What is meant by "a stranger people"?

By "a stranger people" we mean those from different cultures than our own. It is a warning that words often mean different things to different peoples, that their standards are not always the same as our own. It is simply one of those things in life that ought to be widely known and appreciated but does not seem to be!

21. Please explain the Ninth Charge, which speaks of "the decrees of the Norns". Who or where are the Norns?

The Norns are the three Fates of Northern mythology, the Goddesses of time. They are named Urd (the past), Verdande (the present) and Skuld (the future). They watch over man; they spin his thread of fate at his birth and mark out with it the limits of his sphere of action through life; their decrees are inviolable destiny, their dispensations inevitable necessity. Urd and Verdande, the past and present, may be seen as stretching a web from the radiant dawn of life to the glowing sunset, while Skuld, the future tears it to pieces!

Man's fate must be met but the way in which it is met rests with the individual; and by the way in which he meets his fate man is able to demonstrate his free will. This important principle shows a man that it is worth while fighting life's battles courageously while at the same time fate's inexorable nature allows no room for careful weighing of arguments for and against or for anxiety about the nature of things that are in any case destined to happen.

22. What other aspects of human behavior are admired by Odinists?

The Noble Virtues are held in high esteem. They are:

Courage  
Truth  
Honor  
Fidelity  
Discipline  
Hospitality  
Industriousness  
Self-reliance  
Perseverance

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The Odinst must do what lies before him without fear of either foes, friends or the Norns. He must hold his own council, speak his mind and seek fame without respect of persons; be free, independent and daring in his actions; act with gentleness and generosity towards friends and kinsmen but be stern and grim to his enemies (but even towards the latter to feel bound to fulfill necessary duties); be as forgiving to some as he is unyielding and unforgiving to others. He should be neither trucebreaker nor oathbreaker and utter nothing against any person that he would not say to his face. These are the broad principles of Odinst behavior, features of the spirit that made our Northern peoples great.

23. You call industriousness a Noble Virtue? What is so spiritual about that?

Industriousness is a virtue which, partly inherited, is nevertheless acquired largely through training and self-discipline; it is at once something we owe to ourselves, to our family and to the community. There is a time for relaxation as there is a time for most things but it is not, for instance, during our working hours; neither should it be at the expense of other members of the community by way of the so-called welfare state.

24. What about material possessions?

A principle of Odinism is the realization of the worthlessness and fleeting nature of worldly possessions. Enough should be enough. Adam of Bremen, a Christian, remarked how Odinsts with whom he had come into contact "lack nothing of what we revere except our arrogance.

They have no  
acquisitive love of gold, silver, splendid chargers, the furs  
of beaver and  
marten or any of the other possessions we pine for". One thing  
alone is  
worth while in this life: the stability of a well-earned  
reputation.  
"Goods perish, friends perish, a man himself perishes," says  
the Edda "but  
fame never dies to him that hath won it worthily."

25. You describe self-reliance as one of the Noble Virtues.  
Surely even  
you must admit that none of us is, or can be, self-reliant  
in these  
days?

Self reliance does not, as you appear to suggest, imply  
selfishness or  
mean that a man must live in isolation from his fellows. We  
recognize that  
men are dependent upon Nature and on the community of which he  
forms part;  
he has obligations to that community as well as to his employer  
(or  
employees). He receives from society and he owes a debt to  
society.  
Odinism teaches that people must be encouraged to stand on  
their own feet  
and not to ask continually, "When is somebody going to do  
something for  
me?"

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26. Do Odinists believe in prayer?

Odinism is not a philosophy invented to ease mankind's  
comfort or to  
assuage his fears; that kind of religion acts against rather  
than in man's  
interests because it takes from him his independence and self-  
respect and  
makes of him a humble supplicant by encouraging him  
to shed his  
responsibilities. The person who prays to a saint or God asking  
for help  
or guidance is seeking to shift the responsibility from his own  
shoulders,  
surrendering his own faculties of thought and physical action,  
unless he  
also does something to help himself. To pray is to beg and  
plead; it is  
self-abasement ("we worms of the earth"). That is not the  
object of true  
religion which, as Carlyle has told us, is "transcendent  
wonder": wonder  
without limit or measure, reverent admiration alike for the  
immensity of  
creation, the inspiration of the human heart and the capability  
of the

human brain.

Odinists in their *inveitan* (praise); singular, *inveita*) call upon the Aesir to approach them in their thoughts as they themselves strive towards the Aesir. Through increased understanding is achieved wholeness, a unity with the Gods that helps us to think out our problems and how they may be overcome. We project the Gods within ourselves and that, externally realized, speaks to the divine in others. Through their *inveitan* Odinists express gratitude for life and the world they live in and resolve to try to make it better - not just to leave it to "someone up there" or hope for something better in the next world.

27 How do Odinists regard good and evil?

Evil of itself cannot originate in man but must always be regarded as an intruder, like an illness or an affliction; as such it must be opposed and expelled. Good and evil are relative: there can be no absolute norm and actions must depend upon circumstances and motives as well as time and place. The ethical standards relating to custom and tradition are flexible and responsive to the specific demands of different ages, so that moral judgments of what is right and wrong cannot be placed in a fixed system of standards but must vary according to time and situation. Just as the world is constantly changing so are values constantly changing, so that nothing can be regarded as unconditionally good or evil in all ages. In general, that which disturbs the social order and peaceful evolution and causes unhappiness - including such natural disasters as floods and earthquakes, disease and pollution - obstructs the natural development of the world and must be regarded as evil. As for sin, Odinism knows but two major sins - perjury and murder: that is sin against the Gods and sin against one's fellow man.

28. Do you believe in Original sin?

Man is inherently good and the world in which he lives is good. There is no sin in man which has been inherited from his first, or any other, ancestor; it is enough that he should be held responsible for his own actions. But although his spirit is good, his flesh and his senses may

succumb to evil, especially when by neglecting his own spiritual well-being he has left his defenses weakened. So it is necessary for him to be able to distinguish between what is good and what is evil.

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29 What do Odinists believe about marriage - and divorce?

Odinists support the institution of marriage and marital fidelity. But a broken marriage is and unhappy marriage and traditional Odinic law allows great latitude to separation of husband wife, at the will of both parties, if a good reason exists for the desired change. It is recognized that the worst possible service is rendered to those who are forced to live together against their will; but it must be borne in mind that marriage is basically a solemn exchange of vows between two people and as such can only be ended by agreement between the same two people.

30. Does Odinism offer salvation to those who believe?

Odinism offers no salvation in the sense in which that term is used by Christians. Instead, the Odinist seeks liberation by bringing the Aesir into the world of man and into his daily life - whether at home or at work. Liberation refers to the human condition as we know it, which is subject to birth and death and decay. It is not, " the kingdom of God which is with in you," but the Gods themselves which exist within man.

31. Does man possess an immortal soul? Is there a life after death and will people go to Odin in heaven?

Odinists believe that man consists of body (i.e. matter) and spirit or soul. Physical man is born, produces young and eventually dies. But the whole of Nature shows us that death is not final: the material body decomposes and recombines, it is regenerated and lives again. As it was in the beginning so it is now; every atom continues to exist and must exist as in the beginning. There is nothing new under the sun and what we call death is really nothing more than transformation.

Spiritual man is divided into two distinct souls, one passive, the other active, the divine and the human, which we call

God-soul and human-soul. The first is in the fullest sense a divine being, contemplating a past eternity and a future immortality, occupying itself in contemplation rather than in action and to be regarded as a kind of guardian spirit. Although the God-soul and the material body are associated in this life, the former is not bound to man in the way that, say, a limb is (it may indeed absent itself from his body during sleep or periods of unconsciousness). Without the spirit there can be no motivation: when the physical change (i.e. death) takes place the God-soul passes to another living organism -a human being, a tree, an animal, perhaps a bird. This is the element that gives man his mystical attachment to a particular district or country (which is what we call patriotism): because it is where the God-souls of countless generations of ancestors dwell. It is because of this that man is compelled to nurture, love and defend his country, which is, in the purest sense, a holy land. The philosopher Fichte said, "Death is the ladder by which my spiritual vision rises to anew life and a new nature." This is also the reason why Odinists regard all life as sacred and unnecessary violence as criminal.

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The human-soul (or self-soul), is essentially individual to a particular person. It may be likened to his personality, his fame or his infamy. Because the whole of man's life is a continuing struggle of the good and light Gods on the one hand and the offspring of chaotic matter (the giants, Nature's disturbing forces) on the other, the human-soul is extremely active. It is involved in a struggle that extends to man's innermost being: both the human-soul and the God-soul proceed from the Gods; but the body belongs to the world of giants and they struggle for supremacy. If the human-soul conquers by virtue and courage then it goes after death to Valhalla, to fight in concert with the Gods against the evil powers. If on the other hand the body conquers and links the spirit to itself by weakness then after man's death the human-soul sinks to the

world of the giants and joins itself with the evil powers in their warfare against the Gods. Long after his individual identity has been forgotten a man's human-soul, absorbed into the corporate spirit of the regiment, college, village, nation or other group, continues to demonstrate its immortality by inspiring future generations to noble deeds - or to acts of degradation.

32. If the God-soul migrates to other living things after death, how can you square this with, for example, the need to slaughter livestock in order to sustain human life? Isn't it rather like killing a God?

The God-soul must not be confused with the being that it inhabits. Animals, birds and trees have always been regarded by Odinists with respect; it is indeed probable that the domestication of some creatures arose from their former sacred character. Every living thing is a manifestation of the divine and its spirit is immortal: every time a tree is felled or an animal slaughtered it is indeed a kind of sacrifice. But the tree or the animal is only a temporary dwelling-place for the immortal God. Everything in Nature has a purpose and it is necessary in order that life may be sustained in others for such "sacrifices" to be made. Such an attitude encourages consideration and reverence for Nature and discourages its wanton despoliation. It is the unnecessary, cruel or unnatural killing of animals (or of human beings), the unjustifiable destruction of trees or landscape and the defiling of natural resources, that is wrong.

33. You have mentioned "ancestral spirits". Does this mean that Odinists believe in ancestor-worship?

The human-souls of one's own family ancestors provide us with moral strength and inspiration. Just as we received our spirit from Odin, so we received our physical being through our parents and our ancestors from time memorial. Our respect for ancestors maintains the continuity of the family, the kin and the race. We have a duty to try to attain the ideals of our ancestors and an equal duty of cherishing our descendants so that they in their turn will come to understand and realize our own hopes and ideals. Life is continuing process: we must try to visualize

ourselves as  
ancestors; for ancestors and descendants are genealogically  
one. Edmund  
Burke once remarked that society was a partnership between  
those who were  
living, those who are dead and those yet to be born; past and  
present and  
future are seen as a continuing evolvement and must be looked  
upon as  
complete being.

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34. What kind of status do women have within the Odinst  
community?

Odinsts do not need reminding of women's rights!  
Our religion  
anciently held women in high honor: not only are Goddesses  
included in the  
Odinst pantheon, but, when the Odinst priesthood is restored,  
all offices  
will be open to women just as they were before the Christian  
usurpation  
relegated them to permanent backbenches of religious life.

35. What are the chief festivals of the Odinst Rite?

In ancient times there were three great festivals: Yule  
(the Mid-Winter  
Festival), Summer Finding (or spring equinox) and Winter  
Finding (autumn  
equinox). To these we nowadays add the Midsummer Festival.

Yule, the popular Festival of Mid-Winter (sometimes called  
the Festival  
of Light), heralds the beginning of the Odinst year. It is the  
birthday of  
the unconquered sun, which at this time begins to new vigor  
after its  
autumnal decline when, having descended into darkness, it  
pauses, kindles  
the fire of germination and ascends renewed with the fruit of  
hope. The  
Mid-Winter Festival includes the Twelve Nights of Yule,  
encapsulating the  
twelve months of the year in miniature, and culminates in the  
celebration  
of Twelfth Night.

Summer Finding, in March, is the Festival of Odin. It  
celebrates the  
renewal, or resurrection, of Nature after the darkness of  
winter. It was  
transformed by the Christians into their Easter (named after  
the Odinst  
Goddess of the Saxons, Ostara), Rogation and Whitsun and was  
also recalled  
in folk custom by the festivities of May Day.

The Midsummer Festival, the Feast of Balder, is the great

celebration  
of the triumph of light and the sun.

Winter Finding mourns the death of summer and heralds the coming of autumn. It is dedicated to the god Frey, patron of the harvest, and is also sometimes called the Charming of the Fruits of Earth, when we render thanks for the years supply of life-giving foods.

36. What other Odinit festivals are there?

Besides the great festival there are a number of secondary festivals and also some commemorations of local Gods or various aspects of life.

The secondary festivals of the Odinic Rite are:  
The Charming of the Plough, January 3  
The festival of Vali, February 14, which commemorates the family and is an occasion for betrothals, the renewal of marriage vows and vows of kinship loyalty.  
The festival of the Einheriar on November 11, known as Heroes' day, which honors the dead.

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37. What is the Odinit Committee?

The committee for the Restoration of the Odinic Rite (to give its full title) was set up on April 23, 1973 with the limited objects of restoring Odinit ritual and ceremonies, to define Odinit faith and doctrine and to constitute a teaching order of gothar (singular: gothi, meaning priest of teacher). When these immediate objects have been achieved the Committee will disband. In the past not a great deal of attention was paid to systemizing the doctrinal aspects of Odinitism and consequently the body of writing on the subject has remained limited and uneven. The Odinit Committee will place the worship of the Aesir on a more formal and permanent basis.

38. How do I go about becoming an Odinit?

First of all by understanding, then by believing. You do not have to "be born again" but you are expected to live your whole life according to the Odinit precepts. There is a ceremony of reception (or initiation) into

the Odinst community for those who wish it. The secretary of the Odinst Committee, 10 Trinity Green, London, E1, will be able to tell you whether there is an Odinst group in your neighborhood or, if there is not one, how you may form one.

39. Can the Odinst Committee supply me with a list of Odinst temples and shall I be permitted to attend some of the inveitan?

There are at present no Odinst hofs (temples) in Great Britain open for public worship. Odinst starts with the individual and extends, through the family, to the community and the world. So with worship, which is at present practiced mostly at family level, the festivals of the Odinst year being celebrated in the home, with friends and other Odinst sometimes being invited to participate. But it is expected that various regional meeting places will be authorized when eventually the ritual of Odinst worship has been fully restored and gothar licensed by the successor body to the Odinst committee.

These things are thought the best:  
Fire, the sight of the sun,  
Good health with the gift to keep it,  
And a life that avoids vice.

The High Song of

Odin \*

\* The verse from The High Song of Odin is from Paul B. Taylor and W H Auden's translation of The Elder Edda and is reproduced by permission of Messrs Faber and Faber. Other quotations from the Eddas in the foregoing pages are from the translation by Rasmus B. Anderson.

FOR MORE INFORMATION WRITE:

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P.O. Box 256  
North Highlands, CA. 95660

(916) 338-4214 8:00 pm to 6:00 am (PST) daily 300/1200

baud

\*\*\*\*\* Call at these times with your computer. \*\*\*\*\*

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{file "Strings On The Winds (Bardic Fiction)" "bos184.htm"}

STRINGS ON THE WINDS

by Taliesyn map Avaon

...And it came to pass that into this time of great turmoil, there came a man clad simply and carrying unto himself little else than a harp, the likes of which I have yet to see. His name was Ahrian and he made known that he was Bard. He went unto the house of a village elder, asked lodging, and was granted it. There he stayed and he sang from the green and played the songs which drifted into the air as if they were the air itself.

One afternoon I made to inquire of him his whereabouts and what was Bard. He said unto me: 'You speak little else to me but nonsense. Speak clearly and I shall answer as I can.'

He took the harp into his lap. 'What then is your trade?'

'I am Bard. Mine is the way of music, song, and tale. In this lies my being.'

'Then you are a minstrel or story-teller?'

'I am both and neither. I am minstrel and story-teller in what I do, but I am Bard in what I am.'

'I do not understand.'

'Then listen and I shall make it known to you. Music lies at the base of the world. It is magick in itself, and it contains other things that are it's nature. I am Bard and bound to the music, as it is my existence. I work the music as a fine silversmith works the silver into a cup. So I work the music into a fine remembrance of the past. Or time hence. Or man and woman present. So the music works for me and does my bidding, as I in turn do its bidding in the working.'

'You speak of magick as the music and music as the magick. Which is it then? Is music the cause of the magick, or is magick the cause of the music?'

'Both are true. In playing the song I am working in the magick, and in working in the magick I am drawn to work a song. Such is my call.'

'What of tales then?'

'They are great and beauteous. In splendor they cannot be equalled, for the Gods run thru them as the maids run through fields of grass in the Spring.'

'What Gods are these of which you speak?'

'All Gods to some, and none to others. It is as you see. And then it is as it is.'

'What of these do you worship?'

'I worship none and I worship all. I worship not, and devoutly pray unto the Muses. Mine is not the way of the zealot, but of the song.'

'How then do you work your magick if the Gods are not yours?'

'Ahh, but they are mine. I do not see the Gods as they appear to others, but as they are in the song of a bird in summer, or a stream in the Spring. My magick is not of them, but is them of their essence. It aids them to survive and pierces their nature as the light pierces the darkness.'

...And so I bid him let me rest, that I might ponder and inquire further on the morrow. As I left him, I heard a sweet melody drift into the hollows...

\*\*\*\*\*

In this age of rebirth for many of the ways of the Craft, it has often come to my attention that there is not a similar revival of the Bardic arts in force. However, as we move into a New Age, it is distressing to see so few wielding the candle to light the path. Thus armed with this dearth of those practicing the Bardic Way, I have decided to set forth some illumination into the subject of Bardism.

In the classical concept, the Bard was many things: a musician, a songster, a story-teller, a historian, a collector of lore both magickal and mundane. He also served the community in announcing through his arts the coming Circles. However, should he attend this Circle, he would be little else than a minion of the Watchtower's guardians.

Of all these things, I must point out that he was a magickal individual, whose concerns tended not towards ritual, but application. His song was his work of magick, and could either be loving and compassionate or cold and harsh as the case warranted. He was restricted in many ways in the expression of his duties inherent in the office and title he carried. The title 'Bard' was (and is) worn with pride for it was a religious indication and a general term for a way of life.

This introduction leaves us with one nagging question: What is the Bard of today? It is this question that I shall address in full in coming articles. Each will contain a conversation with Ahrian (an actual 15th century Scots Bard) and a discussion of the concepts involved. Later, I will include samples of the Bard's art by my hand and that of Seamus Myrick, an Irish Bard I know personally.

Blessed Be!

Mike Nichols

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{file "Circle Purification for Asthmatics" "bos185.htm"}

A Circle Purification that doesn't use Incense:  
for asthmatics, those with allergies, and those with other  
pulmonary  
disorders  
by Matrika, co-sysop of  
PAN- the Psychic Awareness Network, 300/1200/2400 baud at 1-  
703-362-1139

This ritual was inspired when someone in our circle back in  
Central  
Massachusetts started dating a young woman who was a great  
herbalist,  
knowledgeable about crystal healing, a competent tarot-reader  
and a  
beginning astrologer. She had read "Spiral Dance" by Starhawk  
on the Craft  
of the Wise (Wicca) and wore a pentagram around her neck, but  
couldn't try  
circle work because she was allergic to smoke and had a serious  
asthma  
problem.

So, heres the rite. You prepare your altar as usual, with the  
exception of  
the incense and incense burner. 5 non-electric pot-pouri  
burners filled  
with water and an appropriately scented pot-pouri should be on  
or near the  
altar with 5 candles. Be sure that you use the correct type of  
candles for  
your pot-pouri burners, as other types can destroy the burners.  
Put these  
on the altar, which should be at the center of the circle and  
facing North  
or East according to your custom. If they do not fit without  
obstructing  
the work, place them in a semi-circle at the foot of the altar.  
Have  
matches there to light the candles under them at the proper  
time.

The rite  
(Leader 1 should be a male, if possible. Leader 2 should be a  
female, if  
possible.)

Leader 1 - blessing the water and herbal mixture in each pot-  
pouri burner  
with the wand. a long-stem rose with the thorns removed can be  
used for a  
wand if you do not yet have one. Of course, this must be  
replaced each

time you do a ritual -  
"By Fire and By Air  
By Water and by Earth  
by the Lady and the Lord  
I conjure thee to purify our circle this night"

all- " So mote it be"

He takes one of the burners and the matches to the North where  
he lights  
it. Leader 2 accompanies him with her wand, after he lights it  
she raises  
her wand and says

Leader 2 - "By fire and air  
By water and by earth  
Let us purify the  
Northern Quarter of our circle"

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There is a pause during which everyone visualizes (vividly  
imagining in  
every detail from a relaxed, meditative state) an arc of  
rainbow light  
forming that quarter of the circle then, when she lowers the  
wand, everyone  
responds.  
all - "So Mote It Be"

Leader 1 returns to the central altar and gets the next  
burner, placing it  
in the East and lighting it. Leader 2 continues in the same  
way as above.  
This procedure is then repeated in the South and then in the  
West. Each  
time the invocation is changed to reflect the direction they  
are in. Each  
time the group visualizes the rainbow arc of light. And after  
each  
direction, Leader 1 returns to the center to get the burner  
for the next  
direction ready. By constantly returning to the center each  
time, the  
emphasis is placed there. After the Western quarter is lit,  
Leader 1  
places the final burner on the altar, between the candles,  
where the  
incense burner would be if there was one and lights it. Leader  
2 stands  
before the altar, raises her wand and says  
Leader 2 - "By Fire and by air  
By water and by earth  
Let us purify the sacred center of our circle  
where Heaven and Earth Unite  
and  
Where the Lord and Lady are joined in love."

While her wand is raised, everyone visualizes the rainbow light  
from the

outer circles flooding in to the center and filling the circle with harmonious vibrations and energies. After a few moments, she lowers her wand and everyone responds. all- "SO mote it be"

The circle casting is continued as usual with the invocations of the elements at the 4 corners, according to your tradition. Then the actual circle-casting is done as usual. After this do whatever rite and/or magick you would usually do and close in the usual manner. Be sure to snuff the candles and not to blow them out. Use a silver teaspoon to do this, if you don't have a snuffer. This ceremony ONLY replaces the part of the rite where you sprinkle with salt-water and then cense the circle to purify it in PREPARATION for the actual circle casting. It is NOT the full casting of the circle. (Some traditions purify with all 4 elements separately, sprinkling salt on the floor for earth, water on the floor for itself, censuring the circle for air, and carrying a candle around for fire. Either way this rite replaces the elemental purification, as the burners embody all 4 elements - the water for itself, the candle for fire, the herbs for earth, and the scent the steam gives off for air.)

OF course the pot-pouri burners used for this should only be used in your psychic work and should have been consecrated or smudged (by someone who can deal with the smoke) in preparation for this ritual.

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To prepare appropriate pot-pouri scents for the purpose of your rites, use the directions for making the various home-made herbal incenses traditional in Witchcraft and in Magick; however, don't grind them with a mortar and pestle as you would in making incense. If you do not know the recipes for these, any of the Scott Cunningham books on making incenses would provide them for you. They are available from Llewelyn Publishing, box 64383 St. Paul Minnesota. (They will send you a free catalogue on request)

Despite the initial cost involved in obtaining the 5 burners, it is highly

suggested you do it that way for two reasons"

1. In anything but a very small and enclosed space, you will not get

enough scent to represent the air element sufficiently for magickal and ritual working.

and

2. To represent all 4 elements in EACH of the quarters and in the center

of the circle is very important in establishing the traditional boundaries

between the worlds (the ordinary and non-ordinary or shamanic realities)

that is the purpose of casting the circle and creating sacred space.

ALSO IF YOU TRY TO CARRY A POT-POURI BURNER THAT IS LIT AND HOT ENOUGH TO

BE GIVING OFF THE SCENTED STEAM AROUND THE PERIMETER OF THE CIRCLE, YOU

WILL CERTAINLY BURN YOUR FINGERS BADLY. (It is not appropriate to bring a pot holder into circle to carry it either! PLEASE!)

I hope this is helpful to those who have breathing problems and wish to

perform magick.

(submitted to Harvest newsletter, under JUKNO)

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{file "Astral Projection (Monroe Technique)" "bos186.htm"}

#### MONROE TECHNIQUES FOR ASTRAL PROJECTION

Note: After having studied many methods of Astral Projection, I have found that this is the easiest to do.

Monroe teaches these techniques in a week, but they can be easily done in a day, with proper devotion. I feel that this technique is superior to others because it does not require intense visualization, which many people cannot do. enjoy!

(Taken from Leaving The Body: A Complete Guide to Astral Projection, D. Scott Rogo, prentice Hall Press)

One of the chief barriers people learning to project face is fear. Many are afraid that they may die, or be harmed in some way as a result of their projection. Nothing could be farther

for its  
involving  
by this,  
any newly

from the truth. The Canterbury Institute, renowned  
occult studies, executed an experiment in projection  
over 2,000 people. None of them were hurt in any way  
and now, three years later, none have complained of  
arising problems.

projecting,

Once you are aware that you cannot be harmed by  
you should begin monroe's techniques, step by step.

Step one:

to relax  
itself"  
includes both  
suggest a  
Progressive  
exercises  
known

Relax the body. According to Monroe, "the ability  
is the first prerequisite, perhaps even the first step  
to having an OBE. (out of body experience) This  
physical and mental relaxation. Monroe does not  
method of attaining this relaxation, although  
Muscle relaxation, coupled with deep breathing  
(inhale 1, exhale 2, inhale 3.... until 50 or 100) are  
to work well.

Step two:

the  
recommend any  
ground. As you  
awaken  
Hypnagogic  
enter  
Condition

Enter the state bordering sleep. This is known as  
hypnagogic state. Once again, Monroe doesn't  
method of doing this. One way is to hold your forearm  
up, while keeping your upper arm on the bed, or  
start to fall asleep, your arm will fall, and you will  
again. With practice, you can learn to control the  
state without using your arm. Another method is to  
concentrate on an object. When other images start to  
your thoughts, you have entered the Hypnagogic state.  
Passively watch these images. This will also help you  
maintain this state of near-sleep. Monroe calls this  
A.

Step three:

observe your  
more  
at the  
notice  
They

Deepen this state. Begin to clear your mind.  
field of vision through your closed eyes. Do nothing  
for a while. Simply look through your closed eyelids  
blackness in front of you. After a while, you may  
light patterns. These are simply neural discharges.  
have no specific effect. Ignore them. When they

cease, one

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one has entered what Monroe calls Condition B. From here, one must enter an even deeper state of relaxation which Monroe calls Condition C-- a state of such relaxation that you lose all awareness of the body and sensory stimulation. You are almost in a void in which your only source of stimulation will be your own thoughts.

D. The ideal state for leaving your body is Condition D. This is Condition C when it is voluntarily induced from a rested and refreshed condition and is not the effect of normal fatigue. To achieve Condition D, Monroe suggests that you practice entering it in the morning or after a short nap.

Step Four:

important Enter a state of Vibration. This is the most part of the technique, and also the most vague.

onset Many projectors have noted these vibrations at the tingling, or as is electricity is being shot through the body. /their cause is a mystery. It may actually be the astral body trying to leave the physical one. For entering into the vibrational state, he offers the following directions:

1. Remove all jewelry or other items that might be touching your skin.
2. Darken the room so that no light can be seen through your eyelids, but do not shut out all light.
3. Lie down with your body along a north-south axis, with your head pointed toward magnetic north.
4. Loosen all clothing, but keep covered so that you are slightly warmer than might normally be comfortable.
5. Be sure you are in a location where, and at a time when, there will be absolutely no noise to disturb you.
6. Enter a state of relaxation
7. Give yourself the mental suggestion that you will remember all that occurs during the upcoming session that will

be

beneficial to your well-being. Repeat this five times.

8. Proceed to breath through your half-open mouth.

you.

9. As you breath, concentrate on the void in front of

change

10. Select a point a foot away from your forehead, then

your point of mental reference to six feet.

imaginary

11. Turn the point 90 degrees upward by drawing an

head. Focus

line parallel to your body axis up and above your

and

there and reach out for the vibrations at that point

bring them back into your body.

you

Even if you don't know what these vibrations are,

will know when you have achieved contact with them.

Step five:

head, down

Learn to control the vibrational state. Practice  
controlling them by mentally pushing them into your

body,

to your toes, making them surge throughout your entire

produce

and producing vibrational waves from head to foot. To

mentally

this wave effect, concentrate of the vibrations and

body.

push a wave out of your head and guide it down your

command.

Practice this until you can induce these waves on

you are

Once you have control of the vibrational state,

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ready to leave the body.

Step six:

thought

Begin with a partial separation. The key here is

leaving

control. Keep your mind firmly focused on the idea of

cause you

the body. Do not let it wander. Stray thought might

exploring

to lose control of the state.

body".

Now, having entered the vibrational state, begin

in

the OBE by releasing a hand or a foot of the "second

your bed.

Monroe suggests that you extend a limb until it comes

placing it

contact with a familiar object, such as a wall near

the

Then push it through the object. Return the limb by

back into coincidence with the physical one, decrease

Lie vibrational rate, and then terminate the experiment.  
exercise quietly until you have fully returned to normal. This  
will prepare you for full separation.

Step seven:  
Dissociate yourself from the body. Monroe suggests  
two methods for this. One method is to lift out of the  
body. To do this, think about getting lighter and lighter after  
entering this vibrational state. Think about how nice  
it would be to float upward. Keep this thought in mind  
at all costs and let no extraneous thoughts interrupt it. An  
OBE will occur naturally at this point.  
Another method is the "Rotation method" or "roll-  
out" technique. When you have achieved the vibrational  
state, try to roll over as if you were turning over in bed. /do  
not attempt to roll over physically. Try to twist your  
body from the top and virtually roll over into your second body  
right out of your physical self. At this point, you will be  
out of the body but next to it. Think of floating upward,  
and you should find yourself floating above the body.  
Monroe suggests you begin with the lift-out  
method, but argues that both are equally efficacious.

If, after all this, you still can't project, I  
recommend purchasing Leaving The Body, by R. Scott Rogo. It  
only costs \$7.95 and contains another eight or so techniques.  
Not all techniques work for everyone, but chances are you'll  
find one that works for you in this book. Good luck!

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{file "History (Weyland Smith)" "bos187.htm"}

History

(c) 1988, by Weyland Smith and  
The Rocky Mountain Pagan Journal

"Mommy, how old are we?" Does our faith come  
down to us in Apostolic succession from "that time whereof the

memory of man  
dreamed up in  
nineteenforties by a retired British civil servant with the  
collaboration of a dying heroin addict and poet?  
Does it really  
matter?

To  
what extent  
the modern  
practitioners of  
paganism may

lay  
a just claim to the mantle of their predecessors from  
the twelfth  
century has been a matter of great debate both within  
and without  
the Craft community almost from the moment Gerald Gardner  
published Witchcraft Today in 1954.\*1\* Though the  
debate is  
continued with somewhat less fervor today than it was  
in the  
1960s, it has never  
wholly ceased and it continues to be a crisis  
of Faith which besets many practitioners of paganism  
every year.

It can  
be a troubling  
question to  
face, espe-

cially if  
one's  
early teachers tried to justify their credentials by  
claiming  
that what they taught had great antiquity. The  
question isn't  
any easier to answer with truth or objectivity when  
there is a  
bunch  
of radical fundamentalists running around se-  
eking to claim  
that we aren't really a religion and so of course we  
aren't  
entitled to protection under the First Amendment.

It is a sign of progress, I think, that there  
seems to be  
less of that sort of teaching today than there was  
when I began  
my studies. Today most of the teachers that I know  
are secure  
enough in their religion that they can face the  
staggering  
thought that the ethical and philosophical system  
that guides  
their lives may indeed be younger than some of them  
are. The  
plain fact is that we simply don't know.

Gerald  
Gardner and  
Charles Leland\*2\*  
mayh

ave

tried to

palm

tried

have been

is a fact

Book of Shadows that

Presumably, if one

it would have become known to

century.

elsewhere in

evidence

nowhere

fiction off on the world as fact. It's certainly been

before--and since. On the other hand, they may each

reporting the truth as they found it. It certainly

that no one I know has ever come across any

dates before the beginning of this century.

exists, say in the British Museum,

scholars looking into the subject over the last half

Granted that there was less burning in England than

Europe, but there was enough that surely some physical

would have survived in the hands of the government if

else.

The  
Vatican Library, of  
course may yet  
turn

up

such a relic.

Their failure to do so at  
this time can be explained as easily by

the lack of such a document as by a possible desire to  
suppress

it. We may never know that one, but when push comes  
to shove,

does it really matter?

Thomas  
Jefferson,  
speaking on  
the  
question

of

whether

black

remarked

colonial slaves were Americans or not is said to have

other "They're people and they're here. If there's any  
requirement, I haven't heard of it." Perhaps we might  
paraphrase Jefferson a bit and remark that the modern  
practitioners of Witchcraft are undeniably here and a large number of  
them are sincere in their beliefs.  
That in itself should qualify us as a  
religion.

Perhaps as important as the legal question is  
our own self image. Would a "real witch" from the middle ages  
recognize or disown one of her sisters of today?  
Would she want to go with a  
"New Age" circle, a Dianic grove, a Gardnerian coven,  
or would she laugh hysterically at the bunch of us and walk  
off into the sunset?

While the antiquity of our current practice of  
witchcraft shouldn't be a matter of serious concern, to us \_or  
to our detractors, its authenticity should be. These are  
our roots must continue to be pursued by serious scholars and  
magicians alike in order that we may come as close as possible  
to the ideals  
and purposes of our ancient predecessors. There is a very  
practical reason why this is so. That reason is tied  
up in something called an \_egregore.  
On the subject of an egregore, I  
would like to quote extensively from a recent article  
in \_Gnosis by Gaetan Delaforce:

..."An egregore is a kind of group mind which is  
created when people consciously come together for a common pur-  
pose. Whenever people gather together to do something and an egregore is  
formed, but unless an attempt is made to maintain  
it deliberately it will dissipate rather quickly. However if the  
people wish to maintain it and know the techniques of how to do so, the  
egregore will continue to grow in strength and can last for  
centuries.

An egregore has the characteristic of having an  
effectiveness greater than the mere sum of its individual members.  
It

continuously interacts with its members, influencing them and being influenced by them. The interaction works positively by stimulating and assisting its members but only as long as they behave and act in line with its original aim. It will stimulate both individually and collectively all those faculties in the group which will permit the realization of the objectives of its original program. If this process is continued a long time the egregore will take on a kind of life of its own, and can become so strong that even if all its members should die, it would continue to exist on the inner dimensions and can be contacted even centuries later by a group of people prepared to live the lives of the original founders, particularly if they are willing to provide the initial input of energy to get it going again.

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If the egregore is concerned with spiritual or esoteric activities its influence will be even greater. People who discover the keys can tap into a powerful egregore representing, for example, a spiritual or esoteric tradition, will, if they follow the line described above by activating and maintaining such an egregore, obtain access to the abilities, knowledge, and drive of all that has been accumulated in that egregore since its beginnings. A group or order which manages to do this can, with a clear conscience, claim to be an authentic order of the tradition represented by that egregore. In my view this is the only yardstick by which a genuine Templar order should be measured."\*3\*

Mr.  
De la Forge was  
writing about  
the Knight

s

Templar and

the various groups claiming to represent it in modern times, but the parallel with ancient witchcraft and the many diverse groups claiming to represent it today is obvious. It is the benefit to be gained by reconstructing as faithfully as possible the attitudes and goals of our ancient brethren is equally obvious.

In her books "The Sea Priestess" and "Moon Magic", Dion Fortune was demonstrating this technique. Vivien LeFay Morgan was attempting nothing less than the reactivation of the egregore of the Atlantean priesthood.

When Gerald Gardner published "Witchcraft Today", he embarked upon the outward steps of his part of the reactivation of the egregore of the old witch cult in western Europe. The inward steps were probably begun by one or more of the magical lodges of the early twentieth century, most likely Dion Fortune's Society of the Inner Light during its "pagan phase" in the late twenties and thirties.\*4\* Gardner's public work served to bring the reactivated egregore into contact with an increasingly receptive populace where it could gather unto itself the additional psychic energy it needed to become once again a viable force in the world. How well it has achieved this end is to be observed by anyone with the eyes to see.

I personally think that our job in this generation is to deepen and strengthen our ties with this newly reawakened force in the world; to learn from it and to draw inspiration from it, and to bring the Craft back from the status of a "cult" to that of a genuine religion. To do this we must learn more of the goals, ideals, and ambitions of our brothers and sisters who have gone before--as they really were, not as we would like them to have been.

Please note that the idea is not necessarily to recreate the practices of our predecessors, particularly if we are talking about things like blood sacrifice. One should note that this practice was followed by the Jews in biblical times, but that in modern times they don't do it. This does not keep the modern Jew from interacting with the egregore of his ancient faith. Judaism has surely progressed since the time of the Caesars, so has the Craft. The idea, when activating and interacting with an egregore is to re-create the goals and attitudes of the founders. That doesn't freeze the practitioner into practices which have long since been outgrown.

What I think we need now is more real scholarship.

What did Samhain really mean to our predecessors; or Beltane; or Imbolc? Not only how did they celebrate it, but how did they feel about it? Platitudes about "fruitfulness and fertility" are simply too superficial. This is not made any easier by the fact that these observances were pastoral and agricultural while most of us are city dwellers who do well to keep a potted plant alive through one summer.

An attempt in this direction was made by the Holy Order of Saint Brigit near Fort Morgan, Colorado about ten years ago. The farm is gone now and its residents are scattered, yet it cannot be said to have entirely failed of its purpose. Many of the former participants in the experiments can be found today, quietly practicing the Craft.

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havedonethis, we  
ofthePriestess  
at Samhain.

This is not to say that we all should sell our goods,  
jobs, and move out into communes somewhere, but we  
least establish close enough contact with the  
this world that we can appreciate how frightening the  
winter must have been to those who had no central  
stores or welfare to fall back upon. When we  
will, perhaps, be able to recapture the mind set  
of the Priestess  
at Samhain.

fiction  
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really were. It  
neither is it  
our  
ient religion  
of witchcraft as it was, learn from it, and pass it on,  
rejuvenated and strengthened to our children.

These truths are not to be found in the Fantasy  
section of B. Dalton's, but in the history and anthr-  
aries of our local universities. The reading is much  
less fun, but it talks about the people as they  
isn't a fantasy world to hide from reality in, but  
a dead end. It can take us back in time and forward in  
understandings so that we may really contact the anc-  
of witchcraft as it was, learn from it, and pass it on,  
rejuvenated and strengthened to our children.

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#### Notes

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{file "History of Witch Craft" "bos188.htm"}

#### History of Witchcraft

As I am trying to put this all together, I hope to bring about an understanding that Witchcraft, like any religion, has undergone it's changes throughout the centuries. It is my personal feeling, however, that the religion of Witchcraft has undergone far fewer changes than any other in history.

As the song sung by Neil Diamond starts:

" Where it began, I can't begin to knowin..."

Witchcraft, sorcery, magic, whatever can only begin to find its roots when we go back as far as Mesopotamia. With their deities for all types of disasters, such as Utug - the Dweller of the Desert waiting to take you away if you wandered to far, and Telal - the Bull Demon, Alal - the destroyer, Namtar - Pestilence, Idpa - fever, and Maskim - the snaresetter; the days of superstition were well underway.

It was believed that the pharaohs, kings, etc. all imbued some power of the gods, and even the slightest movement they made would cause an action to occur. It was believed that a picture, or statue also carried the spirit of the person. This is one of the reasons that they were carried from place to place, and also explains why you see so many pictures and statues of these persons with their hands straight to their sides.

In the Bible, we find reference to "The Tower of Babel" or The Ziggurat in Genesis 11. "Now the whole world had one language and a common speech. As men moved eastward, they found a plain in Shinar (Babylonia) and settled there. They said to each other, 'Come, let's make bricks and bake them thoroughly.' They used brick instead of stone, and tar instead of mortar. Then they

said, 'Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth.' But the Lord came down to see the city and the tower that the men were building. The Lord said, 'If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come let us go down and confuse their language so they will not understand each other.'" It goes on to say that the tower was never finished.

In other references, we find that the "Tower" was in fact finished, and that it was a tower that represented the "stages" between earth and heaven (not a tower stretching to the heaven in the literal sense.) From this reference, it was a tower built in steps. A hierarchy on which heaven and hell were based. It was actually a miniature world representing the Mountain of Earth.

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Each stage was dedicated to a planet, with its angles symbolizing the four corners of the world. They pointed to Akkad, Saburtu, Elam, and the western lands. The seven steps of the tower were painted in different colors which corresponded to the planets. The "Great Misfortune:", Saturn, was black. The second was white, the color of Jupiter. The third, brick-red, the color of Mercury, followed by blue, Venus; yellow, Mars, gray or silver for the moon. These colors boded good or evil, like their planets.

For the first time, numbers expressed the world order. A legend depicts Pythagoras traveling to Babylon where he is taught the mystery of numbers, their magical significance and power. The seven steps often appear in magical philosophy. The seven steps are: stones, fire, plants, animals, man, the starry heavens, and the angels. Starting with the study of stones, the man of

wisdom  
will attain higher and higher degrees of knowledge, until he  
will be able to apprehend the sublime, and the eternal.  
Through ascending these steps, a man would attain the knowledge of  
God, whose name is at the eighth degree, the threshold of  
God's heavenly dwelling.

The square was also a "mystical" symbol in these times,  
and though divided into seven, was still respected. This  
correlated the old tradition of a fourfold world being reconciled with  
the seven heavens of later times.

It is thought that here was the start to numerology, but for  
this to have developed to the point where they had taken  
into consideration the square as the fourfold world, it would have  
had to have developed prior to this.

From Mesopotamia lets move over to Persia.

Unlike the Mesopotamians, and Egyptians, who believed that  
all was done with either the favor or lack thereof of the Gods,  
the Chaldean star religion taught that luck and disaster were  
no chance events, but were controlled from the heavenly  
bodies (planets/stars) which send good and bad according to  
mathematical laws. It was their belief that man was incapable of fighting  
the will of the planet divinities. Though, the more this  
system evolved, the more the wise men read ethical values into  
man's fate. The will of the stars was not completely separate  
from man's behaviors. The stars were important, but not omnipotent  
in deciding man's fate. It was believed that the star Sirius  
would carry messages to the higher gods and he returned to  
announce their will.

Around the 7th Century B.C. Zoroaster, the Median prophet  
was preaching the doctrines that evil could be avoided and  
defeated.

He brought about the principles of the good and evil  
spirits.

Below, we will look at the beliefs and influences of this  
man's life which created the religion named after him.

The first of the belief structure had to do with Ormazd (Ahura-Mazda) king of light, and his twin brother Ahriman (Anro-Mainyu) prince of darkness.

Zoroaster brought about the belief in the "holy war" (that between good and evil.) In this faith, the archangels (the spirits of Divine Wisdom, Righteousness, Dominion, Devotion, Totality, and Salvation) and the demons (the spirits of Anarchy, Apostasy, Presumption, Destruction, Decay, and Fury) were constantly at battle with one another. The archangels were controlled by Ormazd and the demons by Ahriman.

This religion had it's belief that in the end, Ormazd and his demons would prevail, but until then, Ormazd would keep the world safe.

It is interesting that the last of the demons (the demon of Fury) holds such a hard and fast thought that it was incorporated into the Hebrew and Christian belief structure. The last archdemon's name is Aeshma Daeva also know to the Hebrews as Ashmadai and to Christians as Asmodeus.

Asmodeus was the "chief of the fourth hierarchy of evil demons", called "the avengers of wickedness, crimes and misdeeds." He appears with three heads, a bull's, human, and a ram. He has goose feet, and a snake's tail. To appear more frightening, he also exhales fire and rides upon a dragon of hell.

It is said that Asmodeus is not to be feared. When you say to him: "In truth thou art Asmodeus," he will give you a wonderful ring. He will teach you geometry, arithmetic, astronomy and mechanics. When questioned, he answers truthfully.

The other demons tempt people away from the true worship of Mazda. They are Paromaiti - Arrogance, Mitox - The Falsely

Spoken Word, Zaurvan - Decrepitude, Akatasa -  
Meddlesomeness,  
Vereno - Lust.

Much of the current day Christian beliefs were taken from  
this man's religion. (That of good and evil forces, the  
redemption,  
the "savior" factor, etc.)

From here, let us move on to Egypt where we will look at  
other mystical symbols and more history of magic and the craft.

The Sphinx was a mythological creature with lion's body and  
human head, an important image in Egyptian and Greek art and  
legend.

The word sphinx was derived by Greek grammarians from the  
verb sphingein (to bind or squeeze), but the etymology is not  
related to the legend and is dubious.

The winged sphinx of Boeotian Thebes, the most famous in  
legend,  
was said to have terrorized the people by demanding the answer  
to a riddle. If the person answered incorrectly, he or she was  
eaten by the sphinx. It is said that Oedipus answered properly  
where upon the sphinx killed herself.

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The earliest and most famous example in art is the  
colossal Sphinx at Giza, Egypt. It dates from the reign of King  
Khafre  
(4th king of 4th dynasty; c. 2550 b.c.)

The Sphinx did not occur in Mesopotamia until around 1500  
b.c. when it was imported from the Levant. In appearance, the  
Asian sphinx differed from its Egyptian model mostly in the addition  
of wings to the leonine body. This feature continued through  
its history in Asia and the Greek world.

Another version of the sphinx was that of the female.  
This appeared in the 15th century b.c. on seals, ivories  
and metalworkings. They were portrayed in the sitting  
position usually with one paw raised. Frequently, they were seen with  
a lion, griffin or another sphinx.

The appearance of the sphinx on temples and the like eventually lead to a possible interpretation of the sphinx as a protective symbol as well as a philosophical one.

The Sphinx rests at the foot of the 3 pyramids of Khufu, Khafre, and Menkure. Its talons stretch over the city of the dead as it guards its secrets.

The myth goes that a prince who later became Thutmose IV, took a nap in the shadow of the half-submerged Sphinx. As he slept, the Sun-god (whom the Sphinx represents, appeared to him in a dream. Speaking to him as a son, he told the prince that he would succeed to the throne and enjoy a long and happy reign. He urged the prince to have the Sphinx cleared of the sand.

In his book on Isis and Osiris, Plutarch (A.D. 45-126) says that the Sphinx symbolizes the secret of occult wisdom, though Plutarch never unveiled the mysteries of the Sphinx. It is said that the magic of the Sphinx lies within the thousands of hands that chiseled at the rock. The thoughts of countless generations dwell in it; numberless conjurations and rites have built up in it a mighty protective spirit, a soul that still inhabits this time-scarred giant.

Another well known superstition of the peoples of Ancient Egypt was that regarding their dead.

They believed that in the West lies the World of the Dead, where the Sun-god disappears every evening. The departed were referred to as "Westerners." It was believed that, disguised as birds, the dead soar into the sky where in his heavenly barge Ra, the Sun-god, awaits them and transforms them into stars to travel with him through the vault of the heavens.

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The cult of the dead reached its height when it incorporated the Osiris myth. Osiris was born to save mankind. At

his nativity, a voice was heard proclaiming that the Lord had come into the world (sound familiar?). But his brother/father Seth shut him up in a chest which he carried to the sea by the Tanaitic mouth of the Nile. Isis brought him back to life. Seth then scattered his body all over the place. It is said that Isis fastened the limbs together with the help of the gods Nephtis, Thoth, and Horus, her son. Fanning the body with her wings, and through her magic, Osiris rose again to reign as king over the dead.

The Egyptian believed that a person had two souls. The soul known as Ba is the one that progressed into the afterlife while the Ka remains with the mummy. The Ka is believed to live a magical life within the grave. Thus the Egyptians placed miniature belongings of the deceased into the tomb. Such items as images, statuettes, imitation utensils, and miniature houses take the place of the real thing. They believed that the Ka would use these as the real item because the mortuary priests possessed magic that would make them real for the dead.

The priests believed that the gods could be deceived, menaced and forced into obedience. They had such trust in the power of magic, the virtue of the spoken word, the irresistibility of magic gestures and other ritual, that they hoped to bend even the good gods to their will. They would bring retribution to the deities who failed to deal leniently with the dead. They threatened to shoot lightning into the are of Shu, god of the air, who would then no longer be able to support the sky-goddess, and her star-sown body would collapse, disrupting the order of all things.

When Ikhnaton overthrew the Egyptian gods and demons, making the cult of the One God Aton, a state religion, he also suppressed mortuary magic. Ikhnaton did not believe in life after death.

As Christianity became a part of this nation, there is

much

evidence to show where the Christians of the time, and the pagans lived peacefully together.

In theology, the differences between early Christians, Gnostics (members - often Christian - of dualistic sects of the 2nd century a.d.), and pagan Hermeticists were slight. In the large Gnostic library discovered at Naj'Hammadi, in upper Egypt, in 1945, Hermetic writings were found side by side with Christian Gnostic texts. The doctrine of the soul taught in Gnostic communities was almost identical to that taught in the mysteries: the soul emanated from the Father, fell into the body, and had to return to its former home.

It was not until later in Rome that things took a change for the worse. Which moves us on to Greece.

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The doctrinal similarity is exemplified in the case of the pagan writer and philosopher Synesius. When the people of Cyrene wanted the most able man of the city to be their bishop, they chose Synesius, a pagan. He was able to accept the election without sacrificing his intellectual honesty. In his pagan period, he wrote hymns that follow the fire theology of the Chaldean Oracles. Later he wrote hymns to Christ. The doctrine is almost identical.

To attempt to demonstrate this...let's go to some BASIC tenets and beliefs of the two religions:

#### Christian Beliefs

The 10 Commandments

1.) You shall have no other gods before me.

To the Christian, this means there will be no other God. Yet, in the bible, the phrase is plural. I does not state that you will not have another god, it says that you will have no other gods

before the Christian God.

In the case of the later, it could be interpreted to mean that whereas other gods can be recognized, as a Christian, this person should place YHVH ahead of all gods recognizing him/her as the supreme being of all.

2.) You shall not worship idols

Actually, what it says in the New International Version is "You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, but showing love to thousands who love me and keep my commandments.

3.) You shall not take the name of the lord in vain.

This one is pretty self explanatory. When a person is calling on the lord he/she is asking the lord for guidance or action. Thus, the phrase "God damn it!" can be translated into a person asking the lord to condemn whatever "it" is to hell. The phrase "To damn" means to condemn to hell. In modern society, several phrases such as the following are common usage:  
"Oh God!", "God forbid!", "God damn it!", "God have mercy!"  
Each of these is asking God to perform some act upon or for the speaker with the exception of "Oh God!" which is asking for Gods attention.

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4.) Remember the Sabbath and keep it holy.

Depending on which religion you are looking at (i.e. Jewish, from which the 10 commandments come; or Christianity, which adapted them for their use as well.) the Sabbath is either Saturday or Sunday. You may also take a look at the various mythological

pantheons to correlate which is the first and last days of the week... (i.e. Sun - Sunday.. Genesis 1:3 "And God said, "Let there be light," and there was light., Moon - Monday.. Genesis 1:14 "And God said,"Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years, 15 and let them be lights in the expanse of the sky to give light on the earth." And it was so. 16 God made two great lights - the greater light to govern the day and the lesser light to govern the night. He also made the stars." Thus the Sun was created first. With the day of the Sun being the first in the week, then Saturday would be the 7th or Sabbath.

5.) Honor thy mother and thy father.

This is another that is fairly self explanatory. It is any parent's right after spending the time to raise you to expect that you respect them.

6.) You shall not murder.

This does not say "You shall not murder...except in my name." It says YOU SHALL NOT MURDER. PERIOD. Out of the 10 commandments, I have found that over the course of history, this one has been the most ignored. As we look as the spread of Christianity from around 300 A.D. forward, we find that as politics moved into the church and those in charge of man's "souls" were given more control that this one commandment sort of went out the window. We see such things as the Crusades, the inquisition, and the dominating fear that was placed into the Christian "psyche" that one should destroy that which is not like you.

Even though we here stories about the "witch trials", and the "witch burnings" etc....There were actually very few "Witches" tried or burned. Most of these poor souls were that of Protestant beliefs (Against the Catholic Church) yet still maintained that they were Christians. But...more on this later.

7.) You shall not commit adultery.

You can look up the meaning in the dictionary, and this one becomes pretty self-evident. What it comes down to is that no person who has ever been divorced can marry again, and you don't have sex with someone that you are not married to.

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8.) You shall not steal.

Again, enough said. However...don't go looking at Constantine to be obeying this one! The Pagan temples were looted to make his coinage.

9.) You shall not give false witness against thy neighbor

Again, during the times of the inquisition, this also went out the window. Such tools as torture were used to pull confessions from these poor people who then signed statements that the inquisitors had written up saying that they freely signed this document. Of course...the inquisitors stated that this person was not tortured, but it was his clever wit that had extracted this confession.

It was also during this time that persons, refusing to take responsibility for their own actions or accept that nature does in fact create strange circumstances...(i.e. drought, flood, etc.) and the resulting illness and bug infestations. Very often, as the Witch-craze developed stronger, the one neighbor would accuse another of Witchcraft and destroying the fields or making their child sick, or whatever.

10.) You shall not covet your neighbor.

On the surface, this one is pretty self explanatory. Don't crave your neighbor's possessions. Yes...I can relate this back to the inquisitional times as well since most of the accused's property reverted back to the Catholic church at this time...there were several accused and convicted of

Witchcraft

simply because they would not sell their property to the church.

However...How does this effect persons today? How far do we carry the "Thou shalt not covet..."? This can be even so much as a want, however is it a sin to want a toy like your neighbor has?

If so...we're all in trouble. How many of us "want" that Porsche

that we see driving down the road? Or how about that beautiful

house that we just drove past? Do we carry this commandment to

this extreme? If so...I pity the person that can live by it for

what that would say is "Thou shalt not DREAM."

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#### Wiccan Beliefs

Since the religion of Wicca (or Witchcraft) is so diverse in it's

beliefs, I have included several documents here that encompass

the majority of the traditions involved. Again, this is simply a

basis...NOT the be all and end all.

#### Wiccan Rede

Bide ye wiccan laws you must,  
in perfect love and perfect trust  
Live ye must and let to live,  
fairly take and fairly give  
For the circle thrice about  
to keep unwelcome spirits out  
To bind ye spell well every time,  
let the spell be spake in rhyme  
Soft of eye and light of touch,  
speak ye little, listen much  
Deosil go by the waxing moon,  
chanting out ye baleful tune  
When ye Lady's moon is new,  
kiss ye hand to her times two  
When ye moon rides at her peak,  
then ye heart's desire seek  
Heed the north winds mighty gale,  
lock the door and trim the sail  
When the wind comes from the south,  
love will kiss thee on the mouth  
When the wind blows from the east,  
expect the new and set the feast.  
Nine woods in the cauldron go,  
burn them fast and burn them slow  
Elder be ye Lady's tree,  
burn it not or cursed ye'll be  
When the wheel begins to turn,  
soon ye Beltane fires will burn

When the wheel hath turned a Yule  
light the log the Horned One rules  
Heed ye flower, bush and tree,  
by the Lady blessed be  
Where the rippling waters go,  
cast a stone, the truth ye'll know  
When ye have and hold a need,  
harken not to others greed  
With a fool no season spend,  
or be counted as his friend  
Merry meet and merry part,  
bright the cheeks and warm the heart.  
Mind ye threefold law ye should  
three times bad and three times good  
When misfortune is enow,  
wear the star upon thy brow  
True in love my ye ever be,  
lest thy love be false to thee  
These eight words the wiccan rede fulfill;  
An harm ye none, do what ye will.

800

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One of the Pagan Oaths recognized nationally here in the U.S.

A Pledge to Pagan Spirituality

I am a Pagan and I dedicate Myself to channeling the  
Spiritual  
Energy of my Inner Self to help and to heal myself and others.

\* I know that I am a part of the Whole of Nature. May  
I  
grow in understanding of the Unity of all Nature. May  
I  
always walk in Balance.

\* May I always be mindful of the diversity of Nature  
as  
well as its Unity and may I always be tolerant of those  
whose  
race, appearance, sex, sexual preference, culture, and other  
ways  
differ from my own.

\* May I use the Force (psychic power) wisely and never  
use  
it for aggression nor for malevolent purposes. May I  
never  
direct it to curtail the free will of another.

\* May I always be mindful that I create my own reality and  
that  
I have the power within me to create positivity in my life.

\* May I always act in honorable ways: being honest  
with  
myself and others, keeping my word whenever I have given  
it,

fulfilling all responsibilities and commitments I have taken on to the best of my ability.

\* May I always remember that whatever is sent out always returns magnified to the sender. May the Forces of Karma move swiftly to remind me of these spiritual commitments when I have begin to falter from them, and may I use this Karmic feedback to help myself grow and be more attuned to my Inner Pagan Spirit.

\* May I always remain strong and committed to my Spiritual ideals in the face of adversity and negativity. May the Force of my Inner Spirit ground out all malevolence directed my way and transform it into positivity. May my Inner Light shine so strongly that malevolent forces can not even approach my sphere of existence.

\* May I always grow in Inner Wisdom & Understanding. May I see every problem that I face as an opportunity to develop myself spiritually in solving it.

\* May I always act out of Love to all other beings on this Planet -- to other humans, to plants, to animals, to minerals, to elementals, to spirits, and to other entities.

\* May I always be mindful that the Goddess and God in all their forms dwell within me and that this divinity is reflected through my own Inner Self, my Pagan Spirit.

.pa  
\* May I always channel Love and Light from my being. May my Inner Spirit, rather than my ego self, guide all my thoughts, feelings, and actions.

SO MOTE IT BE

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In the Wiccan Rede above, and scattered in the oath, we find words such as Perfect Love and Perfect Trust. What are these strange words and what do they mean?

Before one can analyze the meaning behind the phrase "Perfect Love and Perfect Trust", one must first define the words. For this purpose, I will use the Webster's New World Dictionary of the American Language 1982 edition. Perfect: adj. [L. per-, through + facere, do] 1. complete in all respects; flawless 2. excellent, as in skill or quality 3. completely accurate 4. sheer; utter [a perfect fool] 5. Gram. expressing a state or action completed at the time of speaking - vt. 1. to complete 2. to make perfect or nearly perfect - n. 1. the perfect tense 2. a verb form in this tense - perfectly adv - perfectness n. Love: n. [<OE. lufu] 1. strong affection or liking of someone or something. 2. a passionate affection for one of the opposite sex. 3. The object of such affection, sweetheart.

Trust: n.[ON, traust] 1. a) firm belief in the honesty, reliability, etc. of another; faith b) the one trusted 2. confident expectation, hope, etc. 3. responsibility resulting from confidence placed in one. 4. Care, custody 5. something entrusted to one....

Using these definitions, we come up with "Flawless strong affection and flawless faith.

Is this possible? Those that follow the religion of Wicca often give excuses for this just being words. When this is the case, they are not obeying their faith....thus..they are not following perfect love and perfect trust. But to the rest...the answer is a resounding YES. This does not ask that you "like" a person.

It asks that you see the divine light and love within individual whether you like them or not. Can this be done...YES. As to the perfect trust...we can always trust a fox to be a fox right. Therefore, when we are entering circle, we can honestly answer perfect trust even if it is on shaky ground. We may have faith that this person will act like any other human.

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Greek life was characterized by such things as democratic institutions, seafaring, athletics theatre and philosophy. The mystery religions adopted many expressions from these domains.

The word for their assembly was Ekklesia of the mystai. They spoke of the voyage of life, the ship, the anchor and the port of religion, and the wreath of the initiate. The Christians took over the entire terminology, but had to twist many pagan words in order to fit into the Christian world. The term Leitourgia (meaning service of the state) became the ritual or liturgy of the church. The decree of the assembly and the opinions of the philosophers (dogma) became the fixed doctrine of Christianity.

The term for "the correct opinion" (or the doxa) became orthodoxy.

The mysteries declined quickly when the emperor Constantine raised Christianity to the status of the state religion. After a short period of toleration, the pagan religions were prohibited.

The property of the pagan gods was confiscated, and the temples were destroyed. The metal from which Constantine's gold pieces were coined was taken from the pagan temple treasuries.

The main pagan "strong holds" were Rome and Alexandria. In Rome, the old aristocracy clung to the mysteries and in Alexandria the pagan Neoplatonist philosophers expounded the mystery doctrines.

In 394, the opposition of the Roman aristocracy was crushed in the battle at the Frigidus River (modern stream of Vipacco, Italy and stream of Vipava, Yugoslavia).

According to the Christian theologian Origen, Christianity's development during the time of the Roman Empire was part of the divine plan. The whole Mediterranean world was united by the Romans, and the conditions for missionary work were more favorable than ever before. He explains the similarities as natural considering the cultures etc. The mystery religions and Christianity had many features in common. Some examples of this are found in their time of preparation prior to initiation, and periods of fasting. Their were pilgrimages, and new names for the new brethren. Few of the early Christian "congregations" would be called orthodox according to later more modern standards.

Though for many years, the pagan "churches" of this area tried to bring about a unity among their "doctrines", beliefs, and practices to raise support for their practices, the Christian philosophies and doctrines were so organized and strong that this fell as well. Little did they know that a couple hundred miles away, peoples were still worshipping in pagan temples.

Let's take a look up north.

The worship of trees goes far back into the history of man. It was not until Christianity converted the Lithuanians toward the close of the 14th century that tree worship was thought to be in the past. The truth is...whereas they are not worshiped, they are still honored by society today in the burning of the Yule log, May Day bon-fires, Kissing under the Mistletoe, and the ever famous Christmas tree.

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The worship of the oak tree or god appears to have been universal by all branches of the Aryan stock in Europe. Both Greeks and Italians associated the tree with their highest god, Zeus or Jupiter, the divinity of the sky, the rain, and the

thunder.

Possibly one of the oldest and most famous sanctuaries in Greece was that of Dodona, where Zeus was revered in the oracular oak.

The thunderstorms which are said to rage at Dodona more frequently than anywhere else in Europe, would render the spot a fitting home for the god whose voice was heard alike in the rustling of the oak leaves and in the crash of thunder.

Zeus of Greece, and Jupiter of Italy both were gods of thunder and rain, and to both the oak tree were sacred.

To the Celts, or Druids, their worship was conducted in oak groves. The Celtic conquerors, who settled in Asia in the third century b.c., appear to have carried with them the worship of the oak to their new home. In the heart of Asia Minor, the Galatian senate met in a place which bore the Celtic name of Drynemetum, "the sacred oak grove" or "the temple of the oak."

In Germany, we find that the veneration for sacred groves seems to have held the foremost place. According to Grimm, the chief of their holy trees was the oak. Again, here we find that it is dedicated to the god of thunder, Donar or Thunar, the equivalent of the Norse Thor. Among the Slavs, the oak tree was sacred to the thunder god Perun. Among the Lithuanians, the oak tree was sacred to Perkunas or Perkuns, the god of thunder and rain.

The Christmas tree, usually a balsam or douglas fir, was decorated with lights and ornaments as a part of Christmas festivities. The use of evergreen trees, wreaths, and garlands as a symbol of eternal life was an old custom of the Egyptians,

Chinese, and Hebrews. Tree worship, common among the pagan Europeans, survived after their conversion to Christianity in the Scandinavian customs of decorating the house and barn with evergreens at the New Year to scare away the devil and of setting up a tree for the birds during Christmastide. It survived in the custom observed in Germany, of placing a Yule tree inside the

house in the midwinter holidays.

The modern Christmas tree originated in Western Germany. The main prop of a popular medieval play about Adam and Eve was a fir tree hung with apples (the tree of Paradise) representing the Garden of Eden. The Germans set up the Paradise tree in their homes on December 24, the religious feast day of Adam and Eve. They hung wafers on it (symbolizing the host, the Christian sign of redemption). In later tradition, the wafers were replaced by cookies of various shapes. Candles were often added as the symbol of Christ, though they were also a pagan symbol for the light of the God.

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As we can see, even though the pagan community has been trod upon, it was never destroyed. The date of Christmas was purposely fixed on December 25 to push into the background the great festival of the sun god, and the Epiphany on January 5 to supplant an Egyptian festival of the same day and the Easter ceremonies were set to rival the pagan spring festival.

Let's take a look at a few of the holidays and compare.

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Easter  
On Easter Sunday, everywhere, the children hunt the many colored Easter eggs, brought by the Easter rabbit. This is the vestige of a fertility rite, the eggs and the rabbit both symbolizing fertility. The rabbit was the escort of the Germanic goddess

Ostara who gave her name to the festival by way of the German Ostern.

The first day of Spring holds much in the way of folklore. It is also known as the Spring Equinox, Ostara, Eostre's Day, Alban Eilir, the Vernal Equinox, or Festival of the Trees. It takes place between March 19 and 22. It marks the first day of true spring (verses the balmy weather that may precede it.)

The day and night is equal on this day, thus the name of Equinox.

There is a story in one culture that says that the sun has begun to win it's race with the night and that the days get longer as the sun pulls ahead. (Followed by the fact that the sun begins to lose the race at Mid-Summer, and loses the race at Mid-Winter just to start the race again the next day.)

It is a time of beginnings, of action, of planting seeds for future grains, and of tending gardens. On the first Sunday after the first full moon following Eostre's Day (the name from which the Easter was derived), the Christian religion celebrates it's Easter Day.

Spring is a time of the Earth's renewal, a rousing of nature after the cold sleep of winter. As such, it is an ideal time to clean your home to welcome the new season.

Spring cleaning is more than physical work. Some cultures see it as a concentrated effort on their part to rid themselves of problems and negativity of the past months and to prepare themselves for the coming spring and summer.

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To do this, they approach the task of cleaning their homes with positive thoughts. They believe that this frees the homes of the hard feelings brought about by a harsh winter. Even then, they have guidelines that they follow such as any scrubbing of stains or hand rubbing the floors should be done in a

"clockwise"

motion. It is their belief that this aids in filling the home with good energy for growth.

To the Druidic faith, this is a sacred day occurring in the month of Fearn (meaning, "I am the shining tear of the Sun"). Part of their practices are to clean and rededicate outdoor shrines, believing that in doing so they honor the spring maiden. This is a time of fertility of both crops and families. In promoting crops, they believe that the use of fire and water (the sun and rain) will reanimate all life on Earth. They decorate hard-boiled eggs, the symbol of rebirth, to eat during their rites, and such foods as honey cakes and milk punch can also be found. The mothers and daughters give dinners for each other and give cards and gifts as a way of merging with the natural flow of life and with each other. (The Druids consider this also as Mother's Day.)

In Greek mythology, spring was the time when Persephone returned from the underworld (where the seed was planted in the barren winter months) and thus represents the seedlings of the spring. Demeter, Persephone's mother represents the fertile earth and the ripened grain of harvest since it is alleged that she is the one that created the need to harvest crops when her daughter was kidnapped and taken to the underworld. It was through an arrangement that her daughter could return for 1/2 the year that Demeter allowed the crops to spring forth for that time until she again went into mourning for her daughter in the fall.

In some cultures, even today, the ones that continue to celebrate the rites of spring rise on Easter morning to watch the sun "Dance" as it rises.

The Christian festival commemorating the resurrection of Christ, synchronized with the Jewish Pesach, and blended since the earliest days of Christianity with pagan European rites for the renewed season. In all countries Easter falls on the

Sunday

after the first full moon on or following March 21. It is preceded by a period of riotous vegetation rites and by a period of abstinence, Lent (in Spain Cuaresma, Germany Lenz, central Italy, Quaresima) and by special rites of Holy Week.

Everywhere Easter Sunday is welcomed with rejoicing, singing, candle processions, flowers in abundance, and ringing of church bells. Many pagan customs survive, such as the lighting of new fires at dawn, among the Maya as well as in Europe, for cure, renewed life, and protection of the crops.

May Day

The first day of May: observed as a spring festival everywhere in Europe, the United States, and Canada, and as a labor festival in certain European countries.

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Rites such as the ever famous May Pole occur in the town squares or in the family's front yard. The gathering of green branches and flowers on May Eve is the symbolic act of bringing home the May, i.e. bringing new life, the spring, into the village.

The May Queen (and often King) is chosen from among the young people, and they go singing from door to door throughout the town carrying flowers or the May tree, soliciting donations for a merrymaking in return for the "blessing of May". This is symbolic of bestowing and sharing of the new creative power that is stirring in the world. As the kids go from door to door, the May Bride often sings to the effect that those who give will get of nature's bounty through the year.

In parts of France, some jilted youth will lie in a field on May Day and pretend to sleep. If any village girl is willing to marry him, she goes and wakes him with a kiss; the pair then go to the village inn together and lead the dance which announces their engagement. The boy is called "the betrothed of May."

This festival is also known as Beltane, the Celtic May Day. It officially begins at moonrise on May Day Eve, and marks the beginning of the third quarter or second half of the ancient Celtic year. It is celebrated as an early pastoral festival accompanying the first turning of the herds out to wild pasture. The rituals were held to promote fertility. The cattle were driven between the Belfires to protect them from ills. Contact with the fire was interpreted as symbolic contact with the sun.

The rowan branch is hung over the house fire on May Day to preserve the fire itself from bewitchment (the house fire being symbolic of the luck of the house).

In early Celtic times, the druids kindled the Beltane fires with specific incantations. Later the Christian church took over the Beltane observances, a service was held in the church, followed by a procession to the fields or hills, where the priest kindled the fire.

In some rituals, a King and Queen May symbolize the male and female principles of productivity.

We have looked briefly at the similarities of the philosophies and vocabularies, but is that all that they had in common? Let's look at symbologies.

For many years, the cross has been the symbol representing the death of the Christian Christ. It has represented that through his death, man could be reborn into God's grace. Thus, we have the philosophy of life in death being connected to the cross. Is this the only time where this symbol was recognized as such? Let's go back to Egypt and find out.

An upright piece of wood, tied to a horizontal beam indicated the height of the flood waters on the Nile. This beam formed a cross. If the waters failed to rise during the season of planting, it meant a poor harvest for these people. Thus the cross was revered as a symbol of life and regeneration.

The Ankh represents the genitals of both sexes. The cross itself is a primitive form of the phallus, and the loop that of the womb. Again, we continue the symbol of the cross as the giver of life.

Oh my gosh...did I use the word phallus in connection with the cross? Oops!

Yes...even prior to this time was the cross a symbol of the phallus or fertility. This is not the only thing that the phallus has symbolized over the many centuries within and without the pagan world. It has also been used as a symbol of strength.

Within the Bible, we find several references to the horn also as a symbol of strength.

2 Samuel 22:3 - He is my shield, and the horn of my salvation.  
 Luke 1:69 - And hath raised up an horn of salvation for us.  
 Psalm 18:2 - He is my shield and the horn of my salvation.

The move from horn to helmet is followed up also in the bible as follows:  
 Isaiah 59:17 - For he put an helmet of salvation upon his head.  
 Ephesians 6:17 - Take the helmet of salvation.  
 1 Thessalonians 5:8 - ...putting on faith and love as a breastplate, and the hope of salvation as a helmet.

In Roman days a warrior would wear horns on his helmet. If he came back defeated, he was said to have been dehorned. There are several references where a soldier who lost his helmet on the field was killed for this offense because it meant dishonor for him to lose his horn.

Shakespeare had much knowledge of the use of horns as a symbol of protection and victory as is evident in his works "As You Like It" (IV,2) and in "Measure for Measure" (II,4:16) when he writes:  
 "Let's write good angel on the devill's horne; tis not the devill's crest."

Even in modern days, the Catholic Church uses this symbol when setting the mitre upon the head of a newly consecrated bishop. The words used at such a time are: "We set on the head of this Bishop, O Lord, Thy champion, the helmet of defense and of salvation, that with comely face and with his head armed with the horns of either Testament he may appear terrible to the gainsayers of the truth, and may become their vigorous assailant, through the abundant gift of Thy grace, who didst make the face of Thy servant Moses to shine after familiar converse with Thee, and didst adorn it with the resplendent horns of Thy brightness and Thy truth and commandedst the mitre to be set on the head of Aaron, Thy high priest, Etc..." (Copies in Latin and translated can be found in The Order Consecration of a Bishop Elect with the imprimatur of H. Card. Vaughn, p. 14, Burns and Oates, 1893.)

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If we are looking at protections and the like, we must look at the use of stones and crystals within our lives. Yes, even in the Christian bible, the powers and uses of stones is mentioned. Exodus 28:15-21 - "Fashion a breastpiece for making decisions - the work of a skilled craftsman. MAKE it like the ephod: of gold, and of blue, purple and scarlet yarn, and of finely twisted linen. It is to be square - a span (9 inches) wide - and folded double. Then mount four rows of precious stones on it. In the first row there shall be a ruby, a topaz and a beryl; in the second row a turquoise, a sapphire (or lapis lazuli) and an emerald; in the third row a jacinth, an agate and an amethyst; in the fourth row a chrysolite, an onyx and a jasper. Mount them in gold filigree settings. There are to be twelve stones, one for each of the names of the sons of Israel, each engraved like a seal with the name of one of the twelve tribes." Exodus 28:9-14 - Take two onyx stones and engrave on the

names of the sons of Israel in the order of their birth -  
six names on one stone and the remaining six on the other.  
Engrave the names of the sons of Israel on the two stones the way a  
gem cutter engraves a seal. Then mount the stones in gold  
filigree settings and fasten them on the shoulder pieces of the ephod  
as memorial stones for the sons of Israel. Aaron is to bear  
the names on his shoulders as a memorial before the Lord. Make  
gold filigree settings and two braided chains of pure gold, like  
a rope, and attach the chains to the settings.

Though it does not say as much, we might take the engraving as  
a form of runes, again creating a similarity between the craft  
and religions of old.

From man's search for protection, we come to the telling by  
the stars...Astrology, and the use of stars as protectors of man.

The lore behind the star of David is an interesting tale.  
The easy interpretation is that of Zionism. The more research you  
do on this though, you will find that once again, depending on  
the cultures you look at, it's interpretation changes. The  
six-pointed star formed by the superimposing of one triangle  
on another. The symbol is a combination of the male (apex  
upwards) and female (apex downwards) triangles; it is said, in  
cabalistic writings, to comprise the signs of the four elements and the  
four letters of the Tetragrammaton, and thus it came to be the  
symbol for God. Since the Biblical commandment puts a taboo on the  
use of the Name of God and on the depiction of God, the symbol  
was inscribed as the graphic representation of God in synagogues  
and wherever the Name was appropriate. In alchemy, the star of  
David combined the symbols for fire and water; hence, it  
meant distillation. Until recently, therefore, it appeared on  
shops selling brandy. The star of David is the symbol of Zionism  
and appears on the flag of Israel. As Solomon's seal, the  
hexagram possessed power to control demons of all kinds. The stopper  
on

the bottle containing the bottle imp or jinni was stamped with the seal of Solomon. In the Nsibidi script of West Africa, a native form of writing, the symbol means ardent love; the universality of the male-female content of the sign is here apparent.

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Astrology also has interesting roots. Though the word itself is made up of the Greek words meaning "star logic" (astra - star, Logos - logic), the actual origin is yet to be determined. We read in the Epic of Creation of Sumer - Akkad, or Early Babylon (ca 2200-1900 B.C.) that: "The Star - Jupiter who brings prophecies to all is my Lord. My Lord be at peace. The Star - Mercury allows rain to fall. The Star - Saturn, the star of Law and Justice..."

The telling of fortunes by the stars underwent an avid growth spurt during the times of the Roman Empire, and though with minor qualms with the Christian church, it co-existed peacefully until the time of Constantine when all "pagan" activities were outlawed. Though outlawed within the Roman Empire, Astrology continued to thrive within the Middle East.

I realize that I said that I would touch on the inquisition and such, however, I think that it is common knowledge the document used to persecute those involved was written by the Friars within the Catholic Church at the time. The document, The Malleus Maleficarum, was a document designed to bring about fear within the Christian community, and more power to the church. What is not widely realized is that the majority of the persons that were either burned, drowned, or hung were not witches, but Protestants within the Christian church. (The ones that were protesting the Catholic church.)

I realize that, at this time, this is a rather sketchy

document.

I hope in the near future to be able to take the time to develop more of the depth that I would like to put into bring up our roots. I hope to include in the expanded edition the times of burning, modern witchcraft, more symbols, and famous persons in the craft.

We've changed...but then as a good friend has told me on more than one occasion..."When we cease to change, we cease to grow. When we cease to grow, life ends."

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{file "Magick, Physics, & Probability (Hurn)" "bos189.htm"}

#### MAGICK, Physics, and Probability

Now, as most of you may know, Magick is a somewhat controversial issue.

Even the spelling of the word is argued about! I have picked up the habit

(only the gods know where I picked it up ... possibly from my occasional perusals of Crowley) of using "Magick" for the real thing, and using

"Magic" for what a stage magician does.

Before I go any further, I guess that I had better define Magick. One definition is: "the art or science of causing change to occur in conformity to Will" - A. Crowley.

Now, while Crowley himself, was quite controversial, I think we can all agree that this should serve as a generic definition of Magick. But, one of the differences between types of magicks is in the way of raising or calling energy to cause change. Thus, such a change may be accomplished in one of a couple of ways:

1. The magick may be caused by the action of only one person or group of people.

2. The magick may be caused by the intercession of some higher (or lower) being who was evoked or controlled by a person or group of people.

3. The magick may be caused by the action of one person or group of people who is/are "borrowing" energy from some higher being (lower beings may sell energy, but seldom lend or give it).

4. The magick may be caused by the person or persons use of an object or location which was previously charged with energy (ie. a Magickal Tool, Talisman, standing stones, etc).

Note: The use of a sacrifice (which can range from symbolic sacrifices of Grain, Wine, etc., all the way to Human Sacrifice [something which I, personally, am against]) is a combination of methods, in that a relative amount of energy is released at the sacrifice itself, and, a larger amount of energy is usually then given forth by a higher or lower being.

In many ways, Magick is quite similar to the harder sciences. In both, one must expend energy in order to effect a change, or, TANSTAAFL (There Ain't No Such Thing As A Free Lunch). Another difference between types of Magick is in the Focusing or Concentrating of the power being raised. This may be accomplished through the use of chanting, singing, dancing, various types of meditation, and through formalized Ritual steps, which may or may not involve Magickal Tools. Which brings us up to another controversial

issue... the use and meaning of the Circle in Wiccan  
and Ceremonial  
Magicks.

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Now, as some of you may know, a Magickal Circle serves a couple of uses, and, as far as I can see, the argument is really over which is the most important aspect of such a Circle. Most modern Wicca types will say that a Circle's property of: "Holding and concentrating the energy being raised, until it is ready to be released" is the most important. Many Ceremonial types cite the Circle's ability to keep out negative energies and influences as being most important. While, some others say that a Circle relates the tie of spirit to body, and the ability of spirit to act on the body, with the tie of the people on the inside to the world(s) without, and a similar ability to cause change.

As for my own position on this argument, while, in most areas, I tend to favor the Wiccan position (albeit, with a decidedly Discordian slant), in this case, I'll say: "Who CARES which is most important!?! A Circle does all of the above, and more, but, it's not worth arguing over!" So, on to the heart of this article: Explaining Magick in terms of Quantum Physics [chuckle}, I knew a couple of Physicists who used to explain Quantum Physics in terms of Magick [grin}]. This covers the how and why Magick works. PLEASE NOTE: I do not claim to be infallible, this is not a laying down of the LAW. Rather, this is simply a theory. But then,  $E = MC^2$  is simply a theory. However there exists lots of data which supports both theories. Since I've already covered some basic Magickal Theory, it looks like time to start on the Physics end of things. I'll start with the theories of Probability and Uncertainty.

Probability can be likened to Voltaire's Theory that: "Since this is the Only One of All Possible Worlds that we know, it must, therefore, be the Best of All Possible Worlds!". While this may be an interesting concept, Voltaire's logic is slightly flawed. A better statement would be: "This is the most Probable of All Possible Worlds". Thus, the Theory of

Probability

is quite simple. Everything we see or experience is due to probability.

An Apple, when dropped, will fall (as long as it's in a gravity well, like, the surface of a planet, and, no other forces are acting on it), because falling is the most probable course of action open to it.

Uncertainty

comes into play when there IS no one most probable thing to happen. Good

examples of uncertainty in action are small things, like electrons in orbit

around an atom. Since there is no one most probable spot for that electron

to be, it isn't in one place. There is a locus of higher probability,

where in a lower energy electron is more likely to be closer to the

nucleus, and higher energy ones farther away. Thus, scientists may either

pin down where an electron is, or, where it is going, but, they CAN'T pin

down both at the same time. Also, electrons tend to vibrate in energy

level, spontaneously bouncing up and down, seeking their most probable states.

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So, "Where does Magick come into play?" one may ask (assuming, that is,

that one has made it this far). Well, one of the tenants of the Theory of

Probability is that: the possibility of an event occurring depends upon the

events probability. Thus, if said probability can be changed, one could,

theoretically, either make such an event happen, or prevent such an event

from happening. And this is what Magick really is ... the Art of Changing

Probability. And, here's how that happens ... Einstein, as some may

recall, was NOT happy with the theory of Probability. Since, who decides

what is most probable, and, how can such decisions be altered? Einstein

said "God does not play dice with the universe!", and tried, for years, to

come up with a better theory. But, he failed, and so far, all the data

collected tends to support the theory of Probability. Some others have

come up with possible answers to the above posed question. One of which is

that Chance determines probability (this is the theory that Einstein

commented upon). Another theory is that some sort of GOD decides

probability. Needless to say, whatever being who could alter probability at will, WOULD be a god! And so, that brings us to the present state of affairs. No doubt, even as I write, somewhere, there is someone trying to come up with some more theories governing the manipulation of probability, and thus, allowing the construction of a machine which does just that. But, there are also some who have found that such a machine exists...

PEOPLE! There is already lots of evidence, some documented, most overlooked or kept hidden by the use of vows, that People CAN affect probability. Blessed Be... Hurn

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{file "Magickal Definitions (RMPJ)" "bos190.htm"}

#### Definitions

Some food for thought for those of us who are fond of the word magic.

"... as the symbolic background of magical techniques as well as their deployment in official ceremonies shows, the transition between magic and religion is very fluid. Since religious symbols are always a synthesis between the visible and the invisible, they may be looked upon as signposts in the search for religious meaning, or misinterpreted as ends in themselves. In this sense each ritual may be either religious or magical, conditional upon the intention of the participants.

Distinctions can be made, as precise as the symbols and principles employed allow, among various types of magic. Substitute Magic is based upon the idea that a part substitutes for the whole, thereby reversing the transcendental principle that the part may represent the whole. Man seizes power over someone else by possessing parts of him, e.g. bones, hair, nails, etc. Contagious magic obtains when the substitution of the part for the whole is only partially realized and integrated into a scheme of causal connection. By touching or wearing power-laden objects such as relics, fetishes, sacred stones, amulets, etc. or even by

assimilating them  
as in the case of cannibalism, man integrates him-self and his  
deeds into  
the efficacy of an invisible power structure. Sympathetic  
magic deals with  
symbols and their supposed unity or sympathy with that  
which is  
sympathized. It differs from substitute magic by the  
ideational character  
of the substitution. Examples are the anticipation of a  
successful hunt by  
striking a picture of the animal; the manipulation of pictures  
and figures  
in general; the use of curse figurines or dolls; the  
deployment of arcane  
formulas, both in connection with pictures and statues or  
independently  
from them. In this latter instance, the practice of  
subjecting the  
godhead, a ghost, or an individual to one's will by means of a  
name or  
proper formula should also be mentioned. Gnoseological magic  
appears as a  
more or less autonomous type when the instrumental function  
of knowledge  
and reason becomes an end in itself. The knowledge of the  
right time, the  
right setting, the godhead proper in a given situation,  
is in itself  
sufficient reason to achieve the desired goal. The world of  
the sacred as  
a means of orientation for the growth and meaning of the  
person turns into  
a state of impersonal and mechanically effective  
anonymity. Ascetic  
technique becomes its own end, effective by its very  
deployment.

As a technique of reaching goals by means  
different from those  
required by these goals, magic is of particular significance  
for the social  
life of a community. In this regard we have to  
distinguish between  
official and private magic. Official magic obtains when public  
affairs are  
treated by help of magical techniques, e.g., when a drought is  
counteracted  
by the imitative act of sprinkling water, or when the office of  
a shaman  
is a generally recognized institution. Private magic on the  
other hand is  
a matter of individuals and/or exclusive groups who, often in  
deep secrecy,  
use their knowledge and techniques in order to pursue  
their particular  
goals....."

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From the Encyclopedic Dictionary of Religion.

..... FROM RMPJ, 2/3/1987

{file "Magick Course Outline (Amber K.)" "bos191.htm"}

## THE BASICS OF MAGICK

- I. Ethics
  - A. The Wiccan Rede
  - B. The Law of Return (sometimes called the "Threefold Law")
  - C. Perfect Love and Perfect Trust (among partners in magick)
  
- II. The Witches' Pyramid
  - A. Faith in your abilities and powers.
  - B. Imagination to vividly create in your mind that which you desire to manifest.
  - C. Will to achieve your goal despite all obstacles.
  - D. Secrecy to keep your magickal intention concentrated and pure.
  
- III. The four Qualities of the Mage
  - A. To know
  - B. To will
  - C. To dare
  - D. To keep silence
  
- IV. Preparatory Skills (hatha and raja yoga are good aids to developing these)
  - A. Cleansing, clearing and stilling
  - B. Grounding
  - C. Centering
  - d. Concentrating (achieving one-pointedness)
  
- V. Defining the Goal: Form vs. Essence
  
- VI. Working with the Power
  - A. Confining it (casting the Circle)
  - B. Raising it
  - C. Sending it (channeling it)... for immediate effect or into storage
  - D. Earthing the excess (grounding it)
  
- VII. Systems and Techniques
  - A. Spellcraft
  - B. Words of Power and affirmations, charms and incantations
  - C. Dance, postures and mudras
  - D. Meditation, trancework and hypnosis, fascination
  - E. Stone magick
  - F. Candle magick
  - G. Amulets and talismans; power objects or "psychic batteries"
  - H. Healing
    - 1. Psychic (visualization, laying on of hands)
    - 2. Herbal
    - 3. Energy channeling through auras and chakras
    - 4. Color therapy

5. Other systems listed above

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- I. Divination
    - 1. Scrying
    - 2. Astrology
    - 3. Tarot
    - 4. Runesticks
    - 5. Lithomancy (casting the stones)
    - 6. I Ching
    - 7. Other systems
    - 8. Pendulum or radiesthesia
  - J. Astral travel
  - K. Thought forms; wraiths, fetches, artificial  
elementals
  - L. Extra-sensory perception
    - 1. Clairsentience
    - 2. Clairvoyance
    - 3. Clairaudience
    - 4. Precognition
    - 5. Telepathy
    - 6. Telempathy
    - 7. Psychometry
    - 8. Telekinesis
    - 9. Teleportation
  - M. Sympathetic magic (poppets and such)
  - N. Runes
  - O. Mediumship, necromancy, and spirit guides
  - P. Philtres and Poteins
  - Q. Cleansing, purification, protection and blessing;  
exorcism;  
ligature, binding
  - R. Power animals, totems and familiars; shapeshifting
  - S. Tree magick
  - T. Dreamcraft
  - U. Ritual tool magick
  - V. Invocation, evocation and going into aspect
  - W. Symbols, sigils and images; Tattvic symbols;  
numerology
  - X. Conjuraton or summoning; banishing or exorcism
  - Y. Commemoration or linking
  - Z. Past life regression or recall
  - AA. Pathworking on the Tree of Life
  - BB. Ceremonial magic
- VIII. Timing
- A. The lunar cycle
  - B. The Wheel of the Year
  - C. Astrological conjunctions
  - D. Planetary hours and days
  - E. Individual biorhythms

IX. Creating your own reality, following your True Will

Prepared by: Amber K  
Our Lady of the Woods

"Magick is the Highest, most Absolute, and most Divine Knowledge of Natural Philosophy; advanced in its works and wonderful operations by a right understanding of the inward and occult virtue of things; so that true Agents being applied to proper Patients, strange and admirable effects will thereby be produced. Whence magicians are profound and diligent searchers into Nature; they, because of their skill, know how to anticipate an effect, the which to the vulgar shall seem to be a miracle."

The Goetia of the Lemegeton of King Solomon.

\*

"Whenever sympathetic magic occurs in its pure unadulterated form, it is assumed that in nature one event follows another necessarily and invariably without the intervention of any spiritual or personal agency.

Thus its fundamental conception is identical with that of modern science; underlying the whole system is a faith, implicit but real and firm, in the order and uniformity of nature. The magician does not doubt that the same causes will always produce the same effects, that the performance of the proper ceremony accompanied by the appropriate spell, will inevitably be attended by the desired results, unless, indeed, his incantations should chance to be thwarted and foiled by the more potent charms of another sorcerer. He supplicates no higher power: he sues the favor of no fickle and wayward being: he abases himself before no awful deity. Yet his power, great as he believes it to be, is by no means arbitrary and unlimited. He can wield it only so long as he strictly conforms to the rules of his art, or to what may be called the laws of nature as conceived by him. To neglect these rules, to break these laws in the smallest particular is to incur failure, and may even expose the unskillful practitioner himself to the utmost peril. If he claims a

sovereignty  
over nature, it is a constitutional sovereignty rigorously  
limited in  
its scope and exercised in exact conformity with  
ancient usage.  
Thus the analogy between the magical and the  
scientific  
conceptions of the world is close. In both of  
them the  
succession of events is perfectly regular and  
certain, being  
determined by immutable laws, the operation of  
which can  
be foreseen and calculated precisely; the elements  
of caprice,  
of chance, and of accident are banished from the course  
of nature.  
Both of them open up a seemingly boundless vista of  
possibilities  
to him who knows the causes of things and can touch  
the secret  
springs that set in motion the vast and intricate  
mechanism of the  
world. Hence the strong attraction which magic and  
science alike  
have exercised on the human mind; hence the powerful  
stimulus  
that both have given to the pursuit of knowledge.  
They lure the  
weary enquirer, the footsore seeker, on through the  
wilderness of  
disappointment in the present by their endless promises  
of the  
future: they take him up to the top of an exceeding  
high mountain  
and shew him, beyond the dark clouds and rolling mist at  
his feet,  
a vision of the celestial city, far off, it may be, but  
radiant with  
unearthly splendor, bathed in the light of dreams."

Dr. J. G. FRAZER, "The Golden Bough".

\*

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"So far, therefore, as the public profession of  
magic has  
been one of the roads by which men have passed  
to supreme  
power, it has contributed to emancipate mankind  
from the  
thralldom of tradition and to elevate them into a  
larger, freer  
life, with a broader outlook on the world. This is  
no small  
service rendered to humanity. And when we  
remember  
further that in another direction magic has paved  
ther way for  
science, we are forced to admit that if the black arts has

done much  
evil, it has also been the source of much good; that if  
it is the  
child of error, it has been the mother of  
freedom and  
truth."

Ibid.

\*

"Prove all things; hold fast that which is good".

St. Paul.

\*

"Also the mantras and the spells; the obeah and the  
wanga; the  
work of the wand and the work of the sword: these he  
shall learn  
and teach.

"He must teach; but he may make severe the ordeals.

"The word of the Law is THELEMA."

LIBER AL vel xxxi: The Book of the Law.

-----

This book is for

ALL:

for every man, woman, and child.

My former work has been misunderstood, and its scope  
limited,  
by my use of technical terms. It has attracted only  
too many  
dilettanti and eccentrics, weaklings seeking in "Magic"  
an escape  
from reality. I myself was first consciously drawn to  
the subject  
in this way. And it has repelled only too many  
scientific and  
practical minds, such as I most designed to influence.

But

MAGICK

is for

ALL.

I have written this book to help the Banker, the  
Pugilist, the  
Biologist, the Poet, the Navy, the Grocer, the Factory  
Girl, the  
Mathematician, the Stenographer, the Golfer, the  
Wife, the  
Consul--and all the rest--to fulfil themselves  
perfectly, each  
in his or her own proper function.

Let me explain in a few words how it came about that  
I blazoned  
the word

MAGICK

upon the Banner that I have borne before me all  
my life.

Before I touched my teens, I was already aware that I  
was The  
Beast whose number is 666. I did not understand in  
the least  
what that implied; it was a passionately ecstatic sense of  
identity.

In my third year at Cambridge, I devoted myself  
consciously to  
the Great Work, understanding thereby the Work of  
becoming a  
Spiritual Being, free from the constraints, accidents, and  
deceptions  
of material existence.

I found myself at a loss for a name to designate my  
work, just  
as H.P. Blavatsky some years earlier. "Theosophy",  
"Spiritua-  
lism", "Occultism", "Mysticism", all involved  
undesirable con-  
notations.

I chose therefore the name.

"MAGICK"

as essentially the most sublime, and actually the most  
discredited,  
of all the available terms.

I swore to rehabilitate  
MAGICK,  
to identify it with my own career; and to compel  
mankind to  
respect, love, and trust that which they scorned, hated and  
feared.

I have kept my Word.

But the time is now come for me to carry my banner  
into the  
thick of the press of human life.

I must make

MAGICK

the essential factor in the life of  
ALL.

In presenting this book to the world, I must then  
explain and  
justify my position by formulating a definition of  
MAGICK  
and setting forth its main principles in such a way that  
ALL  
may understand instantly that their souls, their lives,  
in every  
relation with every other human being and every  
circumstance,

depend upon

MAGICK

and the right comprehension and right application thereof.

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I. DEFINITION.

MAGICK

is the Science and Art of causing Change to occur in conformity with Will.

( Illustration: It is my Will to inform the World of certain facts

within my knowledge. I therefore take "magical weapons", pen,

ink, and paper; I write "incantations" --these sentences-- in the

"magical language" i.e. that which is understood by the people I

wish to instruct; I call forth "spirits", such as printers, publishers,

booksellers, and so forth, and constrain them to convey my message

to those people. The composition and distribution of this book is

thus an act of

MAGICK

by which I cause Changes to take place in conformity with my

Will) \*By "intentional" I mean "willed". But even unintentional act

so-seeming are not truly so. Thus, breathing is an act of the Will-

to-Live.\*

II. POSTULATE.

ANY required Change may be effected by the application

of the proper kind and degree of Force in the proper

manner through the proper medium to the proper object.

( Illustration: I wish to prepare an ounce of Chloride of Gold.

I must take the right kind of acid, nitro-hydrochloric and no other,

in sufficient quantity and of adequate strength, and place it, in a

vessel which will not break, leak, or corrode, in such a manner as

will not produce undesirable results, with the necessary quantity

of Gold: and so forth. Every Change has its own conditions.

In the present state of our knowledge and power some changes

are not possible in practice; we cannot cause eclipses, for instance,

or transform lead into tin, or create men from mushrooms.

But it  
is theoretically possible to cause in any object any  
change of which  
that object is capable by nature; and the conditions are  
covered by  
the above postulate.)

### III. THEOREMS.

(1) Every intentional act is a Magical Act. \*In one  
sense Magick  
may be defined as the name given to Science by the vulgar.\*  
(Illustration: See "Definition" above.)

(2) Every successful act has conformed to the postulate.

(3) Every failure proves that one or more requirements  
of the postulate have not been fulfilled.

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( Illustrations: There may be failure to understand the  
case; as  
when a doctor makes a wrong diagnosis, and his  
treatment injures  
his patient. There may be failure to apply the right  
kind of  
force, as when a rustic tries to blow out an electric  
light. There  
may be failure to apply the right degree of force,  
as when a  
wrestler has his hold broken. There may be failure to  
apply the  
force in the right manner, as when one presents a  
cheque at the  
wrong window of the Bank. There may be failure to  
employ the  
correct medium, as when Leonardo da Vinci found his  
masterpiece  
fade away. The force may be applied to an unsuitable  
object, as  
when one tries to crack a stone, thinking it a nut.)

(4) The first requisite for causing any  
change is  
thorough qualitative and quantitative understanding  
of the  
conditions.

(Illustration: The most common cause of failure in  
life is  
ignorance of one's own True Will, or of the means  
by which to  
fulfil that Will. A man may fancy himself a painter,  
and waste  
his life trying to become one; or he may be really a  
painter, and  
yet fail to understand and to measure the difficulties  
peculiar to  
that carrier.)

(5) The second requisite of causing any change is the practical ability to set in right motion the necessary forces.

(Illustration: A banker may have a perfect grasp of a given situation, yet lack the quality of decision, or the assets, necessary to take advantage of it.)

(6) "Every man and every woman is a star". That is to say, every human being is intrinsically an independent individual with his own proper character and proper motion.

(7) Every man and every woman has a course, depending partly on the self, and partly on the environment which is natural and necessary for each. Anyone who is forced from his own course, either through not understanding himself, or through external opposition, comes into conflict with the order of the Universe, and suffers accordingly.

(Illustration: A man may think it his duty to act in a certain way, through having made a fancy picture of himself, instead of investigating his actual nature. For example, a woman may make herself miserable for life by thinking that she prefers love to social consideration, or visa versa. One woman may stay with an unsympathetic husband when she would really be happy in an attic with a lover, while another may fool herself into a romantic elopement when her only true pleasures are those of presiding at fashionable functions. Again, a boy's instinct may tell him to go to sea, while his parents insist on his becoming a doctor. In such a case, he will be both unsuccessful and unhappy in medicine.)

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(8) A man whose conscious will is at odds with his True Will is wasting his strength. He cannot hope to influence his environment efficiently.

(Illustration: When Civil War rages in a nation, it is in no

condition to undertake the invasion of other countries. A man with cancer employs his nourishment alike to his own use and to that of the enemy which is a part of himself. He soon fails to resist the pressure of his environment. In practical life, a man who is doing what his conscience tells him to be wrong will do it very clumsily. At first!)

(9) A man who is doing his True Will has the inertia of the Universe to assist him.

(Illustration: The first principle of success in evolution is that the individual should be true to his own nature, and at the same time adapt himself to his environment.)

(10) Nature is a continuous phenomenon, though we do not know in all cases how things are connected.

(Illustration: Human consciousness depends on the properties of protoplasm, the existence of which depends on innumerable physical conditions peculiar to this planet; and this planet is determined by the mechanical balance of the whole universe of matter. We may then say that our consciousness is causally connected with the remotest galaxies; yet we do not know even how it arises from-- or with--the molecular changes in the brain.)

(11) Science enables us to take advantage of the continuity of Nature by the empirical application of certain principles whose interplay involves different orders of ideas connected with each other in a way beyond our present comprehension.

(Illustration: We are able to light cities by rule-of-thumb methods. We do not know what consciousness is, or how it is connected with muscular action; what electricity is or how it is connected with the machines that generate it; and our methods depend on calculation involving mathematical ideas which have no correspondence in the Universe as we know it.) \*For instance, "irrational", "unreal", and "infinite" expressions.\*

(12) Man is ignorant of the nature of his own being and powers. Even his idea of his limitations is based on experience of the past, and every step in his progress extends his empire. There is therefore no reason to assign theoretical limits to what he may be, or to what he may do. \*i.e., except--possibly--in the case of logically absurd questions, such as the Schoolmen discussed in connection with "God".\*

(Illustration: A generation ago it was supposed theoretically impossible that man should ever know the chemical composition of the fixed stars. It is known that our senses are adapted to receive only an infinitesimal fraction of the possible rates of vibration. Modern instruments have enabled us to detect some of these supra-sensibles by indirect methods, and even to use their peculiar qualities in the service of man, as in the case of the rays of Hertz and Roentgen. As Tyndall said, man might at any moment learn to perceive and utilize vibrations of all conceivable and inconceivable kinds. The question of Magick is a question of discovering and employing hitherto unknown forces in nature. We know that they exist, and we cannot doubt the possibility of mental or physical instruments capable of bringing us into relation with them.)

(13) Every man is more or less aware that his individuality comprises several orders of existence, even when he maintains that his subtler principles are merely symptomatic of the changes in his gross vehicle. A similar order may be assumed to extend throughout nature.

(Illustration: One does not confuse the pain of toothache with the decay which causes it. Inanimate objects are sensitive to certain physical forces, such as electrical and thermal conductivity; but neither in us nor in them--so far as we know--is there any direct conscious perception of these forces. Imperceptible influences

are therefore associated with all material phenomena; and there is no reason why we should not work upon matter through those subtle energies as we do through their material bases. In fact, we use magnetic force to move iron, and solar radiation to reproduce images.)

(14) Man is capable of being, and using, anything which he perceives, for everything that he perceives is in a certain sense a part of his being. He may thus subjugate the whole Universe of which he is conscious to his individual Will.

(Illustration: Man has used the idea of God to dictate his personal conduct, to obtain power over his fellows, to excuse his crimes, and for innumerable other purposes, including that of realizing himself as God. He has used the irrational and unreal conceptions of mathematics to help him in the construction of mechanical devices. He has used his moral force to influence the actions even of wild animals. He has employed poetic genius for political purposes.)

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(15) Every force in the Universe is capable of being transformed into any other kind of force by using suitable means. There is thus an inexhaustible supply of any particular kind of force that we may need.

(Illustration: Heat may be transformed into light and power by using it to drive dynamos. The vibrations of the air may be used to kill men by so ordering them in speech as to inflame war-like passions. The hallucinations connected with the mysterious energies of sex result in the perpetuation of the species.)

(16) The application of any given force affects all the orders of being which exist in the object to which it is applied, whichever of those orders is directly affected.

(Illustration: If I strike a man with a dagger, his

consciousness,  
not his body only, is affected by my act; although the  
dagger, as  
such, has no direct relation therewith. Similarly,  
the power of  
my thought may so work on the mind of another person  
as to  
produce far-reaching physical changes in him, or in  
others through  
him.)

(17) A man may learn to use any force so as  
to serve  
any purpose, by taking advantage of the above theorems.

(Illustration: A man may use a razor to make himself  
vigilant  
over his speech, by using it to cut himself whenever he  
unguardedly  
utters a chosen word. He may serve the same purpose by  
resolving  
that every incident of his life shall remind him of a  
particular thing,  
making every impression the starting point of a connected  
series of  
thoughts ending in that thing. He might also devote  
his whole  
energies to some one particular object, by resolving to  
do nothing  
at variance therewith, and to make every act turn to the  
advantage  
of that object.)

(18) He may attract to himself any force of the  
Universe  
by making himself a fit receptacle for it,  
establishing a  
connection with it, and arranging conditions so  
that its  
nature compels it to flow toward him.

(Illustration: If I want pure water to drink, I dig a  
well in a  
place where there is underground water; I prevent it  
from leaking  
away; and I arrange to take advantage of water's  
accordance with  
the laws of Hydrostatics to fill it.)

(19) Man's sense of himself as separate  
from, and  
opposed to, the Universe is a bar to his  
conducting its  
currents. It insulates him.

(Illustration: A popular leader is most  
successful when he  
forgets himself, and remembers only "The Cause".  
Self-seeking  
engenders jealousies and schism. When the organs  
of the body  
assert their presence otherwise than by silent  
satisfaction, it is a  
sign that they are diseased. The single exception is

the organ of  
reproduction. Yet even in this case its self-assertion  
bears witness  
to its dissatisfaction with itself, since it cannot fulfil  
its function  
until completed by its counterpart in another organism.)

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(20) Man can only attract and employ the  
forces for  
which he is really fitted.

(Illustration: You cannot make a silk purse out of a  
sow's ear. A  
true man of science learns from every phenomenon.  
But Nature  
is dumb to the hypocrite; for in her there is nothing false.)  
\*It is no objection that the hypocrite is himself a part of  
Nature. He  
is an "endothermic" product, divided against itself, with a  
tendency to  
break up. He will see his own qualities everywhere, and  
thus obtain a  
radical misconception of phenomena. Most religions of the  
past have  
failed by expecting Nature to conform with their ideals  
of proper  
conduct.\*

(21) There is no limit to the extent of the  
relations of  
any man with the Universe in essence; for as soon  
as man  
makes himself one with any idea the means of  
measurement  
cease to exist. But his power to utilize that force  
is limited  
by his mental power and capacity, and by the  
circumstances  
of his human environment.

(Illustration: When a man falls in love, the  
whole world  
becomes, to him, nothing but love boundless and  
immanent; but  
his mystical state is not contagious; his fellow-men  
are either  
amused or annoyed. He can only extend to others the  
effect which  
his love has had upon himself by means of his mental  
and physical  
qualities. Thus, Catullus, Dante and Swinburne made  
their love a  
mighty mover of mankind by virtue of their power to  
put their  
thoughts on the subject in musical and eloquent  
language. Again,  
Cleopatra and other people in authority moulded the  
fortunes of  
many other people by allowing love to influence their

political

actions. The Magician, however well he succeed in making contact

with the secret sources of energy in nature, can only use them to the

extent permitted by his intellectual and moral qualities.

Mohammed's intercourse with Gabriel was only effective because

of his statesmanship, soldiership, and the sublimity of his command

of Arabic. Hertz's discovery of the rays which we now use for

wireless telepathy was sterile until reflected through the minds

and wills of people who could take his truth, and transmit it

to the world of action by means of mechanical and economic

instruments.)

(22) Every individual is essentially sufficient to himself.

But he is unsatisfactory to himself until he has established

himself in his right relation with the Universe.

(Illustration: A microscope, however perfect, is useless in the

hands of savages. A poet, however sublime, must impose himself

upon his generation if he is to enjoy (and even understand)

himself, as theoretically should be the case.)

(23) Magick is the Science of understanding oneself and

one's conditions. It is the Art of applying that under-

standing in action.

(Illustration: A golf club is intended to move a special ball in a

special way in special circumstances. A Niblick should rarely be

used on the tee, or a Brassie under the bank of a bunker. But

also, the use of any club demands skill and experience.)

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(24) Every man has an indefeasible right to be what he is.

(Illustration: To insist that any one else shall comply with one's

own standards is to outrage, not only him, but oneself, since both

parties are equally born of necessity.)

(25) Every man must do Magick each time he acts or

even thinks, since a thought is an internal act whose

influence ultimately affects action, though it may not do so at the time.

(Illustration: The least gesture causes in a man's own body and in the air around him; it disturbs the balance of the entire Universe, and its effects continue eternally throughout all space. Every thought, however swiftly suppressed, has its effect on the mind. It stands as one of the causes of every subsequent thought, and tends to influence every subsequent action. A golfer may lose a few yards on his drive, a few more with his second and third, he may lie on the green six bare inches too far from the hole; but the net result of these trifling mishaps is the difference of a whole stroke, and so probably between halving and losing the hole.)

(26) Every man has a right, the right of self-preservation, to fulfil himself to the utmost. \*Men of "criminal nature" are simply at issue with their True Wills. The murderer has the Will-to -Live; and his will to murder is a false will at variance with his true Will, since he risks death at the hands of Society by obeying his criminal impulse\*

(Illustration: A function imperfectly performed injures, not only itself, but everything associated with it. If the heart is afraid to beat for fear of disturbing the liver, the liver is starved for blood, and avenges itself on the heart by upsetting digestion, which disorders respiration, on which cardiac welfare depends.)

(27) Every man should make Magick the keynote of his life. He should learn its laws and live by them.

(Illustration: The Banker should discover the real meaning of his existence, the real motive which led him to choose that profession. He should understand banking as a necessary factor in the economic existence of mankind, instead of as merely a business whose objects are independent of the general welfare. He should learn to distinguish false values from real, and to act not on

accidental fluctuations but on considerations of essential importance. Such a banker will prove himself superior to others; because he will not be an individual limited by transitory things, but a force of Nature, as impersonal, impartial and eternal as gravitation, as patient and irresistible as the tides. His system will not be subject to panic, any more than the law of Inverse Squares is disturbed by Elections. He will not be anxious about his affairs because they will not be his; and for that reason he will be able to direct them with the calm, clear-headed confidence of an onlooker, with intelligence unclouded by self-interest and power unimpaired by passion.)

(28) Every man has a right to fulfil his own will without

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being afraid that it may interfere with that of others; for if he is in his proper place, it is the fault of others if they interfere with him.

(Illustration: If a man like Napoleon were actually appointed by destiny to control Europe, he should not be blamed for exercising his rights. To oppose him would be an error. Any one so doing would have made a mistake as to his own destiny, except in so far as it might be necessary for him to learn the lessons of defeat. The sun moves in space without interference. The order of Nature provides an orbit for each star. A clash proves that one or the other has strayed from its course. But as to each man that keeps his true course, the more firmly he acts, the less likely are others to get in his way. His example will help them to find their own paths and pursue them. Every man that becomes a Magician helps others to do likewise. The more firmly and surely men move, and the more such action is excepted as the standard of morality, the less will conflict and confusion hamper

humanity.)

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I hope that the above principles will demonstrate to

ALL

that their welfare, their very existence, is bound up in  
MAGICK.

I trust that they will understand, not only the reasonableness, but the necessity of the fundamental truth which I was the means of giving to mankind:

"Do what thou wilt shall be the whole of the Law."

I trust that they will assert themselves as individually absolute, that they will grasp the fact that it is their right to assert themselves, and to accomplish the task for which their nature fits them. Yea, more, that this is their duty, and that not only to themselves but to others, a duty founded upon universal necessity, and not to be shirked on account of any casual circumstances of the moment which may seem to put such contact in the light of inconvenience or even of cruelty.

I hope that the principles outlined above will help them to understand this book, and prevent them from being deterred from its study by the more or less technical language in which it is written.

The essence of

MAGICK

is simple enough in all conscience. It is not otherwise with the art of government. The Aim is simply prosperity; but the theory is tangled, and the practice beset with briars.

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In the same way

MAGICK

is merely to be and to do. I should add: "to suffer". For Magick is the verb; and it is part of the Training to use the passive voice.

This is, however, a matter of Initiation rather than of Magick in its ordinary sense. It is not my fault if being is baffling, and doing desperate!

Yet, once the above principles are firmly fixed in the mind, it is easy enough to sum up the situation very shortly. One must find out for oneself, and make sure beyond doubt, WHO one is, WHAT one is, WHY one is. This done, one may put the Will which is implicit in the "Why" into words, or rather into One Word. Being thus conscious of the proper course to pursue, the next thing is to understand the conditions necessary to following it out. After that, one must eliminate from oneself every element alien or hostile to success, and develop those parts of oneself which are specially needed to control the aforesaid conditions.

Let us make an analogy. A nation must become aware of its own character before it can be said to exist. From that knowledge it must divine its destiny. It must then consider the political conditions of the world; how other countries may help it or hinder it. It must then destroy in itself any elements discordant with its destiny. Lastly, it must develop in itself those qualities which will enable it to combat successfully the external conditions which threaten to oppose its purpose. We have had a recent example in the case of the young German Empire, which, knowing itself and its will, disciplined and trained itself so that it conquered the neighbors which had oppressed it for so many centuries. But after 1866 and 1870, 1914! It mistook itself for superhuman, it willed a thing impossible, it failed to eliminate its own internal jealousies, it failed to understand the conditions of victory, it did not train itself to hold the sea, and thus, having violated every principle of

MAGICK,

it was pulled down and broken into pieces by provincialism and democracy, so that neither individual excellence nor civic virtue has yet availed to raise it again to that majestic unity which made so bold a bid for the mastery of the race of man.\*At least it allowed England to discover its intentions, and so to combine the world against it.\*

The sincere student will discover, behind the symbolic technicalities of this book, a practical method of making himself a Magician. The processes described will enable him to discriminate between what he actually is, and what he has fondly imagined himself to be. \*Professeur Sigmund Freud and his school have, in recent years, discovered a part of this body of Truth, which has been taught for many centuries in the Sanctuaries of Initiation. But failure to grasp the fullness of Truth, especially that implied in my Sixth Theorem (above) and its corollaries, has led him and his followers into the error of admitting that the avowedly suicidal "Censor" is the proper arbiter of conduct. Official psycho-analysis is therefore committed to upholding a fraud, although the foundation of the science was the observation of the disastrous effects on the individual of being false to his Unconscious Self, whose "writing on the wall" in dream language is the record of the sum of the essential tendencies of the true nature of the individual. The result has been that psycho-analysts have misinterpreted life, and announced the absurdity that every human being is essentially an anti-social, criminal, and insane animal. It is evident that the errors of the Unconscious of which the psycho-analysts complain are neither more nor less than the "original sin" of the theologians whom they despise so heartily.\* He must behold his soul in all its awful nakedness, he must not fear to look on that appalling actuality. He must discard the gaudy garments with which shame has screened him; he must accept the fact that nothing can make him anything but what he is. He may lie to himself, drug himself, hide himself; but he is always there. Magick will teach him that his mind is playing him a traitor. It is as if a man were told that tailors' fashion-plates were the canon of human beauty, so that he tried to make himself formless and featureless like them, and shuddered with horror at the idea of Holbein making a

portrait  
of him. Magick will show him the beauty and majesty  
of the self  
which he has tried to suppress and disguise.

Having discovered his identity, he will soon perceive his  
purpose.

Another process will show him how to make that  
purpose pure  
and powerful. He may then learn how to estimate his  
environ-  
ment, learn how to make allies, how to make himself  
prevail against  
all powers whose error has caused them to wander across his  
path.

In the course of this Training, he will learn to  
explore the  
Hidden-Mysteries of Nature, and to develop new  
senses and  
faculties in himself, whereby he may communicate  
with, and  
control, Beings and Forces pertaining to orders of  
existence which  
have been hitherto inaccessible to profane research, and  
available  
only to that unscientific and empirical  
MAGICK  
(of tradition) which I came to destroy in order that I  
might fulfil.

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I send this book into the world that every man and  
woman may  
take hold of life in the proper manner. It does not  
matter if  
one's present house of flesh be the hut of a shepherd;  
by virtue  
of my

MAGICK

he shall be such a shepherd as David was. If it be the  
studio of a  
sculptor, he shall so chisel from himself the marble that  
masks his  
idea that he shall be no less a master than Rodin.

Witness mine hand:

TO MEGA THERION (in Greek) (zayin, vav, yod, resh tav): The  
Beast 666;

MAGUS 9=2 A.'. A.'. who is The Word of the Aeon  
THELEMA;

whose name is called V.V.V.V.V. 8=3 A.'. A.'. in  
the City of  
the Pyramids; OU MH 7=4; OL SONUF VAORESAGI 6=5, and .....  
..... 5=6

A.'. A.'. in the Mountain of Abeignus: but FRATER PERDUABO in  
the Outer

Order or the A.'. A.'. and in the World of men upon the  
Earth, Alleister

Crowley of Trinity College, Cambridge.

{file "Magickal Laws (after P.E.I. Bonewits)" "bos192.htm"}

Laws of Magick  
by  
Simon Magus

Magick, not unlike physics or chemistry, operates according to certain laws. These laws, as well as those of the sciences, reside in reality within the heads of those who use them. However, the analysis of reality into artificial categories is useful at certain levels of investigation. It is well to bear in mind, nevertheless, that such categories reflect more the contents of the human mind than they do of whatever "reality" might be out there.

For the following analysis we are indebted to REAL MAGIC by P.E.I. Bonewits. Mr Bonewits, incidentally, holds the first Bachelor of Arts degree in magic(k) ever awarded. He, much to the chagrin of some of the faculty of the University of California, was awarded the degree in June, 1970.

#### LAW OF CAUSE AND EFFECT

Anything done under EXACTLY the same conditions will always be associated with exactly the same result. This law is taken for granted in the sciences and in everyday life. The whole concept of causation is now on shaky ground, thanks to developments in the field of quantum physics. But for practical purposes, in magick as well as in our everyday lives, we ignore causality to our own peril. We must assume, at least in dealing with things the size of human beings, that effects follow causes. Even in the constantly flowing, changing astral realm we find the law of cause and effect in full operation.

#### LAW OF KNOWLEDGE

This law tells us that "understanding brings control," that the more you know the more powerful you are. If you know all about something, you have total control over it. "Knowledge is power."

#### LAW OF SELF-KNOWLEDGE

This is a sub-law of the previous law and follows from it.

If you know  
yourself, you control yourself. The more you know about  
yourself, the  
better you can control yourself.

#### LAW OF NAMES

This law is related to the Law of Knowledge and to the Law of Association.

It states if one knows the whole and complete name of a phenomenon or entity, one has complete control over it. This is one of the reasons the

Mystery Religions (including Christianity) conferred a new name on the

neophyte. His new name was then his true name, but it was known only to

his fellow members of the mystery. The Law of Names also relates to the

Law of Personification which will be explained later. Two premises behind

the present law are: (1) Names are definitions. This is more obvious in

simpler languages, but it is as true of English as of any other. Sometimes

the definition is hidden in the origin of the word, as is often the case

with those derived from Latin or Greek, but it is there.

(2) Names are mnemonic (memory) devices which trigger a range of associations. (See the Law of Association).

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#### LAW OF WORDS OF POWER

This is a sublaw of the Law of Names. It states that certain words trigger

changes in the inner and outer realities of the person saying them. Many

of these words are corruptions of the names of ancient Gods. Words like

"Abraxas," "Osorrannophris," "Abracadabra" are examples.

They have no meaning to us today, but THEIR POWER LIES IN THE SOUNDS OF THE WORDS

THEMSELVES.

#### LAW OF ASSOCIATION

If two things have something in common (anything!), that thing can be used

to control both. Bell's theorem in quantum mechanics indicates that every

particle in the Universe affects every other. The following two sublaws,

which anthropologists think are the basis of "primitive" magick, are more

useful in practice. These are the Laws of Similarity and Contagion.

#### LAW OF SIMILARITY

Most people have heard of sympathetic magick, which is based on this principle. Effects resemble causes. To make something fly, put feathers on it and make chirping noises. Wave it in the air. The example is not entirely absurd and serves to illustrate the principle. Much of the magick of "primitive" people is of this nature. For example, rain is made by (among other actions) sprinkling water on the ground (or by washing your car -- a modern example of the same principle!).

#### LAW OF CONTAGION

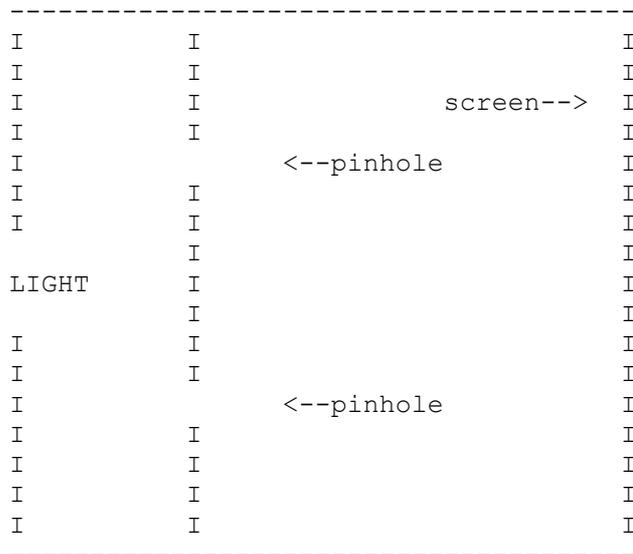
This is the principle behind doll-sticking and such in "primitive" magick. This directly relates to Bell's theorem and states that things once in physical contact continue to influence one another after they have been separated. This relates more to our consciousness than to things as they are in the physical world, but defining the two is more difficult than they appear on the surface. Thinking, feeling, and memory are associational functions of the human brain. New data are related to existing knowledge and patterns are established which correlate particular elements of knowledge. The overall pattern, which includes the "personality" and the "world view" is the METAPATTERN of all this. This metapattern we may consider to be made up of the memories, fantasy images, beliefs, values, techniques, rules of behavior, attitudes, etc. which make up the individuality of the person.

#### LAW OF IDENTIFICATION

This law relates to those of Knowledge, Association and Personification. It states that by complete association between your metapattern and that of another entity, you can BECOME that entity. You can then examine your own metapattern from the point of view of that entity. At full identification, one "becomes" the entity. All idea of distinctness vanishes and you are empowered with all the attributes of that entity because you ARE that entity. The danger here is that many people become lost in the new identity as the stronger metapattern submerges the weaker. Proper training, practice and guidance will lessen the danger.

LAW OF SYNTHESIS

Two opposing ideas or items of data will be resolved into a third idea that is more valid than the first two. This principle allows you to hold two seemingly contradictory ideas (such as, "Electrons are particles," and "Electrons are waves.") at the same time. Reality is as it is, not as we conceive it (or even as we perceive it, for that matter). The wave-particle duality in physics is an example. Physicists were nonplussed to observe in their experiments that light behaved (depending on the experiment) sometimes like a wave and sometimes like a particle. Light striking a surface of copper, say, releases electrons from the surface. This phenomenon, when examined closely, demonstrates that light is made up of particles (now called photons) which impart energy to the electrons, allowing them to escape. However, another experiment, in which we direct a beam of light at some pinholes, "proves" that light is of the nature of waves. If we direct a beam of light at an arrangement of pinholes:



assuming that we have a beam of "parallel" light (a plane wavefront), we see the light projected onto the screen. If we cover one of the pinholes, we see a single illuminated spot on the screen. If we uncover the first and cover the second pinhole, we again see a single spot projected onto the screen. Now, if we uncover both pinholes, what do we see? Two spots of light? No! We see a pattern of alternating light and dark bands on the screen. This phenomenon is due to

INTERFERENCE between

the crests and troughs of the WAVES of light as they strike the screen.

When two crests occur together, or two troughs, the amplitude is doubled,

and we get a bright area. But when a crest and trough coincide, they cancel

each other, and the result is a dark spot of zero amplitude (no

brightness). The point of all this is that interference is necessarily a

WAVE phenomenon. The experiment demonstrates the wave nature of light.

How do we resolve the dilemma? By realizing that we are dealing with

something that is neither a wave nor a particle, but SOMETHING ELSE.

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{file "Mayan Deities (777 Supplement)" "bos193.htm"}

#### Mayan Deities

From Sekhet Bast Ra Lodge

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Column XXV

Mayan Deities

Key Scale - Mayan Deities - Explanation

- 0 - Itzam Na - This diety encompasses all deities yet this Diety is beyond all comprehension.
  
- 1 - Itzam Na - "one" or "unique" He is the greatest of the Gods.  
Hunab Ku - "All powerful God of no Image" I listed this diety although information shows this diety did not exist until after the Spanish Conquest. It probably came about due to christian influence.
  
- 2 - Ohoroxtotil - Father of the Sun.  
Ben Ich - "He of the Starry Sky" He is a great infinite Jaguar (his spots are thought to be stars and planets).
  
- 3 - Ix Chebel Yax - Mother of the Sun.  
Ix Hun Zipit - Lady of the Sea.
  
- 4 - Kunku Chacs - 'Kun' means "kindly" or "tender"  
'Ku' means "God".

- 5 - Ah Hadz'en Caan Chacs - "Lash" The Sky God.
- 6 - Ah Kin - "He of the Sun".
- 7 - Ix Ahau - "Mistress" She is the Mistress of Creative Arts and the Master of Weaving (she like Athene, in the Greek myths, worked her magick on the loom).
- 8 - Ah Kin - as the Patron of Knowledge and Power.
- 9 - XAhau - "Lady Ahau" Moon Goddess Wife of Ah Kin (the Sun God).
- 10 - Cobel Cab - Mistress of the Earth.  
Ix Tan Dz'onot - The Child of She who Sits in the Mud, the Child of She who emerges from the Sand.

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- 11 - Acan - God of Wine (Actually he rules over intoxicating drinks such as beer, wine, Kola, etc.) He is known for his loud "bellowing" and his foolish behavior He is Cacocho's aid (Cacocho is a God of Creation).
- 12 - Ah Kin Xoc - 'Ah kin' means "Priest". 'Xoc' means "to count or read". He is a great singer, musician, and poet. He won the respect of the Sun God when he took the guise of a Hummingbird and wooed the Moon Goddess. Husband of the Plumeria, the sacred flower of Itzam Na (this flower rules Divine Sexuality, its colors are red and white). This Flower contained the secret of Truth and Immortality.
- 13 - Ix Chel - Moon Goddess She rules over Pro-creation, birth, medicine, and wisdom. She is a Virgin but she had a secret cult which she is regarded as a Sacred Mistress to Itzam Na.
- 14 - Ix Ahau Na - "Palace-Lady".
- 15 - Canan Chul Chan - Guardian of Holy Sky. "Big Star".
- 16 - Itzam Na Kinch Ahau - Old Sun God of balanced judgement. Ruler of the Bacabs (Elements).
- 17 - Xbalanque & Hunahpu - Twin Heros Brothers who heard the Divine Call of Itzam Na which lead them to destroy the False Ones who had exalted themselves and deceived some Mayas to

worship them; and defeated  
the Lords of Death.

- 18 - Nucuch Chacob - "The Great Chacs" Four horsemen who are the Rain Gods. They bring Water of Life from the Gods to the Maya.
- 19 - Balanke - "Jaguar-Sun" This aspect of the Sun is the essence of Strength (warrior-type strength). He is considered a Great Breast. All His Priests and Priestesses are His harlots.
- 20 - Xob - Mother of Maize. All Maize Deities sprang from Her seed (literally corn seed).

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- 21 - Ek Chuah - He is the Merchant Deity, but most importantly is ruled the cacao which was the Mayan's biggest trade commodity.
- 22 - Itzam Na - as Great God who oversees Justice between the Gods and the Mayan who worships the Gods.
- 23 - Ku Kulcan - The Aztecs called Him "Quetzalcoatl". He is the God of Self-sacrifice which was done so the Maya could survive and gain acknowledgement of Itzam Na. Some myths place Him as the Judge of the dead (but I would take this with a gain of salt).
- 24 - Yum Cimil - "Lord of Death".
- 25 - Zip - Protector of the Deer (according to myth the Deer created the Vagina of the Moon Goddess by stepping on Her abdomen and then she was able to bear children of the Sun God. Note the sole of deer's foot looks like a Vagina). Zip would deceive hunters to believe he was shooting a deer when in fact it was a iguana (a sacred animal of Itzam Na; to kill one incites the Death penalty). To those who gained Zip's Favor meant a successful hunt.
- 26 - Ah Ahaah Cab - "Awakener" He is associated with the Morning Star (Venus).
- 27 - Cit Chac Coh - "Father Red Great Puma" The Lord God of War.  
Buluc Chabtan - The God of Human Sacrifice and War.
- 28 - Bolon Tzcab - The Ruling-Lineage Deity. He kept the Line of Itzam Na pure and made sure the Nobility of the Maya was strong.

- 29 - XAhau - as Moon Goddess.
- 30 - Kinich Ahau - "Sun-Eyed Lord" It is said He had a golden Sun eye (some say it was almond eye) at the place of His Ajna Chakra.
- 31 - Hun Kak - "Unique Fire" The Divine Fire that consumes all what ever remains is prepared for Divinity.
- 32 - Ben Ich - "He of the Starry Sky"

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{file "Mayday Celebration (Mike Nichols)" "bos194.htm"}

A Celebration of  
M A Y D A Y  
--by Gwydion Cinhil Kirontin

\* \* \* \* \*  
"Perhaps its just as well that you  
won't be here...to be offended by the  
sight of our May Day celebrations."  
--Lord Summerisle to Sgt. Howie  
from "The Wicker Man"  
\* \* \* \* \*

There are four great festivals of the Pagan Celtic year and the modern Witch's calendar, as well. The two greatest of these are Halloween (the beginning of winter) and May Day (the beginning of summer). Being opposite each other on the wheel of the year, they separate the year into halves. Halloween (also called Samhain) is the Celtic New Year and is generally considered the more important of the two, though May Day runs a close second. Indeed, in some areas -notably Wales - it is considered the great holiday.

May Day ushers in the fifth month of the modern calendar year, the month of May. This month is named in honor of the goddess Maia, originally a Greek mountain nymph, later identified as the most beautiful of the Seven Sisters, the Pleiades. By Zeus, she is also the mother of Hermes, god of magic. Maia's parents were Atlas and Pleione, a sea nymph.

The old Celtic name for May Day is Beltane (in its most popular Anglicized form), which is derived from the Irish Gaelic "Bealtaine" or the Scottish Gaelic "Bealtuinn", meaning "Bel-fire", the fire of the Celtic god of light (Bel, Beli or Belinus). He, in turn, may be traced to the Middle Eastern god Baal.

Other names for May Day include: Cetsamhain ("opposite Samhain"), Walpurgisnacht (in Germany), and Roodmas (the

medieval

Church's name). This last came from Church Fathers who were hoping to shift the common people's allegiance from the Maypole (Pagan lingam - symbol of life) to the Holy Rood (the Cross - Roman instrument of death).

Incidentally, there is no historical justification for calling May 1st "Lady Day". For hundreds of years, that title has been proper to the Vernal Equinox (approx. March 21st), another holiday sacred to the Great Goddess. The

nontraditional

15 use of "Lady Day" for May 1st is quite recent (within the last

years), and seems to be confined to America, where it has gained

widespread acceptance among certain segments of the Craft population. This rather startling departure from tradition would

seem to indicate an unfamiliarity with European calendar customs,

as well as a lax attitude toward scholarship among too many Pagans. A simple glance at a dictionary ("Webster's 3rd" or O.E.D.), encyclopedia ("Benet's"), or standard mythology reference (Jobe's "Dictionary of Mythology, Folklore &

Symbols")

would confirm the correct date for Lady Day as the Vernal Equinox.

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on By Celtic reckoning, the actual Beltane celebration begins

always sundown of the preceding day, April 30, because the Celts

the figured their days from sundown to sundown. And sundown was

tops proper time for Druids to kindle the great Bel-fires on the

of the nearest beacon hill (such as Tara Hill, Co. Meath, in Ireland). These "need-fires" had healing properties, and sky-clad Witches would jump through the flames to ensure protection.

\* \* \* \* \*  
Sgt. Howie (shocked): "But they  
are naked!"  
Lord Summerisle: "Naturally.  
It's much too dangerous to jump  
through the fire with your  
clothes on!"  
\* \* \* \* \*

Frequently, cattle would be driven between two such bon-fires (oak wood was the favorite fuel for them) and, on the morrow, they would be taken to their summer pastures.

Other May Day customs include: processions of chimney-sweeps and milk maids, archery tournaments, morris dances, sword dances,

feasting, music, drinking, and maidens bathing their faces in the dew of May morning to retain their youthful beauty.

In the words of Witchcraft writers Janet and Stewart Farrar, the Beltane celebration was principally a time of "...unashamed human sexuality and fertility." Such associations include the obvious phallic symbolism of the Maypole and riding the hobby horse. Even a seemingly innocent children's nursery rhyme, "Ride a cock horse to Banbury Cross..." retain such memories. And the next line "...to see a fine Lady on a white horse" is a reference to the annual ride of "Lady Godiva" though Coventry. Every year for nearly three centuries, a sky-clad village maiden (elected Queen of the May) enacted this Pagan rite, until the Puritans put an end to the custom.

The Puritans, in fact, reacted with pious horror to most of the May Day rites, even making Maypoles illegal in 1644. They especially attempted to suppress the "greenwood marriages" of young men and women who spent the entire night in the forest, staying out to greet the May sunrise, and bringing back boughs of flowers and garlands to decorate the village the next morning. One angry Puritan wrote that men "doe use commonly to runne into woodes in the night time, amongst maidens, to set bowes, in so muche, as I have hearde of tenne maidens whiche went to set May, and nine of them came home with childe." And another Puritan complained that, of the girls who go into the woods, "not the least one of them comes home again a virgin."

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Long after the Christian form of marriage (with its insistence on sexual monogamy) had replaced the older Pagan handfasting, the rules of strict fidelity were always relaxed for the May Eve rites. Names such as Robin Hood, Maid Marion, and Little John played an important part in May Day folklore, often used as titles for the dramatis personae of the celebrations. And modern surnames such as Robinson, Hodson, Johnson, and Godkin may attest to some distant May Eve spent in the woods.

These wildwood antics have inspired writers such as Kipling:

Oh, do not tell the Priest our plight,  
Or he would call it a sin;  
But we have been out in the woods all night,  
A-conjuring Summer in!

And Lerner and Lowe:

It's May! It's May!  
The lusty month of May!...  
Those dreary vows that ev'ryone takes,  
Ev'ryone breaks.  
Ev'ryone makes divine mistakes!  
The lusty month of May!

It is certainly no accident that Queen Guinevere's "abduction" by Meliagrance occurs on May 1st when she and the court have gone a-Maying, or that the usually efficient Queen's guard, on this occasion, rode unarmed.

Some of these customs seem virtually identical to the old Roman feast of flowers, the Floriala, three days of unrestrained sexuality which began at sundown April 28th and reached a crescendo on May 1st.

By the way, due to various calendrical changes down through the centuries, the traditional date of Beltane is not the same as its astrological date. This date, like all astronomically determined dates, may vary by a day or two depending on the year. However, it may be calculated easily enough by determining the date on which the sun is at 15 degrees Taurus. British Witches often refer to this date as Old Beltane, and folklorists call it Beltane O.S. ("Old Style"). Some Covens prefer to celebrate on the old date and, at the very least, it gives one options. If a Coven is operating on "Pagan Standard Time" and misses May 1st altogether, it can still throw a viable Beltane bash as long as it's before this date. This may also be a consideration for Covens that need to organize activities around the week-end.

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This date has long been considered a "power point" of the Zodiac, and is symbolized by the Bull, one of the four "tetramorph" figures featured on the Tarot cards the World and the Wheel of Fortune. (The other three are the Lion, the Eagle, and the Spirit.) Astrologers know these four figures as the symbols of the four "fixed" signs of the Zodiac (Taurus, Leo, Scorpio, and Aquarius, respectively), and these naturally align with the four Great Sabbats of Witchcraft. Christians have adopted the same iconography to represent the four gospel-writers.

But for most, it is May 1st that is the great holiday of flowers, Maypoles, and greenwood frivolity. It is no wonder that, as recently as 1977, Ian Anderson could pen the following lyrics for Jethro Tull:

For the May Day is the great day,  
Sung along the old straight track.  
And those who ancient lines did ley  
Will heed this song that calls them back.

THE END

P.S.--I would be glad of any comments, corrections, additions, etc. regarding this article. Please E-mail them to Mike Nichols  
(a.k.a. Gwydion Cinhil Kirontin) 73445,1074

P.P.S.--A special thank you to "The Rune", Kansas City's premiere Pagan publication for permission to reprint this article, which originally ran in a somewhat condensed form there.

P.P.P.S.--Please feel free to reprint this article wherever you see fit. I ask only that I be given credit as the author.  
Also, it would be nice if you could drop me an E-mail note and let me know where you are using it. Thanx!

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{file "Necromancy (reprint)" "bos195.htm"}

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Taken from the 1960 reprint of AN ENCLYCLOPAEDIA OF OCCULTISM  
by Lewis Spence, University Books, Hyde Park, New York.

First published in 1920, it is considered to be one of the best sources on the subject.

Submitted by Alan Wright, Atlanta GA, Illumi-Net 404-377-1141

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NECROMANCY: Or divination by means of the spirits of the dead, from the Greek work `nekos', dead; and `manteria', divination. It is through its Italian form nigromancia that it came to be known as the "Black Art".

With the Greeks it originally signified the descent into Hades in order to consult the dead rather than summoning the dead into the mortal sphere again. The art is of almost universal usage.

Considerable difference of opinion exists among modern adepts as to the exact methods to be properly pursued in the necromantic art, and it must be borne in mind the necromancy, which in the Middle Ages was called sorcery, shades into modern spiritualistic practice. There is no doubt, however, that necromancy is the touchstone of occultism, for if, after careful

preparation the adept can carry through to a successful issue,  
the  
raising of the soul from the other world, he has proved the  
value of his  
art. It would be fruitless in this place to enter into a  
psychological  
discussion as to whether the feat is possible of accomplishment  
or not,  
and we will confine ourselves to the material which has been  
placed at  
our disposal by the sages of the past, who have left full  
details as to  
how the process should be approached.  
In the case of a compact between the conjuror and the devil,  
no  
ceremony is necessary, as the familiar is ever at hand to do  
the behests  
of his masters. This, however, is never the case with the true  
sorcerer, who preserves his independence, and trusts to his  
profound  
knowledge of the art and his powers of command; his object  
therefore is  
to 'constrain' some spirit to appear before him, and to guard  
himself  
from the danger of provoking such beings. The magician, it  
must be  
understood, always has an assistant, and every article named is  
prepared  
according to rules well known in the black art. In the first  
place,  
they are to fix upon a spot proper for such purpose; which must  
be  
either in a subterranean vault, hung around with black, and  
lighted by  
a magical torch; or else in the center of some thick wood or  
desert, or  
upon some extensive, unfrequented plain, where several roads  
meet, or  
amidst the ruins of ancient castles, abbeys, monasteries, etc.,  
or  
amongst the rocks on the sea shore, in some private detached  
churchyard,  
or any other solemn, melancholy place between the hours of  
twelve and  
one in the night, either when the moon shines very bright, or  
else when  
the elements are disturbed with storms, thunder, lightning,  
wind, and  
rain; for, in these places, times, and seasons, it is contended  
that  
spirits can with less difficulty manifest themselves to mortal  
eyes, and  
continue visible with the least pain, in this elemental  
external world.  
When the proper time and place is fixed on, a magic circle is  
to be  
formed, within which, the master and his associate are  
carefully to  
retire. The dimensions of the circle are as follow: - A piece  
of ground  
is usually chosen, nine feet square, at the full extent of  
which  
parallel lines are drawn within the other, having sundry  
crosses and

triangles described between them, close to which is formed the first or outer circle, then, about half-a-foot within the same, a second circle is described, and within that another square correspondent to the first, the center of which is the seat of spot where the master and associate

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are to be placed. "The vacancies formed by the various lines and angles of the figure are filled up with the holy names of God, having crosses and triangles described between them. The reason assigned by magicians and others for this institution and use of circles, is, that so much ground being blessed and consecrated by such holy words and ceremonies as they make use of forming it, hath a secret force to expel all evil spirits from the bounds thereof, and, being sprinkled with pure, sanctified water, the ground is purified from all uncleanness; besides, the holy names of God being written over every part of it, its force becomes so powerful that no evil spirit hath ability to break through it, or to get at the magician and his companion, by reason of the antipathy in nature they bear to these sacred names. And the reason given for the triangles is, that if the spirit be not easily brought to speak the truth, they may by the exorcist be conjured to enter the same, where, by virtue of the names of the essence and divinity of God, they can speak nothing but what is true and right. The circle, therefore, according to this account of it, is the principal fort and shield of the magician, from which he is not, at the peril of his life, to depart, till he has completely dismissed the spirit, particularly if he be of a fiery or infernal nature. Instances are recorded of many who perished by the means, particularly Chiancungi, the famous Egyptian fortune-teller, who was so famous in England in the seventeenth century. He undertook a wager, to raise up the spirit "Bokim", and having described the circle, he seated his sister Napula by him as his associate. After frequently repeating the forms of exorcism, and calling upon the spirit to appear, and nothing as yet answering his demand, they grew impatient of the business, and quitted the

circle, but  
it cost them their lives; for they were instantaneously seized  
and  
crushed to death by that infernal spirit, who happened not to  
be  
sufficiently constrained till that moment, to manifest himself  
to human  
eyes."  
There was a prescribed form of consecrating the magic circle,  
which we  
omit as unnecessary in a general illustration. The proper  
attire or  
"pontificalibus" of a magician is an ephod made of fine white  
linen,  
over that a priestly robe of black bombazine, reaching to the  
ground,  
with the two seals of the earth drawn correctly upon virgin  
parchment,  
and affixed to the breast of the outer vestment. Round his  
waist is  
tied a broad consecrated girdle, with the names Ya, Ya, - Aie,  
Aaie, -  
Elibra, - Sadai, - Pah Adonai, - tuo robore, - Cintus sum.  
Upon his  
shoes must be written Tetragammaton, with crosses round about;  
upon his  
head a high-crowned cap of sable silk, and in his hand a Holy  
Bible,  
printed or written in pure Hebrew. Thus attired, and standing  
within  
the charmed circle, the magician repeats the awful form of  
exorcism; and  
presently, the infernal spirits make strange and frightening  
noises,  
howlings, tremblings, flashes, and most dreadful shrieks and  
yells, as a  
forerunner of their becoming visible. Their first appearance  
in the  
form of fierce and terrible lions or tigers, vomiting forth  
fire, and  
roaring hideously about the circle; all which time the exorcist  
must not  
suffer any tremor of dismay; for, in that case, they will gain  
the  
ascendancy, and the consequences may touch his life. On the  
contrary,  
he must summon up a share of resolution, and continue repeating  
the  
forms of constriction and confinement, until they are drawn  
nearer  
to the influence of the triangle, when their forms will change  
to  
appearances less ferocious and frightful, and become more  
submissive and  
tractable. When the forms of conjuration have in this manner  
been  
sufficiently repeated, the spirits forsake their bestial  
shapes, and  
enter the human form, appearing like naked men of gentle  
countenance and  
behavior, yet is the magician to be warily on his guard that  
they

deceive him not by much wild gestures, for they are exceedingly fraudulent and deceitful in their dealings with those who constrain them to appear without compact, having nothing in view but to suborn his mind, or accomplish his destruction. With great care also must the spirit be discharged after the ceremony is finished, as he has answered all the demands made upon him. The magician must wait patiently till he has passed through all the terrible forms which announce his coming, and only when the last shriek has died away, after every trace of fire and brimstone has disappeared, may he leave the circle and depart home in safety. IF the ghost of deceased person is to be raised, the grave must be resorted to at midnight, and a different form of conjuration is necessary. Still another, is the infernal sacrament for "any corpse that hath hanged, drowned, or otherwise made away with itself"; and in this case the conjurations are performed over the body, which will at last rise, and standing upright, answer with a faint and hollow voice the questions that are put to it.

Eliphas Levi, in his 'Ritual of Transcendent Magic' says that "evocations should always have a motive and a becoming end, otherwise they are works of darkness and folly, dangerous for health and reason."

The permissible motive of an evocation may be either love or intelligence. Evocations of love require less apparatus and are in every respect easier. The procedure is as follows: "We must, in the first place, carefully collect the memorials of him (or her) whom we desire to behold, the articles he used, and on which his impressions remains; we must also prepare an apartment in which the person lived, or otherwise, one of similar kind, and place his portrait veiled in white therein, surrounded with his favorite flowers, which must be renewed daily. A fixed date must then be observed, either the birthday of the person, or that day which was most fortunate for his and our own affection, one of which we may believe that his soul, however blessed elsewhere, cannot lose the remembrance; this must be the day for the evocation and we must provide for it during the space of fourteen days.

Throughout this period we must refrain from extending to anyone

the same  
proofs of affection which we have the right to expect from the  
dead; we  
must observe strict chastity, live in retreat, and take only  
modest and  
light collation daily. Every evening at the same hour we must  
shut  
ourselves in the chamber consecrated to the memory of the  
lamented  
person, using only one small light, such as that of a funeral  
lamp or  
taper. This light should be placed behind us, the portrait  
should be  
uncovered and we should remain before it for an hour, in  
silence;  
finally, we should fumigate the apartment with a little good  
incense,  
and go out backwards. On the morning of the day fixed for the  
evocation, we should adorn ourselves as if for a festival, not  
salute  
anyone first, make but a single repast of bread, wine, and  
roots, or  
fruits; the cloth should be white, two covers should be laid,  
and one  
portion of the bread broken should be set aside; a little wine  
should  
also be placed in the glass of the person we design to invoke.  
The meal  
must be eaten alone in the chamber of evocations, and in the  
presence of  
the veiled portrait; it must be all cleared away at the end,  
except the  
glass belonging to the dead person, and his portion of bread,  
which must  
be placed before the portrait. In the evening, at the hour for  
the  
regular visit, we must repair in silence to the chamber, light  
a fire of  
cypress wood, and cast incense seven times thereon, pronouncing  
the name  
of the person whom we desire to behold. The lamp must then be  
extinguished, and the fire permitted to die out. On this day  
the  
portrait must not be unveiled. When the flame is extinct, put  
more  
incense on the ashes, and invoke God according to the forms of  
the  
religion to which the dead person belonged, and according to  
the ideas

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which he himself possessed of God. While making this prayer we  
must  
identify ourselves with the evoked person, speak as he spoke,  
believe in  
a sense as he believed; then, after a silence of fifteen  
minutes, we  
must speak to him as if he were present, with affection and  
with faith,  
praying him to manifest to us. Renew this prayer mentally,  
covering the

face with both hands; then call him thrice with a loud voice;  
tarry on  
our knees, the eyes closed and covered, for some minutes; then  
call  
again thrice upon him in a sweet and affectionate tone, and  
slowly open  
the eyes. Should nothing result, the same experiment must be  
renewed in  
the following year, and if necessary a third time, when it is  
certain  
that the desired apparition will be obtained, and the longer it  
has been  
delayed the more realistic and striking it will be.  
"Evocations of knowledge and intelligence are made with more  
solemn  
ceremonies. If concerned with a celebrated personage, we must  
meditate  
for twenty-one days upon his life and writings, form an idea of  
his  
appearance, converse with him mentally, and imagine his  
answers; carry  
his portrait, or at least his name, about us; follow a  
vegetable diet  
for twenty-one days, and a severe fast during the last seven.  
We must  
next construct the magical oratory. This oratory must be  
invariably  
darkened; but if we operate in the daytime, we may leave a  
narrow  
aperture on the side where the sun will shine at the hour of  
the  
evocation, and place a triangular prism before the opening, and  
a  
crystal globe, filled with water, before the prism. If the  
operation  
be arranged for the night the magic lamp must be so placed that  
its  
single ray shall be upon the alter smoke. The purpose of the  
preparations is to furnish the magic agent with elements of  
corporeal  
appearance, and to ease as much as possible the tension of  
imagination,  
which could not be exalted without danger into the absolute  
illusion of  
dream. for the rest, it will be easily understood that a beam  
of  
sunlight, or the ray of a lamp, colored variously, and falling  
upon  
curling and irregular smoke, can in no way create a perfect  
image. The  
chafing-dish containing the sacred fire should be in the center  
of the  
oratory, and the alter of perfumes close by. The operator must  
turn  
toward the east to pray, and the west to invoke; he must be  
either alone  
or assisted by two persons preserving the strictest silence; he  
must  
wear the magical vestments, which we have described in the  
seventh  
chapter (of Levi`s "Ritual of Transcendent Magic"), and must be  
crowned  
with vervain and gold. He should bathe before the operation,  
and all

his under garments must be of the most intact and scrupulous cleanliness. The ceremony should begin with a prayer suited to the genius of the spirit about to be invoked and one which would be approved by him if he still lived. For example, it would be impossible to evoke Voltaire by reciting prayers in the style of St. Bridget. For the great men of antiquity, we may see the hymns of Cleantes or Orpheus, with the adjuration terminating the Golden Venus of Pythagoras. In our own evocation of Apollonius, we used the magical philosophy of Patricius for the ritual, containing the doctrines of Zoroaster and the writings of Hermes Trismegistus. We recited the Nuctemeron of Apollonius in greek with a loud voice and added the following conjuration:-

"Vouchsafe to be present, O Father of All, and thou Thrice Mighty Hermes, Conductor of the dead. Asclepius son of Hephaistus, Patron of the Healing Art; and thou Osiris, Lord of strenght a vigor, do thou thyself be present too. Arnebascenis, Patron of Philosophy, and yet again Asclepius, son of Imuthe, who presidest over poetry.  
\* \* \* \* \*  
"Apollonius, Apollonius, Apollonius, Thou teachest the Magic of Zoroaster, son of Oromasdes; and this is the worship of the Gods."

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For the evocation of spirits belonging to religions issued from Judaism, the following kabalistic invocation of Solomon should be used, either in Hebrew, or in any other tongue with which the spirit in question is known to have been familiar:-

"Powers of the Kingdom, be ye under my left foot and in my right hand! Glory and eternity, take me by the two shoulders, and direct me in the paths of victory! Mercy and Justice, be ye the equilibrium and splendor of my life! Intelligence and Wisdom, crown me! Spirits of Malchuth, lead me betwixt the two pillars upon which rests the whole edifice of the temple! Angels of Netsah and Hod, strengthen me upon the cubic stone of Jesod! O Gedulael! O Geburael! O Tiphereth! Binael, be thou my love! Ruach Hochmael, be thou my light! Be that which thou are and thou shall be, O Ketheriel! Tschim, assist me in the

name of  
Saddai! Cherubim, be my strength in the name of Adonai! Beni-  
Elohim,  
be my brethren in the name of the Son, and by the power of  
Zebaoth!  
Eloim, do battle for me in the name of Tetragrammation!  
Malachim,  
protect me in the name of Jod He Vau He! Seraphim, cleanse my  
love in  
the name of Elvoh! Hasmalim, enlighten me with the splendors  
of Eloi  
and Shechinah! Aralim, act! Orphanim, revolve and shine!  
Hajoth a  
Kadosh, cry, speak, roar, bellow! Kadosh, Kadosh, Kadosh,  
Saddai,  
Adonia, Jotchavah, Eieazereie: Hallelu-jah, Hallelu-jah,  
Hallelu-jah.  
Amen.

It should be remembered above all, in conjurations, that the  
names of  
Satan, Beelzebub, Adramelek, and others do not designate  
spiritual  
unities, but legions of impure spirits.  
"Our name is legion, and we are many" says the spirit of  
darkness in  
the Gospel. Number constitutes the law, and progress takes  
place  
inversely in Hell - that is to say, the most advanced in  
Satanic  
development, and consequently the most degraded, are the least  
intelligent and feeblest. Thus, a fatal law drives the demons  
downward  
when they wish and believe themselves to be ascending. So also  
those  
who term themselves chiefs are the most impotent and despised  
of all.  
As to the horde of perverse spirits, they tremble before the  
unknown,  
invisible, incomprehensible, capricious, implacable chief, who  
never  
explains his law, whose arm is ever stretched out to strike  
those who  
fail to understand him. They give this phantom the names of  
Baal,  
Jupiter, and even others more venerable, which cannot, without  
profanation, be pronounced in Hell. But this phantom is only a  
shadow  
and remnant of God, disfigured by their willful perversity, and  
persisting in their imagination like a vengeance of justice and  
a  
remorse of truth.

"When the evoked spirit of light manifests with dejected or  
irritated  
countenance, we must offer him a moral sacrifice, that is, be  
inwardly  
disposed to renounce whatever offends him; and before leaving  
the  
oratory, we must dismiss him, saying: "May peace be with thee!  
I have  
not wished to trouble thee; do thou torment me not. I shall  
labor to  
improve myself as to anything that vexes thee. I pray, and  
will still  
pray, with thee and for thee. Pray thou also both with and for

me, and  
return to thy great slumber, expecting that day when we shall  
wake  
together. Silence and adieu."

Christian, in his "Historie de le Magic" (Paris, 1871) says:  
"The  
place chosen for the evocation is not an unimportant point.  
The most  
auspicious is undoubtedly that room which contains the last  
traces of  
the lamented person. If it be impossible to fulfill this  
condition, we  
must go in search of some isolated and rural retreat which  
corresponds  
in orientation and aspect, as well as measurement, with the  
mortuary  
chamber.

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"The window must be blocked with boards if olive wood,  
hermetically  
joined, so that no exterior light may penetrate. The ceiling,  
the four  
interior walls, and the floor must be draped with tapestry of  
emerald  
green silk, which the operator must secure himself with copper  
nails,  
invoking no assistance from strange hands, because, from this  
moment, he  
alone may enter into this spot set apart from all, the arcane  
Oratory of  
the Magus. The furniture which belonged to the deceased, his  
favorite  
possessions and trinkets, the things on which his final glance  
may be  
supposed to have rested - all these things must be assiduously  
collected  
and arranged in the order which they occupied at the time of  
his death.

If none of these souvenirs can be obtained, a faithful likeness  
of the  
departed being must be procured, it must be depicted in the  
dress and  
colors which he wore during the last period of his life. This  
portrait  
must be set up on the eastern wall by means of copper  
fasteners, must be  
covered with a veil of white silk, and must be surmounted with  
a crown  
of those flowers which were most loved by the deceased.

"Before the portrait there must be erected an alter of white  
marble,  
supported by four columns which must terminate in bull's feet.  
A five  
pointed star must be emblazoned on the slab of the alter, and  
must be  
composed of pure copper plates. The place in the centre of the  
star,  
between the plates, must be large enough to receive the  
pedestal of a  
cup-shaped copper chafing-dish, containing dessicated fragments

of laurel wood and alder. By the side of the chafing-dish must be placed a censer full of incense. The skin of a white and spotless ram must be stretched beneath the alter, and on it emblazoned another pentagram drawn with parallel lines of azure blue, golden yellow, emerald green and purple red.

" A copper tripod must be erected in the middle of the Oratory; it must be perfectly triangular in form, it must be surmounted by another and similar chafing-dish, which must likewise contain a quantity of dried olive wood.

" A high candelabrum of copper must be placed by the wall on the southern side, and must contain a single taper of purest white wax, which must alone illuminate the mystery of the evocation. "The white color of the alter, of the ram's skin, and of the veil, in consecrated to Gabriel, the planetary archangel of the moon, and the Genius of mysteries; the green of the copper and tapestries is dedicated to the Genius of Venus.

"The alter and tripod must both be encompassed by a magnetized iron chain, and by three garlands composed of the foliage and blossoms of the myrtle, the olive, and the rose.

"Finally, facing the portrait, and on the eastern side there must be a canopy, also draped with emerald silk, and supported by two triangular columns of olive wood, plated with purest copper. On the north and south sides, between the each of these columns and the wall, the tapestry must fall in long folds to the ground, forming a kind of tabernacle; which must be open on the eastern side. At the foot of each column there must be a sphinx of white marble, with a cavity in the top of the head to receive spices for burning. It is beneath this canopy that the apparitions will manifest, and it should be remembered the the Magus must turn to the east for prayer, and to the west for evocation.

"Before entering this little sanctuary, devoted to remembrance, the operator must be clothed in a vestment of azure, fastened by clasps of copper, enriched with a single emerald. He must wear upon his head a tiara surrounded by a floriated circle of twelve emeralds, and a crown of violets. On his breast must be the talisman of Venus depending from

a ribbon of azure silk. On the annular finger of his left hand must be a copper ring containing turquoise. His feet must be covered with shoes

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of azure silk, and he must be provided with a fan of swan`s feathers to dissipate, if needful, the smoke of the perfumes.

"The Oratory and all its objects must be consecrated on a Friday,

during the hours which are set apart to the Genius of Venus. This

consecration is performed by burning violets and roses in a fire if

olive wood. A shaft must be provided in the oratory for the passage of the smoke, but care must be taken to prevent the admission of light

through this channel.

"When the preparations are finished, the operator must impose on

himself a retreat of one-and-twenty days, beginning on the anniversary

of the death of the beloved being. During this period he must refrain

from conferring on anyone the least of those marks of affection which he

was accustomed to bestow on the departed; he must be absolutely chaste,

alike in deed and thought; he must take daily but one repast, consisting

of bread, wine, roots, and fruits. These three conditions are indispensable to success in evocation, and their accomplishment requires

complete isolation.

"Every day, shortly before midnight, the Magus must assume his

consecrated dress. On the stroke of the mystic hour, he must enter the

Oratory, bearing a lighted candle in his right hand, and in the other an

hour-glass. The candle must be fixed in the candelabra, and the

hour-glass on the alter to register the flight of time. The operator

must then proceed to replenish the garland and the floral crown. Then

he shall unveil the portrait, and erect it immovable in front of the

alter, being thus with his face to the east, he shall softly go over in

his mind the cherished recollections he possesses of the beloved and

departed being.

"When the upper reservoir of the hour-glass is empty the time of

contemplation will be over. By the flame of the taper the operator must

then kindle the laurel wood and alder in the chafing-dish which stands

on the alter; then, taking a pinch of incense from the censer,  
 let him  
 cast it thrice upon the fire, repeating the following words:-  
 ~Glory be  
 to the Father of life universal in the splendor of the infinite  
 altitude, and peace in the twilight of the immeasurable depths  
 to all  
 spirits of good will !"

"Then he shall cover the portrait, and taking up his candle  
 in his  
 hand, shall depart from the Oratory, walking backward at a slow  
 pace as  
 far as the threshold. The same ceremony must be fulfilled at  
 the same  
 hour during every day of the retreat, and at each visits the  
 crown which  
 is above the portrait, and the garlands of the alter and tripod  
 must be  
 burnt each evening in a room adjoining the Oratory.

"When the twenty-first day has arrived, the Magus must do his  
 best to  
 have no communication with any one, but if this be impossible,  
 he must  
 not be the first to speak, and must postpone all business till  
 the  
 morrow. On the stroke of noon, he must arrange a small  
 circular table  
 in the Oratory, and cover it with a new napkin of unblemished  
 whiteness.

It must be garnished with two copper chalices, an entire loaf,  
 and a  
 crystal flagon of the purest white. The bread must be broken  
 and not  
 cut, and the wine emptied in equal portions into the two cups.  
 Half of  
 this mystic communion, which must be his sole nourishment on  
 this  
 supreme day, shall be offered by the operator to the dead, and  
 by the  
 light of the one taper he must eat his own share, standing  
 before the  
 veiled portrait. Then he shall retire as before, walking  
 backward as  
 far as the threshold, and leaving the ghost`s share of bread  
 and wine  
 upon the table.

"When the solemn hour of the evening has at length arrived  
 the Magus  
 shall carry into the Oratory some well-dried cypress wood,  
 which he  
 shall set alight in the alter and the tripod. Three pinches of  
 incense

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shall be cast into the flame in honor of the Supreme Potency  
 which  
 manifests itself by Ever Active Intelligence and by Absolute  
 Wisdom.

When the wood of the two chafing-dishes has been reduced to  
 embers, he  
 must renew the triple offering of incense on the alter, and

must cast  
some seven times on the fire in the tripod; at each evaporation  
of the  
consecrated perfume he must repeat the previous doxology, and  
then  
turning to the East, he must call upon God by prayer of that  
religion  
which was professed by the person whom he desires to evoke.  
"When the prayers are over he must reverse his position and  
with his  
face to the West, must enkindle the chafing-dishes on the head  
of each  
sphinx, and when the cypress is full ablaze he must heap over  
it well  
dried violets and roses. Then let him extinguish the candle  
which  
illuminates the Oratory, and falling on his knees before the  
canopy,  
between the two columns, let him mentally address the beloved  
person  
with a plenitude of faith and affection. Let him solemnly  
entreat it to  
appear and renew this interior adjuration seven times, under  
the  
auspices of the seven providential Genii, and endeavouring  
during the  
whole of the time to exalt his soul above the natural weakness  
of  
humanity.  
"Finally, the operator, with closed eyes, and hands covering  
his face,  
must call the invoked person in a loud but gentle voice,  
pronouncing  
three times all of the names which he bore.  
"Some moments after the third appeal, he must extend his arms  
in the  
form of a cross, and lifting up his eyes, he will behold the  
beloved  
being, in a recognizable manner, in front of him. That is to  
say, he  
will perceive that ethereal substance separated from the  
perishable  
terrestrial body, the fluidic envelope of the soul, which  
Kabalistic  
initiates have termed the 'Perispirit'. This substance  
preserves the  
human form but is emancipated from human infirmities, and is  
energized  
by the special characteristics whereby the imperishable  
individuality of  
our essence is manifested.  
"The departed soul will give counsel to the operator; it will  
occasionally reveal secrets which may be beneficial to those  
whom it  
loved on earth, but it will answer no question which has  
reference to  
the desires of the flesh; it will discover no buried treasures,  
nor will  
it unveil the secrets of a third person; it is silent on the  
mysteries  
of the superior existence to which it has now attained. In  
certain  
cases, it will, however, declare itself either happy or in  
punishment.

If it be the latter, it will ask for the prayer of the Magus,  
or for  
some religious observance, which we must unfailingly fulfill.  
Lastly,  
it will indicate the time when the evocation may be renewed.  
"When it has disappeared, the operator must turn to the East,  
rekindle  
the fire on the alter, and make a final offering of incense.  
Then he  
must detach the crown and the garlands, take up his candle, and  
retire  
with his face to the West till he is out of the Oratory. His  
last duty  
is to burn the final remains of the flowers and leaves. Their  
ashes,  
united to those which have been collected during the time of  
retreat,  
must be mixed with myrtle seeds, and secretly buried in a field  
at a  
depth which will secure it from disturbance of the  
ploughshare."

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The last two examples are, of course, those of "white"  
necromancy.  
The procedure followed by savage tribes as of course totally  
different.  
Among certain Australian tribes the necromants are called  
Birraark. It  
is said that a Birraark was supposed to be initiated by the  
"mrarts"  
(ghosts) when they met him wandering in the bush. It was from  
the  
ghosts that he obtained replies to questions concerning events  
passing t  
a distance, or yet to happen, which might be of interest or  
moment to  
his tribe. An account of a spiritual seance in the bush is  
given in  
"Kamilaroi and Kurnai" (p. 251): The fires were let down; the  
Birraark  
uttered the cry "Coo-ee" at intervals. At length a distant  
reply was  
heard, and shortly afterwards, the sound as of persons jumping  
on the  
ground in succession. A voice was then heard in the gloom  
asking in a  
strange intonation "What is wanted?" At the termination of the  
seance,  
the spirit voice said "We are going." Finally, the Birraark  
was found  
in the top of an almost inaccessible tree, apparently asleep.  
In Japan, ghosts can be raised in various ways. One mode is  
to "put  
into an andon" (a paper lantern in a flame), "a hundred  
rushlights, and  
repeat an incantation of a hundred lines. One of these  
rushlights is  
taken out at the end of each line, and the would-be ghost-seer  
then goes  
out in the dark with one light still burning, and blows it out,

when

their ghost ought to appear. Girls who have lost their lovers by death often try that sorcery."

The mode of procedure as practiced in Scotland was thus. The haunted

room was made ready. He , "who was to do the daring deed, about

nightfall entered the room, bearing with him a table, a chair, a candle,

a compass, a crucifix, if one could be got, and a Bible. With the

compass he cut a circle on the middle of the floor, large enough to hold

the chair and the table. He placed within the circle the chair and the

table, and on the table he laid the Bible and the crucifix beside the

lighted candle. If he had not a crucifix, then he drew the figure of a

cross in the floor within the circle. When all this was done, he rested

himself on the chair, opened the Bible, and waited for the coming of the

spirit. Exactly at midnight the spirit came. Sometimes the door opened

slowly, and there glided in noiselessly a lady sheeted in white, with a

face of woe and told her story to the man on his asking her in the name

of God what she wanted. What she wanted was done in the morning, and

the spirit rested ever after. Sometimes the spirit rose from the floor,

and sometimes came forth from the wall. There was one who burst into

the room with a strong bound, danced wildly round the circle, and

flourished a long whip round the man's head, but never dared to step

into the circle. During a pause in his frantic dance he was asked, in

God's name, what he wanted. He ceased his dance and told his wishes.

His wishes were carried out, and the spirit was in peace."

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In Wraxall's "Memoirs of the Counts of Berlin, Dresden, Warsaw, and

Vienna" there is an amusing account of the raising of the ghost of

Chevalier de Saxe. Reports had been circulated that at his palace at

Dresden there was secreted a large sum of money, and it was urged that

if his spirit could be compelled to appear, interesting secrets could be

extorted from him. Curiosity, combined with avarice, accordingly

prompted his principal heir, Prince Charles, to try the experiment, and,

on the appointed night, Schrepfer was the operator in raising the apparition. He commenced his proceedings by retiring into the corner of the gallery, where kneeling down with many mysterious ceremonies, he invoked the spirit to appear. At length, a loud clatter was heard at all the windows on the outside, resembling more the effect produced by a number of wet fingers drawn over the edge of glasses than anything else to which it could well be compared. The sound announced the arrival of the good spirits, and was shortly followed by a yell of a frightful and unusual nature. Schrepfer continued his invocations, when "the door suddenly opened with violence and something resembling a black ball or globe rolled into the room. It was enveloped in smoke or cloud, in the midst of which appeared a human face, like the countenance of the Chevalier de Saxe, from which issued a loud and angry voice, exclaiming in German, "Carl, was wollte du mit mich?" - "Charles, what would thou do with me?" By reiterated exorcisms Schrepfer finally dismissed the apparition, and the terrified spectators dispersed fully convinced of his magical powers.

- end -

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{file "Quantum Magick (Larry Cornett)" "bos197.htm"}

#### QUANTUM MAGIC

##### REALITY AS DESCRIBED BY QUANTUM MECHANICS

In quantum mechanics, reality is described by waves defining the probabilities of different outcomes from the same interactions. These waves manifest as what we have been taught to call matter, energy, particles, and/or waves when observed.

These probability waves overlap and continue forever. The interactions between different entities constitute a single structure of linked wave patterns, so that the entire universe can be thought of as an unbroken whole. The waves form a matrix, with all parts of the system affecting all other parts. Non-local relationships exist between parts of the system that are distant from each other [1]. It is impossible to distinguish two particles of the same type in a region of space in which they

may be found simultaneously [2]. Particles lose their individual identity in such regions. Thus, the physical universe is fundamentally unified.

The basic equation of non-relativistic quantum mechanics is Schrodinger's Wave Equation [2]:

$$i \hbar (\partial Q / \partial t) = - \hbar^2 / 2m \Delta Q + V(x, y, z) Q$$

satisfying the normalizing condition:

$$\text{Integral over all space } |Q|^2 dx dy dz = 1$$

where:

$$\hbar = 6.63E-34 \text{ joule sec} / (2 \pi)$$

$$\pi = 3.14\dots$$

$V(x, y, z)$  = Potential energy, as a function of coordinates  $x$ ,  $y$  and  $z$

$m$  = Mass

$t$  = Time

$(\partial)$  = Partial derivative of

$Q$  = Wave function of the particle, where  $Q^2 dx dy dz$  is the probability that the particle may be found in

the volume element  $dx dy dz$  at a particular time.

Values of  $Q$  are components of the "state vector."

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Values of  $Q$  are quantum mechanically defined states and constitute components of the "state vector." These quantum mechanically defined states define the probabilities of various results from quantum mechanically defined interactions [2]. In one orthodox interpretation of quantum mechanics, a system exists

simultaneously in all quantum mechanically possible states until

an observer (or apparatus outside the system) interacts to "collapse" the state vector" and obtain an observation.

Quantum mechanical systems can go from one configuration to another instantly, without passing through any states in between. Quantum mechanical movement is discontinuous, with all

actions occurring in discrete amounts (quanta).

Schrodinger himself discovered one of quantum mechanics' more distinctive features: whenever two systems interact, the

mathematical waves that represent the two systems do not separate but remain linked. The link does not drop off with distance and the link acts instantaneously at both locations, but the specificity of the link can be diluted through interactions with other objects [7].

#### WHAT UNDERLIES QUANTUM MECHANICS?

There are lots of hypotheses on the nature of the underlying reality described statistically by quantum mechanics.

- o Some scientists are content with the hypothesis that there is no more subtle structure than the probability waves described by quantum mechanics; and reality, at its most basic level, has a large amount of randomness whose limits are described by the quantum mechanical wave function, making the wave function itself the fundamental reality. This is called the probability doctrine. It asserts that such indetermination is a property inherent in nature and not merely a profession of our temporary ignorance, from which we expect to be relieved by a future better and more complete theory [2].
- o Einstein speculated that there must be some underlying mechanism, some hidden variables, that uniquely determines the outcome of the interactions quantum theory can only statistically predict.
- o J.S. Bell showed mathematically that, if such a mechanism exists, and the math of quantum mechanics is strictly correct, hidden variables must not have any functional dependence on the separation of events in space and time [3].

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- o According to David Bohm, from both a consideration of the meaning of the mathematical equations and from the results of experiments, particles can be understood as projections of a higher-dimensional reality. This reality can not be accounted for by any force of interaction between independent entities, but can be understood as a process of enfoldment in a higher dimensional space [1]. Information within the quantum wave determines the outcome of the quantum process. This information is potentially active everywhere but only actually active when and where it enters into the energy of an observed particle, implying that all particles have complex inner structures [10].
- o Recently, superstring theory has been proposed, describing a ten dimensional webwork of space-time at an incredibly small

scale (1E-33 cm) underlying the phenomenon described statistically by quantum mechanics, relatively, particle physics etc.

Some scientists consider speculation about the nature of the underlying reality to be irrelevant, since the predictions of quantum mechanical equations match the statistics of the results of experiments. To the best of my knowledge, experiments have not been performed that unambiguously distinguish between these alternative world-views. On the other hand, experiments have been proposed; and some work is underway to check some predictions of superstring theory. Eventually, from the results of experiments, some of these hypotheses may be screened out and others elevated to the level of scientific theory.

We are one and the same as the structures that underlie the matter and energy that we manifest as; and that structure is continuous, interconnected, and non local in nature. Whatever the underlying structure behind the interconnected wave pattern described by quantum mechanics (if any), we are that.

#### QUANTUM MECHANICS AND CONSCIOUSNESS

Getting back to established scientific theory, normal waking consciousness occurs when the nerve cell firing rate (synaptic switching rate) is high enough to spread out the waves associated with electrons to fill the gaps between nerve cells (synaptic clefts) with waves of probability of similar amplitude. This is described mathematically by the quantum mechanical mechanism of tunneling. These waves are interconnected throughout regions of the brain through resonances, resulting in a large, complex, unified, quantum mechanically defined resonance matrix filling a region in the brain. The waves are interconnected with each other and with information storage and sensory input mechanisms within these regions of the brain.

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The nerve cell firing rate ( $v'$ ) at which this occurs has been modeled mathematically by Evan Harris Walker (at the U.S. Army Ballistics Center at Aberdeen Proving Ground) and corresponds to the threshold between waking and sleeping consciousness in people and animals. For normal waking consciousness to exist, the synapse transmission frequency for the brain ( $v'$ ) must satisfy the condition:

$$v' \text{ must be greater than or equal to } N^{2/3} / T$$

where:

N = The total number of synapses in the brain (in humans, about 5E11)

T = Synaptic transmission delay time (the time interval required for the propagation of the excitation energy from one synapse to another)

This theory ascribes consciousness to an association of the events occurring at any one synapse with events occurring at other synapses in the brain by means of a quantum mechanical propagation of information. The sense of individual identity is an aspect of the continuity of the wave matrix residing in the brain [4].

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#### QUANTUM MECHANICS AND PSYCHOKINESIS

By merely observing a phenomenon (resonating ones brain with it) one can affect the outcome, since the physical mechanisms in your brain are part of the wave matrix described by quantum mechanics.

The information handling rate in resonance determines the amount of effect, along with the elapsed time of resonance and the probability distribution of the phenomenon you are observing [5]. According to Evan Harris Walker, quantum mechanical state selection can be biased by an observer if [5]:

$$W \text{ te} \geq -\log_2 P(Q_0-Q_i)$$

where:

$P(Q_0-Q_i)$  = Probability that state  $Q_i$  will occur by chance alone

$W$  = Information handling rate in process in brain  
 $Q$  associated with state vector selection  
(bits/sec)

$t_e$  = Elapsed time

$Q$  = Overall state vector

$Q_0$  = Initial physical state of system

$Q_i$  = State that manifests "paranormal" target event

The effect of consciousness is incredibly small on macroscopic systems; but it can be measurable when it occurs on quantum mechanically defined and divergent systems, where a slight change can amplify itself as it propagates through the system. The effect is about 1E-17 degrees on the angle of the bounce of

cubes

going down an inclined plane. Changes in the angle of bounce result in changes in displacement of the cubes that increase about 50% on every bounce, and the effect is measurable after many bounces [6]. The theory successfully and quantitatively modeled the differing amounts of displacement observed in experiments on cubes of different weights and weight distributions [5].

Walker also modeled information retrieval in "guess the card" experiments. Simple, classical, random chance would predict a smooth, binomial curve for the probabilities of getting the right

answer versus the number of subjects making successful predictions at these probabilities. Walker's model predicts that

the curve would have peaks at certain levels of probability of getting the right answer above those predicted by chance alone. Experimental data showed peaks at the locations modeled. However, more people were successful at the higher probability levels than Walker's model estimated. This is considered to be evidence of learning enhancement [5].

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#### SCIENTIFIC THEORY

Mr. Walker's ideas and equations would only be hypotheses if it weren't for the fact that they have been tested experimentally and found to predict the results of experiments with reasonable accuracy [4,5]. The evidence meets the usual rules of proof for scientific theory, and this makes Walker's equations legitimate scientific theory.

The non-local underlying wave patterns beneath manifestations of matter and energy that we hold in common with our surroundings allow us to influence reality and to obtain information about it using the power of the mind. This underlying interconnecting pattern is the very stuff of consciousness and manifests, not only as matter & energy, but also as psychokinesis, precognition and other phenomenon that are only now beginning to be recognized and embraced by some theories of modern physics.

#### IMPLICATIONS OF QUANTUM CONSCIOUSNESS THEORY

Deflections caused by consciousness are not caused by force or energy in the conventional sense; but by something more subtle, namely effects within the underlying wave structure out of which matter and energy are manifestations (collapse of the state vector) [5].

To psychically obtain information about a target or to psychically influence events, one has to have one's brain resonating with aspects of reality interconnecting the brain with

the target. The more one's brain resonates with non-local aspects of reality connecting with a target, the more communication and direct influence one can have on it.

The more fundamentally diverse the potential outcomes of a process targeted are, the more effect one gets from resonating ones brain with it [5]. Also, the more small changes in the system tend to amplify as larger changes in the end result, the more effect one can get. This provides an explanation of why patterns exist within seemingly random events and why successful magic often results in a chain of synchronicities.

For a given subject (performing under optimum conditions and having no difficulty visualizing the nature of the experimental target nor psychological aversions to the target), the magnitudes of the results obtained in tasks to affect the readings on measuring devices (such as magnetometers, radiation detectors, Josephson effect devices, balances, etc.) can be related to one another by calculating the probability of the reading based on the standard physical principles of quantum mechanics [5].

The sporadic nature of psi phenomena can be explained as a matter of outside observers randomizing the process, causing dilution of will data channels and randomizing the results [5]. Thus, the need for secrecy in magical operations.

One can no longer maintain the division between the observer and

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observed or between consciousness and the physical world. Rather, both observer and observed, along with both consciousness and the material world, are merging and interpenetrating aspects of one whole indivisible reality [1].

Whatever the subtle level of reality underlying matter and energy, we are that (including our consciousness). If hidden variables exist, we are the hidden variables. It has been theorized that consciousness is an inseparable aspect of this underlying reality. When our awareness connects with the deepest layer of reality interconnecting everything, we may experience the level of consciousness beyond time and form reported by many mystics. It is this non local structure that we share with nature that makes it possible to "attune to nature," to psychically participate in nature, and to live in accordance with it.

What we are usually aware of (normal waking consciousness) is a relatively superficial movement in the order of things. Behind the things we are aware of in waking consciousness are a vast array of less strongly linked phenomena. This latter realm is commonly called the unconscious (and parts of it the subconscious). The unconscious is not very accurate, since it

forms a kind of ground of consciousness [8]. Our awareness can link with this ground of consciousness to gain information and to influence events.

#### THE GODS, GODDESSES AND NATURE SPIRITS

At this point, I diverge from theory and describe some plausible hypotheses. Consciousness, at a fundamental level, is associated with the continuity of the underlying structures out of which matter and energy manifest. Everything shares this continuous structure; therefore everything has consciousness to some degree (though not necessarily normal waking consciousness).

Quoting from Evan Harris Walker (4): "Consciousness may exist without being associated with either a living system or a data processing system. Indeed, since everything that occurs is ultimately the result of one or more quantum mechanical events, the universe is 'inhabited' by an almost unlimited number of rather discrete, conscious, usually non-thinking entities that are responsible for the detailed working of the universe.

These conscious entities determine (or exist concurrently with the determination) singly the outcome of each quantum mechanical event, while the Schrodinger equation (to the extent that it is accurate) describes the physical constraint placed on their freedom of action collectively."

In shamanic and in religious practice, one resonates with other intelligences to get their assistance, inviting them to join in the work at hand. These intelligences can be thought of as consciousness resonance matrices. Some may be localized, as we are (such as other biological intelligences, plant divas, power spot spirits, some deities, etc.); and some may be non localized (spirit animals in the other world, some deities, etc.).

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The personalities of the Gods, Goddesses and spirits that many practitioners of religion relate to can also be thought of as consciousness resonance matrices. They can be very non-specific and disperse, or very specific (such as the Orishas and other deities that can manifest in full possession of those who invoke them).

#### QUANTUM MECHANICS AND MAGICAL RITUAL

Consider a typical structure of magical ritual and its quantum mechanical explanation:

- o Purify one's mind and one's surroundings, freeing them of interfering resonances, quieting the static so that one can get a clear and strong resonance on the target desired.

- o Achieve a non-localized state of consciousness, often by resonating ones mind with ones inner being, with the Earth, the sky, and ones surroundings.
- o Meditate on the elements (Earth, Air, Fire, Water) representing non-local essences. This helps your mind to resonate powerfully non-locally.
- o After reaching out with one's mind and connecting its resonance pattern intimately with the non-local web of wave patterns connecting everything, invoke deities whose natural function is related to the purpose of your ritual. If successful, this connects your mind to a powerful, established, non-localized, intelligent resonance matrix that (hopefully) joins in the magic.
- o Focus on the target of the work, connecting with the target.
- o While connected with the target, visualize the end result desired, thus creating a resonant template for the phenomenon one wants to achieve.
- o Energize the resonance through dance, drumming, chants, pure channeling of will power, or other means.
- o Release the energy into the target while strongly visualizing the target achieved (energizing the resonance in the target).
- o Ground, removing ones mind from the direct, resonant link with the target, so that the patterns you have set in motion in the target can continue with minimum interference (to throw a ball, one has to let go).
- o Thank and say goodbye to the intelligences one works with, thus disconnecting ones mind further from other resonance matrices.

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There are other forms of magic, and much more detail to the forms I described. There are also ethical considerations. This paper provides a description of some aspects of the integration of quantum mechanics with magickal thinking, but it does not cover everything.

SO WHAT?

To read about theories of magic is like reading about sports. You may pick up a few ideas; but to become proficient, you must participate and play the game. People have been teaching and performing magic for thousands of years, without the benefit of quantum theory. Many magicians have had to separate their scientific training from their magical practice. Now, magical theory has been merged with scientific theory, and more of the mind of those trained in science can resonate with magic. Also,

critics of magic can be shown the scientific theory and data validating it, to show that there is more to magic than superstition.

I have not seen any other quantitative scientific theories that explain the results of experiments on psychokinesis, extrasensory perception, and consciousness as accurately as Walker's theory, or that give as satisfying of an explanation of the synchronicities that I, as a worker of magic and a scientist, have observed from personal experience. This is not to say that these ideas represent ultimate truth, that alternative theories no not exist, or that flaws will not be found and that alternative theories will not replace them. I would welcome hearing from others who have additional information and insight into the applicability and limitations of the theories of modern Physics as applied to the occult.

#### MULTIPLE UNIVERSES?

One interesting hypothesis is that of multiple universes. As I understand it, this hypothesis states that all of the alternative possibilities allowed by quantum mechanics actually occur, but in different universes. Magicians can interpret their magic as moving their awareness between these alternative universes. I have never seen the multiple universe theory set up mathematically in a way that would allow it to be quantitatively tested, using physical measurements (like was done with Mr. Walker's theory),

It would be interesting to determine if and to what extent the multiple universe hypothesis can be integrated with Mr. Walker's theory. Consciousness, acting at a gross level, seems to be relativistic - something experienced by observers relative to their frames of reference. Consciousness, at its ultimate level, seems to be subtler than time and location.

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When two observers see the same thing, they both may have certain experiences in common, they both may affect the thing observed, and they may report some of the events the same and some differently. Experience may be categorized in a multiple universe mode and/or in a single universe mode. It would be interesting to know which mode is most useful for various purposes.

It is obvious that some people have such a different personal perception of reality as to be seemingly out of touch with the world we experience around them. Their self-world image becomes more important than anything, and they adjust their memories and

perceptions to meet whatever emotional needs they have at the time [9]. Delusions of personal reality and the high probability that such realities are real for the person experiencing that reality can result in interesting questions about what is real and what is unreal.

Although the universe may be a seamless whole, most physicists describe it in two different modes, depending on whether things are being observed or not [7]:

- o A classical, mechanistic mode for the definite attributes of observation, and
- o A statistical, mathematical, quantum mechanical mode for the wave patterns described by quantum mechanics.

David Bohm has begun to develop new terminology that integrates both the process of observation and quantum theory [1].

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I used WordPerfect to write this article, and I used CompuServe  
B protocol, Procomm 2.4.1 and an Everex Evercomm 24 modem to  
transmit it.

I don't know how to transmit Greek and many mathematical  
symbols with  
this software and hardware. As a result, I had to use non-  
standard  
symbols in the equations. Any suggestions?

Note that "E" in numbers like 5E11 stands for five "times ten  
to  
the" eleventh power.

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{file "Personal effects of Ritual (Nihasa)" "bos198.htm"}

Personal Effects of Magic Ritual  
By Nihasa

LC> I am exploring the power of change, as applied to  
LC> ritual. When I step out of my suit and tie and into my  
LC> ceremonial robe, then step out of my rooms and into my  
LC> temple, then leave behind my everyday life and enter  
LC> into the sacred space, what is it that makes it 'work'  
LC> for me?

.  
One part of the effect seems to come from an unconscious pact  
you make with your many-faceted mind. When you remove your  
"street" clothes, you give your mind permission to likewise  
"put off" important thoughts about "mundane" life until you  
return to those clothes. Notice that I don't say "compel  
your mind" to avoid those thoughts...that generally doesn't  
work very well. Instead, you acknowledge the importance of  
the mundane thoughts and promise to return to them after the  
ceremony (gee, did you know you were being so polite to your  
self? <-;).

.  
Likewise, when you don your ceremonial robes you invite your  
mind to start focusing on the ceremony ahead and the general  
context of such ceremonies and their associated mental  
states. For those who work 'skyclad', this effect is often  
achieved by tying on a cord or putting on ritual jewelry.  
When you step into the ritual chamber, you reiterate those  
invitations while you step out of the transition and into  
the magick.

.  
These dynamics are fairly universal...they are the same for  
a Christian priest and his vestments or a Toreador and his  
Suit of Lights; from an actor slipping into his costume and  
character to a couple slipping into those "special" night-  
things. The mechanics vary from a simple "change clothes and

walk in" to elaborately formal vesting rituals with prescribed chants and gestures at each stage. In NLP we call the clothes and places "anchors", while others call them reminders, Mnemonics, or talismans. They can be constructed consciously or evolve unconsciously.

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{file "Heretic's Corner (RMPJ)" "bos199.htm"}

THE HERETIC'S CORNER  
(c)1986, Buck Jump

Greetings, my Pagan friends; may your Gods be well disposed to you. May the rain fall gently on your rhubarb. May the hail fall in a lake or on a parking lot. May our little six-legged friends develop an allergy to your pickle patch.

Now is the sweet season of our year. Our Mother the Earth is pregnant with the harvest to come. The days are long and the thoughts of the season are long, long thoughts. In the soft afternoon sky the white thunderheads sail serenely on like ships of dream in dreamland seas. Surely even such as I can be forgiven for dreaming a bit, for letting the fancy roam free.

In dreams I see a world set free. I see the human race living in peace, with each one going his own way but with courtesy to all who go another way. I see us as one species, which we are, and all of us acknowledging that fact. I see each walking in beauty, with dignity, and respecting the other person's dignity. I see us loving one another, helping our fellow men along their way. When I dream, I don't mess around

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I rear back and dream up a doozy!

So much for dreams; back to the world we live in, back to the life we know. Before I spring my question for the day, a little background, a few facts:

Every one of us must come to terms with his environment and his heredity. We all live on one Earth. That is the main part of our environment, or at least the location of it.

We are all human beings, homo occasionally sapiens. That is the basis of our heredity.

Anything that is done to one of us is done to all of us. Anything that happens in one place on this planet has some effect on every place on the planet.

We are, all of us, stuck with our whole species. Here we are with a bunch of people we wouldn't willingly walk down a country road with. Indeed, we are as ship-wrecked mariners in a lifeboat with a bunch we wouldn't sit down to eat a free meal with. To jump out of the boat is to drown. To try to toss those \_\_\_\_\_s out is very apt to upset the boat and drown all of us. These facts are self-evident, axiomatic.

I have always held that we should all walk the path of life with our hands outstretched in fellowship with respect and love for all. Of course, I have a caveat - keep a Bowie knife handy in case they haven't all heard the message.

As the Ultimate is reported to have said when the mountains were made, "Now for the background". The present situation is a mess. Violence is everywhere. Not even foolish violence, but violence without reason. Surely a leopard is in our streets and a shark loose in our swimming pool.

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An armed bandit shoots down an unarmed clerk who is cooperating. A litigant in court shoots down an attorney. A parent beats a child to death. A driver gets cut off coming onto the freeway and guns down the chap in the pickup who did the off-cutting. An otherwise reasonable young man is annoyed by the sounds of traffic on a mountain road and starts shooting at the cars passing. Those are only a few examples culled from the news in recent months. In truth, senseless violence is loose in the land.

As it is with the individual, so with groups. From the racist fringe movement on to great governments. Violence for the sake of violence is epidemic. Each age of history has had a plague - the plague of this age is senseless violence. I have friends of the "born again" persuasion who tell me that it is the Devil doing it. I don't think so. As far as I can determine, devils are a disorganized bunch. Satan Mekatrig Lord of Chaos is a confusion in terms. Seen another way, that's organized confusion. As I see it, the flow of the power of the Universe is organized and rational. So it seems to me that any force opposed to that flow must be disorganized and irrational. That is to say nothing of the personal devils within us. They must have a hand in at least some of this senseless violence.

I have other friends who blame it on some as yet unidentified virus. Could be, but it's a rare virus that has no fever, nor nausea accompanying its onset....

Others hold that it is all explainable by Sigmund Freud and others of that ilk. Again I say could be, but what mental discomboomeration comes on suddenly with no sign of disorientation nor disturbance until it suddenly manifests itself in the acute stage?

For all I know, none of the above are correct. The fact remains that a wild unreasoning violence is loose among us, a danger to us all. The fact is, we are all in the same boat, and the boat is encountering some heavy weather. Don't you think we should do something about it? I personally can think of a whole lot of folks who I don;t really care to rescue, but being as we are all in the same boat, I am sure going to do my best for them..... But what?

In case this is all some psychosis, maybe we should engage a firm of head shrinkers to drag in a trainload of couches and get everyone to undergo psychoanalysis. I refuse to consider the logistics of this. The idea by itself causes my mind to boggle.

Or, suppose it is a virus. In that case when the virologists and immunologists have a bit of spare time from their search for the cause and cure of AIDS, they could do the same for the senseless violence virus. In view of the fact that we are all at greater risk from senseless violence than from AIDS, it might be a worthwhile task.

Or, just in case the gnostics have some truth in their ideas, and it is Auld Cloutie, maybe a mass general exorcism is in order. Once again, my mind refuses to consider the logistics.

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In view of the fact that the cause of senseless violence is still unknown, we might get a government grant to study the problem. Considering the speed that such grants usually get results, I would expect a definite answer by the twenty-second advantage of century. Of course, such a grant would have the added of keeping a large number of researchers out of the pool halls and off the streets.

Now I am going to go against my usual custom and make a suggestion; only a suggestion, mind, and not to be taken as a dictum, but only as an idea to be considered. It has been my observation that there are only two occasions when magic is apt to work. One is after all other methods have been tried and found ineffectual. The other is when there is no other method. Now I believe that I have explored the other methods and found them impractical if not impossible. So I feel that I am safe in saying it's going to take magic to stop this purposeless killing.

So how to go about it? What spell, what charm, what ceremony shall we use? What power shall we invoke? What power evoke? Magic works, the proper ceremony at the proper time, done for the proper reason, will work. True for you, you may well say, but which ceremony? When? Why?

I just told you. The proper one. The one that is proper for you is the one you yourself believe is proper. This is not an essay on morals and ethics, so I refrain from putting in my two cents worth on what is in my estimation proper. When you are fighting a grass fire is no time to discuss what sort of shovel to use.

In my dream we were all walking each in his own way, each helping the others as much as possible. So here let us not try to all walk in one path. No point in the universe can be reached from only one direction. Let us rather each from where it seems most right and comfortable, try by magic means to stop this senseless violence. Not-ice I said senseless violence, not just violence. Some who follow the old Norse way could hardly be expected to endorse some anti-violent intention, but I know of none who do not deplore reasonless violence. We have our differences, but surely no one objects to improving all our chances of kissing our grandchildren.

So, what I propose is this. Sometime in the next quarter year, whenever it seems most proper, let us in our various ways by whatever means one believes in, try by magic means to stop this epidemic of senseless violence.

873

I have noticed a few things about power on the unseen side. For a ceremony to be more than a mere charade, everyone involved in it must believe in the ceremony and in whatever power is used in it. Everyone must believe that the ceremony can and will work. Everyone must want the ceremony to work. If anyone

involved in the ceremony does not so believe and want, that person will be a dead weight on the others that do. When I say everyone, I mean everyone, all, each one with one belief and one resolve. What can be done by a group acting in true spiritual harmony is indeed amazing, but first you must have that true spiritual harmony.

That is why I suggest we go at this not as some sort of super-coven ecumenical pagan group. I have seen a few of these "lets all get together" bunches back in the sixties, and they couldn't even get drunk.

I personally am in favor of any religion that don't practice human sacrifice, interfere in the private lives of the nonbelievers, or use force in conversion. I love 'em all, but I'm not fool enough to yoke the ass and the ox together. So let's all go, but let's not try to make it a parade.

That is my suggestion, and my question is why not? I'd appreciate your ideas on this, I truly would. If you have any ideas on the subject, please communicate them to the editors of the RMPJ. Even if the ideas are along the lines of, "You're Nuts!!", just say why you think so. I'd appreciate it.

May your dreams come true; may the wind cool without chilling, and may you reap a harvest even richer than the seed catalogue said you would. May your shadow fall long on the Earth. Go in peace, remember your fellows, and with these words

I do part now from thee.

\_\_\_\_\_ Buck Jump. ....from RMPJ 8/86

874

#### The Heretic's Corner

Greetings, my Pagan friends, may your Gods be well disposed to you. May the sad and ugly in your lives be covered by the blessing of beauty even as the trash of Autumn is covered by the beautiful snow. May all that is sad in your lives decompose beneath the blessings even as the dry leaves decompose beneath the snow; out of the dead past a living future. The flower of hope ever springs from the mulch and compost of dead regret. Remember, a curse may force its way into your citadel, but a blessing only enters through an opened door. In other words, my blessings upon you, may your Gods bless you, but do your part too.

Samhain has come and past, the leaves of autumn have fallen to the ground, the veil between the worlds is once more grown thick. It is winter now, early winter, but winter none the less. Our mother the Earth is now the old woman by the fire-side, past

all passion now, but also past regret. She is the loving wise woman, the old one who looks back in order to show us the path ahead. Youth is the time for courage and hope, but courage without caution is spectacular suicide and hope without wisdom is gentle madness. The fruitful Mother Summer changes the snow-baby's diaper, but Grandmother Winter shows her how. The Romans dedicated this quiet season to Janus who looks back into the past and ahead into the future with good reason. It is the season of history and prophesy. The sound of the pipes dies in a wail, the nimble fingers of the harper are still upon the strings, a hush falls over the hall and the blind seer of things unseen makes his way slowly up the length of the Ard Righ's great hall, tapping with his staff before him. It is the hour of telling the King's fortune, the tribe's fortune. When the blind seer begins to chant all tongues are stilled, all ears are straining to catch every word. So it was, so it still is, and my guess is, it will be so as long as men walk the earth.

Now for my questions. A heretic without questions is a confusion in terms. I may be confusing and even [some say] confused, but I am a bona fide heretic here to question any faith - even my own.

First question: What do you see up the road before us? There are Tarot cards, there are Runes, there are crystal balls and dark mirrors, peep stones and visions in the mind. I can't even begin to list all the ways of looking into the future, but whatever method you use, won't you tell us what you see? As a voting member of the human corporation you owe it to your fellows to share your vision with us all. So come on all you astrologers, scryers, mystics and shamanic prophets, give us the word. Now I know how hard it is to go out on a limb, I lived in a tree house for a while. No one but a masochist or a publicity hound wants to be proved wrong in public. Even the delphic oracle used to state her predictions in ambiguous terms. The fact that any prophet can at times be wrong tends to make serious prophets a rather close-mouthed bunch. I understand how that is, no one's complexion is improved by egg on the face.

875

Now I think I have a way for you to share your vision without going out on a limb and falling like Lucifer if the limb breaks. Write your prediction to the editors of the R.M.P.J.

and

ask that your name be kept confidential. It will be. I know Kyri and Gary and I give you my word and oath, they are honorable

people who will respect your confidence. A Pagan Priest or Priestess is no more apt to break the seal of confession than a Christian one. In the case of astrologers this is hardly the case. The stars are a matter of public knowledge and any error in an astrological prediction is a matter of interpretation rather than false vision. To some degree readers of cards and runes are the same as astrologers - the error is more apt to be in the reading than in what is read. Anyway, in these

troubled

times [that is a redundancy] we all can use any guidance we can get, so please pass on to the rest of us any vision you have.

So

that is the first question. What do you see, and that's a public question.

Here is the next question, and it is a private question - that is, answer it, but don't pass the answer on. If you do, it

can only lead to quarrels, argument and sorrow. We have enough

trouble in the world without adding to it. Answer, but keep your

answer where you found it. The question is this: Is the future

you saw the only future possible?

The idea that the future is fixed, that the last day's doings were inevitably programmed before the first day's dawn did

not begin with John Calvin. If the future is fixed then it can be known - however, if it's fixed, knowing it won't help. In fact in a totally known or knowable future even your finding

out

is part of the programme.

Now as for me, I'm a heretic. I truly can't call myself a Pagan and I'm sure not part of anything else either. I wouldn't

try to get anyone to share my beliefs. For one thing, being "a poor seeker after the truth, whatever it may be" is lonely, for another it is apt to give a person lots of shocks. So if I

toss

in a bit of private faith at this point don't think I'm trying

to

make any converts. I only bring this up for your consideration.

If you see a coyote chasing a rabbit and the coyote is gaining, you can predict rabbit dinner. The odds are you will be

right unless... You didn't see the hole one jump ahead of the rabbit, or you may have overlooked the hawk already stooping on the rabbit. All of these, coyote, rabbit, and hawk, are living creatures, self-directed by minds, so we must consider these possibilities too. The coyote may become a vegetarian, the rabbit may take a quick course in judo and the hawk may become

a

guru and announce that she has become a butterfly. The future will probably be a continuation of the past, what is in motion

will probably stay in motion, but so long as minds are a part  
of the future, the future is changeable. The ability to change is  
the chief attribute of a mind.

876

So, if I'm right any vision of the future, even if it  
cannot be totally exact will be of value to me. If I'm wrong and the  
future is fore-ordained, prearranged, fated or kismet, I would  
be wasting my time even considering it. The worst part of that is  
even my wasting my time must also be fated. I don't believe  
that, but it is a consoling thought when I've lost the rent  
money shooting pool.

Now the last question. This one can be public or private  
as you prefer. I can't see how the answer or how you answer would  
in itself cause any real trouble. Oh, those who agree with  
your answer will call you wise and those who disagree will call you  
a blind fool, but that goes on all the time anyway. The question  
is this: How did some of the old-timers in the game of  
prediction roll up their impressive scores?  
There was the oracle at Delphi, the Roman spurinna, St.  
Malachy,  
and Coinneach Odhar the Brahan seer; they all rolled, so far  
as we know, a perfect score. How did they do it? Or did they?  
It may well be that their hits have been remembered and their  
misses swept under the rug.

Then there are others; Nostradamus, Homer Lee the hunch-  
back, Roger Bacon and Robert Nixon the cheshire idiot, to name  
a few. These all proved quite accurate after the fact. That is,  
their pre-dictions have been seen to be accurate after the  
events predicted have come to pass, but difficult to understand before  
they happened. This in spite of the fact that both Lee and  
Nixon were quite plain spoken.

Some have had dream visions, some have been suddenly  
granted knowledge, some have had visions in trance and some of them  
were correct. Others by the same methods or means have been totally  
wrong. Is there a way to tell the true from the false before  
the predicted event either comes to pass or passes beyond  
possibility? If so how? Did they, the visionaries whose  
visions were accurate beyond the laws of chance, see the real and only  
future, or the most likely future? Did they perceive the

causes  
in their times and follow them logically to their final  
efforts,  
or did they physically go forward in time?

No big deal, but something to while away the hours when  
the  
snow keeps all but those employed outside (and brave fools)  
isolated by the fireside with nothing but a bunch of books to  
re-  
read and the idiot box to look at. When the white blanket cuts  
us off from society it is well to have something to occupy the  
mind. Figuring out the prophets of old ought to last even a  
busy  
mind through a day of blizzard.

Any way, let us have a bit of prophetic prediction from  
the  
readers. I have no doubt that there is at least one Michel de  
Nostredame out there and probably several William Millers.  
Miller, if you don't know, was the gent who predicted the end  
of  
the world for Oct. 22, 1844. If you haven't noticed, he was  
wrong. Let us hear a word from the future from these Rocky  
Mountains.

877

The snow grows deeper up in the hills; old Yuler skis  
over  
the mountains and through the canyons, his long red cap  
trailing  
behind like the tail of a comet and his merry laugh ringing in  
the crisp air. Yuler of the winter stars, friend of wolves,  
fools, drunks and children - enemy of armies, noble princes,  
and  
"the brave of mouth, coward of heart", - may he take a liking  
to  
you. Even more, may you be the sort of person he likes,  
cheerful, full of laughter, not boastful, simple of heart, open  
of mind and blessed with a generous giving hand.

Be of good cheer dear friends; listen to the voice of our  
Mother. The longest coldest winter will end one day in spring.  
However deep beneath the snow the seeds are buried, in time the  
flowers will bloom again. I don't need a crystal ball to see  
some rough times ahead. Times are hard and getting harder, but  
we humans have weathered some bad times getting this far. We  
can  
make it. My blessings on one and all, with which words I do  
part  
now from thee.

\_\_\_\_\_ Buck Jump  
.....from RMPJ 12/86

878

Greetings my Pagan friends; may your Gods be well disposed to you. May the smoke go lightly up your chimney, taking the ills and sorrows of your house with it. May your wood pile diminish slowly and your fire kindle quickly. May you not lack for ale nor friends to share it with.

North  
Yule has come and passed, the sun has once more turned  
of  
and the short winter days grow longer. For all that, the wolf  
of  
winter howls the louder around our doors. The sky holds a  
promise of spring; the wolf howls louder and prowls closer  
around  
our doors for he knows his time is short.

of  
We people of the North Intemperate Zone are the children  
of  
the seasons. Our special magic is weather magic. Out of the  
cold hard winter and the hot blazing summer we have fashioned  
our  
arts and our inventions. All the strength under the sky is of  
no  
avail without some-thing to push against. Yet for all our  
clever  
inventions we are still shaped by the seasons, ruled by the  
weather. here in the rockies, all our promises and our  
contracts  
carry the unspoken clause, "If the road is open and the crick  
don't rise."

Our Mother the Earth speaks to us by the seasons, in the  
ever changing, ever repeated weather. Hereabout when Mother  
speaks all men listen. Now in the hard season be-tween the  
winter solstice and the vernal equinox the lesson Mother  
teaches  
is one of patience and introspection.

walk  
Consider, my friends, how it is this time of year. We  
walk  
abroad in a world that seems dead, or at least dormant and  
sleeping. Yet out of this seeming death will spring the life  
of  
the summer to come. Life into death, death into life the  
seasons  
roll on. Under the frost the seeds of the plants to come are  
waiting. Deep in their roots the grass and the greenwood trees  
are gathering strength for the green to come. A person who  
won't  
learn from nature won't long cast a shadow on the earth.

Now is the time for planning and preparation. Now, when  
every thing is moving slowly is the time to set our minds for  
the  
quick decisions to come. The time to plan for a journey is  
while the road is blocked with snow. Perspiration without  
preparation is a waste of effort. Now in this quiet time we  
should prepare for the busy season ahead. In this life the  
quick  
and the dead are judged. Those who ain't quick are judged  
dead.  
True enough, but quick alone won't get it. The frog that means  
to survive must be ever ready to jump, but he has to jump in

the  
who  
nothing  
right direction. Old Blue Heron gets many a meal from frogs  
jump the wrong way. We live in a hard world where to do  
is to die, and to do the wrong thing is suicide. The eyes that  
look not ahead are soon stopped with grave dust.

879

the  
a  
case.  
Look into the future to plan for the future, but don't  
forget the past. Old defects and mistakes are a better teacher  
than old triumphs. Remember what went wrong in the past, so it  
won't go wrong again. Anyone alive to read these words must be  
at least fair at for-seeing the future, or have luck beyond the  
ordinary. Now is the time to get out the crystal ball, cast  
horoscope, shuffle the Tarot cards, consider the predictions of  
sages and experts, read the record to establish a pattern, and  
then meld them all into some sensible plan of action. It's not  
bad idea to have a contingency plan or two on hand just in  
case.

for  
that.  
Enough of this, I am beginning to sound like a guru, and I  
only meant to pass the time of day. I have no certificate of  
appointment signed by the ultimate and witnessed by our Mother  
the Earth appointing me councillor to the human race. No, I'm  
just the asker of questions, and I don't need an appointment  
that. Does a bird need an appointment to fly?

at  
trust  
problem.  
Don't pay too much attention to me, or to any other tribal  
elder. We are all of us ever tempted to sit in the seat of the  
oracle, and reveal to the young the words of the Gods, that we  
heard in the age we call golden. If the elder is really good  
it he can even recall an age when every goose was a swan and  
every goat a gazelle. The flower children who said "don't  
trust anyone over thirty" had good reason for saying it. I would add  
"Don't trust anyone under thirty, either." If you can't trust  
your own observations and intelligence, you have a real  
problem.

of  
of  
wisdom to the winds?  
I trust you to know the difference between gold and bull-  
plop. I will propose questions, you will have to find your own  
answers. If I, or any other old crock, knew the answers to all  
life's questions, do you think we'd be here casting our pearls  
wisdom to the winds?

are  
a few good ones.  
When, and if you have a bit of time to consider general  
questions, after considering your own specific problems, here  
are  
a few good ones.

What should our relations be with one who has gone wrong?  
We should love all life, even the self made mess, the scoundrel  
who knows no law save his own appetites, the seeker after free

lunches, the T.V. evangelist and all the self proclaimed "great leaders". We should love them, but how close should we get? Holding hands with a fool who insists on standing under a tall tree during a thunderstorm just isn't bright. The laws of nature have no pity, and being an innocent bystander is the most dangerous employment known to man. So the real question is, how close should we get?

880

Another to ponder, how far should we go in turning one of our fellows from the wrong path? "No effort to great to promote the right" sounds good but is it? Consider: When does a friendly word of warning become a pack of alarmist lies? How far does friendly persuasion go, before it becomes `unfriendly coercion? It's all very well to be the dedicated teacher, but when does the teacher become the demagogue? How far can a teacher go before he is interfering with the student's free will? Where does seduction end and rape begin? Just how far can one go in correcting a friend gone wrong without buying in to a real bad deal? I was once picking apples with a fellow who was color-blind. With the best intention he picked a small round hornets nest. We learn by observation.

Here's one to ponder on long cold nights when old Fenris howls outside the door, and ghost lights gleam in the northern sky. Can right ever be wrong? At first glance, it looks like the Old Heretic has drunk too deep from the good plum wine. Could be, but consider before you judge. Take for instance the statement "The Earth is our mother, we should all love, cherish and protect her." Now, I don't think you can find a sane person anywhere who don't agree with that statement, at least in spirit.

Self-preservation demands that we try to save our home and our heritage. So far so good, but just how far should we go in our protecting? What weapons should we use, and how use them? Adolph Hitler had the idea that over-population was our big problem, and he set out to fix it. The laws of nature don't need a bunch of petit bureaucrats to enforce them. No judge and jury are needed to sentence a fool to dismemberment for failing to show the proper respect for high explosives. It doesn't take the hand of Lud to drown a fool who shoots a hole in the boat. The laws of nature have no pity, you who know better and are in the boat with the armed idiot will drown along with him if he fires the shot. The trick is to save the boat. In a case like that, anything that works is right and proper--if it works. Throwing the armed lunatic overboard is fine if you can do it without upsetting the boat.

Anyone can cure a dog of running away by shooting him in the head.

It's a poor medicine that causes more pain than it cures. It is

not enough to know right and defend it, you must still be right after your defence triumphs. The end would justify the means always, except any end must reflect the means and be a part of them. So I lied a little, right can become wrong. The real question is how does one defend right without destroying the right defended? That's one we all damn well better have an answer for every day.

881

These grey days that keep me indoors have gotten me full of

questions; a house-bound heretic is a menace to man's peace of mind. Here is a question to discuss with friends by the fire over a mug of ale. I toss this in as a gift. After you have discussed the weather and displayed your knowledge of sports you'll need a topic of conversation. That boring lull in the conversation is all too easy to fill with remarks about the neighbors, and that leads all too often to digging a grave in

the frozen ground. So here is my gift to the peace of the neighborhood. When is it proper to work weather magic?

I won't bore you with a discourse on the ways and means of weather magic, they are many and for the knowledgeable person they all work. I know that there are a few world-class weather fixers in my audience. Most of us are somewhere between poor

and fair at weather magic. In terms of snow we range from a white frost to an occasional ground hider. The real adept can bring

on a real road-blocker at will. The question is not "can it be done?", the question is "When should it be done?"

Why? Before you answer it might be well to consider another one of those laws of nature. There is one that can be stated 'whatever you do by whatever means is your responsibility', or

in the vulgate "if you order it you have to take delivery on it and pay for it."

My first three questions are intended for private answers, I don't want to know your answers, but I hope you do. As long as

your personal moral code doesn't endanger me, I'm in favor of you keeping it personal. I have trouble enough with my own moral

code. I'm not interested in yours, but I hope you are.

I'd like some input on the last question. If you have any ideas on the subject please pass them on to our ever-tolerant editors. We who love our Mother Earth, and practice a bit of benign magic owe it to each other and to humanity generally to share our ideas. Some of the magi of the old times seem to

have worked out the morality of weather magic, but that was then, this

is now. Or does that make a difference?

I have done my best to give you something to think about, something to keep boredom at bay and break the monotony of the cold grey days. If this doesn't work you can shovel snow and keep your body so busy that your mind won't have time to grow bored. If you don't have any snow of your own to shovel I'll let you come over to my house and have at the drifts with a shovel.

My blessing to one and all; may the green grass of spring know your shadow - with these words I do now part from thee.

P.S. Women: Please read mankind for man, and Hers or His for his. I respect all of you persons, but I plead 'non culpa' to the charge of male chauvinism - I did not invent the English language, I only use it.

882

THE HERETIC'S CORNER  
by Buck Jump

Greetings, my Pagan friends; may your Gods be well disposed to you; may the bugs flee your patch as from a crow; may the gentle rain fall softly on your flower beds; and may your lovers be all you wish them to be. Now at the season of long lovely days and short passionate nights, when our Mother the fair Earth is at her richest and most bountiful, it is hardly the season for deep thinking.

When nature is at its very best and the season most enjoyable are we not all of us tempted to shut of maymental processes and enjoy life in a purely sensual mammalian way? Of course we are, to do less would be an insult to creation.

At this glad time, here comes that old pest, the heretic, like the ghost at Ceasar's feast. Consider, dear friends, even as the screech owl is put into this world to scare goose bumps on our backs, the here-tic is put into the world to ask hard questions and discomboomerate the quiet mind. The only place on this sweet earth where we can look for a quiet unchanging stay is a graveyard. It is so with me, even as with you.

ha- The other day when I was minding my own business [a most zardous occupation], a stranger came to me with a request. He wanted me to magically restore to him a lost love. It seems that he had, by his own actions, turned his lady's love if not to hate, at least to an active dislike. He was sorry. He knew it was all his own fault. He agreed that she was justified in leaving him. He beat his chest and cried 'mea culpa', but he wanted her back, and he wanted me or someone to, as he put it,

"push the right button", and change the situation. Before he came to me he had been to a friend of mine. The friend is a scholar and practical magician who is rather more daring than most- he had by magic means caused the lady to recall the best of the past. With that, the lady consented to talk with her ex-inamorata, and discuss, in a civilized fashion, her decision to be done with him. At that, the magician bowed out. He pointed out to the petitioner that from there on, it was up to him. My friend maymagician can be, when he has to be, a most impressive man, and I gather he dismissed the 'lorn lover' with a definite dismissal.

Then he came to me. I pointed out that there ain't no free lunch in the universe and I had no intention of making on a karmic debt of considerable proportion for his possible benefit. I told him that it is easier to move a mountain than to move a human mind if it will not be moved. I told him that he was trying to find someone to do for him what could only be properly done by himself. I pointed out to him that his situation was an effect of a cause, a cause that he was responsible for. I told him that magic is fine as a last resort, but hardly to be considered as first aid. I told him ..... I wasted my breath. Such a one hears only what he wants to hear.

883

The petitioner only said, "I just need someone to push the right button - she used to love me. I am not asking much, I just want things to be like they were."

I refrained from pointing out that Hitler could have said the same thing in the bunker. Then he said, "I am willing to pay you. Just tell me how much it's going to cost." Some things are an insult from a knowledgeable person, and a joke from a fool. I laughed. He was the sort who would ask "How much?", referring to one's head.

Now I am, I think, a reasonable sort, patient, and in my own way polite, but enough is enough, and this chap was rapidly becoming too much. I told him flatly, that I was not about to do any button pushing. I gave him what I felt was good advice. That is, I told him that if he was determined to further his amours by magic means to learn to do it himself. I referred him to a most knowledgeable teacher. I was in that way certain that he would either learn what was involved in his request and give it up, or more likely abandon the whole thing as too slow and

too  
difficult. (The teacher informs me that he never bothered to  
even go around to see what the teacher had to offer. A case of  
"Gimme my daily bread, I'm willing to wait with my mouth  
open".)

Then he countered that if I wouldn't "push the button"  
could  
I refer him to someone who could, or would. I inquired around.  
One col-league I know is willing to try just about anything.  
He  
once did a weather spell out on the high plains in tornado  
season  
and another time worked a charm to rid a field of grasshoppers  
in  
hail season. I add, both were successful in a disastrous way.  
When I contacted him with the case, his words were, "I'd like  
to  
but I'm going on a trip to South America." Surprised, I asked  
about the trip, adding I hadn't known about it. He replied, "I  
didn't know about it either, but if that dude shows up here,  
I'm  
going!"

Failing to find a genuine scholar and practicing magician  
to attempt the matter, I tried a couple of unethical  
charlatans.

In view of the fact that the petitioner was a large muscular  
sort  
who would expect instant results, they regretfully declined.

I was beginning to feel like Sinbad the Sailor when he  
carried the old man of the sea piggyback around the island. At  
wit's end (where I have lived for years), I suggested that he  
try  
religion. I offered to introduce him to some nice Pagan folks,  
or even get him in touch with some T.V. type evangelists. He  
refused on the grounds that they would be too slow and  
uncertain.  
He wanted instant gratification.

At last, thanks be to the power that watches over well-  
meaning fools like me, another lady hove into sight, and he  
took  
off in her direction with deep breath and flashing eyes. This  
sad fellow is but one of many I've had my misfortune to meet.  
I  
am sure most of you could recount similar sad males. We'll all  
have to get together and I'll haul out the portable wailing  
wall,  
and we can share a cup of tea and all sympathize with each  
other.

884

I wouldn't have bored you with this all too familiar tale  
except I have a question. How does one deal with such people?  
Is there some way to tell a person with a real problem who can  
be  
helped from the person who has an endless amount of wants and

no energy to help himself? That is, some way, without finding out the hard way? I can handle skeptics (I am one myself), I can handle cynics, I can handle atheists and deal with convinced true believers of all sorts, but how do I deal with a person who believes that I can work miracles?

One question leads to another. I have a few more on the same line. How comes it that as soon as people, some of them at least, find that one is not part of some main line orthodox church, they straightway want you to work some magic? Are Roman Catholic and Episcopal priests pestered by miracle seekers? Are T.V. evangelists? If not, why not? They deal in magic as much as any Pagan or free thinker. Is the prevalence of lazy freeloaders the reason that Christianity for the last fifteen centuries or so has been down playing the magical basis of the early Church? This is a topic worthy of our consideration.

Another question comes to mind at this point. A question about magic in general. I am sure you know what magic is, just as I am sure I know what it is. The definitions are many and varied, but they all basically state in one way or another, that magic is the practical side of religion, and the practice of magic is the art of causing changes in the tangible by intangible means. Or, to put it another way, magic is a mental way of changing the physical by means of the spiritual. That is what magic is, no question there. The question is what does the uninitiated, uninformed layman think magic is?

If you are going to make a living repairing televisions and radios, it is not enough that you know electronics. You must also know what your customers believe about electronics. The degree of success in the TV-Radio repair business is generally in direct proportion to the amount of customer knowledge the proprietor of the business has. The rule is, if you deal with the run of humanity, you must understand the general run of humanity. You must not know only what you know, but also what people ignorantly suppose you know.

I pass this bit of wisdom on to you, for I think it has value to any serious student of matters intangible. An old doctor of medicine told me this some forty years ago. The occasion was a patient of his inquiring about an operation for a then inoperable condition. I, only an army medic, was astounded at the fellow's ignorance and when the Doc and I were alone, said as much. "Son," the old doctor said, "Here is something to remember. Anything that works that you don't understand is magic and a magician can do anything. That's not the truth, but ninety per cent of the human race believe it is." That is how people who have never studied the arts of magic see it. To them

it is a power without cost and without limit.

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do  
Now, the final question for this time is, what should we  
do  
about this situation? How should one handle a request made in  
good faith, to do something clearly impossible? Don't tell me  
the answer is nineteenth century elitist secrecy. Even if one  
is a member of The Mystic Confraternity of the Aureate, six  
fifteen A.M. some well intentioned ill informed citizen is  
going  
to crawl out of your woodwork either begging for a miracle or  
demanding one. Secrecy restricts the free flow of information  
and the cross fertilization of ideas, besides which it don't  
work. I fear that people more or less like the chap I  
described  
at the start of this will ever be with us. What can we do  
about  
them, how should we do it? I am as always serious with my ques  
tions. If anyone has some idea on the subject please let us  
all  
know. Write the editorial staff of the RMPJ. Don't hide your  
light in this dark world.

the  
Now, having done my best to dispel the boredom of too much  
of a good thing, I part now from you. May the sunshine fall  
softly on you, tanning but not burning. May our sweet Mother  
the  
Earth long know your shadow. May you go ever with the current  
of  
the power of the Absolute. My blessings on one and all.  
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THE HERETIC'S CORNER  
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Greetings, my Pagan friends--may your Gods be well-  
disposed to you.  
May the rain be sufficient unto the needs of your gardens but  
not so much  
as to change the creek bottom geography. May the fish be  
attracted to your  
bait and the deer flies and mosquitos find you nauseating.

Now is the sweet season of our year when our sweet Mother  
the Earth is  
at Her most satisfying, must nurturing aspect. Ripe Summer  
just a moon to  
come, Spring with her fickle teasing just a moon past. Now the  
days are  
long and our thoughts are longer. The nights are short and our  
sorrows  
even shorter. To add my blessing to the blessing of being  
alive in this  
glad season would be to lay a penny on a gold-piece. Rejoice

and be glad  
that you are alive in this season.

According to my Almanac, which holy writ I have so far  
found to be  
true, on the night of June 25 the Sun and Moon will both be in  
Cancer.

That night if the clouds are not intervening we will be treated  
to the  
sight of the new moon with the old moon in her arms. The earth  
light then  
is so bright on the moon that we can see it from here.

The Teutons call it the geigenschine, and, in the old  
times at least,  
believed it was the time when one might peer through the veil  
of time, to  
see both past and future. The Celts held that the new moon was  
pregnant  
with the harvest to come on these nights. Those who follow the  
seasons in  
their doings hold it a grand time for beginnings. A good time  
for marrying  
and giving in marriage. The Hebrideans hold it to be the  
luckiest of times  
for launching a fishing boat. Come to think about it those two  
things are  
not very different.

Any way it's a fine night for a bonfire and a picnic. I  
must confess  
in my own case it's hard to think of a night that isn't good  
for a fire and  
a feast, but when the new moon holds the old moon in her arms  
seems the  
best of nights for partying and feasting. It is a time without  
equal for  
blessing ceremonies -- especially ceremonies to bless the  
beginning of  
something.

Most of you, I am sure, know more about this than I do, but I  
thought I'd  
just give you all a gentle reminder. Another thing -- it is  
generally said  
to be ill luck to start the new cider in the fall with over  
half the old  
cider still not drunk. Party time, friends!!

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Now I may seem to change the subject. I have found that  
only the  
Absolute Ultimate Intelligence and the tables of mathematics  
can be trusted  
totally. That is why I trust the Almanac, the axioms of  
geometry, and the  
equations of physics more than the revealed words of all the  
prophets. Not  
that I think prophets are liars, far from it, but one man's  
truth may be  
another man's fairy tale. If you don't think that is so,

consider: Three  
honest, fair, sober citizens witness the same event, say a  
wreck on the  
highway. One is a farmer from the San Luis Valley, one a  
Denver truck  
driver, and one a sheep herder from Craig; they tell their  
story in what  
they all fondly believe to be standard English. What do we  
hear? Three  
different stories that don't even seem to concern the same  
event. Now take  
three metallurgists, or chemists, or physicists - any three  
people all  
knowledgeable in the same physical discipline. Let one be a  
Swede, one a  
Chinese and one an American; let them all make the same  
observation and  
report on it each in his own language. The equations they use  
explaining  
the observation will be identical. That is why I hold Almanacs  
and such to  
be holy writ.

Interesting, but what has that piece of information to do  
with a feast  
by a bonfire or a ceremony under the new moon? Music is what.  
Music is  
that form of mathematics that describes and evokes emotion. A  
ceremony  
without music is like a feast without food, a confusion in  
terms.

I can't speak the highland Gaelic, but when a good piper  
blows "I will  
see ye no the more" I understand what it is to go bravely into  
a battle  
knowing you won't win, and can't win, but can't avoid either.  
They had no  
piper, but I wonder if someone didn't whistle that sad brave  
tune inside  
the Alamo that morning when Santa Anna's trumpeter blew "Death  
and Glory."  
A native American blowing on a bone flute can tell you more  
about the Hopi  
nation and what the coyote's song means than a whole library  
full of  
anthropological studies. A classic Chinese orchestra playing  
"Dragons  
Crossing a River" will put you more in tune with China than a  
year spent  
studying Kung Fu Tse in translation. A drummer from the Congo  
banks and a  
drummer from the Shetlands don't have the same beat, nor do  
they carry the  
same message, but each can understand the other.

Magic is at least in part emotion, a mood-thought or as we  
say in the  
country 'you have to hold your mouth right.' So if you do plan  
some  
ceremony for the night of the double moon, give a thought to  
the music. It  
is not enough that a ceremony "work" it has to "work right."

Now for my question. I am not just being silly with this,  
I ask it in  
hope that we can establish some uniformity of terms. At the  
night of the  
new moon we who count time by moons begin a new count.  
Different folk in  
different places name the moons differently. That is, the full  
moon  
occurring when the Sun is in Cancer or first after the Summer  
solstice is  
called Green Corn moon, Catfish moon, Strawberry moon, or First  
Heat moon,  
to name only a few designations. I am not trying to establish  
any  
uniformity in these names. As the heart feels let the mouth  
speak. Any  
way a list beginning with the Full moon next after the Vernal  
Equinox is  
easily translated from one name system to another.

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What I'd like to know is something else. The other day I  
was playing  
trivial pursuit and one of the questions was "what is the  
second full moon  
in a month called? I missed it. The answer was a "blue moon."  
I lost  
fair and square, a game is played by the rules of the game and  
damn the  
facts. In fact, a blue moon occurs whenever there is a cloud  
of volcanic  
dust in the stratosphere. We had several after St. Helens blew  
up. There  
were some emerald sunrises at that time too. We had 'blood on  
the moon'  
some fifty years ago during the dust storms. That red moon  
phenomenon  
occurs during forest fires too. Signs in the moon of impending  
doom and  
disaster are too well known to warrant comment, so I won't make  
any.

What I want to know is what does one call the second full  
moon  
occurring in the passage of the sun through a single sign of  
the Zodiac? In  
four full years there are 48 sun signs, but 49 full moons.  
What does one  
call that extra full moon? For instance it happened now would  
it be  
"second full moon", or "early currant moon", or "more catfish  
moon", or "If  
you didn't catch 'em last time moon get 'em now moon"? Being  
as I'm not  
color blind I know it's not a "blue moon" but what is it?

So dear friends the year rolls on. Enjoy the good green  
days when  
Summerland is here and not hereafter. To look ahead at the  
cold to come

will spoil the enjoyment of Summer but it won't make Winter any less sharp.

So enjoy the sweet days while you may. May you so live that the Summer

days will live in your hearts throughout the whole cycle of seasons and be

with you even when you pass this way again. May our Mother bless you and

guide you. With these words I do now part from thee.

--Buck Jump

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THE HERETIC'S CORNER  
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Greetings, my Pagan friends; may your Gods be well disposed

to you. May your harvest be bounteous, may your winter meat be fat and easily gotten, and may the autumn sun warm you for the cold to come.

Now is the time of the grand payoff when what we have worked

for throughout the long summer is at last laid in the granary.

A

little while to enjoy the sweet earth, the time between harvest and wood chopping. Our Mother is especially sweet just now -

past

bearing but not yet the wise old grandmother, our Earth is

still

warm with passion, a lover of pleasure without consequence. Autumn is the year's reward. May yours be rich and filled with ecstasy.

The black birds flock for the long trip south; the wild geese return from the arctic barrens. The coyotes sing their wild song of life and love. A night wind rustles the drying leaves under the Hunter's moon, and I hear the horn of the wild hunt rushing over the land. The veil between the worlds grows thin and the past comes back into the present.

There is a sweet nostalgia in the past. Old loves still warm the cooling blood; old triumphs still make the heart beat faster; old mistakes still bring a blush to the cheek. "Old mistakes", as the English sailor said in the Japanese bath

house,

"Aye, there's the rub."

I hope the wild hunt in passing your house, starts only such

game as you will want to see. I fear that old Herne has

started

a hare in my woods that I neither knew was there nor wanted to see.

My Pagan friends, forgive me... I goofed. Mea Culpa, and I

should have known better. At least I give thanks that I can acknowledge my goof before it goes farther, and thanks too that

I haven't entirely dislocated my arm patting myself on the back.

When last I wrote in these pages, I suggested that we all work some magic to put an end to senseless violence. I thought I was being reasonable, I thought my idea would perhaps inspire an outpouring of spiritual power that might well improve our common environment. It seemed like such a good idea. I was proud of myself. Well, pride goeth before a forced landing.

890

I have a friend with whom I've debated many an issue of moral philosophy over many a cup of coffee. He shall remain nameless here, but I can identify him as a Talmudic scholar who has taken a post graduate course in human nature in the "second-hand" business. He is a master schooled in both theory and practice. As soon as you issue of the R.M.P.J. came out, I rushed down to the coffee shop to gloat and play 'one-up' with my friend. I went in like a falcon and got shot down like a goose. He read my prose carefully, and re-read parts of it. He is a scholar and a gentleman. The former kept him from agreeing, the latter kept him from being nasty about it. Every philosopher should have such a friend, someone to keep our feet on the ground.

"I agree with your position", he told me, "I think you have a noble idea, but your first premise is false. There is no senseless violence -- all violence seems sensible to the one who does it. Now you, I, and every well intentioned reasonably intelligent person must agree the examples you cite are senseless. To us they are senseless, but to the people who did them they were sensible."

Then he proceeded to show how, from the warped viewpoint of these violent people their actions were, to them, both sensible and justified. He convinced me that I was making a moral and value judgement rather than a positive statement of natural fact. In order to achieve what I wanted, I now realize, would require some drastic reshaping of a lot of minds, an overhaul of millions of psyches. I didn't realize what I was asking. Well, when I dream, I dream big....

If all the moral philosophers, gurus, religious leaders, prophets and shamans who have tried and failed to re-shape humanity en masse were gathered together in a single place, it would take a Texas wheat field to hold them. In order to stop senseless violence it will be necessary to get everyone to

agree

on what is senseless. I know what is right, you know what is right, but that wierdo next door has some other idea. Before

we

can feel safe around him we have to get him to agree with us. I'm not too optimistic about a mass mind change even by magic. It is worth a try, but recall - in the past, some real eternity class magicians have tried and failed. Some of those old boys could control the weather, transmute metals, turn juice or

water

in to wine instantly and levitate, but they couldn't change the mind set of mankind. It's easier to move a mountain than a

mind.

To use force either real or implied, either physical or social, is only to replay the inquisition, and we've already had too

many

remakes and sequels to that. Education seems to be the only method that works, and that's as slow as evolution.

891

Right and Justice are not to be had in job lots, even with magic. Every case must be approached individually one by one. To change minds in mass lots can be done magically; however people who are so changed are not really changed, but only suppressed -- what you get are a bunch of zombies. So far as I know this sort of thing is only done by magicians on the dark side. Adolph Hitler and Jim Jones are two examples that come readily to mind. For all I know both of the named examples may well have started with the highest motives. When you start superimposing your mind on the mind of another or others,

things

have a way of coming unglued. History is full of examples of groups that acted with one mind for a while and then unravelled when the guru leader either died or ran out of gas. No my friends, it won't work, even with the noblest of motives it

just

won't work.

I knew all this from long ago, but I was misled as to what was going on. I thought the senseless violence I saw around me was from some outside source. A mad spirit, a virus or some

sort

of "dis-harmonic vibration". If that were the case my idea

would

have been a good one. On the off chance that something like

that

is now afoot in our world a general intention for reason and against violence can't hurt, and may well do some constructive good. I'm all for anyone who tries to clean up our

environment,

seen or unseen. Considering the sort of good folk who read the R.M.P.J. I'm not too worried that anyone who read my last

little

effort will be misled by it. I fear that at worst, those of

you

who followed my suggestion may have wasted both time and effort

-

- I hope that at best, you may have done some good by promoting reason and discouraging confusion. Cleaning the house won't

stop

a fire, but it will lessen the chances of spontaneous combustion, and make a fire easier to fight if it does break out. As I see it, my mistake was in supposing we all have more or less the same values and in externalizing the source of senseless violence.

Enough of apology and explanation. Breast-beating and patting your back are both good exercises .....in futility. One good bray from the donkey, one good hoot from the owl, and then back to work. We are still at risk from some angry fool armed and dangerous. What can be done? What should be done?

I can think of several things to do. First, learn to perceive the violent odes. Some of us can see auras, some can pick up on "bad vibes", some can "smell" trouble -- however, whichever, my advice would be to use it. An antelope doesn't long survive in the veldt without looking, listening, smelling and generally keeping on the alert. Second, surround yourself with protection. Some walk in a sphere of protection, some are guided by some unseen force, I rely on my guardian spirit, guardian angel or however you call her. In any case, whatever protection you have, use it. Whatever ceremonies, prayers, incantations or deep meditations you use, don't neglect them. That is about it. We're back where we were when we wore fur bikinis and hunted with stone-tipped spears, but haven't we always been there? Safety is, in this life, I fear only an illusion.

892

One thing more we can do, and should do -- we can teach. Part of the debt we all owe to life is to clean the place. Non the vicious bull-shit wherever we find it. Like it or not we are all teachers. Whatever we do, whatever we say is part of the lesson we teach.

Before all the Gods I wish I had some magic formula to give you that would clean up the world both seen and unseen, but I don't. The life of mankind is a hard road to travel, that is why the ultimate designed a hard bunch to travel it. My blessings on you one and all. May you find enlightenment. You are smart, may you find wisdom. Let this subject now be closed between us. If you have any ideas on this subject pass them on to our long-suffering editors.

Now it may be that I can resume my clown suit and once

more

arm myself with my gadfly stinger and get back to the heretic business and leave metaphysics to those better equipped to deal with it. A silversmith shoeing a horse rarely does a good job of it.

In the spring the wild plums were a'blooming. White blossoms on the bough, lace for the bride. In the long summer the little green plums grew and changed to a lighter green color.

When the first frost was still up in the high country the plums grew sweet and turned a lovely purple-pink shade. Then at the time of the autumnal equinox, they were picked and crushed.

Now

the new wine works behind the air seals in the fermenter. The promise of spring blossoms is redeemed in the good strong wine

of

winter. What we learn in any one place we can use in another place. The wild plums are a part of life; from them we can

learn

about other parts of life. When the wine falls clear, a drink all around, a toast to life. May we all go our separate ways bound for a common goal. May the flowers bloom where we have passed. Go in peace, well disposed to your fellows. With

these

words I do now part from thee. \_\_\_\_\_ Buck Jump  
.....from RMPJ Oct '86

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THE HERETIC'S CORNER  
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Greetings my Paganfriends; may yourGods be welldisposed to you. May the breeze of Autumn cool your sun-browned skin while the heat of summer past still warms your heart. May you find pinon nuts in plenty -don't forget to leave a few for our furry friends. May the cider of your apples be finer than the best champagne. May the sacred blue corn from your corn patch be enough to see you through the winter, enough to plant next spring, and still enough to make cornbread for all your friends when your next year's corn is as high as your knees.

The full moon of Libra rides now in the sky. The Blood moon, the Hunters' moon, time for such of us as are not vegetarians to go on the hunt. Now is the time to make proper apologies and then lay in the winter meat. The fine days of Autumn are upon us. Enjoy the beauty of the season even as you work like one bailing a leaking boat in the middle of a large

lake, to prepare for the cold to come. These are fine days,  
these are hard  
days. Our Mother the Earth loves us, but she is a stern  
parent. It's work  
or die for us Her children. Be glad that this is so; if  
Mother only gave  
what a bunch of spoiled brats we would be. So dig your  
potatoes and while  
you dig remember the folks who held this land before us.  
Bless them for  
the potatoes and the sacred blue corn. Tread lightly on the  
ground -who  
knows whose graves we walk upon.

The other day a lady inquired of me as to where to  
get some clear  
quartz crystals. I referred her to a couple of rock shops  
that I have  
found to both reasonable and reliable. In the course of our  
talk she began  
to question me about the ghostly and magic qualities of  
crystals generally.  
I had to tell her that as to crystals, my knowledge was  
rather like my  
knowledge of electronics-- purely academic. I know that both  
are useful in  
the hands of one knowledgeable about them, and I know that  
I am not so  
knowledgeable. I advised her to get some of the good books on  
the subject  
and to enroll in a class to study that discipline.

I wonder why it is that people assume that because  
I have some  
incomplete knowledge of magic sticks and enchanted rings that  
I would know  
about crystals. Some folks suppose that since I can play  
a mountain  
dulcimer I can also play an indian flute - I can't. Do they  
also suppose  
that a stone mason knows the cabinet maker's trade?  
Most of the  
definitions of magic I have read were written by magicians,  
from within as  
it were. Here is one written by one not at all knowledgeable  
about magic,  
from without. It is this, "Magic is anything that I don't  
understand that  
works." It also has a corollary: "A magician can do  
anything." That's  
another good reason to soft-pedal your pagan beliefs.  
Besides the people  
who want to throw stones at you, you have to contend with a  
pack of nuts  
who expect you to turn their leaden lives into fine  
gold with no effort on anyone's part. I digress, but I feel  
this paragraph  
may be of use to you.

So back to my conversation with the crystal seeking lady.  
She next  
remarked that I probably had never had a lucky piece nor a  
lucky stone.  
Again, I surprised her. I told her that I had several such.

That led to a discussion of lucky stones in general, and the difference in crystals, metals, and shapes that will work for any knowledgeable person, and special talismanic tokens that have power usable only by an individual or a small group of people.

894

A true lucky stone has a value, at least to its owner, that has nothing to do with its price. A natural crystal has a price fixed more or less in relation to its value. Such a stone is rather like any other tool or piece of equipment. Personal lucky stones are another matter - I know a good deal about them, learned by both study and experience. Any solid object may be a lucky piece. Usually it is a natural object, but it can be something manmade. There is extensive literature on the subject. If you are interested you can look up talismans, mazels, gluckenstinen, destiny stones, Indian medicine rocks, lucky stones, they are all the same thing, no matter the language. I personally prefer "lucky stone", the common American term, and why not? I am a common American. So much for nomenclature, how do they work and where can you get one?

As for the first question, life is too short to give a good positive answer. I have a private guess, but for anything definite you'll need to study cosmology, physics, metaphysics, geology, psychogeology and "energyology." If you should come up with a good positive answer, one that can be proved by demonstration, please let me know.

Now for where to obtain a lucky stone or lucky piece. First, you can't buy one - oh, you might buy the stone, but the seller loses the luck and the buyer doesn't get it. I guess it goes back to wherever it came from. Second, you can't steal it. True, a clever thief can lift any solid object, but the act of theft reverses the luck. If you doubt that, I refer you to the history of the Hope diamond. So, having forewarned you what not to do, I'll proceed to what you can do. You can obtain a lucky stone by gift. You can be given a lucky stone provided the gift is made in love,

without fear nor hope of future favor. I have one such, which I got by inheritance. The best and cheapest way to acquire a lucky stone is to have it thrust upon you. A gift from the hands of the Gods, as it were. To put it another way, a lucky stone becomes a lucky stone at some moment in time when you and the stone come together in some, to you, great event. For example, bringing down a deer when you are really starving; being near-missed by a bolt of lightning; a truly monumental moment of love.

By way of illustration, here I show two of mine came to be lucky stones.

The first is a sort of family lucky stone, the one I got by inheritance.

One day in early June some sixty years ago a gang of relatives were putting

up the hay crop on my grandfather's farm. Purely by chance, everyone there

was a member of my mother's family. You may wonder what a boy not ten

years old was doing there. In those days a kid to load the stacker pony

was a regular part of most haying crews. Suddenly there was a flash of

greenish light, a sonic boom, the earth shook and a thin wisp of smoke or

steam rising from the meadow. One of my uncles took a shovel and ran over

to investigate. A wisp of smoke was rising from a hole in the ground. He

dug up a red hot meteorite, rare enough in its self, but this particular

one is an isotropic form of copper. It is somewhat cylindrical in shape,

about the size of a large salt shaker. That is the family lucky stone. It

has been handed down in the family ever since. All I can say is,

comparatively we have had better luck since then than most other families.

The keeper or custodian of the piece has always been favored with unusual good fortune.

895

The other that I will describe is a piece of red and white Oregon beach

agate. It is about the size of the first joint of my thumb, polished and

shaped by the random tumbling of the waves and sand - it seems to have a

sort of Salvador Dali eye on one side. What a certain lovely lady and I

were doing in an Oregon beach cave at low tide I leave to your imagination;

when we again returned to the world we usually live in I was gripping the stone in my hand. My own personal love charm.

I know a man who carries with him everywhere a watch, melted and fused into a worthless chunk of brass, but still recognizable as a watch. He found it smoking in his pocket as he hastily shed his pants after being knocked off his feet by a bolt of lightning. That is his lucky piece.

So it is with all lucky stones, they are souvenirs of a great occasion.

Magic sticks are made, the result of human intention. Lucky stones are given or granted by power or powers outside the ken of man. If you are fortunate enough to get one, you will know it. We have an instinct about some things. If you have one, guard it well. Remember, the difference between worthless and priceless is in that inner wisdom that only a superior person possesses.

My question this time rises from this: In the regalia and equipage of Kings, the royal orb and scepter of royalty are second only to the crown itself in importance. Now what I'd like to know is this... In the old time of "the simple rule and antique plan - of him to take who has the power and him to keep who can", was the scepter the head man's shillelagh and the orb his lucky stone? Along the same line another related question. Would kings still rule as well as reign if the scepter were cut with ceremony from a living tree and the orb of power was a true lucky stone? I have noted in history that royal power began to wane about the time kings began to rely on courtiers and craftsmen for things they had better done themselves.

It is well to have friends, it is well to be a part of a group, but when you inwardly begin to identify your self with some thing or person outside yourself, you begin to inwardly diminish. Yours should be a part of you while you have custody of it, otherwise it's only trading stock and capital.

So much for magic sticks, and lucky stones for history and kings, autumn is upon us. The wild hunt rides the night wind, the veil between

the worlds grows thin, it's time to prepare for the cold to  
come. Now is  
the time when the long long thoughts rise in our minds  
unbidden.

May you have food and fire for the winter and thoughts to  
meditate upon  
when your paths are blocked with snow. May you be blessed,  
may neither  
boredom nor hard living trouble you, with which words I do  
now part from  
thee.

\_\_\_ Buck Jump

896

THE HERETIC'S CORNER  
(c)1986, Buck Jump

Greetings, my Pagan friends; may your Gods be well  
disposed  
to you. May your harvest be bounteous, may your winter meat be  
fat and easily gotten, and may the autumn sun warm you for the  
cold to come.

Now is the time of the grand payoff when what we have  
worked  
for throughout the long summer is at last laid in the granary.  
A  
little while to enjoy the sweet earth, the time between harvest  
and wood chopping. Our Mother is especially sweet just now -  
past  
bearing but not yet the wise old grandmother, our Earth is  
still  
warm with passion, a lover of pleasure without consequence.  
Autumn is the year's reward. May yours be rich and filled with  
ecstasy.

The black birds flock for the long trip south; the wild  
geese return from the arctic barrens. The coyotes sing their  
wild song of life and love. A night wind rustles the drying  
leaves under the Hunter's moon, and I hear the horn of the wild  
hunt rushing over the land. The veil between the worlds grows  
thin and the past comes back into the present.

There is a sweet nostalgia in the past. Old loves still  
warm the cooling blood; old triumphs still make the heart beat  
faster; old mistakes still bring a blush to the cheek. "Old  
mistakes", as the English sailor said in the Japanese bath  
house,

"Aye, there's the rub."  
I hope the wild hunt in passing your house, starts only  
such  
game as you will want to see. I fear that old Herne has  
started  
a hare in my woods that I neither knew was there nor wanted to  
see.

My Pagan friends, forgive me... I goofed. Mea Culpa, and  
I  
should have known better. At least I give thanks that I can

I acknowledge my goof before it goes farther, and thanks too that I haven't entirely dislocated my arm patting myself on the back.

I When last I wrote in these pages, I suggested that we all work some magic to put an end to senseless violence. I thought I was being reasonable, I thought my idea would perhaps inspire an outpouring of spiritual power that might well improve our common environment. It seemed like such a good idea. I was proud of myself. Well, pride goeth before a forced landing.

897

I have a friend with whom I've debated many an issue of moral philosophy over many a cup of coffee. He shall remain nameless here, but I can identify him as a Talmudic scholar who has taken a post graduate course in human nature in the "second-hand" business. He is a master schooled in both theory and practice. As soon as the last issue of the R.M.P.J. came out, I rushed down to the coffee shop to gloat and play 'one-up' with my friend. I went in like a falcon and got shot down like a goose. He read my prose carefully, and re-read parts of it. He is a scholar and a gentleman. The former kept him from agreeing, the latter kept him from being nasty about it. Every philosopher should have such a friend, someone to keep our feet on the ground.

"I agree with your position", he told me, "I think you have a noble idea, but your first premise is false. There is no senseless violence -- all violence seems sensible to the one who does it. Now you, I, and every well intentioned reasonably intelligent person must agree the examples you cite are senseless. To us they are senseless, but to the people who did them they were sensible."

Then he proceeded to show how, from the warped viewpoint of these violent people their actions were, to them, both sensible and justified. He convinced me that I was making a moral and value judgement rather than a positive statement of natural fact. In order to achieve what I wanted, I now realize, would require some drastic reshaping of a lot of minds, an overhaul of millions of psyches. I didn't realize what I was asking. Well, when I dream, I dream big....

If all the moral philosophers, gurus, religious leaders, prophets and shamans who have tried and failed to re-shape humanity en masse were gathered together in a single place, it would take a Texas wheat field to hold them. In order to stop

senseless violence it will be necessary to get everyone to  
agree  
on what is senseless. I know what is right, you know what is  
right, but that wierdo next door has some other idea. Before  
we  
can feel safe around him we have to get him to agree with us.  
I'm not too optimistic about a mass mind change even by magic.  
It is worth a try, but recall - in the past, some real eternity  
class magicians have tried and failed. Some of those old boys  
could control the weather, transmute metals, turn juice or  
water  
in to wine instantly and levitate, but they couldn't change the  
mind set of mankind. It's easier to move a mountain than a  
mind.  
To use force either real or implied, either physical or social,  
is only to replay the inquisition, and we've already had too  
many  
remakes and sequels to that. Education seems to be the only  
method that works, and that's as slow as evolution.

898

Right and Justice are not to be had in job lots, even with  
magic. Every case must be approached individually one by one.  
To change minds in mass lots can be done magically; however  
people who are so changed are not really changed, but only  
suppressed -- what you get are a bunch of zombies. So far as I  
know this sort of thing is only done by magicians on the dark  
side. Adolph Hitler and Jim Jones are two examples that come  
readily to mind. For all I know both of the named examples may  
well have started with the highest motives. When you start  
superimposing your mind on the mind of another or others,  
things  
have a way of coming unglued. History is full of examples of  
groups that acted with one mind for a while and then unravelled  
when the guru leader either died or ran out of gas. No my  
friends, it won't work, even with the noblest of motives it  
just  
won't work.

I knew all this from long ago, but I was misled as to what  
was going on. I thought the senseless violence I saw around me  
was from some outside source. A mad spirit, a virus or some  
sort  
of "dis-harmonic vibration". If that were the case my idea  
would  
have been a good one. On the off chance that something like  
that  
is now afoot in our world a general intention for reason and  
against violence can't hurt, and may well do some constructive  
good. I'm all for anyone who tries to clean up our  
environment,  
seen or unseen. Considering the sort of good folk who read the  
R.M.P.J. I'm not too worried that anyone who read my last  
little  
effort will be misled by it. I fear that at worst, those of  
you  
who followed my suggestion may have wasted both time and effort  
-  
- I hope that at best, you may have done some good by promoting  
reason and discouraging confusion. Cleaning the house won't

stop  
a fire, but it will lessen the chances of spontaneous  
combustion,  
and make a fire easier to fight if it does break out. As I see  
it, my mistake was in supposing we all have more or less the  
same  
values and in externalizing the source of senseless violence.

Enough of apology and explanation. Breast-beating and  
patting your back are both good exercises .....in futility.  
One good bray from the donkey, one good hoot from the owl, and  
then back to work. We are still at risk from some angry fool  
armed and dangerous. What can be done? What should be done?

I can think of several things to do. First, learn to  
perceive the violent ones. Some of us can see auras, some can  
pick up on "bad vibes", some can "smell" trouble -- however,  
whichever, my advice would be to use it. An antelope don't  
long  
survive in the veldt without looking, listening, smelling and  
generally keeping on the alert. Second, surround yourself  
with  
protection. Some walk in a sphere of protection, some are  
guided  
by some unseen force, I rely on my guardian spirit, guardian  
angel or however you call her. In any case, whatever  
protection  
you have, use it. Whatever ceremonies, prayers, incantations  
or  
deep meditations you use, don't neglect them. That is about  
it.  
We're back where we were when we wore fur bikinis and hunted  
with  
stone-tipped spears, but haven't we always been there? Safety  
is, in this life, I fear only an illusion.

899

One thing more we can do, and should do -- we can teach.  
Part of the debt we all owe to life is to clean the place. Non  
only should we pick up the trash, but we should also clean up  
the  
vicious bull-shit wherever we find it. Like it or not we are  
all  
teachers. Whatever we do, whatever we say is part of the  
lesson we teach.

Before all the Gods I wish I had some magic formula to  
give  
you that would clean up the world both seen and unseen, but I  
don't. The life of mankind is a hard road to travel, that is  
why  
the ultimate designed a hard bunch to travel it. My blessings  
on  
you one and all. May you find enlightenment. You are smart,  
may  
you find wisdom. Let this subject now be closed between us.  
If  
you have any ideas on this subject pass them on to our long-  
suffering editors.

Now it may be that I can resume my clown suit and once  
more  
arm myself with my gadfly stinger and get back to the heretic  
business and leave metaphysics to those better equipped to deal  
of  
with it. A silversmith shoeing a horse rarely does a good job  
it.

In the spring the wild plums were a'blooming. White  
blossoms on the bough, lace for the bride. In the long summer  
the little green plums grew and changed to a lighter green  
color.  
When the first frost was still up in the high country the plums  
grew sweet and turned a lovely purple-pink shade. Then at the  
time of the autumnal equinox, they were picked and crushed.  
Now  
the new wine works behind the air seals in the fermenter. The  
promise of spring blossoms is redeemed in the good strong wine  
of  
winter. What we learn in any one place we can use in another  
place. The wild plums are a part of life; from them we can  
learn  
about other parts of life. When the wine falls clear, a drink  
all around, a toast to life. May we all go our separate ways  
bound for a common goal. May the flowers bloom where we have  
passed. Go in peace, well disposed to your fellows. With  
these  
words I do now part from thee. \_\_\_\_Buck Jump  
.....from RMPJ Oct '86

900

THE HERETIC'S CORNER  
(c)1986, Buck Jump

Greetings, my Pagan friends; may your Gods be well  
disposed  
to you. May the rain fall gently on your rhubarb. May the  
hail  
fall in a lake or on a parking lot. May our little six-legged  
friends develop an allergy to your pickle patch.

Now is the sweet season of our year. Our Mother the Earth  
is pregnant with the harvest to come. The days are long and  
the  
thoughts of the season are long, long thoughts. In the soft  
afternoon sky the white thunderheads sail serenely on like  
ships  
of dream in dreamland seas. Surely even such as I can be  
forgiven for dreaming a bit, for letting the fancy roam free.

In dreams I see a world set free. I see the human race  
living in peace, with each one going his own way but with  
courtesy to all who go another way. I see us as one species,  
which we are, and all of us acknowledging that fact. I see  
each  
walking in beauty, with dignity, and respecting the other  
person's dignity. I see us loving one another, helping our  
fellow men along their way. When I dream, I don't mess around  
-  
I rear back and dream up a doozy!

So much for dreams; back to the world we live in, back to the life we know. Before I spring my question for the day, a little background, a few facts:

Every one of us must come to terms with his environment and his heredity. We all live on one Earth. That is the main part of our environment, or at least the location of it.

We are all human beings, homo occasionally sapiens. That is the basis of our heredity.

Anything that is done to one of us is done to all of us. Anything that happens in one place on this planet has some effect on every place on the planet.

We are, all of us, stuck with our whole species. Here we are with a bunch of people we wouldn't willingly walk down a country road with. Indeed, we are as ship-wrecked mariners in a lifeboat with a bunch we wouldn't sit down to eat a free meal with. To jump out of the boat is to drown. To try to toss those \_\_\_\_\_s out is very apt to upset the boat and drown all of us. These facts are self-evident, axiomatic.

I have always held that we should all walk the path of life with our hands outstretched in fellowship with respect and love for all. Of course, I have a caveat - keep a Bowie knife handy in case they haven't all heard the message.

As the Ultimate is reported to have said when the mountains were made, "Now for the background". The present situation is a mess. Violence is everywhere. Not even foolish violence, but violence without reason. Surely a leopard is in our streets and a shark loose in our swimming pool.

901

An armed bandit shoots down an unarmed clerk who is cooperating. A litigant in court shoots down an attorney. A parent beats a child to death. A driver gets cut off coming onto the freeway and guns down the chap in the pickup who did the off-cutting. An otherwise reasonable young man is annoyed by the sounds of traffic on a mountain road and starts shooting at the cars passing. Those are only a few examples culled from the news in recent months. In truth, senseless violence is loose in the land.

As it is with the individual, so with groups. From the racist fringe movement on to great governments. Violence for the sake of violence is epidemic. Each age of history has had a plague - the plague of this age is senseless violence. I have friends of the "born again" persuasion who tell me that it is the Devil doing it. I don't think so. As far as I can determine, devils are a disorganized bunch. Satan Mekatrig Lord of Chaos is a confusion in terms. Seen another way, that's organized confusion. As I see it, the flow of the power of the Universe is organized and rational. So it seems to me that any force opposed to that flow must be disorganized and irrational. That is to say nothing of the personal devils within us. They must have a hand in at least some of this senseless violence.

I have other friends who blame it on some as yet unidentified virus. Could be, but it's a rare virus that has no fever, nor nausea accompanying its onset....

Others hold that it is all explainable by Sigmund Freud and others of that ilk. Again I say could be, but what mental discomboomeration comes on suddenly with no sign of disorientation nor disturbance until it suddenly manifests itself in the acute stage?

For all I know, none of the above are correct. The fact remains that a wild unreasoning violence is loose among us, a danger to us all. The fact is, we are all in the same boat, and the boat is encountering some heavy weather. Don't you think we should do something about it? I personally can think of a whole lot of folks who I don;t really care to rescue, but being as we are all in the same boat, I am sure going to do my best for them..... But what?

In case this is all some psychosis, maybe we should engage a firm of head shrinkers to drag in a trainload of couches and get everyone to undergo psychoanalysis. I refuse to consider the logistics of this. The idea by itself causes my mind to boggle.

Or, suppose it is a virus. In that case when the virologists and immunologists have a bit of spare time from their search for the cause and cure of AIDS, they could do the same for the senseless violence virus. In view of the fact that we are all at greater risk from senseless violence than from AIDS, it might be a worthwhile task.

Or, just in case the gnostics have some truth in their ideas, and it is Auld Cloutie, maybe a mass general exorcism is in order. Once again, my mind refuses to consider the logistics.

902

In view of the fact that the cause of senseless violence is still unknown, we might get a government grant to study the problem. Considering the speed that such grants usually get results, I would expect a definite answer by the twenty-second century. Of course, such a grant would have the added advantage of keeping a large number of researchers out of the pool halls and off the streets.

Now I am going to go against my usual custom and make a suggestion; only a suggestion, mind, and not to be taken as a dictum, but only as an idea to be considered. It has been my observation that there are only two occasions when magic is apt to work. One is after all other methods have been tried and found ineffectual. The other is when there is no other method. Now I believe that I have explored the other methods and found them impractical if not impossible. So I feel that I am safe in saying it's going to take magic to stop this purposeless killing.

So how to go about it? What spell, what charm, what ceremony shall we use? What power shall we invoke? What power evoke? Magic works, the proper ceremony at the proper time, done for the proper reason, will work. True for you, you may well say, but which ceremony? When? Why?

I just told you. The proper one. The one that is proper for you is the one you yourself believe is proper. This is not an essay on morals and ethics, so I refrain from putting in my two cents worth on what is in my estimation proper. When you are fighting a grass fire is no time to discuss what sort of shovel to use.

In my dream we were all walking each in his own way, each helping the others as much as possible. So here let us not try to all walk in one path. No point in the universe can be reached from only one direction. Let us rather each from where it seems most right and comfortable, try by magic means to stop this senseless violence. Not-ice I said senseless violence, not just violence. Some who follow the old Norse way could hardly be expected to endorse some anti-violent intention, but I know of none who do not deplore reasonless violence. We have our differences, but surely no one objects to improving all our chances of kissing

our grandchildren.

So, what I propose is this. Sometime in the next quarter year, whenever it seems most proper, let us in our various ways by whatever means one believes in, try by magic means to stop this epidemic of senseless violence.

903

I have noticed a few things about power on the unseen side.

For a ceremony to be more than a mere charade, everyone involved

in it must believe in the ceremony and in whatever power is used

in it. Everyone must believe that the ceremony can and will work. Everyone must want the ceremony to work. If anyone involved in the ceremony does not so believe and want, that person will be a dead weight on the others that do. When I say everyone, I mean everyone, all, each one with one belief and one

resolve. What can be done by a group acting in true spiritual harmony is indeed amazing, but first you must have that true spiritual harmony.

That is why I suggest we go at this not as some sort of super-coven ecumenical pagan group. I have seen a few of these

"lets all get together" bunches back in the sixties, and they couldn't even get drunk.

I personally am in favor of any religion that don't practice

human sacrifice, interfere in the private lives of the nonbelievers, or use force in conversion. I love 'em all, but I'm not fool enough to yoke the ass and the ox together. So let's all go, but let's not try to make it a parade.

That is my suggestion, and my question is why not? I'd appreciate your ideas on this, I truly would. If you have any ideas on the subject, please communicate them to the editors of the RMPJ. Even if the ideas are along the lines of, "You're Nuts!!", just say why you think so. I'd appreciate it.

May your dreams come true; may the wind cool without chilling, and may you reap a harvest even richer than the seed catalogue said you would. May your shadow fall long on the Earth. Go in peace, remember your fellows, and with these words

I do part now from thee.

\_\_\_\_\_ Buck Jump.

....from RMPJ 8/86

904

THE HERETIC'S CORNER

by Buck Jump

Greetings, my Pagan friends; may your Gods be well

disposed

to you; may the bugs flee your patch as from a crow; may the gentle rain fall softly on your flower beds; and may your lovers

be all you wish them to be. Now at the season of long lovely days and short passionate nights, when our Mother the fair Earth

is at her richest and most bountiful, it is hardly the season for deep thinking.

When nature is at its very best and the season most enjoyable are we not all of us tempted to shut off the mental processes and enjoy life in a purely sensual mammalian way? Of course we are, to do less would be an insult to creation.

At this glad time, here comes that old pest, the heretic, like the ghost at Ceasar's feast. Consider, dear friends, even as the screech owl is put into this world to scare goose bumps

on our backs, the here-tic is put into the world to ask hard questions and discomboomerate the quiet mind. The only place

on this sweet earth where we can look for a quiet unchanging stay is a graveyard. It is so with me, even as with you.

The other day when I was minding my own business [a most ha-

zardous occupation], a stranger came to me with a request. He wanted me to magically restore to him a lost love. It seems that

he had, by his own actions, turned his lady's love if not to hate, at least to an active dislike. He was sorry. He knew it was all his own fault. He agreed that she was justified in leaving him. He beat his chest and cried 'mea culpa', but he wanted her back, and he wanted me or someone to, as he put it, "push the right button", and change the situation. Before he came to me he had been to a friend of mine. The friend is a scholar and practical magician who is rather more daring than most- he had by magic means caused the lady to recall the best

of the past. With that, the lady consented to talk with her ex-inamorata, and dis-cuss, in a civilized fashion, her decision to

be done with him. At that, the magician bowed out. He pointed out to the petitioner that from there on, it was up to him. My friend the magician can be, when he has to be, a most impressive

man, and I gather he dismissed the 'lorn lover' with a definite dismissal.

Then he came to me. I pointed out that there ain't no free

lunch in the universe and I had no intention of taking on a karmic debt of considerable proportion for his possible benefit.

I told him that it is easier to move a mountain than to move a human mind if it will not be moved. I told him that he was trying to find someone to do for him what could only be properly

done by himself. I pointed out to him that his situation was an

effect of a cause, a cause that he was responsible for. I told

him that magic is fine as a last resort, but hardly to be considered as first aid. I told him ..... I wasted my breath.

Such a one hears only what he wants to hear.

905

The petitioner only said, "I just need someone to push the right button - she used to love me. I am not asking much, I just want things to be like they were."

I refrained from pointing out that Hitler could have said the same thing in the bunker. Then he said, "I am willing to pay you. Just tell me how much it's going to cost." Some things are an insult from a knowledgeable person, and a joke from a fool. I laughed. He was the sort who would ask "How much?", referring to one's head.

Now I am, I think, a reasonable sort, patient, and in my own way polite, but enough is enough, and this chap was rapidly becoming too much. I told him flatly, that I was not about to do any button pushing. I gave him what I felt was good advice. That is, I told him that if he was determined to further his amours by magic means to learn to do it himself. I referred him to a most knowledgeable teacher. I was in that way certain that he would either learn what was involved in his request and give it up, or more likely abandon the whole thing as too slow and too difficult. (The teacher informs me that he never bothered to even go around to see what the teacher had to offer. A case of "Gimme my daily bread, I'm willing to wait with my mouth open".)

Then he countered that if I wouldn't "push the button" could I refer him to someone who could, or would. I inquired around. One col-league I know is willing to try just about anything. He once did a weather spell out on the high plains in tornado season and another time worked a charm to rid a field of grasshoppers in hail season. I add, both were successful in a disastrous way. When I contacted him with the case, his words were, "I'd like to but I'm going on a trip to South America." Surprised, I asked about the trip, adding I hadn't known about it. He replied, "I didn't know about it either, but if that dude shows up here, I'm going!"

Failing to find a genuine scholar and practicing magician

to attempt the matter, I tried a couple of unethical charlatans.

In view of the fact that the petitioner was a large muscular sort who would expect instant results, they regretfully declined.

I was beginning to feel like Sinbad the Sailor when he carried the old man of the sea piggyback around the island. At wit's end (where I have lived for years), I suggested that he try religion. I offered to introduce him to some nice Pagan folks, or even get him in touch with some T.V. type evangelists. He refused on the grounds that they would be too slow and uncertain.

He wanted instant gratification.

At last, thanks be to the power that watches over well-meaning fools like me, another lady hove into sight, and he took

off in her direction with deep breath and flashing eyes. This sad fellow is but one of many I've had the misfortune to meet.

I am sure most of you could recount similar sad tales. We'll all have to get together and I'll haul out the portable wailing wall, and we can share a cup of tea and all sympathize with each other.

906

I wouldn't have bored you with this all too familiar tale except I have a question. How does one deal with such people? Is there some way to tell a person with a real problem who can be helped from the person who has an endless amount of wants and no energy to help himself? That is, some way, without finding out the hard way? I can handle skeptics (I am one myself), I can handle cynics, I can handle atheists and deal with convinced true believers of all sorts, but how do I deal with a person who believes that I can work miracles?

One question leads to another. I have a few more on the same line. How comes it that as soon as people, some of them at

least, find that one is not part of some main line orthodox church, they straightway want you to work some magic? Are

Roman Catholic and Episcopal priests pestered by miracle seekers? Are

T.V. evangelists? If not, why not? They deal in magic as much

as any Pagan or free thinker. Is the prevalence of lazy freeloaders the reason that Christianity for the last fifteen centuries or so has been down playing the magical basis of the early Church? This is a topic worthy of our consideration.

Another question comes to mind at this point. A question about magic in general. I am sure you know what magic is, just

is I am sure I know what it is. The definitions are many and varied, but they all basically state in one way or another, that magic is the practical side of religion, and the practice of magic is the art of causing changes in the tangible by intangible means. Or, to put it another way, magic is a mental way of changing the physical by means of the spiritual. That is what magic is, no question there. The question is what does the uninitiated, uninformed layman think magic is?

If you are going to make a living repairing televisions and radios, it is not enough that you know electronics. You must also know what your customers believe about electronics. The degree of success in the TV-Radio repair business is generally in direct proportion to the amount of customer knowledge the proprietor of the business has. The rule is, if you deal with the run of humanity, you must understand the general run of humanity. You must not know only what you know, but also what people ignorantly suppose you know.

I pass this bit of wisdom on to you, for I think it has value to any serious student of matters intangible. An old doctor of medicine told me this some forty years ago. The occasion was a patient of his inquiring about an operation for a then inoperable condition. I, only an army medic, was astounded at the fellow's ignorance and when the Doc and I were alone, said as much. "Son," the old doctor said, "Here is something to remember Anything that works that you don't understand is magic and a magician can do anything. That's not the truth, but ninety per cent of the human race believe it is." That is how people who have never studied the arts of magic see it. To them it is a power without cost and without limit.

#### A PLEA FOR INITIATION STANDARDS

I'm full of radical ideas. I think the terms "Priest, Priestess, High Priest and High Priestess" are more than titles. I think being a member of the Priesthood means more than status. I think a coven is more than a study group, or a social gathering. I think being a Witch is more than a protest against the patriarchy.

I think receiving a First Degree should mean you have worked and studied and grown and dedicated yourself to your path and your Gods. I think an initiation should mean something.

I know of a young man who received a third degree after having

proved he could lead a ritual. That's all he had to do,  
lead a ritual.

I know of a woman who claims third degrees in both the  
English and American traditions of a well-known tradition. She shows  
absolutely none of the qualities by which one usually  
recognizes a High Priest or High Priestess.

I know of a woman who refused to accept the standards set  
by her High Priestess, who threw a fit when she didn't get her  
First on demand. She went to another teacher, secretly received  
her First, and a year later, her Second. Considering her attitude  
toward her first teacher, I have absolutely no faith that she did any  
work to earn her second. Yet she calls herself a High Priestess.

When two members of Sothistar received their first degrees  
last year, they had: studied and worked with the five magical  
the elements, worked at developing personal relationships with  
a Gods, studied astrology, symbology, qabala, Tarot (both as  
a divinational and meditational tool), several forms of  
divination, writing rituals, leading rituals, drawing down the Moon,  
basic spell-casting and various methods, ethics, the Egyptian  
deities and mythology, ritual etiquette, the laws of the coven, the  
use of stones and crystals, meditation, conducting rituals, the  
meaning and duties of the priesthood, and the use of chants and  
songs. Both had chosen (or been chosen by) deities to whom they  
wished to make a special dedication. Both had proven their loyalty  
to the coven and the Craft. Both had served as vessels for both  
the God and the Goddess, and both had led rituals. After all of  
this, they received First Degree.

Am I saying that mine is the only way--that if your coven  
does not study these subjects your initiations aren't valid?  
Certainly not! I am saying that our tradition has standards for  
initiation. Many other covens have standards--some more stringent and  
some less demanding than mine. What I am saying is that I wish  
everyone had standards.

Why? Because when you have standards, the initiations you

give  
mean something.

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When we took the two mentioned above around to the four quarters and pronounced them Priest/ess, they could not have been prouder of their achievement. Nor could we. We had no doubt they could serve as competent dedicated Priest and Priestess in a ritual. In the time since, they've proved it over and over. When they make Second Degree, and Third, and eventually have a coven of their own, they'll continue to make us proud. When they represent the coven other places, they do so in a manner that reflects well on the coven. I've met many First Degrees of other covens who did not reflect well on their teachers. (I've also met many who have.)

You ask again, Why? I'll give you a personal reason-- because it irritates the hell out of me that the people mentioned at the beginning of this article can put their noses in the air and claim a higher status in the Craft than my two dedicated, hard-working, sincere students.

Once upon a time, a high school diploma meant something. You couldn't get a decent job without one. These days, it means nothing. These days, a Bachelor's Degree doesn't mean much. I don't want that to happen to initiations!

Perhaps I should discuss what I think initiation is. A true initiation is not a ritual, it is not entrance into a club, it is not just a dedication. An initiation is a spiritual step to a higher stage in spiritual growth. There are many such steps. Such "initiations" are not given by High Priest/esses. They are given by the Gods. An initiation ritual is an acknowledgment by a

opinion, coven leader that the Initiate has, in that leader's  
reached a certain stage in spiritual growth.

leaders Coven leaders are not omniscient. Although I'm sure such  
strive to serve as worth representatives of the God and  
Goddess, they (the coven leaders) are not the God and Goddess. All  
of them must find their own ways of determining whether their  
students have achieved this growth. They must also give what  
guidance they can to those attempting to achieve it. Our study program  
includes many things not mentioned above, exercises and spiritual  
work that, we hope will help our students reach that goal. If  
our students apply themselves to all they are given to do, it  
is possible for them to reach that stage. When we give a  
first degree initiation, we are saying that the Initiate is  
\*already\* a Priest/ess of the Goddess.

standards. I do I do not ask that all covens adopt our particular  
plead with you to \*have\* standards beyond simple  
attendance at ritual for a year and a day. Insist that they work hard,  
that they learn and grow, that they struggle, that they strive,  
that they become, in your opinion, worthy servants of the Gods.

Some months ago, I mentioned this to two leaders of a  
newly-formed group north of here. Their eyes lit up and they said "You  
can help us. We were just talking about setting standards!"  
No true standards had been set for their initiations, and they  
felt the lack. Oh, they had third degrees from their teacher, but  
they wanted more meaning for those they gave than was given to  
their own. Bravo! There's hope for the Craft yet!

Ellen

Cannon Reed

I do not know what Tradition you follow. That does not matter.

Indeed, for all I know, you may not follow any of the traditions. You may be one of those many lonely ones who, for whatever reason, must worship by 'feel' rather than through any formal coven training or participation. But whoever you are, and however you worship, all that matters to me is that you hold true to the God and the Goddess. My purpose in writing this letter is to enjoin your aid in destroying that which cripples our Craft.

Dissension is the disease. It is not a cancer, for it can be cured; and, as with most herbal cures, the best treatment is that administered internally.

Friend, help spread the Brotherhood and Sisterhood of the Craft.

do not seek to establish a scale of Wicca purism, (for no two Witches will ever agree on the relative positions on the scale of even their own tradition.) There is no one religion for all people, and THERE IS NO ONE TRADITION FOR ALL WITCHES! Let this be understood, and accepted. Choose your own path and leave your neighbor to choose his. Remember the primary tenet: "AN IT HARM NONE, DO WHAT THOU WILT."

Yet never forget: "An it harm none..." If your path leads to sex rites, to homosexuality, to phallic-initiation... do not put it forward as "THE WICCAN WAY". It is only A Wiccan way, one of MANY. And by the same token, if a path so presented is not your way, do not decry it simply because it is not your way. Who are you to say another is wrong, so long as it harms none.

Strive for honesty, friend. Do not make false Craft claims, whether of position, heredity, lineage, or whatever. If you have a quarrel with someone, seek out the one you disagree with, rather than utilize perhaps unreliable intermediaries. do not spread unfounded rumors and question those who do so. News of battle makes more exciting reading than news of peace. Why, then, provide battle news for publication when the serenity of the Craft is what we should be showing?

We have come along way, myfriend, in a fewshort years. Let us move on along our chosen paths till we emerge - as we will - accepted and respected by ALL as a religion in our own right.

Help usbring anend to washingour dirty linenin public. There will always be disagreements, there will always be those who cannot tolerate others, but they are in the minority and so they should remain, if you wish. But do not deny them their right to those differences.

Friend, weare Children ofthe Universe, andChildren ofthe God and the Goddess. Let us try to remember that, and live in Peace.

Blessed Be, and Merry Part!

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{file "Maychants (4) (Tanscribed by SeaStrider)" "bos201.htm"}

#### MAY DAY CHANT ONE

Here we come apiping,  
In Springtime and in May;  
Green fruit aripening,  
And Winter fled away.  
The Queen she sits upon the strand,  
Fair as lily, white as wand;  
Seven billows on the sea,  
Horses riding fast and free,  
And bells beyond the sand.

Valiente, Doreen; "Witchcraft for Tomorrow"; Phoenix Publishing 1985

#### MAY DAY CHANT Two

The High Priestess and High Priest lead a ring dance around the bonfire. Start out with "A Tree Song" from Rudyard Kipling's "Weland's Sword" story in "Puck of Pook's Hill".

"Oh, do not tell the Priest of our Art,  
Or he would call it sin;  
But we shall be out in the woods all night,  
A conjuring summer in!  
And we bring you news by word of mouth  
For women, cattle and corn  
Now is the dun come up from the South  
With Oak, and Ash and Thorn!"

Robert Farrar, Janet and Stewart; "Eight Sabbats For Witches";  
Hale  
1983

#### STAG CALL also MAYCHANT THREE

The men gather around the fire, next to their partners,  
and they say  
in unison:

"I am the stag of seven tines;  
I am a wide flood on the plain;  
I am a wind on the deep waters;  
I am a shining tear of the sun;  
I am a hawk on a cliff;  
I am fair among flowers;  
I am a god who sets the head afire with smoke."

Graves, Robert; "The White Goddess"; Farrar 1970

Transcribed to computer files by Seastrider

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{file "Magickal Stones & Gems" "bos202.htm"}

#### CRYSTALS & STONES

Gemstones have been used for centuries as  
meditation aids and  
magical magical foci. Each individual type of stone  
has different  
properties. Here are some healing and spiritual  
properties from a  
list I have. These descriptions are based on ancient  
legend and lore:

AGATE: Moss Agates considered to be most powerful.  
Aid in restoration of energy, used in healing, and believed to bring wearer happiness, wealth, health, and long life. Increases ability to ward off self-induced anger and inner bitterness.  
Carnelian-gives protection and energy. Moss green-balances emotional energy. Moss red-balances physical energy. Blue lace-gives tranquility.

Amber: Powerful healing stone with large amount of organic energy. In ancient times, ground to a powder and mixed with honey or oil of roses for various physical problems.  
Filters germs and infections and has the power to disinfect. Worn around the neck to help fight infection and respiratory diseases. Lifts the spirits.

Apatite: Promotes communication and mental clarity.

Amethyst: Increases spiritual awareness, has a calming and soothing influence, has the ability to transmute negative into positive, and is very effective as a healing stone.  
Warmed and placed on the forehead and temples, it is good for headaches. Has the ability to draw through it forces directed towards the body and repels vibrations which the body doesn't need, thus releasing only the energy patterns beneficial to the body. Best worn in healing near the heart center. Opens up spiritual and psychic centers.  
Helps prevent drunkenness.

Aquamarine: Calms nervous tension. Calming effects of the sea.  
Used to help banish fears and phobias. Means seawater. Soothing and cleansing.

Adventurine: Increases perception and creative insight.  
Stimulates opportunity and motivation.

Azurite: Powerful healing stone, invokes spiritual guidance, opens psychic eye. Good for dreams and improving psychic ability.

Bloodstone: Stimulates flow of energy for healing blood circulation, stops hemorrhaging. Removes emotional blockages.

Citrine: Stimulates openness and accelerates the awakening of the mind. An aid to the digestive system. Helps eliminate toxins. Encourages tremendous healing on the emotional and mental levels, helps unblock subconscious fears, and serves as a natural relaxant.

Coral: Balances physical energy and relaxes tensions. Carries the creative vibrations of the sea.

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Emerald: Promotes creativity, stimulates perception and insight, and strengthen memory. Beneficial effect on the eyes.

Garnet: Balances hormones, good for mental depression, enhances self-esteem, alleviates bad dreams, and encourages success in business. Thought to assist in seeing into past incarnations.

Hematite: Calming to the emotions. Worn as an amulet to confer strength and procure favorable legal judgements. In Egypt, used to reduce inflammation and treat hysteria. Considered to be a grounding stone. Helps maintain balance between body, mind, and spirit.

Ivory: Spiritual protection.

Jade: Stimulates practicality, wisdom, and universal attunement. Thought to provide a link between the spiritual and the mundane. Most revered by the Chinese.

Jasper: For energy balancing of emotions and stress.

Fluorite: Opens and softens the way for the use of other stones. Excellent used in aquariums—provides needed minerals.

Lapis Lazuli: Stimulates wisdom, truthfulness, & psychic experiences, healing and strengthening when worn next to the skin. Strengthens mind and body to spiritual awareness.

Malachite: often used as a child's talisman to sleep soundly & protect from bad dreams. Stimulates clear vision

and insight,  
represents hope and inner peace, believed to protect  
from danger.  
Increases abundance in all areas of life.

Moonstone: Brings good fortune. Reflects the  
wearer's being and  
feelings. Promotes unselfishness. Opens the heart to  
humanitarian  
love and hope. Good for protection while travelling on  
water. Gives  
clarity to spiritual understanding. Good for pre-  
menstrual symptoms  
and balancing to the reproductive system. Used to ease  
childbirth.

Pearl: Stimulates feminine qualities, used to  
focus attention,  
helps pull together mental and spiritual forces,  
peace of mind.  
Represents purity, modesty, & gentleness.

Peridot: Dispels fears, guilt, and  
depression. Used to  
counteract negative emotions and healing of the spirit.  
Affects top  
three chakras. Once worn as a means of gaining  
foresight and divine  
inspiration.

QUARTZ: Amplifies the healing energy of the one  
using it. Used  
to help draw out pain. Able to tap into the energies of  
the  
universe. A good stone for meditating on. Works  
primarily with the  
Third Eye center, also relates well with the heart center.  
To be able  
to tune into the quartz promotes clarity while  
concentrating on it.  
Also affects the crown chakra. Very potent and often  
worn to protect  
from negative vibrations. Cleanse regularly.  
Rutile  
needles help focus attention. Smoky - good for  
calming the mind.  
Rose - vibrations of universal love & inner serenity.

Ruby: Increases vigor, renews vitality and cleanses  
the blood.  
The stone of courage.

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Topaz: Calms emotions, protects against external  
stressors. To  
restore physical energy & quiet emotional nature.

Tiger Eye: Very powerful protection, clarity of  
thought.

Tourmaline: Causes the wearer to be more flexible, more understanding and more objective in purpose and reason. Calming. Each person has a different response to this stone. Causes a reaction in the intestinal tract. Black and Crystal-removes negativity and cleanses. Some say it should not be worn as jewelry. Electric and magnetic properties.

Turquoise: Vibratescalmingradiations, protective, andrestores healthy mental attitude. Stone of friendship. Balancing and healing. Great strength and vitality. Takes on characteristics of the wearer.

## CRYSTALS &amp; STONES

|                                                                                                                                                              | NAME        | COLOR      | CHAKRA | USES                        |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|------------|--------|-----------------------------|
| Calming, grounding, a<br>spiritual<br>stimulator, yin/yang<br>balance, strengthens<br>heart, cleanses liver of<br>toxins, excellent for<br>lung<br>problems. | AMETHYST    | Violet     | Crown  | cleanser and                |
| emotions,<br>the heart and<br>of<br>inner<br>peace.                                                                                                          | ADVENTURINE | Green      | Heart  | Soothes<br>used for         |
| Compelstruth, promotes<br>Plexus, good manners, happiness,<br>intelligence, prosperity.<br>Heart<br>fertility,<br>and<br>good<br>health,                     | AGATE       | Varied     | Solar- | longevity,                  |
| heart.                                                                                                                                                       |             |            |        | affects stomach,<br>throat, |
| healing                                                                                                                                                      | AZURITE-    | Blue-green | Heart, | Allpurpose                  |
| ethericbody, parathyroid                                                                                                                                     | MALACHITE   |            | Crown  | stone, affects              |

nerve, spleen, glands,  
 pancreas, used to release  
 repressed emotions and  
 f o r physical detoxing.

BLOODSTONE Green-red Root Offers  
 courage, endurance, harmony, used  
 t o stop bleeding, helps  
 i n making decisions, used  
 f o r iron deficiency, in  
 t h e blood, for moving  
 kundalini energy, and to  
 invoke peace in all who  
 are drawn to it.

CITRINE Golden Solar- Generates  
 radiant, happy Plexus vibrations,  
 helps thoughts to be clear and  
 emotions controlled,  
 raises thinking to  
 intuitive levels, on a  
 physical level it can be  
 used to help eliminate  
 toxins from the colon,  
 gall bladder and kidneys  
 a n d entire eliminative  
 system.

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CHRYSOPRASE Green Solar- Has a quality  
 of compassion and a  
 Plexus,  
 capacity  
 for

fine

works

Heart

on

the

solar

plexus

and

heart areas to sooth  
emotions, will help  
tranquilize many forms of

a n d

neurosis, also used

t o

absorb or deflect

unwanted

energies.

dimensional

FLOURITE

Clear,

Crown,

Multi-

balances

stone,

Blue,

3rd

Eyeandin

tegrateslower

(human) self

Purple

withhigher(spiritual)

self, good for meditation

over

3rd eye chakra,

works well

with virulent

diseases.

Stimulates happiness,

GARNET

Red

Root

peace, balance, patience,  
inspiration, persistence,

good

attunement



3rdeye

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opening (Brow)

LAZULI

(brow) chakra,  
3rd Eye assists in  
and clarifying

er vision, provides

inn

strength, vitality and  
self-assurance, used for  
disorders of the throat,  
heart, spleen, blood, skin

a n d

to counter effects of  
stroke and epilepsy, also

good

for dream work.

reduce stress

LITHIUM Lavender Crown, Helps to

and ease depression,

with Pink Solar- relates to

cycles of

Tourmaline

Plexus

d deathand

ease

good

preparatory stone inner  
spiritual work, on

physical

helps with

digestion.

birth  
an

transition,

calming effect

MOONSTONE White Crown Has a very

on the

emotions,  
 stimulates the pineal gland, assists in stimulating the feeling (intuitive) nature, eases menstrual pain,  
 alleviates many degenerative conditions in the skin, hair, eyes, and body fluids (tears, digestive juices).

Pastel

to sharpen both the external one of the most "teachers" of the New Age stones, teaches one the truth of oneself in relation to ego, depicts the contrasts of life-day and night, darkness and light, truth and error.

OBSIDIAN

Black-

Used

internal and Snowflake vision, important

digestion, in the digestive system, used for protection, emotional

PERIDOT

Green

Heart,

Promotes

eases ailments Yellow/ Brow

system, used for Green

prosperity,

calming, purifies, balances.

powerful tool to ground and

PHANTOM

Clear

All

Very

for the New Age, Red or used

center while



an  
f

d  
orms  
protective  
shield around auric  
field, excellent for  
meditation stone, color  
work,  
aura work, very  
energizing.

|                                                                               |             |       |                                                    |
|-------------------------------------------------------------------------------|-------------|-------|----------------------------------------------------|
| forms of                                                                      | IRRADIATED  | Very  | Absorbs all<br>negative                            |
| energy, placed on or<br>near<br>electrical<br>equipment<br>microwave,         | QUARTZ      | Black | (T.V.,<br>computer) to absorb<br>harmful energies. |
| Comforts heart from all<br>emotional<br>l o v e ,<br>throat,<br>hypertension. | ROSE QUARTZ | Pink  | Heart                                              |

wounds, helps heal  
pain, enhances  
self-love, positive  
outlook, joy and oneness,  
helpful for heart,  
ears, nose,

|                 |                           |        |        |                 |
|-----------------|---------------------------|--------|--------|-----------------|
| depression,     | SMOKEY                    | Black  | Root,  | Eases           |
|                 |                           |        |        | fear and panic, |
| very            | QUARTZ                    | Grey   | Solar- | clears aura,    |
|                 |                           |        |        | grounding,      |
| positive        |                           |        | Plexus | enhances        |
| works           | attitudes, tranquilizes,  |        |        |                 |
|                 | well with root            |        |        |                 |
| chakra to       | release                   |        |        |                 |
| blocks          |                           |        |        | negative        |
| physical,       | emotional                 |        |        |                 |
|                 | used for                  |        |        |                 |
| menstrual       | cramps, intestines,       |        |        |                 |
| stomach         | and digestion.            |        |        |                 |
|                 | TOPAZ                     | Yellow | Solar- | Draws           |
| negativity from |                           |        |        | chakras,        |
|                 |                           |        |        | Plexus          |
|                 |                           |        |        | prote           |
| cts             |                           |        |        |                 |
| against         |                           |        |        |                 |
| insomnia        |                           |        |        | and             |
| depression,     | mood                      |        |        |                 |
| very            | elevator, revitalizes,    |        |        |                 |
|                 | stimulating to the        |        |        |                 |
| processes,      | creative thinking         |        |        |                 |
|                 | eases death.              |        |        |                 |
|                 | TOURMALINE                | Varied | Root,  | Works as        |
| a protective    | shield, consumes negative |        |        |                 |
|                 | energy without releasing  |        |        |                 |
| i t             | into the atmosphere,      |        |        |                 |
| h a s           | to do with visions        |        |        |                 |
| a n d           | "seeing" with             |        |        |                 |
| compassion,     | good for the              |        |        |                 |
| eyes,           | teaches                   |        |        |                 |
|                 | to expand                 |        |        |                 |

m i t e d concepts of thinking,  
 relates to aspirations for higher  
 love, very complete  
 stone.

as"The Sky TURQUOISE Aqua Heart, Known  
 Throat Stone", is  
 both excellent for  
 Spiritual attunement and  
 healing of the energy  
 centers and the physical  
 body,  
 valuable for  
 grounding as  
 well as for  
 vision quests and astral t r  
 a v e l , purifies all  
 levels of  
 being and is  
 capable of  
 handling strong  
 negativity, also used for  
 wounds and for damage to  
 bones.

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{file "Modern Paganism, Q&A" "bos203.htm"}

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M O D E R N P A G A N I S M :  
 QUESTIONS & ANSWERS

To promote community harmony and freedom of  
 religious practice.  
 Distributed by : The Committee for Religious Freedom,

Salt Lake City,  
Utah.

Thanks to Lesley Phillips and Linda Pinti  
of The Covenant of  
Unitarian Universalist Pagans for original material.

Contemporary society  
is experiencing a resurgence of interest  
in earth- and nature-centered spirituality. Modern  
Paganism is a rich  
and diverse religious movement drawing the attention  
of the media,  
law-makers, and spiritual seekers. This pamphlet  
attempts to answer  
some of the questions frequently asked about modern Pagan  
beliefs and  
practices.

What is Paganism?

The term "Pagan" comes from a Latin word  
for "country dweller"  
first used in early Christian times to refer to  
those not yet  
converted to Christianity. "Pagan" was an epithet that  
cast aspersions  
on those not seen as "true believers." Today, it refers  
more general  
to the faith of those whose spiritual center is drawn  
to native and  
natural religions, usually pantheistic or polytheistic,  
and almost  
always earth-centered.

What then is "Modern Paganism"?

Modern Paganism, or Neo-Paganism, is a modern,  
Earth-centered  
religious perspective which borrows and adapts from  
pre-Christian  
paganism as well as from contemporary religious  
thought. While  
reconnecting with ancient wisdom, it speaks eloquently  
to the needs  
and concerns of the present.

What is meant by "The Old Religion"?

The term describes the pre-Christian  
religion of much of  
western and northern Europe, which was based on the  
agricultural  
cycles and other natural rhythms of the Earth. It  
coexisted with  
Christianity for centuries, from the so-called "Dark  
Ages" up until  
the Inquisition and the "Burning Times" (witch hunts)  
of the late  
Middle Ages. It also can refer more generally to other  
native and tribal religions of the world.

What is the difference between Paganism and Witchcraft?

Some contemporary Pagans  
call themselves Witches. The term has  
many meanings, some carrying rather heavy

negative baggage.

"Witchcraft" or "The Craft" is most properly applied to three broad categories: Descendants of the European witches of the Middle Ages, practitioners of the "reconstructed" Witchcraft of the 20th century, and "feminist Witches" whose religion and politics center in the contemporary womens' spirituality movement. It can generally be said that all modern Witches are Pagans, but not all modern Pagans are Witches. At least one writer, Aidan Kelly, has begun to use the term "Neo-Pagan Witchcraft" to describe the largest portion of the contemporary Pagan community.

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What is meant by the term "Wicca"?

Often used as a synonym for Witchcraft, "Wicca" is thought to derive from an Anglo-Saxon root meaning to bend or to turn. It is more properly applied only to those Witchcraft traditions which originated in or derive from practices in the British Isles.

What about Shamanism?

Shamanism is not a religion, but a set of spiritual techniques used for healing and the acquisition of knowledge through forays into non-ordinary states of consciousness. Now gaining increasing attention in the counseling profession, this journeying is usually aided by sonic driving (such as repetitive drumming or chanting) and often involves interactions with totemic and archetypal figures. These techniques are used in virtually every tribal society and are widely used by contemporary Pagans.

What do modern Pagans believe?

The central beliefs of modern Pagans differ in specifics yet share many fundamentals. Deity is seen as immanent rather than transcendent. Experience is preferred over doctrine. It is believed that there are and should be multiple paths to the Divine. There is no prescribed creed, but there are a number of beliefs shared by most contemporary Pagans, summarized at the end of this pamphlet.

Isn't this just Humanism by another name?

No and Yes. Like religious

Humanists, modern Pagans have a love and reverence for this world and the physical plane generally. The rational is seen as important. Great emphasis is also placed on the intuitive, however, and the belief that the physical and non-physical worlds are equally real, and are interconnected, interpenetrating manifestations of nature. This means that spiritual work, whether called meditation, prayer, or magic, and whether done as ritual, worship, or celebration, is efficacious and can result in changes in the physical world. The majority of Pagans also believe in the survival of the consciousness or soul after physical death.

How do modern Pagans worship?

Some groups have formal worship services or similar group meetings. Others conduct rituals that have varying degrees of set forms. Some Pagans worship by themselves without formal ritual. Most contemporary Pagans hold rituals corresponding to the turning of the seasons and the phases of the moon. Rituals are often performed in a sacred space defined by the demarcation of a circle, within which the celebration and worship take place. Celebrations include eight major seasonal holidays, sometimes collectively referred to as "Sabbats". These Sabbats, as most frequently observed by North American and European Pagans, follow the agricultural cycles of the northern temperate zone, and include the solstices and equinoxes as well as four intermediate festivals which fall in between, sometimes called "cross-quarters," on or near the first days of February, May, August, and November. Regular public Sabbat rituals, reflecting a variety of contemporary Pagan styles, are held in many communities. Rituals may include meditation, chanting, drumming, myth- and story-telling, ritual drama, dance, and so on. Deeper ritual work is most often practiced at private gatherings, which for many traditions coincide with the phases of the moon. The work may include more intense raising of energy, healing work, and personal spiritual development.

What about Satanism?

Contrary to the claims of ill-informed Christian fundamentalists, the practices of modern Pagans are in no way related to Satanism. Most Pagans do not even believe Satan exists. As a profanation of Christian symbolism, Satan worship is a Christian heresy, not a Pagan religion.

Do Pagans proselytize?

No, Pagans do not proselytize. Most modern Pagan traditions do welcome newcomers. Most modern Pagans also do not discourage other Pagans from integrating other religious and spiritual practices and beliefs into their practice.

#### WHAT CONTEMPORARY PAGANS BELIEVE

while there is no set of beliefs shared by all Pagans, most would agree that similarities far outweigh differences. There are a number of beliefs held by the vast majority of modern Pagans. Some of these are:

1. Divinity is seen as immanent.
2. Divinity is as likely to manifest itself in female as male form, the God or the Goddess, in the interconnectedness of all life.
3. Multiple paths to the divine exist, as symbolized by many goddesses and gods. These are often seen as archetypes or gateways to the unconscious.
4. We respect and love Mother Earth as a living being, Gaia, of which we are a part.
5. The physical world, as an emanation of the divine, is good and to be enjoyed by all living beings in love and harmony.
6. Ethics and morality are based on avoidance of harm to other beings, including Earth as a whole, which mandates environmental activism as a spiritual responsibility.
7. Human interdependence implies the need for community

cooperation.

8. The solar and lunar cycles and the cycles of our lives are celebrated. This leads to the maintenance and revival of old customs and the creation of new ones.

9. A strong commitment to personal and planetary growth, evolution, and balance are vital.

10. One's lifestyle must be consistent with one's beliefs. The personal is political.

11. A minimum of dogma and a maximum of individual responsibility in all things are goals to strive for. Thus a healthy skepticism is to be fostered, and ideas are not to be accepted without personal investigation of their validity.

12. Messiahs and gurus are to be avoided. The mediation of another being is unnecessary for an individual to commune with Deity. Power-from-within is preferred to power-over.

13. All beings are personal emanations of the Divine. Thou art Goddess, thou art God.

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{file "A Booklist of Pagan/Magickal Titles" "bos204.htm"}

#### A Booklist of Pagan/Magickal Titles

##### I. Tarot:

- A. The Tarot - Paul Foster Case (f)
- B. The Qabalistic Tarot - Robert Wang (a,f)
- C. The Book of Tokens - Paul Case (f)
- D. TheBook ofThoth - Crowley(a,f)

##### II. The Qabalah:

- A. The Mystical Qabalah - Dion Fortune (f)
- B. The Kabbalah Unveiled - MacGregor Mathers (f)
- C. The Sepher Yetzirah - W. Wynn Westcott (f)
- D.APracticalGuideto  
QabalisticSymbolism-

GarethKnight

(a,f)

- E. The Ladder of Lights - William Grey (f?)

##### III. Magick in general:

- A. The Tree of Life - Israel Regardie (a,f)

- Crowley (a, f, b) B. Magick in Theory and Practice - Aleister  
 DawnSystem of C. The Golden Dawn; The Complete Golden  
 Magic- Israel Regardie (c)  
 D. Magick without Tears - Crowley (c)
- Chogyam IV. Meditation  
 A. The Training of the Mind - Alan Bennett (a)  
 B. Cutting Through Spiritual Materialism -  
 Trungpa (d)  
 C. Book 4 - Crowley (a)  
 D. The Experience of Insight - Goldstein (d)
- King (a) V. Crowley  
 A. The Holy Books of Thelema (a)  
 B. The Vision and the Voice (a)  
 C. The Eye in the Triangle - Israel Regardie (c)  
 D. The Equinox, esp The Temple of Solomon the  
 E. The Book of Lies (a)
- Cumont (b) VI. Paganism, historical  
 A. The Golden Bough - Frazer  
 B. The Mystery Religions - S. Angus (b)  
 C. Oriental Religions in Roman Paganism - F.  
 D. The God of the Witches - Margaret Murray  
 E. The Golden Ass - Apuleius, transl. Robert  
 Graves
- (g) VII. Paganism, modern  
 A. Drawing Down the Moon - Margot Adler  
 B. The Meaning of Witchcraft - Gerald Gardner
- Wentz VIII. Eastern Mysticism  
 A. Tibetan Yoga and Secret Doctrines - Evans-  
 B. Shakti and Shakta - Arthur Avalon (a)  
 C. The Serpent Power - Arthur Avalon (a)  
 D. The Tibetan Book of the Dead - Evans-Wentz
- IX. Egyptian religion (all b)  
 A. The Gods of the Egyptians - E.A. Budge  
 B. The Egyptian Book of the Dead - Budge  
 C. Egyptian Magic - Budge  
 D. The Leyden Papyrus - Budge
- 924
- Philostratus X. Miscellaneous  
 A. The Chaldean Oracles - Westcott (f, e)  
 B. The Life of Apollonius of Tyana -  
 C. Prometheus Rising - Robert Anton Wilson (c)  
 D. Cosmic Trigger - Robert Anton Wilson (c)

(a) Samuel Weiser, Inc  
Box 612  
York Beach, Maine 03910

-EXCELLENT source for books of all sorts, all high quality.

Especially good source for books by Crowley & on ceremonial magick. Highly recommended.

(b) Dover Publications  
31 East 2nd St.  
Mineola, NY 11501

-reprints many old books, most notably Budge's classic Egyptian series

(c) Falcon Press  
3660 N. 3rd St  
Phoenix, AZ 85012

-small press specializing in Crowley, Israel Regardie, & the Golden Dawn. Also carries Robert Anton Wilson's latest works, such as PROMETHEUS RISING, THE NEW INQUISITION, and the reprinted classic COSMIC TRIGGER.

(d) Shambalah Publications  
314 Dartmouth St.  
Boston, MA 02116

-mainly Eastern religion & Buddhist, but also some western magick, and recently lots of high-quality New Age works. Recently reprinted the classic series HERMETICA by Sir Walter Scott.

(e) Heptangle Books  
Box 283  
Berkeley Heights, NJ 07922

-small specialty printing house issuing one volume per year, beautifully typeset. Issued the classic ENOCHIAN INVOKATION by Geoffrey James, which was still in print in April.

(f) The Best of Cards Catalog  
Division of US Games Systems  
38 East 32nd St  
NY, NY 10016

-sells every Tarot pack in existence, & also has a surprisingly extensive booklist of occult books. Good source for Eliphaz Levi & tarot material & carries many of the

books issued  
by the above publisher. Catalog is \$2. Delivery is the  
fastest I've  
ever seen.

925

(g) Magickal Childe  
35 West 19th St.  
NY, NY 10011

-excellent listing; carries Gardner's books  
& assorted  
paraphernalia such as Abramelin oil. Carries many more  
books than  
listed in their catalog; reportedly if you call them  
they can get  
ANY occult book, if it's available anywhere. No, I  
don't have their  
phone #.

(h) Llewellyn Publications  
P.O. Box 64383-873  
St. Paul, MN 55164-0383

-not so good a source these days, but carries  
reprints of  
many of Israel Regardie's classics. Their catalog  
resembles the  
National Enquirer; caveat emptor. Interesting to  
read for  
entertainment purposes, occasionally one will find a good  
book there.

(i) Circle  
P.O. Box 219  
Mt. Horeb, WI 53572

-apagan organization publishing a newsletter &  
sell some books,  
most notably Circle Guide to Pagan & Wiccan Resources, for  
contacts.

(j) Dharma Publishing  
2425 Hillside Ave  
Berkeley CA 94704

-sells books on Buddhism, posters of Tibetan  
Thanka paintings;  
much more hardcore Buddhist than Shambalah.

These opinions are my own, & where I recall  
purchasing these  
books in the past. They may no longer be available.

## {file "Talespinner's Neopagan Reading List" "bos205.htm"}

TALESPINNER'S NEOPAGAN READING LIST  
by J. Brad ("Talespinner") Hicks

## THE BEST FIVE:

(Read these five first, they are by themselves the best possible introduction to Neopagan Witchcraft and practical magic that I've found anywhere.)

Starhawk, The Spiral Dance. (San Francisco: Harper & Rowe, 1979).  
Paperback, \$10.95

This is the essential first book for a new witch, Neopagan or otherwise. In fact, many new covens have been formed with no other sources than this book. Starhawk details the myths, legends, and magic of the Craft in a beautifully elegant, easy-to-read way. Often found in bookstores on the "Women's Studies" shelf, Starhawk's vision of the Craft emphasizes the Goddess as the source of inspiration, with secondary emphasis on the Horned God. Perhaps a bit too Feminist, but still the best introduction yet.

Margot Adler, Drawing Down the Moon. (Boston: Beacon Press, 1979).  
Paperback, \$9.50

Although it is now 7 years out-of-date, this is still the best history of the modern, Neopagan Craft that has been published yet. Includes many valuable interviews with some of the people who gave shape to the Craft as we know it. While the book does include some instruction in magic, its primary thrust is philosophy and history. Keep an eye out--there's an updated second edition due out some time in late 1986.

Marion Weinstein, Positive Magic. (Surrey, B.C.: Phoenix Publishing, revised 1981). Paperback, \$8.95

I see-saw between this book and the next one for 3rd and 4th place. Both are good, detailed texts on magic and spell-casting. At the moment, I recommend Positive Magic first for

the following

reasons:

1) it is more practical, teaching actual techniques before tackling theoretical justifications, and 2) the language is a bit easier to follow for non-scientists. The topics covered include the karmic effects of magic, astrology, divination with tarot cards and the I'Ching, and general spell-casting. Its strongest point is the section on tarot, which is the best I've seen yet. Its weakest point (in my opinion) is that it under-emphasizes poetry and ritual.

P.E.I. Bonewits, Real Magic. (Berkeley: Creative Arts Publishing, revised 1979). Paperback, \$8.95

This is the other "best" book on magic. It covers a much wider variety of topics, including ritual, psychic self-defense, and many other psychic phenomena. Isaac's approach is scientific and rational, not "religious," and his language is often more that of a scholar than a witch, but this is nevertheless an essential book for any student of magic. WARNING: Make sure that you get the second edition (1979) or later, as the 1971 edition includes much material that is misleading, extraneous, and sometimes just plain false--the 1979 edition was heavily edited.

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Scott Cunningham, Earth Power. (St. Paul: Llewellyn Publications, 1983). Paperback, \$6.95

A good, reliable volume of spells and charms, compiled from the Family Traditions and other witchcraft sources. The magic in this book consists entirely of what scholars call "Low Magic"--the magic of village herbballists, midwives, and healers--and as such, it is very practical, simple, and unpretentious. Missing is much of the ceremony of Neopagan Witchcraft; in its place, a huge vocabulary of magic that can be used easily and quickly, regardless of where you

are and what  
you have for tools.

#### THE BEST OF THE REST:

(Once you have a good background, from the previous  
five books,  
you will find the following all make good reference  
books, worth  
having on your shelf.)

Stewart Farrar, What Witches Do. (Custer, WA: Phoenix  
Publishing,  
revised 1983). Paperback, \$8.95

This book is so good that it ALMOST made it into  
the top five,  
displacing Earth Magic. When its first edition came out  
in 1971, it  
was the only book on modern Witchcraft that was written  
for outsiders.  
It is surprisingly well-written, and very thorough. Its  
only serious  
problem is that it is very specifically Alexandrian  
Witchcraft (named  
after Alex Sanders, its first High Priest), and some of it  
doesn't  
generalize well. Nevertheless, it has the best-written  
chapter on  
initiation, among other things, that I've seen yet.

Herman Slater (ed.), A Book of Pagan Rituals. (York  
Beach, ME:  
Samuel Weiser, 1978). Paperback, \$8.95

This is the complete Book of Shadows of a  
Neopagan tradition  
called The Pagan Way. It includes complete, very well-  
written rituals  
for all eight of the High Holidays (both solo and group  
ritual), plus  
a mixed bag of rituals for healing, trance work,  
and so forth.  
Requires some basic knowledge of the Craft and its  
symbolism, so its  
not for beginners, but it is definitely useful to  
any worthwhile  
fully-initiated witch.

Ellen Cannon Reed, The Witches' Qabala. (St. Paul:  
Llewellyn  
Publications, 1985). Paperback, \$7.95

So far, only Book 1, "The Goddess and the  
Tree" has been  
published, but it's already the best book on the Qabala  
that I've seen  
yet, and the only one I would recommend to a new Neopagan  
Witch. The  
Qabala and its commentary to date contain a lot of  
sexist material,  
reflecting their Judeo-Christian origins. Ellen Reed  
strips all of  
that away, but in a way that is truer to the Qabala's

origins and  
changes the meaning than was the offensive material. Where she  
includes the traditional attributions, she documents it, and  
the traditional ones as well.

This book is almost a "must-read."

928

Jack Schwarz, Voluntary Controls. (New York: E.P.  
Dutton, 1978).

Paperback, \$7.95

Jack Schwarz is NOT a witch, but don't let that  
stop you from  
profiting from the single clearest, most practical book  
on kundalini-  
style meditation that has been published in the West. If  
you are  
having trouble meditating, or wish to do serious trance  
work, turn to  
this book first.

Camden Benares, ZEN Without Zen Masters. (Phoenix:  
Falcon Press,  
1977). Paperback, \$6.95

Out of print for almost 7 years, I am VERY happy  
to be able to  
recommend it again. This book is, among other things,  
proof that  
there is more to the Discordian branch of Neopaganism  
than just  
practical jokes. It is also the best practical book on  
Zen for the  
western world that I have seen yet. All of the best  
zen koans,  
including these, are also humorous (and therefore  
memorable). The  
book also includes MANY valuable exercises. As Robert  
Anton Wilson  
(see below) says in the Commentary at the beginning,  
"If you don't  
laugh at all, you've missed the point. If you only  
laugh, you've  
missed your chance for Illumination."

Robert Anton Wilson,  
Cosmic Trigger: The Final Secret of the Illuminati.  
(New York: Pocket Books, 1977). Paperback, \$3.95

In this autobiographical work, Wilson  
details his initiation  
into and experience with almost every form of shamanic  
magick that is  
still practiced today, and draws some very surprising  
conclusions.  
Strongest point: this is a fantastic synthesis of magick,  
psychology,

and physics. Weakest point: its central theme--that all of the great mystical societies and movements in history have been in contact with aliens from Sirius--is not taken seriously by Wilson (no matter how serious he seems in this book), and should not be taken seriously by the reader.

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{file "Witchcraft (Annotated bibliography)" "bos206.htm"}

## W I T C H C R A F T

the Magic of Ancient Celtic Beliefs  
in a Contemporary Society

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The purpose of this listing is to help the novice sort out the reliable from the sensational in the wealth of material that is now available on Witchcraft. I have left out old historical treatises (records of the Inquisition and such) which are of little value to the modern student, and have concentrated instead on contemporary sources. This also yields a much more objective perspective.

Michael Nichols

### THE TEXTS:

'Drawing Down the Moon: Witches, Druids, Goddess-Worshippers, and Other Pagans in America Today' - 2nd ed. - by Margot Adler. Beacon Press trade paperback.

You may have already heard Margot's voice, as she was once hostess of National Public Radio's news program, 'All Things Considered'. This book is the end result of five years of research and interviews. (The 2nd edition is an update published eight years after the original.) This landmark study focuses on the rise of the Neo-Pagan movement (which includes Witchcraft, of course)

especially as it relates to the values and beliefs of the counterculture of the mid-60's, hippies, flower children, et. al. It is the single most comprehensive study of modern American Witchcraft in existence.

'What Witches Do: The ModernCoven Revealed' - 2nd ed. - by Stewart Farrar. Phoenix trade paperback. If Adler's book gives a comprehensive overview of modern American Witchcraft, Farrar's is a complimentary look at traditional British Witchcraft. Concentrating on the Alexandrian tradition (which is only marginally different from Gardnerian, easily the largest Craft tradition extant), Farrar lays stress on the actual working of Covens and the integration of novice Witches into them. Also included is much of the Gardnerian (via Alexandrian) Book of Shadows. So there is plenty here for someone who wants to begin practice.

'The Spiral Dance: A Rebirth of the Ancient Religion of the Great Goddess' by Starhawk (pseud. for Miriam Simos). Harper & Row trade paperback. This book shifts back to America again, this time with a slight emphasis on feminist Witchcraft, arguably the fastest growing branch of the Craft. Starhawk is herself High Priestess of two California Covens and her book is insightful, genuine, and beautifully poetic. This overview also contains specific instructions for Circles, chants, spells, invocations, creating rituals and, in short, everything you need to get started. And it is a delight to read.

930

'Buckland's Complete Book of Witchcraft' by Raymond Buckland. Llewellyn trade paperback. British-born Ray Buckland can, with some validity, be considered Gerald Gardner's American successor. Not only did he introduce Gardnerian Witchcraft to the United States,

but he also founded his own tradition of the Craft, called Seax (Saxon) Wicca, which has grown to worldwide practice. His early books, like 'Witchcraft from the Inside', did much to dispel negative stereotypes of Wicca in the 60's. And 'The Tree: Complete Book of Saxon Witchcraft' remains one of the best published Books of Shadows to date. The present volume has a practical orientation, with chapters set up as 'lessons', covering every imaginable aspect of modern Wicca. The book is Traditionalist in approach, making a nice counterpoint to works by Adler and Starhawk.

#### OTHER SOURCES:

'A Witches' Bible, Compleat' by Janet & Stewart Farrar. Magickal Childe trade paperback tandem edition of 'Eight Sabbats for Witches' and 'The Witches' Way', respectively, also called 'A Witches' Bible, Vol 1 & 2'. The first book is an examination of the festival Holidays of the Old Religion - the Solstices and Equinoxes and the cross-quarter days - together with the rich folk customs associated with them. The second book contains the long-awaited remainder of the previously unpublished portions of the Gardnerian Book of Shadows. In both of these books, the Farrars had the invaluable help of Doreen Valiente, who actually wrote parts of the Gardnerian liturgy. The three Farrar books taken together form the most complete system of Witchcraft currently available. Their more recent book 'The Witches' Goddess' focuses on the feminine archetype, and contains a gazetteer of Goddesses that is mind-boggling in its thoroughness.

'Dreaming the Dark: Magic, Sex, & Politics' and 'Truth or Dare: Encounters with Power, Authority, and Mystery' both by Starhawk. Beacon Press trade paperback and Harper & Row hardback, respectively.

If we have gained new religious insights from Pagan and feminist philosophy, how are we to incorporate those insights into our daily lives? Starhawk, the author of one of our

principal texts,  
pulls together a wide range of materials to answer  
this question  
in two books as beautifully poetic as her first. Some of  
these things  
have waited a long time to be said - and they  
couldn't have been  
said better!

'The White Goddess' by Robert Graves. Farrar,  
Straus, &  
Giroux trade paperback.

A rather weighty and yet poetic book, tracing  
the female  
deity of Witchcraft - Goddess of Birth, Love, and  
Death; of the  
New, Full, and Old Moon, worshipped under  
countless titles.  
Fascinating for the advanced student. Know  
your Celtic  
mythology (particularly Welsh) before you start, though!  
(If you need  
a quick intro to this book, check out the feature in the  
Reviews SIG.)

931

'Witchcraft Today' and 'The Meaning of Witchcraft'  
by Gerald B.

Gardner. Magickal Childe trade paperbacks.

Gerald Gardner has the distinction of being  
the first practicing  
Witch to write a book about Witchcraft. He was  
initiated into  
one of the surviving traditional British Covens, and onto  
the tattered  
remnants of magic and ritual inherited from them,  
he grafted  
elements of ceremonial magic. The synthesis that emerged  
came to be  
called 'Gardnerian' Witchcraft, and it became the  
major cause  
of the Witchcraft revival of the twentieth  
century. Because  
Gardner was the first to deal with this material in  
written form, it  
sometimes seems very disorganized, but its historical  
importance is  
immense 'An ABC of Witchcraft', 'Natural Magick', and  
'Witchcraft for  
Tomorrow' all by Doreen Valiente. Phoenix trade  
paperbacks.

British Witch Doreen Valiente is perhaps best  
known for her  
work with Gerald Gardner in creating the  
Gardnerian canon of  
liturgy. However, in her own books, she really shines  
as an amateur  
folklorist, managing to convey a sense of  
Witchcraft as a folk

religion, tied very much to the locality, the land, and the oldest strains of folk wisdom and nature. Her sense of history and tradition is rich and deep, and she often presents fascinating historical tidbits about the Craft. From no other author can one gain such a rich sense of heritage.

'A History of Witchcraft: Sorcerers, Heretics, & Pagans' by Jeffrey B. Russell. Thames and Hudson trade paperback. This book represents the approach of a gifted Cornell historian.

Although Russell doesn't always adequately cover modern sources, he has become famous for his ability to integrate a sensible approach to the evidence of medieval Witchcraft with an acceptance of modern Neo-Pagan Witchcraft.

'Magical Rites from the Crystal Well' by Ed Fitch. Llewellyn trade paperback.

A book of rites, simple celebrations of land and water, wind and fire. Rites of passage, seasonal celebrations, magical workings, healings, and many more. Ed Fitch (one of the founders of Pagan Way) is truly in his element here. And it is one of the most beautiful books on the Craft ever published. The art work alone is worth the price of the book!

'A Book of Pagan Rituals' by Herman Slater. Weiser trade paperback.

Originally published in two volumes as the 'Pagan Way Rituals', this extremely beautiful book is just what it says it is:

a book of rituals. Not authentic Wiccan rituals, but very nearly so, these rituals are often used by Covens in the training of neophytes. Like a good Catholic missal, the words are printed in 'sense lines' using BOLD PRINT (easier to read by candlelight).

Anyone who is at least part animist or nature-lover is going to cherish this beautiful book.

'Celtic Heritage' by Alwyn and Brinley Rees. Thames and Hudson trade paperback.

A good deal of modern Witchcraft can be traced to ancient Celtic sources. This book, based in comparative religion, mythology, and anthropology, gives one a clear picture of the Celtic

world-view.

Drawn mainly from Ireland and Wales, the study focuses on the interplay of Light and Darkness, Day and Night, Summer and Winter, and all the seasonal myths and rituals that make up the great Celtic yearly cycle.

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#### OTHER USEFUL BOOKS:

'The Politics of Women's Spirituality: Essays on the Rise of Spiritualist Power Within the Feminist Movement' by Charlene Spretnak. Doubleday trade paperback.

A huge (and, one is tempted to say, the definitive) anthology of feminist and Pagan theology. Many familiar authors here: Starhawk, Weinstein, Daly, et. al. Subjects range from Amazons to the ethics of magic. A real bargain!

'Sex in History' by Reay Tannahill. Stein & Day trade paperback.

It has often been said that Witchcraft grew out of an earlier 'fertility religion' and, although 'fertility' is probably the wrong word here, it is undeniable that the history of Witchcraft is irrevocably bound up with the history of sexuality. Like Tantrists and many others in the East, Witches tend to view sex as sacramental. Since this is quite contrary to the prevailing attitudes of our own culture, it may be helpful to understand how our culture acquired such negative ideas about sex in the first place. Ms. Tannahill's unique landmark study will not only answer this question but also indicate the many options other cultures throughout history have chosen.

'When God Was A Woman' by Merlin Stone. Harcourt, Brace, & Jovanovich trade paperback.

At the foundations of the religion of Witchcraft is the religion of the Goddess. Ms. Stone's book is an archeological tour-de-force of that religion, which is found at the beginnings of

virtually every known culture (yes, even the Judeo-Christian culture).  
In this book, one learns about the worship of Astarte, Isis, Ishtar, and many others. Also recommended is her 'Ancient Mirrors of Womanhood'. Both are splendid books!

'A Different Heaven and Earth' by Sheila D. Collins. Judson Press trade paperback.

By one of the leading feminist theologians of our day, this book asks what are the psychological and social implications of worshipping a male deity exclusively, while ignoring the feminine principle in religion. This is one of the most influential books I've read in the last ten years. It changed my way of thinking (for the better) and I dare say it will change yours.

'The Way of Wyrd' by Brian Bates. Harper & Row hardback.  
What Carlos Castaneda did for Native American tradition, this author does for ancient Pagan Anglo-Saxon tradition. Subtitled 'The Book of a Sorcerer's Apprentice' and based on authentic manuscripts found in the British Museum, it is the chronicle of a young Christian monk sent into the wilds beyond Mercia in 674 to record the heresies (beliefs) of the Pagans. He is lucky to have as his guide the Anglo-Saxon shaman Wulf. Throughout this documentary novel, the Christian and Pagan beliefs are juxtaposed for a better understanding of both. Not since 'The Mists of Avalon' has a book accomplished this task so neatly.

933

'Positive Magic' - revised edition - by Marion Weinstein. Phoenix Publications trade paperback.  
Although a book about how to use magic to change your life could be extremely tedious, this one is far from it. While it is true that Marion uses a simple and direct style of writing, it is used on such difficult and subtle questions as the ethics of magic. She draws upon her own experiences to create a book that is truly positive. If I had to recommend one book on

magic, this would  
be it!

'Earth Power' by Scott Cunningham. Llewellyn trade paperback.

Scott is arguably the strongest of the young writers in the immensely popular 'Llewellyn's Practical Magick Series'. This is, in fact, a book of spells. Practical, down-to-earth, useful, everyday, garden-variety spells. It is the only such book in this bibliography. Although I do not recommend a 'cookbook' approach to magic, this book will be extremely helpful when used as a guide for creating your own spells. Also, Scott concentrates on 'natural' or 'folk' magic, as opposed to 'ritual' or 'ceremonial' magic. This is the type of magic (involving Sun, Moon, stars, trees, rocks, springs, etc.) that is the natural heritage of Witchcraft. An excellent starting-place for the novice spell-wright. His many other books, especially 'The Magical Household', are all highly recommended.

'The Medium, the Mystic, and the Physicist' and 'Alternate Realities' by Lawrence LeShan. Ballantine paperbacks.

Dr. LeShan does not deal with magic or Witchcraft per se, but what he has to say about the nature of the cosmos is magical indeed. He is an experimental psychologist, an Esalen veteran, director of ESP research, psychic healing, and other projects. His is a synthesis of philosophy, parapsychology, and Einsteinian physics. His other books, especially 'How To Meditate' (Bantam paperback), are also of great value.

'Seth Speaks' and 'The Seth Material' by Jane Roberts. Bantam paperbacks.

Yet another startlingly clear (albeit less scientific) look at metaphysics. This is probably the cream of the crop of all modern mediumistic data: Seth is the communicant, and the late Jane Roberts is the medium. The other 'Seth' books are also of value.

'Psychic Exploration: A Challenge for Science' by Edgar Mitchell, edited by John White. Putnam trade paperback. This anthology serves as an excellent

introduction to the scientific field of parapsychology. Each chapter is an extensive review article on laboratory work carried out in one particular sub-genre of the field: telepathy, clairvoyance, precognition, psychokinesis, OOB's, apparitions & hauntings, etc. These excellent articles will bring you up-to-date on virtually everything that is currently known about the topic in question. Other chapters deal with the history of the discipline, social & psychological implications, military applications, etc. This book could open the mind of the severest skeptic. But at the same time, it could serve as a necessary check on those too-credulous souls who have a tendency to 'believe everything'.

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#### BOOKS ON RELATED SUBJECTS:

ASTROLOGY: For the absolute beginner, 'Chart Your Own Horoscope' by Ursula Lewis. Pinnacle paperback. The find-at-a-glance tables and charts are worth their weight in gold. For the more advanced students, Michael Meyer's 'A Handbook for the Humanistic Astrologer' is highly recommended for its 'humanistic' (a la Dane Rudyar) approach. If you want to really learn to do astrology, try 'The Only Way To Learn Astrology, Vol I-IV' by March & McEvers. Books by Linda Goodman, Grant Lewi, Ronald Davison, and Liz Greene are also recommended.

TAROT: 'Secrets of the Tarot' by Barbara Walker is the best of the newest books on Tarot. You may know Barbara as the author of the amazing 'Woman's Encyclopedia of Myths and Secrets'. Bill Butler's 'Dictionary of the Tarot' is a wonderful reference book which encompasses works by such authors as Case, Crowley, Douglas, Gray, Huson, Kaplan, Mathers, Papus, Waite, et. al.

ESP: Any and all books by J. B. and Louisa Rhine, Gertrude

Schmeidler, Thelma Moss, Charles Tart, D. Scott Rogo, J. G. Pratt, Raynor Johnson and Lawrence LeShan would be highly recommended.

PALMISTRY: 'The Palmistry Workbook' by N. Altman is clearly the leader here. The book actually has hand-prints, not just line drawings!

GHOSTS: Firstly, I'd recommend 'An Experience of Phantoms' and 'The Poltergeist Experience' both by D. Scott Rogo (Penguin paperbacks), who is a kind of historian of psychical research. Also, 'The Poltergeist' by William Roll, director of the Psychical Research Foundation, and this country's leading authority on ghosts. And most importantly, 'Conjuring Up Phillip' by Iris M. Owen, the account of a group of Canadian researchers who 'created' a ghost! This last title is now out of print, but if you can find one in a used book store, it's well worth it.

SURVIVAL: 'At the Hour of Death' by Karlis Osis is exceptional. Books by Elizabeth Kubler-Ross are adequate, but not as good. And, if you can find it, the out-of-print 'Life Is Forever' by Susy Smith is perhaps the best introduction.

OUT-OF-THE-BODY EXPERIENCES: 'Journeys Out of the Body' and 'Far Journeys' both by Robert A. Monroe. The narrative of a much-researched psychic, he only one of its kind. Also, 'Astral Projection' by Oliver Fox, and any early works by Sylvan Muldoon and Hereward Carrington, if you can find them.

MEDIUMSHIP: Firstly, the 'Seth' books by Jane Roberts, listed above. Any and all books by Eileen Garrett. Plus, 'Here, Mr. Splitfoot' by Robert Sommerlot, 'Singer in the Shadows' by Irving Litvag, and 'She Spoke to the Dead' by Susy Smith.

CABALISM: Introductory works include 'The Magician: His Training and Work' and 'Magick: Its Ritual, Power, and Purpose' both by W. E. Butler. Later, works by Dion Fortune and Aleister Crowley (definitely not for the novice).

## BOOKS OF LORE &amp; MYTHOLOGY:

'The Mists of Avalon' by Marion Zimmer Bradley.  
Ballantine trade  
paperback.

This Arthurian fantasy novel, which reached the  
N.Y. Times  
best-seller list, is truly superlative. It is narrated  
by Morgan le  
Fay and so we finally understand that strange antipathy  
that exists  
between her and Arthur. The religious and  
philosophical  
conflict between the Old Religion and the newer one of  
Christianity is  
beautifully portrayed. An excellent choice.

The Prydain Chronicles of Lloyd Alexander, a  
pentology on Dell  
paperbacks: 'The Book of Three', 'The Black  
Cauldron', 'The  
Castle of Llyr', 'Taran Wanderer', and 'The High King'.  
These award-winning children's fantasies are  
based on  
ancient Welsh mythology. Alexander admits that the two  
authors who  
most influenced him were J. R. R. Tolkien and T. H. White.  
The books  
are also the basis of the recent animation feature  
from Disney  
studios. I'm often asked about pagan books to recommend  
for children.  
These are them.

The Deryni Chronicles of Katherine Kurtz: 'Deryni  
Rising', 'Deryni  
Checkmate', 'High Deryni', 'Camber of Culdi',  
'Saint Camber',  
Camber the Heretic', 'The Bishop's Heir', 'The King's  
Justice' and  
'The Quest for Saint Camber', all Ballantine  
paperbacks.

Set in the landscape of ancient Wales, the  
Deryni are a race  
with magical powers which must fight for its life  
against a  
medieval Church Militant. Katherine is someone who  
knows what magic  
is all about.

'The Once and Future King' and 'The Book of  
Merlyn' both by T.  
H. White. Berkely paperbacks.  
Sparkling books, and my own personal favorites.  
The final  
crystalization of centuries of Arthurian romance. The  
books on which  
'Camelot' was based.

'The Weirdstone of Brisingamen', 'The Moon of Gomer',  
'Elidor', and  
'The Owl Service' by Alan Garner. All Ballantine  
paperbacks.

Garner is one of the best British fantasy authors,  
with a superb  
sense of local 'color' and folklore. The first two  
(related) titles  
are in the heroic quest mold, the third is a story  
about the four  
'hallows' of Arthurian legends, and the fourth is an  
eerie modern  
re-creation of the fourth branch of the 'Mabinogi'.

'A Wizard of Earthsea', 'The Tombs of Atuan', and  
'The Farthest  
Shore' by Ursula K. LeGuin. A trilogy on Bantam  
paperbacks.

This is the chronicle of a young boy who is an  
apprentice mage.  
LeGuin, a leading science fiction and fantasy  
author, has some  
fascinating things to say about the light side and dark  
side of magic,  
and how they're related. And she says it very well,  
indeed.

'Lammas Night' by Katherine Kurtz. Ballantine paperback.  
In this case, the author of the important  
Deryni fantasies  
turns her attention to a historical setting:  
England in World  
War II. There is a long-standing tradition that  
Hitler's thwarted  
plans for invading England owed a certain something  
to the many  
Covens throughout Britain who combined their efforts  
to stop him.  
There is even a hint that the Royal Family itself  
was involved.  
Ms. Kurtz's historical research is, of course, impeccable.

936

{file "Charge of The Horned God, The" "bos207.htm"}

#### The Charge of the God

Listen to the words of the Horned God, the  
Guardian of all  
things wild and free, and Keeper of the Gates  
of Death,  
whose Call all must answer:

I am the fire within your  
heart...

The yearning of your Soul.  
I am the Hunter of Knowledge

light  
adore,  
and peace.

and the Seeker of the Holy Quest  
I - who stand in the darkness of  
am He whom you have called Death.  
I - the Consort and Mate of Her we  
call forth to thee.  
Heed my call beloved ones,  
come unto me and learn the secrets of death

I am the corn at harvest  
and the fruit on the trees.  
I am He who leads you home.  
Scourge and Flame,  
Blade and Blood -  
these are mine and gifts to thee.

Bright.

Call unto me in the forest wild  
and on hilltop bare  
and seek me in the Darkness

I - who have been called;  
Pan,  
Herne,  
Osiris ,  
and Hades,  
speak to thee in thy search.  
Come dance and sing;  
come live and smile,  
for behold:  
this is my worship.  
You are my children and I am thy

Father.

On swift night wings  
it is I who lay you at the Mother's

feet

to be reborn and to return again.  
Thou who thinks to seek me,  
know that I am the untamed wind,  
the fury of storm and passion in your

Soul.

Seek me with pride and humility,  
but seek me best with love and

strength.

For this is my path,  
and I love not the weak and

fearful.

Hear my call on long Winter

nights

and we shall stand together guarding

Her Earth

as She sleeps.

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{file "Shamanic Binding (Gaffer Maccluiunn)" "bos208.htm"}

There are many "heaven"s, as I see it...

One of these, which I go to for information, is the Realm of Spirit Animals. I do the usual preparations for a journey, then halfway up (I use a rickety wooden ladder: my teacher suggested a ladder when I was very young, and I haven't rebuilt it yet...It's had many years of almost constant use, and I think that it's time to repair this mental tool...), and though the ladder continues (both up, down, several other ways...) I swing through a little hole and come up underneath an enormous tree. The place is filled with animals (of course) and I can find out from them, generally, whatever I need to know. There's usually something I do in return; I was taught (and believe, since it works for me) that there are essentially five (5) KNOWN ways to relate to a spirit. The first rule, as I believe it, is that no matter what, in any dealing between entity and entity, the relationship MUST be made clear for there to be useful communication. It doesn't matter as much WHAT the relationship is (although I have preferences), so long as it is clear. The five ways I am aware of are:

1. Binding by Gift.
2. Binding by Love.
3. Binding by Trade.
4. Binding by Spirit.
5. Binding by Weapon.

Since the last one is, in MY way of thinking, least desirable, we'll start there: Binding by weapon, for me, is only used when a spirit or entity comes to me with something nasty planned, and only if there is no other way. It is kind of like putting the genie in the bottle (the old Arabian Nights Genies were very tricky, and would just as soon devour someone who lets them free as grant them wishes...): first, you must have superior force, and superior will. And Plenty of Reasons...

Binding by Spirit is MUCH more preferable: This is the link you have with your spirit animals: A link from like to like, regardless of form. It usually HAPPENS to you, rather than you CAUSING it to happen.

Binding by Trade is offering something in return for what you wish to receive. Not as wonderful an experience as Binding by Spirit, but still worthwhile. It is necessary to find some entity willing to trade, however, and for this the Realm of Animals is where I use it most. After a while, you can get into a routine, whereupon it becomes Binding By Gift:

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Binding by Gift is when the shaman leaves a gift or gives a gift, in expectation of needing a favor later. This can be considered the case when a spirit comes to you for help, but generally I classify that as Trade, since it is the same as trade, just the other way around. Binding by Gift, you do the thing first: If I need information that I think the Squirrels, for instance, in the Animal Realm can offer, I'll leave out a selection of nuts underneath the pine tree in the front yard, for I know that there are squirrels which frequent it. Then, later, I'll go up to the Animals and ask for what I need. This originally started as Binding by Trade, where they'd tell me the information I needed to know, and then say, "In Trade, you can leave nuts for the Little Brothers." Now, I do it beforehand, knowing. This is a much more comfortable relationship than Trade, as Trade is generally a one-or-two-time thing, while Gift is something much more meaningful and long-lasting.

Binding by Love is actually entering into a friendship (or deeper) with a spirit. Most of the shamans to whom I speak agree with me that the relationship they have with their Spirit Helpers/Guides is a love or lover relationship. Some explain that they are soul-mated to their guides. This makes sense to me, and is the last form of relationship of which I am aware in this context.

Hope this was interesting. Let me know.

Tapadh Leibh.  
Gaffer.

939

{file "Spitual Emergence or Emergency (Paul Seymour)" "bos209.htm"}

#### SPIRITUALITY

In order to facilitate clearer communication in an area that very often becomes very "fuzzy" because of specialized or unclear definitions, let us now define the term Spirituality and the sense of its use here. The term "spirituality" (as used here) is reserved for situations that involve personal experiences of unique dimensions of reality that give one's life and general existence a numinous quality.

Jung used the term "numinous" for the description of experiences that feel sacred, holy, or out of the ordinary (in the sense of a special feeling of ultimate meaning or reality). Therefore, spirituality characterizes individual relationship to the universe and does not necessarily require a formal structure, collective ritual, or mediation by a priest or other external authority figure.

Religion is a form of organized group activity that may or may not be conducive to (or even supportive of) true spirituality, depending on the degree to which it provides a context for personal discovery and experience of the numinous dimensions of reality. While at the root of most great religions are the direct visionary revelations of their founders, prophets, seers, and saints, in many instances religions have lost their connection with this vital core over time.

Experiences and mental states involving personal encounters with the numinous dimensions of consciousness are of two different types. Included in the first are experiences of the "immanent divine", or perceptions of divine intelligence expressing itself in the world of everyday reality. All of creation - people, animals,

plants, and  
inanimate objects - seems to be permeated by the same  
cosmic essence  
and divine light. A person in this state suddenly  
sees that  
everything in the universe is a manifestation and  
expression of the  
same cosmic energy and that separation and boundaries  
are illusory.  
In theology, this is called Monism. This is also the  
core experience  
of the "all is illusion" claim in some belief systems.

Experiences in the second category do not represent a  
different  
perception of what is already known but reveal a rich  
spectrum of  
dimensions of reality that are ordinarily hidden from  
human awareness  
and are not available in the everyday consciousness.  
These can be  
referred to as experiences of the "transcendent divine".  
A typical  
example would be a vision of God as a radiant source  
of light of  
supernatural beauty or a sense of personal fusion and  
identity with  
God perceived in this way. Visions of various archetypal  
beings, such  
as deities, demons, legendary heroes, and spirit guides,  
also belong  
in this category. Other experiences do not involve  
merely individual  
suprahuman entities but entire mythological realms, such  
as heavens,  
hells, and purgatories, or various sceneries and  
landscapes unlike  
anything known on earth. This seems to be the nature of  
many reports  
of Native American "Shamanic Journeyings".

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What interests those studying practical magic are the  
practical  
consequences of personal encounters with spiritual  
realities. For the  
people who have had them, the existence of the  
immanent and  
transcendent divine is not a matter of unfounded belief  
but a fact  
based on direct experience - much as our attitude toward  
the material  
reality of our everyday life is based on first  
hand sensory  
perceptions. In contrast, a belief is an opinion about  
the nature of  
reality based on a specific form of indoctrination, or  
reading of

religious literature; It lacks direct experiential validation. Yet once again we are brought up against the very difficult problems of integrating personal realities with consensual reality, or at least in integrating them closely enough that they can be discussed in a meaningful manner.

One of the practical consequences of these spiritual experiences is permanent physiological change in the one experiencing them. There are usually also a set of perceptual changes, as well as (often) an ability to experience more of these episodes and not always with full control over when they will occur. In other words, the whole mind-body-spirit linkage takes on new dimensions and depth, and can become very difficult to understand and manage! To be sure, no one has an experience of this type and remains the same person they were before.

A common physiological change that results from these types of experiences is a change in the individual's general state of health. Allergies and allergic type reactions are a typical area of change. Someone who had few allergies may find that they suddenly react strongly to a number of substances that did not bother them previously, and (more often) the reverse also happens. There have also been cases of "spontaneous remission" of long-term ills such as arthritis and rheumatism as well as even one case of cancer known to the author.

The perceptual changes that happen can also be very confusing. People seem to experience a whole new "tone" and new levels of meaning to their everyday perceptions. There is often an increase in the sensitivity in their sight, hearing, smell, taste, and tactile senses, as well as what one person described as a new "depth" to the sensations, i.e. they felt as if all of their senses previously had been muffled or distorted, and now those distortions were removed.

Another common phenomenon that results from direct experience of the numinous is that further experiences become more likely, and

"shifts" in consciousness become facilitated. Some people who do not have a good background in self analysis and "taking charge" of their lives, find that it is very easy to lose control and quickly become unable to deal with the every day world. Even those who are actively seeking and working hard to achieve personal growth and are used to dealing with their innermost thoughts and psychological functionings find these experiences causing a lot of hard work!

941

{file "Monotheism vs. Polytheism (Dan Holdgriewe)" "bos210.htm"}

Monotheism vs. pantheism  
By: Dan Holdgriewe

The primary meaning of "pantheism" is "the belief that the Divine is identifiable with the forces of nature and with natural substances," and it is this meaning of pantheism which is properly contrasted with "panentheism" (the belief that the Divine is within the natural world but not limited to it). This pantheism \*denies\* all Gods and Goddesses, at least to the extent that They are understood as anything more than natural forces. Thus if you believe that the Goddess is something more than the physical planet Earth, you are NOT a pantheist; you are a panentheist.

A secondary meaning of "pantheism" is "worship that admits or tolerates all gods." As this meaning directly contradicts the primary meaning, persons using the term should be careful to specify which meaning they intend. (Under this meaning, if there is any god whose existence you do not acknowledge -- Satan, for example -- you are NOT a pantheist.)

Within the pagan community, the term pantheism is used even more sloppily as a synonym for polytheism and/or animism. This had led many people who don't meet either of the above definitions to mistakenly call themselves pantheists.

P> By that, I mean that I believe the Christian God exists, but  
P> don't necessarily worship that particular deity. If all gods  
P> and goddesses exist, you can worship one of them (Monotheism),  
P> without excluding the existence of the rest of them

That's not monotheism, that's henotheism. Monotheism is the belief  
that only one "God" exists. Note, however, that monotheism does not  
deny the existence of lesser beings (saints, angels, etc.) who might  
also be called "gods" in a polytheistic system. Note also that  
Christianity is not truly monotheistic, as it has the top job shared  
three ways.

942

{file "Modern Pagan Persecution (Jonathan Hutchins)" "bos211.htm"}

Modern Pagan Persecutions  
By: Jonathan Hutchins

I wonder about this whole big deal of how unrealistically paranoid  
people can get about Paganism. I live here in the real Bible Belt.  
People get pretty extreme here about religion, although there are  
places where it's worse. They even refused to install the statue of  
Ceres that was commissioned for the Kansas State Capitol building  
because she was a Pagan Goddess. (There followed the three worst  
grain harvests since the dust bowl.)

Still, we have a thriving Pagan community, and not a small share of  
misguided fundamentalist teenagers rebelling into holywood satanism.

We have had a lot of trouble with cases of religious persecution - but  
not the kind you might think. What has happened has been that a  
borderline Pagan has imagined or misunderstood something, and started  
telling all their friends that somebody was being hassled for being  
a Witch.

We have a Renaissance Festival here, and the rumor

mill there is  
boringly predictable. Every year, two stories are  
guaranteed to make  
the rounds:

One goes that a knife was stolen from a participant,  
and used by a  
parton to stab someone. Therefore you can't carry live  
steel. Funny  
thing, no one ever seems to actually know either the  
participant, the  
patron, or the victim. And responsible people still  
carry their  
knives.

The other story varies a little; either the administration  
is hassling  
participants for wearing pagan jewelry (ridiculous - 1/3  
of the jewelry  
sold out there is "pagan"), or someone was planning a  
circle on the  
grounds and got hassled about it, or someone actually  
\_had\_ a circle  
and was raided. (How do you do a circle of 100 or so  
people, and get  
raided, within 200 yards of all the people camping on  
site, and not  
make a single noise?)

We've had problems with the Heartland Pagan Festival too.  
One year,  
someone started a rumor that there was an objection to our  
beliefs and  
practices on the part of the people who owned the camp  
we'd used. One  
of the people who was peripherally involved with the  
planning group  
took it upon himself to do something. Unfortunately,  
that something  
didn't involve checking out the rumor first - he just  
called the Camp  
offices and gave everybody who would listen to him holy  
hell <sorry>  
for being religious bigots.

Fortunately we were able to explain that he was not an  
official of the  
organisation, and we were able to mend things  
sufficiently that we  
were allowed to use the camp until it was sold  
last year.  
Unfortunately, we were never quite as well trusted as we  
had been, and  
the camp staff lost their new found belief that we  
weren't all just a  
bunch of nuts.

Why does this happen with so often with Pagans?

Those of us who've studied the history of the Christian Church may be aware of the power the church found in being persecuted. It gave them a binding common enemy. It gave them a reason for extremism. It gave their persecutions of heretics legitimacy. It made people willing to sacrifice everything for the church.

When true persecution ended, they found goals for the Crusades that carried on the tradition of holy war. Even today, if you watch Fun-D-TV, you will find that they use the false story that the church is a persecuted minority to drum up support and contributions, and to justify their actions.

Is this what we're after? Do those of us who come from these traditions find it so hard to leave the old habits behind, even when we've dressed them in new forms? Do some of us even see this kind of activity as legitimate?

Gods save us from Jehova in drag.

We do ourselves more damage with false, imagined, and exaggerated claims of persecution than is done against us by all the fundies combined.

If we are to be credible, if we are to be taken seriously by the mundane world, if we are ever to be able to mount a real defense against those who would persecute us because of our beliefs, we must refrain from crying wolf.

We must be vigilant to apply our critical minds to the accounts we hear, to track them down, and to explain to the people who start and spread them that we are held to a higher standard of truth because we are in the minority.

Jonathan.

Magick Christians  
By: Alfgar Maharg

Greetings from BaphoNet. Apparently, I fall into the "Non-Traditional Christian" box. I shall now proceed to confuse everybody by refusing to fit into any pigeonhole.

I have been for some ten years a member of the New Church ("Swedenborgian").

The 18th century revelations found in the voluminous writings of Emmanuel Swedenborg, renowned scientist, theologian and visionary, overwhelmed by MAKING SENSE. However, we have yet a considerable way to go in conveying the news to the public at large. On announcing that one is a Swedenborgian, approximately 62% of the population respond with "What church is that?" 29% ask "Is that the Swedish Church?" The rest simply stand there with mouths open.

When asked what he was teaching, Swedenborg replied "Two things: that God is one, and that faith is inseparable from charity."

Point 1 means that the Lord Jesus Christ is the SAME God who made Heaven and Earth and no nonsense about it. Worship is always addressed to Christ, not to any "trinity".

Point 2 represents a repudiation of salvation "by faith alone". We hold most emphatically the truth of James: "Faith without works is dead".

Naturally, things could not be left so simple. I look forward to discussing the immoderately abstruse issues involved.

Just in case you are not confused enough already, I found myself drawn into the pursuit of the so-called "high" occult. This led directly to the formation of the Third Order of St. Michael, which coalesced from the set of esoteric Christians collected around Katherine Kurtz, and who found the "Deryni Christian" archetype a valid spiritual expression. The principal result so far has been liturgical expression pursued wherever enough of us can be found.

Locally I am affiliated with a temple of the Sangreal Sodality, a non-sectarian, decentralized, and frighteningly eclectic organization following the broad tradition of the Golden Dawn and its successors, and drawing inspiration and initiation from the work of William G. Gray.

945

{file "Polarity and Single Sex Covens (Marios)" "bos213.htm"}

Polarity and Single Sex Covens  
By: Marios

M> Here's my latest question for theological debate:  
M> Given the emphasis on male/female polarity within the  
M> structure of Craft mythology, can a group that is  
entire  
M> same sex gay or lesbian legitimately claim to be  
M> practicing Wicca? Or is it something else pagan, that  
M> is not Wicca? Please give reasons for your answer...  
M> I've found this to be a really sticky one.

In a word, "YES". Try this on for size:

1. Craft as an immanentist religion, recognizes the  
"fact" that  
individuals contain both "male" and "female" parts.  
Polarity work  
takes advantage of this situation. After all, we  
recognize solitaires  
as practicing Wicca, so we have already accepted that  
polarity work  
may involve only one person. As a logical extension of  
this:

2. Given that polarity work includes immanent "male"  
and "female"  
components, we must assume that a group situation will  
take advantage  
of this fact in their workings. But, since polarity  
work may take  
place within an individual, the actual genders of the  
group are  
unimportant. However:

3. While it can be argued that polarity work is  
possible, and off  
necessity, takes place in same sex groups, can we state  
that they are  
practicing Wicca? That must depend on how one  
defines Wicca.  
Personally, I would say "Yes", however, the central  
mysteries of the  
Craft can be interpreted as demanding a heterosexual  
couple.

4. I suspect that certain rituals (e.g. the Great Rite) can easily be reworked from their current, heterosexist, form. However, if "practicing Wicca" is defined by a strict adherence to the LITURGY of Gardnerian derivation, then a same sex coven cannot be practicing the TOTALITY of Wicca (or certain of its main rituals). They may, on the other paw, be defined as practicing PART of Wicca.

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{file "Evolution of Wiccan Ritual (Paul Hume)" "bos214.htm"}

Some Thoughts on the Evolution of Wiccan Ritual  
By: Paul Hume

Undoubtedly (insofar as anything in this mish-mash of magick can be undoubted (g)) the "convergent evolution" thing has a place in the development of the various trads.

ie. hitting on similar manifestations of one True Thing.  
An algorithm stays the same, no matter how you code it.

Some of the interesting divergences, f'rinstance...

The Quarters: Always a lively discussion (g). Air's in the East.

No, it's in the North, etc. The traditional post-GD attributions stem from a system attributed to Egypt, and Egyptian climate. The traditional Wiccan ones make sense in the context of Northern Europe, esp. Britain. (At least the Brit-Trad ones do).

The ceremonial (solar variety) magician concentrates on the Equinoxes and Solstices as his major milestones in the wheel of the year, whereas Wicca sticks with the Cross-Quarters as their main events. Again, the solar calendar is an Egypto-Sumerian bugaboo, and more important to agricultural peoples (or so it is suggested) whereas the Cross-Quarters fit the rhythm of birth and growth in herd animals, and thus suggest a tradition that evolved in the herding cultures of the early Celts and Britons (who did not succumb to the siren song of

agro-economy until much later).

How rigorous these arguments are is open to dispute - they may just be attempts to correlate anthropology and tradition. But they suggest areas of emphasis that separate the two paths, and suggest further the different aspects of Reality that drive them.

Paul

947

{file "Basic Beliefs of WICCA (C.O.G.)" "bos215.htm"}

#### BELIEFS AND CUSTOMS OF WICCA

Not every Wiccan will subscribe to all of these points, but generally they are representative.

1. The divine Spirit is present in all creatures and things: people, animals, plants, stones...

2. The ultimate creative force manifests in both feminine and masculine modes; therefore it is often symbolized as the Goddess and The God.

3. In some covens, both are celebrated equally. In others, The Goddess is given precedence or even celebrated without reference to the God.

4. All Goddesses and Gods are aspects of The Goddess and The God. The aspects most popular in Wicca are the Triple Goddess of the Moon (Maiden, Mother and Crone) and the Horned God of death and rebirth.

5. Reincarnation and karma are valid concepts. Upon death one chooses goes to a state of rest and reflection, and eventually where and when s/he will be reborn.

6. Magick is practiced for positive (helping) purposes: spiritual development, healing, guidance, safety, etc.

7. Rituals are generally performed outdoors when possible, at the New and Full Moons, and at eight Sabbat festivals which mark the

progression of the seasons.

usually  
there  
8. Magick and celebration are performed in small groups,  
3 to 13, called covens. These are basically autonomous --  
is no central church authority or hierarchy.

the Bible  
divine, and  
regarded as a  
9. There is no holy book, or prophet, no equivalent of  
or Jesus or Mohammed. Individuals have access to the  
do not require an intermediary. Every initiate is  
priest/ess.

will."  
wise to  
10. The central ethic is "And ye harm none, do as ye  
Whatever energy you send out returns threefold, so it is  
be kind to others.

and not  
11. We should live in harmony with the Earth and Nature,  
exploit them.

only  
choose  
12. Though Wicca is a valid spiritual path, it is not the  
one. There is no recruiting, and people should be free to  
the path that best fits their needs.

Judgment,  
resurrection, and  
Neither are  
sacrifice  
13. The concepts of original sin, sacrifice, redemption,  
confession, the divinity of Jesus, sinfulness of sex,  
Heaven and Hell, denigration of women, bodily  
the Bible as divine revelation are not part of Wicca.  
Satanism, the Black Mass, desecration of cemeteries, the  
of animals, etc.

by  
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{file ""Condensed" Definition of Wicca (Lady Phoenix)" "bos216.htm"}

The Wiccan Faith

(I don't speak for  
the different  
Traditions.)  
I can give you a brief overview of Wicca.  
all Wiccans, only myself. There are some differences in

We believe that the ultimate godhead is unknowable. This doesn't make for a good working relationship with the deity, however. So, we break it down into a Goddess and a God. Different Wiccans worship different Gods/Goddesses. We can utilize \*any\* pantheon. Some worship Pan/Diana, some Cernnunos/Aradia, Isis/Osiris, and many others.

We see our Goddess as being Triple Aspected -- Maiden, Mother, and Crone, and she is reflected in the phases of the Moon -- Waxing, Full and Waning. We see the God as the Lord of Nature, and he is reflected in the seasonal changes. Like Jesus Christ, he dies for the land and the people, and is reborn.

In general, we believe in reincarnation and karma. What you call Heaven, we call the Summerlands. We don't believe that Hell exists (or Satan either.) We believe that there should be balance in all things - when the balance is disturbed, that's when 'evil' occurs.

Fire, for example is not 'evil'. It could be considered such when it becomes out of balance, as in a forest fire, or house fire. Controlled fire is a useful tool. Anger is not 'evil', but when unbridled can't help but lead to negative things. When properly expressed and balanced with constructive working to correct that which invoked the anger - it, too, can be a useful tool.

We regard the Earth as our Mother, and try to have respect for Her by not polluting her and try to live in harmony with Her and Her ways.

Women reflect the Goddess, Men reflect the God, so the Wicca have a Priestess and Priest to 'run' the religious services. We call our services circles.

This was sort of an "Reader's Digest Condensed Version" of Wicca.

Blessed be >>Phoenix<<

{file "Origins of the Mandan (Madoc)" "bos217.htm"}

Origins of The Mandan

By: Madoc

As a direct lineal descendant of Madoc ab Gwynedd, Prince of Wales and alleged founder of the Mandan tribe, I'd like to shove my two cent's worth in...

Madoc (or Madog) was born about 1150, one of four sons of the King of Wales. He and his brothers did not get along at all, and after the King died, Wales was divided 4 ways among his children. Madoc chose not to rule his domain directly, having developed the wanderlust that consumes so many Celts. He was a well-regarded sailor, such that his sea-faring exploits were recorded less than 100 years later by a French historian, and again by Dr. John Dee in the 1500's.

Madoc is said to have left Wales with 5 ships, and to have arrived in the New World about 1172 or '73. He landed twice, once in Central America, where he is alleged to have been the "God" that the locals later mistook Cortez for. He then backtracked through the Gulf of Mexico and landed around New Orleans. He packed his men and equipment up the Mississippi, finally stopping due to sickness in his men. He and his able-bodied crew floated back downriver and returned to Wales.

Madoc left Wales again around 1176, and returned to the Mississippi river. He supposedly found that his surviving original crew had intermarried with the local Native American populations, and most chose not to return to Wales. Madoc himself may have stayed, as there is no record of his returning to Wales again.

Years later, Lewis and Clark heard fantastic tales of "white Indians" who supposedly built forts, spoke Welsh, and fished from "coracles," which are leather boats totally unlike canoes. They were unable to substantiate those claims, although they found many "light-skinned" Native Americans, some of whom had blue eyes and blond or

blondish hair and spoke a mish-mash of Souix and something that resembled Welsh in some aspects. These people claimed, unlike their compatriots, that they were descended of a "race of giants" who built their tipis of logs and came from "across the sea" (a sea which they had never seen, by the way) and whose leader (Madoc?) had promised to return for them one day. The local Native Americans whom they lived with supported their claims.

The Mandan as a tribe still exist. They speak Souix and live mostly on reservation land in Wisconsin and up into Canada. They traditionally build log cabins and fish from leather coracles.

The Mandan claim that they were seperated as an independant tribe because of disease and wars with settlers. They have largely become Souix, and the US government lists the Mandan as Souix.

My family traces its roots directly to Madoc through Ireland, where his offspring settled after being evicted from Wales by the British. As the King of England said at the time, "They can go to Hell or go to Connaught." My father is the direct lineal descendant of the Crown, and I am his first-born (and only) son. My father is the legitimate Prince of Wales, and Charles is a Pretender.

950

Documentation:

AUTHOR(s): Deacon, Richard, 1911-  
TITLE(s): Madoc and the discovery of America; some  
new light on an old controversy [by] Richard Deacon.  
[1st American ed.]  
New York, G. Braziller, 1967 [1966]

AUTHOR(s): Armstrong, Zella.  
TITLE(s): Who discovered America? The amazing  
story of Madoc. Chattanooga, Lookout Pub. Co., 1950.

AUTHOR(s): Burder, George, 1752-1832.  
TITLE(s): The Welch Indians; or, A collection of  
papers respecting

reemigrated  
from

a  
people whose  
ancestors

th

Wales to America  
in the  
year 1170, with

Prince Madoc,

first voyage of  
now to inhabit a  
west side of the  
Mississippi (!) dedicated to the Missionary  
Society by  
George Burder. London, Printed for T.  
Chapman

(three hundred years before the  
discovery of  
Columbus), and who said  
that he had discovered a  
beautiful country on the  
west side of the  
Mississippi (!) dedicated to the Missionary  
Society by  
George Burder. London, Printed for T.  
Chapman

[1797] 35 p. 21 cm.

Consists  
chiefly  
of extracts  
from

the  
Gentleman's

magazine,  
1789-1792,  
the  
Monthly  
Magazine,  
December,

1796, and letters from missionaries and  
traders.

AUTHOR(s): Pugh, Ellen, 1920-  
TITLE(s): Brave his soul; the story of Prince  
Madoc of Wales

and  
his discovery of  
America in  
1170,  
by Ellen  
Pugh,

with the assistance of David B. Pugh.  
New York, Dodd, Mead [1970]  
Summary: Discusses the validity of the claims  
that an obscure

Welsh prince landed in Mobile Bay in 1170

and

established a settlement that resulted in a tribe of  
Welsh-speaking Indians.

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{file "Burning Times, The (Marios)" "bos218.htm"}

The Burning Times, Some "Facts"

By: Marios

Okay, let's try "another subject". "Facts", a term  
which derives  
from the latin factum meaning to make or to do, are  
constructs. If you  
"change" history, you automatically change the "facts".  
Let's take an  
example: during the so-called Burning Times, approx.  
200,000 - 500,000  
people where executed by either mob action and/or legal  
action. We  
will never know how many people were arrested, sentenced  
and executed  
for crimes of witchcraft (and please note that there  
were several  
different "crimes of witchcraft" at this time).

In the late 1940' and early 1950's, several British  
Witches and  
occultists started talking about 9,000,000 "witches"  
killed. This  
number appears to have derived not from any research, but  
rather from  
an attempt to "one-up" the number of Jews exterminated by  
the Nazis in  
WW II. In order to support this contention, the  
definition of the  
Burning Times was changed. First, the period of the major  
witch hunts  
was extended from its peak, 1550 - 1675, backwards to the  
founding of  
the Inquisition (early 13th century). Second, the figures  
for judicial  
executions of heretics, notably the Cathari and the  
Waldensians, were  
included in the total. Finally, all judicial executions  
which took  
place during the Catholic "civil war" (the Avignon  
Papacy) were  
included. In effect, the definition of "witch" was  
changed to include  
"heretic".

This definitional change is most interesting, since  
it parallels  
the definitional change that took place in the  
Catholic churches

construction of demonic witchcraft (see, for example, Ginzburg's "Ecstasies"). The "facts" of the situation where "changed" when the definition of the term "witch" was changed. "Witch" was defined as

"not-orthodox" and, as such, included all heretics and non-Christians.

To me, the interesting point is that this definition was created not

by the Catholic church, but by Gerald Gardner in an attempt to prove that "witches" had suffered more than Jews.

What does this say about the idea of "facts"? First, it means that

what is a "fact" changes with the definition of terms... in other words, a fact is a human, and therefore inherently biased, construct.

Second, while agreement between opposing biases may be reached on

certain "facts", such as the date of a battle, I doubt whether

agreement can be reached on the motivations or causes of the battle.

Finally, history is basically mythology that is constructed around

certain quasi-religious disciplines, e.g. Marxism, positivist science,

etc. It is a story that is told and, in the telling, it changes the "facts".

Bright Blessings M

952

{file "Fortune, The (RMPJ)" "bos219.htm"}

ASATRU

Rathulvf Jamieson

+-  
| Asatru is a term virtually unknown outside pagan circles. It's  
| the pagans who have no idea what Asatru is that believe that it has  
| any connection with the Nazis. Maybe you need to explain in more  
| detail what Asatru is?? I'd be interested in that myself.  
+-

Greetings, Adrienne. I know that Grendel will answer this, however

maybe a literal translation won't hurt either. Simply put from a historical view, Asatru is a combination of two words:

Ase, pl. Ases [pron. `ace']: The gods and goddesses of consciousness in the Teutonic pantheon, governing the powers of sovereignty and physical force (ON Ass; AEsir).  
troth: Religion, being loyal to the gods, goddesses and cultural values of the ancestors (ON tru, OE treowth).  
true: Adjective form of "troth," can mean "loyal." A "true man" is a man loyal to the gods and goddesses of his ancestors.

The word is a compound of asa-, "of the gods (aesir)," and -tru, usually translated as "faith." But this can be misleading. Tru is derived from the same root (deru-) that gave rise to "troth," "truth," "trust," and "true" in English. The root word "deru-" really has to do with something firm, solid, and steadfast. The fact that the word "tree" also comes from this word is significant as well. Therefore it is clear that originally the term had more of the connotations of our "true" (loyal), "trusting," and "troth" than with the connotations of "faith" or "belief."

Belief is the acceptance through an external authority that a given thing is true, and perhaps that some form of "salvation" is dependent on this belief. Troth is based on experience. One trusts that the sun will come up tomorrow because this recurring phenomenon has been experienced in the past. The things that one is commanded to believe in Christianity, Judaism, Islam, Marxism, etc., are precisely those things one cannot experience, or those things known only to pastors, popes, rabbis, imams, commissars, etc. "To trust" therefore is to gain personal experience of the truth of a thing. The term asatru therefore most literally means "gaining experience of the ancestral sovereign gods."

Thorsson, Edred. "A Book of Troth." St. Paul, MN: Llewellyn, 1989

This is what I based my belief on, even before I discovered Thorsson's books. I just didn't know the "historical"

meaning of the  
word. I did, however, know the beauty of Asatru (the  
Troth) even  
though it was twisted by others. I hung in there, and  
enjoy one of  
the greater "freedoms of religion" today because of it.

Urdhr, Verdhandi, Skuld!  
So is was, so it is, so it shall be!

- Rathulvf -

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THE FORTUNE  
by Richard Myers

I've seen them before at carnivals and flea  
markets -- dark  
complexion, colorful scarves around their heads, crow's  
marks around  
the eyes, often a babe balanced on the hip. They're  
harmless enough,  
and I'd never before paid them any mind. Oh sure,  
storekeepers  
complain about petty thievery, and a farmer may lose an  
occasional  
chicken. But I'm no easy mark for Gypsy women. They  
leave me alone.  
So it was strange when I saw two of them near the  
pawn shops on  
Larimer Street; and the older woman said, "There's  
a man on a  
dangerous journey."

I pointed to a newly purchased camp stove under my arm.  
"Good guess,"  
I said. "Into the wilderness. So what else?" She  
stretched forth her  
hand. "For three coins in the palm I shall tell what  
else."

I dug out three quarters and, wishing they'd been dimes,  
dropped

them into her hand.

"I see a difficult journey to a remote place where few travel."

"Wilderness," I repeated with an edge to my voice. "What else?"

"A high place. Very cold."

"Winter in Colorado. Another guess. Tell me what I don't know."

She dropped the coins into a pocket in her ragged old coat and turned away. As she rounded the corner she paused. "I see death", she said quietly. She was gone.

An empty feeling in my belly turned suddenly to laughter when I realized that me and Chester were counting on a little death this very weekend. We were after high-country Wapiti, the majestic Colorado elk that roam the flat-tops. With any luck we'd put death to a couple of 'em before sundown.....

I saved the question til we'd packed the gear to a high meadow just below Retribution Peak. I didn't want to seem too anxious for an answer. "Chester, you believe in fortune tellin'?"

Chester kept right on settin' up the tent as he chuckled, "That what's got you so quiet? You ain't said a word all the way up the mountain. Someone musta told you a bad one."

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"Gypsy woman said something about dying in the wilderness."

Chester fell silent for the briefest moment before he answered, "Hell, you ain't dead yet, so start drivin' stakes!" "Chester, you don't believe in nothin'" I laughed, "In any case, I'm sleepin' with my rifle to-night."

By Saturday afternoon we'd scouted Three-Elk meadow without seeing any sign, so we climbed the high ridges above the beaver ponds to scan the area. It was almost dusk when we headed back through Medicine Spring a ceremonial ground where the Cheyenne once danced the ceremony of the

sacred arrow. The Cheyenne were long gone, but in our sights were a pair of the biggest, proudest Wapiti we'd ever seen. The bull had already picked up the swish of our snow shoes when we topped the rise, but Chester brought down the cow with a single shot. Grandpa Elk got away, but we had all day tomorrow to track him down.

You might not think a Gypsy woman can see the future; and you might not expect an elk to seek revenge for a lost mate; and I admit that in the dark of the tent I never really saw the instrument of our destruction. But we awakened to a bellowing like a steam train and we fired our rifles in every direction before the tent finally collapsed. I didn't dare move until the morning light showed Chester's skull was cracked, and a Gypsy woman's words were ringing in my ears. ...from  
RMPJ 12/86

955

{file "Lucid Dreaming (Omni Magazine)" "bos220.htm"}

#### THE OMNI EXPERIENCE

POWER TRIPS: CONTROLLING YOUR DREAMS

Release Date: Thursday, 19 March

1987

A number of techniques facilitate lucid dreaming. One of the simplest is asking yourself many times during the day whether you are dreaming. Each time you ask the question, you should look for evidence proving you are not dreaming. The most reliable test: Read something, look away for a moment, and then read it again. If it reads the same way twice, it is unlikely that you are dreaming. After you have proved to yourself that you are not presently dreaming, visualize yourself doing what it is you'd like. Also, tell yourself that you want to recognize a nighttime dream the next time it occurs. The mechanism at work here is simple; it's much the same as picking up milk at the grocery store after reminding yourself to do so an hour before.

At night people usually realize they are dreaming when they experience unusual or bizarre occurrences. For instance, if you find yourself flying without visible means of support, you should realize that this happens only in dreams and that you must therefore be dreaming.

If you awaken from a dream in the middle of the night, it is very helpful to return to the dream immediately, in your imagination. Now envision yourself recognizing the dream as such. Tell yourself, "The next time I am dreaming, I want to remember to recognize that I am dreaming." If your intention is strong and clear enough, you may find yourself in a lucid dream when you return to sleep.

Even if you're a frequent lucid dreamer, you may not be able to stop yourself from waking up in mid-dream. And even if your dreams do reach a satisfying end, you may not be able to focus them exactly as you please.

During our years of research, however, we have found that spinning your dream body can sustain the period of sleep and give you greater dream control. In fact, many subjects at Stanford University have used the spinning technique as an effective means of staying in a lucid dream. The task outlined below will help you use spinning as a means of staying asleep and, more exciting, as a means of traveling to whatever dream world you desire.

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Before retiring, decide on a person, time, and place you would like to visit in your lucid dream. The target person and place can be either real or imaginary, past, present, or future. Write down and memorize your target person and place, then visualize yourself visiting your target and firmly resolve to do so in a dream that night.

To gain lucidity, repeat the phrase describing your target in your dream, and spin your whole dream body in a standing position with your

arms outstretched. You can pirouette or spin like a top, as long as you vividly feel your body in motion.

The same spinning technique will help when, in the middle of a lucid dream, you feel the dream imagery beginning to fade. To avoid waking up, spin as you repeat your target phrase again and again. With practice, you'll return to your target person, time, and place.

When spinning, try to notice whether you're moving in a clockwise or counter-clockwise direction.

- Stephen LaBerge and Jayne

Gackenbach

Stephen LaBerge, Ph.D., of the Stanford University Sleep Research Center, is also the author of LUCID DREAMING, Ballantine Books, New York, (C) 1985. LUCID DREAMING is a 305 page book which costs \$3.95 and is available in the "Psychiatry" or "Self-Help" section of most major bookstores.

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{file "Check List for A Well Working Group (Amber K)" "bos221.htm"}

#### CHECKLIST FOR A WELL-WORKING GROUP

1. We are clear about our goals and how we intend to achieve them.
2. We know and respect each other well enough to feel very comfortable and attuned working together.
3. Our magickal is ethical, designed for our growth and fulfillment and the benefit of those who request help, and it never used to harm others.
4. We share the responsibilities of making the group work; every individual's contribution is important.
5. We see each other socially outside the group, and

support

each other through difficulties.

6. We enjoy. there is fun and laughter at our meetings.

different

it until

7. We work at learning magick. We dig deep, compare sources, try new techniques, ask pointed questions, do we get it right.

readily

8. We keep ourselves healthy and fit in order to more readily channel power and receive insight.

people,

9. We keep our ritual area and tools orderly and clean.

10. We constantly seek knowledge from many sources -- books, workshops, other paths...

but treat

formal

11. We do not make a virtue of authority and obedience, each other as respected equals (regardless of the structure of the coven).

are not  
vitality,

12. We raise genuine power and channel it; our rituals tame readings or rote gestures, but filled with energy, will and purpose.

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1998

Note: This document appears to be adapted from the work of Amber K in "Covencraft : Witchcraft for Three or More", Llewellyn Publications.

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958

{file "Basic Love Spell" "bos222.htm"}

these) A basic love spell.. (be careful how you use

colors- Take three cords or strings of various, pleasing pastel  
together. perhaps pink, red, and green- and braid them tightly

your need Firmly tie a knot near one end of the braid, thinking of  
for love.

Next, tie another knot, and another, until you have tied

seven

knots. Wear or carry the cord with you until you find your love.

After that, keep the cord in a safe place, or give to one of the elements- burn and scatter the ashes in the ocean or in a stream.

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{file "Amazing (Pagan?) Grace" "bos223.htm"}

The song is sung to the tune of Amazing Grace. Enjoy!

Verna Knapp

Amazing grace, how sweet the Earth  
that bore a witch like me!  
I once was burned, now I survive,  
was hung and now I sing.

T'was grace that drew down the moon  
and grace that raised the seas.  
The magic in the people's will  
will set our Mother free.

We face the East and breathe the winds  
that move across this earth.  
From gentle breeze to hurricane  
our breath will bring forth the change.

Turn towards the South and feel the fire  
that burns in you and me.  
The spirit's flame will rise again  
and burn eternally.

We greet the West, our souls awash  
in tides of primal birth.  
Our tears and blood, our pain and love  
will cleanse and heal the earth.

Reach into the North and know your roots  
down deep ancestral caves.  
We find the wisdom of the Crone,  
Of circles we are made.

Amazing earth, enduring life,  
from death into rebirth.  
T'is earth I am and earth I love  
and earth I'll always be.

Amazing grace, how sweet the Earth  
that bore witches like we.  
We once were burned, now we survive,  
were hung and now we sing.

Goddess bless, so mote it be,

Our magic spirals on.  
Merry meet and merry part  
and merry meet again.

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{file "Elements, A Hermetic Summoning (Marios)" "bos224.htm"}

The Hermetic Summoning of The Elements  
By: Marios

OK, here it is. This was originally developed by an old friend and working partner of mine.

.  
(Circle area should be completely dark. All people should be inside the circle. A central altar is used with five candles on it: a source candle of gray or pearlescent white or emerald green; a form candle of black; a force candle of white; a fire quarter candle of red; and a lighting taper.)

(The HP and HPS should face each other over the central altar)

HP: First there was nothing, and the Womb of the Void begat Light  
(light Source candle)

HPS: And that Light gave form to the Void, the form that we call darkness, and that was the first Goddess. (Light Form candle)

HP: And the darkness gave to the light potency, power, and that was the first god. (light force candle).

Both: From the union of these came Fire, least tangible and most active of all the elements. (light fire candle, hand to 3rd person in the south. they then circumambulate a full 360 degrees and place fire candle in the south, picking up air candle there.)

HPS: Fire calmed and made more tangible became air. (light Air candle, circumambulate 270 degrees to the east.)

HP: Air flowing with solid form, became water. (light water candle (in east) (circumambulate 180 degrees to the west)

HPS: And still, solid water, is earth. (3rd person goes directly to the north side of the altar)

All: Thus does all come from the Void, and so shall all  
return to the  
Void when creation's day is done.

(HP faces east, then south, then zenith. while facing  
shouts "Fiat".

at the same times, HPS faces west, north and nadir and  
shouts "Fiat".

HPS raises both hands from nadir to the centre above  
the altar, HP

lowers arms from zenith to the centre above the altar)

Both: Fiat, voluntas mea. (hands should be touching in the  
centre.

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Notes:

1. The third person who carries the quarter candles  
acts as the  
channel for the energy of the HP and HPS during their  
invocation. S/he  
should visualize constructing a ribbon roadway that has  
landing stops  
at each elemental area.

2. The "Fiat"s at the end should include a  
visualization of  
either an invoking pentagram, or a door opening, or  
something similar  
(I have modified the invoking pentagrams to follow the  
descent lines  
-- e.g. invoking air would be from fire point to air  
point).

The effort of building the road and the landings  
is form with  
minimal force. It is the "Fiat"s at the end which  
generate the force  
flows to balance the system.

The road itself can be useful for visiting the  
various elemental  
kingdoms, but you might find them different from what  
you expect.

Following the road from nadir up to and beyond zenith in  
an ascending  
arc is quite good for either deep meditation or projection  
work.

Anyhow, 'nuff stuff for now. I hope you find this  
useful.

Bright Blessings M.

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{file "Learning Process" "bos225.htm"}

## LEARNING

(K) 1987 by Jehana.

Disseminate freely if copied in entirety

The learning process can be examined as a three-tiered model

(remembering that, as always, the map is almost always not the territory). The three tiers I shall examine are:

- \* Absorption
- \* Integration
- \* Expression

For any reasonable approximation of full and complete learning to have occurred, all three stages are necessary. One might argue that there are different types of learning, and that each of these types have their own requirements; or that science must be learned differently than philosophy, but I think there are fundamental similarities governing the learning of all types of things -- the emphasis and mechanisms may change, but the underlying principles apparently remain.

Absorption is the act of taking the external and bringing it into the internal. Absorption may involve the cramming of information for final exams; it may involve the day-to-day experiences of life; it may involve the shattering emotional impact of traumas. However, this emotional impact is not reacted to at this stage of the learning process. Absorption is the coming aware of information, whether for short or long term, from the whole body of constant information bombarding the physical senses at all times. Not all that is witnessed or studied becomes absorbed -- the human mind needs a filtering agent.

Integration is an internal process, where the knowledge recently gained is integrated with what is already in the mind. No mind ever

starts out as a vacuum, despite the efforts of generic television to assume this. Not all that is absorbed is integrated -- that which falls into short-term memory is not; nor is material that is studied simply to know for the knowing's sake. A deep and thorough internal integration of material is not necessary in all fields of study, although to some extent this takes place in all devotees of a subject, whether it be mathematics, engineering, art, or philosophy. This integration leaves its touches upon the person, and will affect his/her filtering for material to absorb in the future. Be advised that some integration is voluntary; while other integration is involuntary. The actual process of integration bears no relation to what Other People Are Doing (although one may integrate a dependency upon others, for instance.) A conscious awareness of integration is fostered in the study of certain religious paths (such as the Craft) and in many of the philosophies, as well as in many of the arts. The necessity for the stage of integration is one reason why the learning of anything of internal value generally takes time -- there are no Instant Philosophies which work.

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Expression is essential for communication. It is a step shallowly expressed in the regurgitation of information on a quickly-studied exam, but when dealing with philosophy, art, or livelihood, it should be of more durable quality -- in other words, expression should be tempered with the fires of Integration. Expression may be involuntary (the fright reaction from a phobia), or it may be voluntary -- but the most fervent Expression is rooted within the internal regions of the being, and is not the shallow sort of expression related to acting the way other people expect you to act; for simply the purpose of scratching that itch of satisfaction (gaining or giving satisfaction). The most useful forms of Expression

occur in taking that information which one has both  
Absorbed and  
Integrated, and then Expressing it. However, needless  
to say, some  
forms of Expression (ie, phobias) may be well-integrated  
and absorbed,  
but are counterproductive to happiness. The true  
conscious learner  
must therefore take a hand in what he/she decides to  
learn/unlearn  
(the steps involved in the process of Unlearning are the  
same as those  
in the process of Learning.)

\*Absorption and Expression without Integration  
is mindless and  
empty reading/living. One may as well be a parrot.  
Absorption and  
Integration without Expression is hypocritical and/or  
schizophrenic.

\*Integration and Expression without Absorption  
permits no  
external influences to have any bearing on thought -- one  
may as well  
be autistic.

\*Expression without Absorption encourages  
fallacies, untruths,  
and easy answers.

All portions of the Absorption, Integration, and  
Expression cycle  
are necessary for true learning to take place. While  
much of the  
current school system as set up in today's society  
emphasizes the  
Absorption and the Expression stages, leaving the  
Integration process  
to be assumed, children still do grow up learning to  
emulate and  
integrate the values that impinge upon them. (Not all  
these values  
are necessarily beneficial -- the learning process does  
not always  
rely on those values externally professed, but does pick  
up on those  
implied on a deeper level.) Therefore, say, a geography  
lesson need  
not be Integrated within the student, as a study of values  
or personal  
transformation should most definitely be. A student has,  
through life  
experiences, already Integrated a system of functioning;  
of viewing  
the world. (Indeed, the student may have Integrated a  
varying set of  
systems -- this often leads to internal conflicts, which  
really should  
be resolved. Within certain alternative Philosophies,  
Integration of  
other ways of viewing the world and the person is  
done in a more  
purposeful manner. The student learns that true

learning is not in rote memorization but in the acceptance and the working with of all three stages of learning. Also, the student learns to realize that Integration is a personal stage, wherein the information absorbed interacts with that he/she has already Integrated during life -- therefore this Integration may definitely not resemble the Integration process of another student in the same class. Nor should Expression be forced (at least when dealing with the momentous events of a life-philosophy -- it should come from the heart -- in other words, it should come from the Expression of the Absorption and the Integration the student has undergone, rather than from what someone else has decreed to be Proper).

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{file "High Technology Meets The Ancient Wisdom" "bos226.htm"}

THE HEART & WINGS JOURNAL, P.O. Box 574 Lebanon Springs, NY, 12114,  
6/issues yr. \$12.00 - a publication of the Sufi Order of the West.

HIGH TECHNOLOGY MEETS THE ANCIENT WISDOM  
By Kenneth Reese

If you're like me, you've probably succumbed to some level of consumer electronics mania. Maybe it started innocently with a digital watch or calculator and then worked its way up to a VCR and then to a personal computer. You might even have felt some twinge of guilt when you suddenly realized these gadgets had become indispensable (when one of them breaks!). Perhaps you've felt all this runs counter to your commitment to humanistic values. However, as I see it, new age values and technology are inextricably bound together.

The fact that many people first involved with the human potential movement were later drawn into the world of high-tech (and vice versa) is a measure of the affinity the two worlds have for one another. Futurist John Naisbitt identifies it as a high

tech/high touch  
polarity. For the majority of people who have feet planted  
in both the  
worlds of advanced technology and human potential the  
affinity has  
long been obvious, but perhaps not well articulated.

Exactly how the interests of the technology  
enthusiast and the  
person on the path merge is not in any way readily  
obvious. The  
relationship between the two can be better revealed by  
considering the  
various tools of high technology as artificial devices  
which magnify  
the human senses and human experience. With such a  
comparison several  
observations easily follow.

A classic example of this magnification of  
the human senses can  
be seen in the home video revolution. Technology is  
used in a  
straightforward fashion as an extension of the human  
senses of sight  
and hearing. This results in a thousand-fold  
increase in an  
individual's power to receive impressions. This has been  
made possible  
by television combined with more recent  
inventions -- the  
communication satellite, back-yard dishes, cable,  
videocassette  
recorders, laser discs, and other breakthroughs in  
video and audio  
technology. In short, for the person in front of the  
enormous increase  
in video and audio choices, there has, in  
effect, been an  
amplification of that individual's capacity to  
experience reality  
through the medium of sight and sound. And, of course, all  
this choice  
is delivered by the exploding global network created  
by the news,  
communications, and entertainment industries.

Similarly, with the personal computer revolution  
there has been  
an amplification of the mind. An individual using a  
personal computer  
has a level of technological power that rivals that  
once available  
only to large corporations and governments. This  
magnification of  
power may be used to accomplish a variety of directed  
tasks or in more  
playful and creative ways. The net result is that the  
individual may  
greatly increase personal productivity and expand mental  
and creative  
powers by using an electronic tool.

All this potential amplification of the power of a single individual by use of these human-made artifacts greatly increases the need for a center or focus around which unprocessed information can be organized in a meaningful fashion. In other words, the individual requires more than ever a sense of purpose simply because the personal capacity for experience and action has been greatly enhanced by these new technologies. At this point, the tie-in to the new age becomes more obvious. There is no more exact a science for the processing of impressions and the discovery of purpose than the ancient spiritual traditions and their modern expressions in transpersonal psychology and the human potential movement.

It is no accident that new age people often find themselves thickly involved with new technologies. There is a real void in the midst of the silicon chip revolution for knowledge which can balance one of the effects of the information age -- a communications explosion which threatens individual and cultural stability with an overload of raw, unprocessed information. This overload confuses both individuals and, more dangerously, nations and their political and military institutions. Spiritual traditions have long taught ways for maintaining a center in the face of chaos and offered time-tested techniques for controlling the senses, disciplining the mind, and discovering purpose and right action.

This knowledge is now applicable at both an individual and global level. Ancient wisdom has never been more relevant than it is today, to help guide and focus the tremendous power unleashed by the electronic awakening of the planet. Esoteric knowledge has been sought throughout the ages by a select few as a response to an inner call to discover personal meaning in life. Today, the growth of a planet-wide communications network both generates the need and provides the

means for the spiritual quest to become of vital global importance.

The enthusiasm of some futurists (such as John Naisbitt who ends his international best-seller 'Megatrends' with the line 'My God, what a fantastic time to be alive!') is a reflection of the tremendous Power for Good inherent in technological advances. But high technology is without a mind or a soul unless it is guided by an intelligence more powerful and compassionate than simple human cleverness. Ancient wisdom provides the vehicle for such an Intelligence.

Three decades after the threat of planetary annihilation was delivered to humanity on a silver platter of scientific achievement, it is gratifying that at least the instruments for planetary salvation and evolution have been delivered by the same means. However, this possible salvation is a process which can only be achieved by each one of us using the power of our lives and all the tools at our disposal in positive, creative, and purposeful ways. The myth of technology saving us from ourselves was long ago proven false. Salvation for humanity is not a scientific formula but a very human one -- the individual heart in its search for God multiplied by the number of people on this planet.

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{file "Helpful Hints (Humor)" "bos227.htm"}

Helpful Hints for a Nearly Extinct Species  
Submitted satirically by Haragano

Let's get down to basics. Being the leader of a group is more than just the hard work of raising dust devils in the backyard or zapping a friend's TV antenna so they can get HBO. Leading a group offers a lot of perks. You get a lot of ego strokes, you get to divide up babies just like Solomon and you even get to keep the leftovers from the potlucks at moon feasts. After all you have put in a lot of long, hard hours and cashed in a lot of empties to win the

coveted title of  
"High Poop-di Ha of the Infinite Invisibility". And you  
want to keep  
it! The bottom line, the final word in keeping your  
position on top  
of the heap is spelled P-O-W-E-R. These hints are  
concerned with  
helping you keep it.

In the busy modern craft of today there are many  
ways that your  
power base can be eroded. The two most likely ways you  
can end up  
preaching to an empty circle are through the insidious  
inroads made by  
INFORMATION and DISCUSSION. These twin curses have  
upset more High  
Poop-di-Has than Carter has little liver pills.

Information is the worst threat. The more a follower  
is acquainted  
with history, anthropology, psychology, socio-dynamics ...  
really, any  
area that requires an individual to exert himself  
mentally, you are in  
for questions you don't really want to answer. The very  
best way to  
deal with this sticky situation is to avoid it. Recruit  
the immature  
and the fanatic. They don't bring really tasty goodies to  
feasts, but  
they are good ego boosters. They are expendable and  
feircely loyal  
for no particular reason.

If you find you are being pestered by an "intellect"  
(they should  
have never gotten through your screening) you have to  
quickly learn to  
manage information more effectively. Don't worry.  
Managing  
information is easier than it seems. Newscasters do it  
every night.  
First, Adopt an attitude of "ask me anything", then  
make sure you  
don't have any answers and don't know where to get  
them. Create a  
vacuum! Yes, nature abhors a vacuum but it is your  
strongest weapon  
in the war for ignorance. Second is the wild goose  
chase, atried and  
true method of dealing with anyone who persists in  
asking questions.  
Send a troublesome individual on a few of these. Tire  
them out, and  
they will go away sooner or later. When they leave, the  
stage is set  
for you to shake your head solemnly and expound at length  
on how they  
were not ready to learn what you had to offer. This  
act is very  
impressive to newcomers.

Reassure your followers that they don't have to keep up

on current thoughts in and about the craft. After all, books and magazine subscriptions are expensive. Imply that they will learn all that they need from you by hinting at the "secrets of the craft" that yet await them. If they are adamant about reading, call their attention only to those items that reinforce your point of view (you need all the backup you can get). The Xian (as in Xmas) fundamentalists have developed this sort of information management into an art form. "Information Management is next to Godliness". I'm sure Mr. Falwell has that embroidered on a pillow slip somewhere. You might want to write him for a needlepoint kit.

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ON TO DISCUSSION...

Discussion with other groups must be limited. If they don't share your point of view, all contact with them should be eliminated. After all, your immature followers do mature and fanatics mellow out. The free exchange of differing ideas has a justifiably bad reputation for expanding an individuals craft viewpoint. And THAT is deadly to the sacred position of High Poop-di Ha.

There is an effective means of terminating troublesome contacts with other groups, while at the same time confirming your position as the center of attention. It is the practice of the "Fine Art of Self-Righteous Indignation"! The premier example of this was the medieval Church. When it met with a conflicting view, such as a scholar pointing out that the Church was rewriting history or physics, the Church would denounce him as a "minion of Satan". Usually the scholar was hauled off and put to the Question. What's the truth, more or less, compared to the self Rigeous Indignation of God's Chosen....right? Remember, you haveto slam the door tightly on any new ideas! This takes dramatic measures. You don't want conflicting

information

coming in, and you certainly don't want your  
s/h/e/e/p/ followers  
wandering off.

Pick a public occasion and invade a circle or burst  
into a study  
group. Most importantly, make sure your group is around  
you. After  
all, the coming performance is really for them. Rant,  
pound your  
breast, whatever you need to do, to get across the idea  
of YOU as the  
poor, persecuted victim. Make this crystal clear to  
your group and  
they will stick to you like you were dipped in crazy glue.  
If anyone  
in your group has ever had a course in group dynamics,  
send them on a  
wild goose chase that evening. They might tumble to  
what you are up  
to, and besides they are probably asking too many  
questions anyway.

When facing the m/i/n/i/o/n/s/o/f/S/a/t/a/n/  
opposing group, be  
personally offensive if you can. Call them picky,  
heretical,  
egotistical, perverse, etc. Anything you can get away  
with (wailing  
in the background is a nice touch). To keep your group  
successfully  
insulated from differing ideas, you have to clearly  
label the  
opposition in the minds of your followers. People just  
LOVE tags!  
Now, this next point is important, so listen up! You must  
make it  
clear that you want no further contact with the opposing  
group. Try  
to affect a tone in your voice that conveys "this is a  
regrettable  
decision but it just has to be", like the tone Billy  
Graham takes on  
when he talks about sinners. This gives you a twofold  
bonus. First,  
it gets the word to "them" in no uncertain terms and,  
second, it gets  
the word to your people that it would not be wise for  
anyone who wants  
to remain a part of your group to have any contact with  
"those" you  
have just judged unacceptable. This sort of frontal  
assault generally  
alienates both groups as well as every individual in  
them. There will  
be no information exchange, no open discussion and very  
little growth.  
But what do you care, you're safe.

One warning though; If for any reason you think the other group will simply laugh at your overacting, don't chance a face-to-face confrontation. Keep the performance within your own group. If you have been a good information manager that should be effective enough.

Although you are one of the last "High Poop-di-Ha's of the Infinite Invisibility" in the craft, you belong to an ancient society that can be traced through most of the world's major religions. You exemplify rigidity, closed-mindedness and religious manipulation. You have a lot to be self-righteous about! In order to prevent your kind from dying out completely, you have to remember to stringently restrict the information flow to your group and terminate all open discussions with outsiders holding differing views. If you take to heart these few pointers you won't go the way of the Great Auk and the Passenger Pigeon.

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{file "Channeling (Jast)" "bos228.htm"}

Channeling  
By Jast

Channeling has become a popular phenomena in the last several years. We see it featured in News-Magazines and on talk shows. We read articles about it, and bookshelves everywhere now hold volumes of books written by channeled entities, with more appearing every month. Some channeled sources have gained a great deal of notoriety, drawing large crowds for seminars and workshops, often at a steep price.

.

How can we better understand this sudden outpouring of

information?

Webster defines "channel" as: " a means of access, a route". In the context of New Age work, channeling provides an access-way through which communication can be achieved between planes of existence.

Channeling is a route through which those who are NOT focused in physical reality can give information to those who ARE focused in physical reality.

.  
Though it may seem to be a fairly recent phenomena, channeling in various forms has existed as long as humankind. The most common form of channeling, in fact, is one we all have experienced: That sudden helpful insight that occasionally comes to us from "out of the blue". This form of channeling has created many works of art and has helped us find solutions to seemingly unsolvable problems. Unlike other forms of channeling, this inspiration is always available to us and whether we receive it rarely or often may simply depend on our receptivity and openness.

.  
Dreams are another avenue through which channeled information can reach us. In the dream state we are open and spiritually attuned, creating an un-obstructed gateway through which Universal knowledge can flow. While the dream channel and inspiration are both valid routes of channeling, dreams, for many people, are more easily ignored. We tend to respond to and use those insights which inspire us.

.  
The most spectacular form of channeling is, of course, "Trance Channeling". In this technique, the channel gives up the use of his or her body by entering a trance state, allowing the "source" to speak directly to a third party.

.  
Although most trance channels work with only one source, sources can be a number of things or beings. Many believe that channeled "sources" reflect the channel's subconscious mind or a "collective unconscious".

.  
Channeled material may also flow from one's "Higher Self". Information communicated to us through this Source definitely "counts"

as channeled material, for our "Higher Selves" are not focused in physical reality. Others may channel material from the Cosmic Mind or from the God -Goddess-All-That-Is.

Most channeled material, however, comes to us from spirit guides or Masters and, ultimately, it is the material which is important regardless of who or what we believe our source to be.

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Another way of communicating with ones "source" is through "Automatic Writing". In this form of channeling, the channel first meditates then sits with a pen and paper or a typewriter and allows the source to write. Meditation should be practiced each time before automatic writing since meditation puts us at peace and makes us more receptive to true spiritual sources.

The technique for automatic writing is fairly simple: After meditating, sit in a comfortable position holding a pad of paper and a pen, resting the point of the pen on the paper. Keep the body relaxed and ask if there is a "source" present. Stay relaxed and just wait for writing to begin.

At first the writing may be unreadable, just fine little scribbles that mean nothing. After some practice, however, the scribbles will become readable words and phrases which allow the source to identify themselves and discuss whatever subject we wish. Success may not be achieved in the first few sessions. It may take time and daily practice to develop a strong connection but it is well worth the effort.

No matter what technique we use to channel our information, it is very important that we not follow blindly. Until we are satisfied with their believability, each of our sources should be regarded with a certain amount of healthy skepticism. We should examine all channeled material with a detached and questioning mind.

Although the material may vary in content, there are certain

qualities which will always be present in information which is "channeled" by a true spiritual source. Such information will be positive in outlook and will always direct us toward the spiritual path. Since our sources will always try to help us as much as they can by giving us sound and usable advice, sources who attempt to dazzle us with incomprehensible garbage should be regarded with suspicion. A true source will not lie nor will they gossip. Our guides will not tell us to do things, and they cannot predict the future because the future is always changing.

.  
When we attempt to channel our spirit guides, it is important to keep these points in mind. Non physical entities have "personalities" just as physical ones do. Someone whose attitudes were negative, or depressed, in LIFE, might carry remnants of these qualities into spirit life. Edgar Cayce was once quoted as saying: "The only difference between a LIVE Episcopalian and a DEAD Episcopalian is that one is DEAD and one is ALIVE."

.  
In reality, there is no such thing as communication with the "dead". We tend to see life in physical terms but LIFE is a SPIRITUAL reality which, for us, is presently housed in a physical form.

.  
Though misguided entities can not harm you physically, their influence could produce negative side effects which could make your experience of channeling less fulfilling or pleasant, just as being around ANY negative personality might tend to do. For this reason it is important to establish a secure system of protection and awareness when attempting to channel. Observing and following these guidelines can protect us from the inevitable confusion which results from contact with these misguided "sources".

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A certain amount of preparation is also necessary if we hope to be a clear and responsible channel. With this as our goal, it is probably not advisable that we attempt any form of channeling until we have

attained some degree of proficiency at meditation.

.  
Meditation makes us more centered and loving. It also acts as a shield against contact with negative spirit personalities. Meditation should be practiced daily, for besides facilitating our ability to channel clearly, it is the most important thing we can do to expand our spiritual lives.

.  
Your spirit guides can become life-long friends and advisors as they have a wonderful outside view of our lives and life in general. They have access to information that we could not otherwise obtain. They help to deepen our understanding of ourselves and help us through our times of crisis. Contacting these spirit friends is not difficult. There is no loss of control of our bodies and nothing to fear for we can quit any time we choose.

.  
Spirit friends, just like our friends in the physical world, should always be treated with respect. They should not be expected to entertain our friends or answer a lot of trivial questions. (If it is important to us, then it is not trivial.) Probably the most serious mistake we can make, however, is to become too dependent on our guides as this is the one thing that will cause us to lose them. Like any true friend, our guides do not want us to count on them too heavily.

.  
The process of channeling our spirit guides is truly a great adventure. It may take weeks or months to develop but it is an amazing process and will bring invaluable results to those who persevere. Good luck and happy channeling.

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{file "Elemental Correspondences (from Starhawk)" "bos231.htm"}

#### THE ELEMENTS

The Elements have been apart of man's ancient and arcane lore since its inception in pre-historic times. Different traditions

associate them with various things. The following list of correspondences comes from Starhawk's "The Spiral Dance."

AIR: Direction: East.  
Rules: The mind, all mental, intuitive and psychic work,  
knowledge, abstract learning, theory, windswept hills, plains, windy beaches, high mountain peaks, high towers, wind and breath.  
Time: Dawn.  
Season: Spring.  
Colors: White, bright yellow, crimson, blue-white.  
Signs of the Zodiac: Gemini, Libra, Aquarius.  
Tools: Athame, sword, censer.  
Spirits: Sylphs, ruled by King Paralda.  
Angel: Michael.  
Name of the East Wind: Eurus.  
Sense: Smell.  
Jewel: Topaz.  
Incense: Galbanum.  
Plants: Frankincense, myrrh, pansy, primrose, vervain, violet, yarrow.  
Tree: Aspen.  
Animals: Birds.  
Goddesses: Aradia, Arianrhod, Cardea, Nuit, Urania.  
Gods: Enlil, Khephera, Mercury, Shu, Thoth.

FIRE: Direction: South.  
Rules: Energy,  
spirit, heat, flame, blood, sap, life, will, healing and destroying, purification, bonfires, hearth fires, candle flames, sun, deserts, volcanoes, eruptions, explosions.  
Time: Noon.  
Season: Summer.  
Colors: Red, gold, crimson, orange, white (the sun's noon light).  
Signs of the Zodiac: Aries, Leo, Sagittarius.  
Tools: Censer, wand.  
Spirits: Salamanders, ruled by King Djinn.  
Angel: Ariel.  
Name of the South Wind: Notus.  
Sense: Sight.  
Jewel: Fire Opal.  
Incense: Olibanum.  
Plants: Garlic, hibiscus, mustard, nettle, onion, red peppers, red poppies.  
Tree: Almond, in flower.  
Animals:  
Fire-breathing dragons, lions, horses (when

their

hooves strike sparks).  
Goddesses: Brigit, Hestia, Pele, Vesta.  
Gods: Agni, Hephaestus, Horus, Vulcan.

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WATER: Direction: West.  
Rules:  
Emotions, feelings,  
love, courage,  
daring, sorrow,  
streams, and  
rivers, springs and wells, intuition, the  
unconscious mind, the womb, generation, fertility.  
Time: Twilight.  
Season: Autumn.  
Colors: Blue, blue-green, green, gray, indigo,  
black.  
Signs of the Zodiac: Cancer, Scorpio, Pisces.  
Tools: Cup.  
Spirits: Undines, ruled by King Niksa.  
Angel: Raphael.  
Name of the West Wind: Zephyrus.  
Sense: Taste.  
Jewel: Aquamarine.  
Incense: Myrrh.  
Plants: Ferns, lotus, mosses, rushes,  
seaweed, water  
lillies, and all water plants.  
Tree: Willow.  
Animals:  
Dragons (as serpents), dolphins and porpoises,  
fish, seals and sea mammals, water-dwelling  
snakes,  
all water creatures and sea birds.  
Goddesses: Aphrodite, Isis, Mariamne, Mari,  
Tiamat.  
Gods: Dylan, Ea, Llyr, Manannan, Osiris,  
Neptune,  
Poseidon.

EARTH: Direction: North.  
Rules: The body, growth, nature,  
sustenance, material  
gain, money, creativity, birth, death, silence,  
chasms, caves, caverns, groves, fields, rocks,  
standing stones, mountains, crystal,  
jewels, metal.  
Time: Midnight.  
Season: Winter.  
Colors: Black, brown, green, white.  
Signs of the Zodiac: Taurus, Virgo, Capricorn.  
Tools: Pentacle.  
Spirits: Gnomes, ruled by King Ghob.  
Angel: Gabriel.  
Name of the North Wind: Boreas, Ophion.  
Sense: Touch.  
Jewel: Rock crystal, salt.  
Incense: Storax.  
Plants: Comfrey, ivy, grains: barley, oat

s, corn, rice,  
rye, wheat.  
Tree: Oak.  
Animals: Coworbull,  
bison, snakes (earth-dwelling),  
stag.  
Goddesses: Ceres, Demeter, Geae, Mah,  
Nephthys,  
Persephone, Prithivi, Rhea, Rhiannon.  
Gods:  
Adonis, Athos, Arawn,  
Cernunnos, Dionysus, Marduk,  
Pan, Tammuz.

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SPIRIT  
/ETHER: Direction: Center and circumference,  
throughout and about.  
Rules:  
Transcendence, tranformation,  
change, everywhere  
and nowhere, within and without, the void,  
immanence.  
Time: Beyond time, all time is one.  
Season: The turning wheel.  
Colors: Clear, white, black.  
Tools: Cauldron.  
Sense: Hearing.  
Plant: Mistletoe.  
Tree: The flowering almond.  
Animal: Sphinx.  
Goddesses: Isis, the Secret Name of the  
Goddess, Shekinah.  
Gods: Akasha, IAO, JHVH.

982

{file "Candle Colors" "bos232.htm"}

## CANDLES

Candles have been used for  
more natural light  
ting in ritual  
work as well as focal points and concentration aids for  
centuries.  
Each different color has a different meaning for both  
internal and  
external uses. Here are a list of uses put together  
by Charles  
Butler.

Outer Works

Inner

Works

RED: COURAGE

ORANGE: PLENTY

YELLOW: CENTERING

GREEN: HEALING

BLUE: EMOTIONS

PURPLE: SPIRIT

PINK: JOY

BURGUNDY: REKINDLING

BLACK: AUTHORITY

WHITE: PROTECTION

RED: ENERGY

ORANGE: GENEROSITY

YELLOW: THE UNKNOWN

GREEN: PROSPERITY

BLUE: LOVE

PURPLE: INSPIRATION

PINK: REVELATION

BURGUNDY: PASSION

BLACK: COMFORT

WHITE: VISION

983

GREEK FIRE INITIATION

Cast of Characters

Tiresias: \_\_\_\_\_

Hephaestus: \_\_\_\_\_

Artemis: \_\_\_\_\_

Apollo: \_\_\_\_\_

Hestia: \_\_\_\_\_

Prometheus: \_\_\_\_\_

Seeker: \_\_\_\_\_

In casting the circle, when calling

the quarters you are

free to use your own words but we ask that you use Greek  
styling and

personify with the names of the four Greek winds:

North: Boreus

East: Eurus

South: Notus

West: Zephyrus

Tiresias seated north of altar rises, goes  
around to face

altar, and invokes God and Goddess in a Greek style

using these two  
triumverates:

GOD  
Zeus: Strength  
Hades: Knowledge  
Poseidon: Emotion

GODDESS  
Hera: Power  
Athena: Wisdom  
Aphrodite: Love

He then stepback and says: "We have been  
called forth from the  
edges of Time and Space by one who seeks entry to  
the Halls of  
Olympus. I am Tiresias, Prophet of Thebes, who, though  
blind, shall  
be his guide. Seeker, come forth!"

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Seeker approaches circle at north-east point of  
Circle.

Tiresias: "Who seeks entry to Olympus?"

Seeker: "I, \_\_\_\_\_."

Tiresias: "Before you enter, gaze upon one  
whom I sought what was  
not rightfully his. Do you still desire  
entry?"

Seeker replies.

Tiresias: (If no, he leaves and circle is  
closed. If yes):

"Then enter and ask passage of the Guardians of the Gods."

Seeker enters and they travel 1 1/8 to North.

Tiresias: "Hail, Mighty Hephaestus, Craftsman  
of the Gods.

With me is one who seeks entry to Olympus."

Hephaestus: "How are you known, Seeker?"

Seeker: "I am called \_\_\_\_\_."

Hephaestus: "By what right seek you passage  
through the North?"

Seeker: "I have endured a year of the path  
of Earth and learned

of my own mortality."

Hephaestus: "Pass with the Blessings of the Earth."  
They travel around 1 1/4 to East.

Tiresias: "Hail, Vigilant Artemis, Virgin  
Goddess. With me is

one who seeks entry to Olympus."

Artemis: "How are you known, Seeker?"

Seeker: "I am called \_\_\_\_\_."

Artemis: "By what right seek you passage through

the East?"

Seeker: "I have endured a year of the path of  
Air and have learned the need for focus of will."

Artemis: "Pass with the Blessings of the Air."  
They travel around 1 1/4 to South.

Tiresias: "Hail, Bright Apollo, Lord of the  
Sun. With me is one who seeks entry to Olympus."

Apollo: "How are you known, Seeker?"

Seeker: "I am called \_\_\_\_\_."

Apollo: "By what right seek you passage through the  
South?"

Seeker has no answer.

Apollo: "You have not yet earned the right to pass  
through the

South. To win this right, you must seek

Fire from the one who first gave it to Mankind, Prometheus. Tiresias,  
guard

him upon his path of Fire that he learn what he  
needs to

face the Titan."  
They travel around 1 1/2 to North.

Tiresias: "I come with \_\_\_\_\_, who now  
seeks Prometheus

that he may gain the right to Fire. What can you  
teach

him that will ease his path?"

985

Hephaestus: "Know that I am Hephaestus, Craftsman  
and Smith of

the Gods. In my labors, I use Fire as  
a purifying

agent, separating the metal from the  
stone, and

for the actual forging of my Art. But remember  
that

creativity requires forethought. Daedalus

was a Master of my Craft, yet rarely considered

the implications of his creations. He created the  
Labyrinth of Minos, who then imprisoned him within

its intricacies. He crafted wings that he and his

son might escape, yet in their flight Icarus died.

Always consider the consequences of the which you  
create."  
They travel 1 1/4 around to East.

Tiresias: "I come with \_\_\_\_\_, who now  
seeks Prometheus

that he may gain the right to Fire. What can you

teach him that will ease his path?"  
Artemis: "Know that I am Artemis,  
Virgin Huntress. Through my will, no man has ever known me. Yet  
will must be tempered by intelligence.  
Remember Otus and  
Ephialtes, twin giants who were arrogant enough to  
think themselves better than the Gods. They  
continued their ill-wrought plans, even after Poseidon  
warned them. Through supposed desire, they  
chose to pursue me. They separated in pursuit of what  
they saw as a white hind, and, with simultaneous  
throws, slew each other. Thus blind will caused the death  
of all they truly loved."  
They travel 1 1/4 around to the South

Tiresias: "I come with \_\_\_\_\_, who now  
seeks Prometheus that he may gain the right to Fire. What can you  
teach him that will ease his path?"  
Apollo: "Know that I am Apollo, God of the Sun  
and Keeper of Knowledge. Knowledge of Fire has allowed Man to  
forge a civilization. But seeking to advance  
without can lead to catastrophe. Witness  
Phaethon, who attempted to drive the Sun Chariot  
without proper knowledge, nearly causing the  
incineration of the Earth. Action without knowledge will  
often lead to ruin."  
They travel around 1 1/4 to the West.

Tiresias: "I come with \_\_\_\_\_, who now  
seeks Prometheus that he may gain the right to Fire. What can you  
teach him that will ease his path?"  
Hestia: "Know that I am Hestia, Goddess of  
Hearth and Home.  
The warm glow of emotion in balance is vital for  
proper growth and life. But when emotions are  
allowed to rule above all else, tragedy is soon to  
follow. Consider Paris, who upon seeing Helen,  
bowed to an all-consuming desire for her,  
kidnapping her without thought of the consequences.  
Thus began the Trojan War. Do not bury your

emotions, but  
neither should you elevate them to  
the level of  
Ruler.

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They travel 1 3/4 around to the South.  
Tiresias alone goes to  
altar and faces Seeker.

Tiresias: "Seeker, are you prepared to face  
Prometheus himself  
with your request?"

Seeker: "I am."

Tiresias: "Then come forward and call him forth."

Seeker goes to altar facing North.

Seeker: "From the depths of Time, I call you  
forth. Arise  
Prometheus, Lightbringer."  
From within the members in the Circle, Prometheus  
rises and goes  
to north side of altar.

Prometheus: "I am Prometheus. Who summons me  
here?"

Seeker: "I am \_\_\_\_\_."

Prometheus: "Why have you brought me here from  
the depths of  
Time?"

Seeker: "I seek the Gift of Fire."

Prometheus: "And by what right do you ask it?"

Seeker: "By the right of perfect love and perfect  
trust."

Prometheus: "Then know that you are well met. I  
will grant you

Fire and its path for a year and a  
day that you

might learn its lessons. The most important  
lesson it can teach you is the need for thought  
before action of any kind. You must always

consider

the consequences of all that you do or

say. At the

end of your time on this path, you

will be judged

on your fitness to continue your search."

Prometheus gives Seeker a token of Fire.

Prometheus: "With my service done, I bid you  
farewell."

Prometheus leaves, blending into Circle.

Tiresias: "Well done, most noble  
Seeker. Please join us for the

remainder of our revels."

Seeker is given seat in Circle. Tiresias faces  
front of altar

and dismisses Deities using Greek styling and the  
following names:

GOD  
Zeus, Hades, and Poseidon

GODDESS  
Hera, Athena, and Aphrodite

Each Quarter dismisses its element in a  
Greek style and  
dismisses the appropriate Wind:

NORTH: Boreas  
EAST: Eurus  
SOUTH: Notus  
WEST: Zephyrus

Tiresias: "Our work is completed for now. Let us  
rejoice and  
enjoy this company, remembering that though we may go  
our separate  
ways, we are always united as one. Merry meet, merry  
part, and merry  
meet again!"

#### GREEK FIRE INITIATION

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#### Seeker's Copy

Circle when  
Seeker approaches circle at north-east point of  
summoned.

Seeker: "I, \_\_\_\_\_."

Seeker replies to question.

Seeker enters and they travel 1 1/8 to North.

Seeker: "I am called \_\_\_\_\_."

of Earth and learned  
Seeker: "I have endured a year of the path  
of my own mortality."

They travel around 1 1/4 to East.

Seeker: "I am called \_\_\_\_\_."

Air and have  
Seeker: "I have endured a year of the path of  
learned the need for focus of will."

They travel around 1 1/4 to South.

Seeker: "I am called \_\_\_\_\_."

Seeker has no answer.

They travel around 1 1/2 to North.

They travel 1 1/4 around to East.

They travel 1 1/4 around to the South

They travel around 1 1/4 to the West.

Tiresias alone goes to  
altar and faces Seeker.

Seeker: "I am."

Seeker goes to altar facing North.

Arise  
Prometheus, Lightbringer." Seeker: "From the depths of Time, I call you  
forth.

Seeker: "I am \_\_\_\_\_."

Seeker: "I seek the Gift of Fire."

trust." Seeker: "By the right of perfect love and perfect

Seeker is given seat in Circle.

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{file "Scents and Oils" "bos233.htm"}

## SCENTS AND OILS

It has long been one of man's beliefs that different scents effect us on many levels including the spiritual One of the main reasons for perfumes and colognes is this belief. Here is a brief list of properties distributed by Connections Candles, a company that makes candles and sells them at metaphysical gatherings.

APPLE: Peace of mind, relaxation, love, wisdom.

BAYBERRY: Luck to the home, money to the pocket.

BURGAMOT: Protection from harm.

CEDAR: Instills confidence, protection from misery and misfortune.

CINNAMON: raise and enhance spiritual vibrations, stimulate clairvoyance, aids focus and concentration, good for personal protection.

CITRONELLA: Attracts friends and customers, protection from insects.

CLOVE: Strengthens memory, protects from hostile negative forces.

EUCALYPTUS: Promotes healing of any hurt, depression or illness. Especially good for colds or flu.

FRANKINCENSE: Frees one of obsessions and destructive habits, brings spiritual blessings, protects, exorcises, purifies.

HELIOTROPE: Increases clairvoyance, assists meditation, protects from physical harm.

HONEYSUCKLE: Aids in understanding non-physical realities, sharpens intuition, brings prosperity.

JASMINE: Psychic protection, cleanses the aura, stimulates - creativity and originality, attracts spiritual love.

LAVENDER: Frees from emotional stress, brings inner calm and peace, gives increased awareness, brings stability and permanence, good for headaches.

LEMON: Evokes protective spirits.

LILAC: Helps recall past lives, draws good spirits, helps decision making, improves memory.

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MUSK: Instills self assurance, confidence and strength, heightens passions.

MYRRH: Guards against evil, brings peace, assists in understanding personal sorrow.

ORANGE: Brings harmony, raises power.

PINE: Cleanses, ends useless recriminations.

ROSE: Unconditional love, peace, harmony, tranquility.

SAGE: Powerful clearing and cleansing, removes negative energy.

SANDALWOOD: Stimulates clairvoyance, aids in seeing past lives,  
healing, clearing, protection, calms the mind.

SWEETGRASS: Invokes spiritual blessings, aids transformation.

VANILLA: Vitalizes energy, brings happy occasions to the premises,  
draws good fortune.

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{file ""Landmarks" (D.C.W.)" "bos234.htm"}

#### LANDMARKS OF THE CRAFT

A landmark is a prominent feature used to mark the boundaries of real estate. Therefore, these landmarks of the Craft are prominent features of the American Rite, or Druidic Craft of the Wise. Just as departing from the landmarks in real estate signifies that one has departed from that piece of land, so does departure from the landmarks of our Craft signify such a person or organization has departed from the correct defines of the Craft. Other branches of the Craft sometimes call this their "Law".

#### THE LANDMARKS

The landmarks were given to man by The Great God, Pan,  
In the dim, dark ages of the past  
For the rule and regulation of the wise,  
To advise and help them in their troubles  
And relations, one with the other,  
That all might work and love together.

They are the Bill of Rights of each member,  
And the code of operation of the Coven.  
And are to be honored by all  
Or else they become meaningless and of little  
use,  
And departure therefrom by any person or  
Coven  
Shall be a departure from the rest of  
the Covens  
Which constitute the American  
Rite.

And they shall be disfellowshipped, they from the rest of us,  
And no further communication shall be established  
Concerning things of the Craft  
With either He or They until  
They shall return to the fold of the Craft  
In love and cooperation.

For the Gods love the Wise, the Brethren of the Way,  
And so should we return that love.  
But this can only be done and made manifest by love  
expressed  
In deeds for the Brethren of the Craft,  
Not in pride, but in cooperation and  
sincerity.

#### THE FELLOWS OF THE CRAFT

Any person, be male or female, who is of good mind  
And free to decide for himself in good faith,  
Who shall learn of the Craft and its Tenets,  
And shall desire to follow the Way,  
Shall be permitted to do so,  
And none may say him "Nay".

And the Gods will love him and look after him,  
And they shall bless him on all things,  
And his needs shall always be satisfied,  
As he shall show forth love and affection  
For all the brethren and sisters of the  
Craft,  
And he shall obey the Admonishments  
Of the Craft as to secrecy and  
correct living.

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#### THE FELLOWS OF THE CRAFT (continued)

And when he shall desire to join the Craft,  
And to follow the Way to Perfection,  
He shall make his desires known to any member  
Of the Priesthood.  
And they shall observe his readiness and  
sincerity,  
And shall then administer the rites of  
Secrecy, which is sacredness and  
brotherhood.

But a Priest shall accept the Sister,  
And a Priestess the Brother,  
As an eternal reminder of  
The duality of the Universe.  
And a new name and secret mark  
Shall be given each new fellow.

By this name, and under this mark,  
Shall they be known among the members  
Of the Craft, in love and harmony,  
And their old name and identity shall not be  
known  
Even among the members of their own Coven,

And none shall inquire for his name or  
his house  
And he shall inquire these of  
none.

But the Gods have decreed, that in joining the Rite,  
Free Will and independence shall not be in jeopardy.  
And he shall have the right to follow the Way.  
Walking alone if he will it that way,  
Or with a Coven of living brethren  
If he so shall choose;

And he shall have the right  
To withdraw from any coven at any time  
Without the need to say why,  
If he shall so choose.

And this either for the purpose of joining another  
Or to become solitary for his own reasons,  
And there will be none to censure;

And he shall have the right to remain  
In a certain Coven, and none shall say him "Nay",  
Or to attempt to force him to leave and depart;  
Except that should he lose harmony with them  
Then they may so decide  
And he shall depart.

But no man shall have the right  
To speak for the Craft,  
And leaving one Coven does not mean  
Leaving the Craft, or  
Leaving the Way  
And each is free, then, or at any time  
later,  
To remain solitary  
Or to seek admission to  
another Coven.

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#### THE FELLOWS OF THE CRAFT (continued)

But let him and each other fellow of the Craft  
Keep a book, and this shall be of the colors of the Craft,  
That it may be readily recognized,  
And here he shall keep all the Laws and  
Landmarks,  
And the tenets of the Craft,  
That he might not forget,  
And if he do forget, that his  
mind might be  
Renewed.

And in this book, all things shall be the mark  
Of his own hand, and in ink,  
That it shall be long lived.

Let each of the brothers and sisters  
Copy what they will from the book,  
Providing that they are of sufficient worthiness,  
To receive it, and are of sufficient rank,

Or that the writings are of sufficient  
nature

As pertain to their own rank.

Never suffer this book out of hand or possession,  
And never borrow the writings of another  
To keep, but merely to copy.

And each shall guard and keep these writings,  
As his most sacred possession  
And destroy them when danger

threatens.

However, should one be of sufficient power,  
To remember his past as a wise man,  
This book and other Craft artifacts,  
May be buried in a stone box  
Prepared for them from time to time,  
And this in view of immediate death,  
And the desire to save them for a

future life.

Otherwise, on notice of impending death,  
This book should be destroyed by fire,  
As well as other things of the Craft,  
Which one may possess.

But the wise man will have nothing around  
Which has only a Craft use or meaning,  
But only things which can be used in daily affairs.

If there is no reason to own a sword,  
Then do not own one;  
The white wand is just as powerful,  
And less distinctive in the minds of the

infidels.

If a white wand is too distinctive,  
Then any old wand will do for the purpose  
Of the ceremonies.

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#### THE FELLOWS OF THE CRAFT (continued)

Have no names written and signs drawn  
On anything permanently,  
When necessary these can be written  
In charcoal or chalk  
And erased immediately without the telling

of tales.

Let the knife have the shape of,  
And be stored with the kitchen knives;  
Let the cord be seen around the house,  
And be used for a vulgar purpose,  
In order to fool the infidels.

Never boast, never threaten, never brag  
Of your powers; not even to the Craft,  
Above all, never harbor ill thoughts toward another  
For the power may make it happen for harm;  
And never wish ill to anyone.

As it will Occur.

If anyone speaks of the Craft, to down it,  
Remember: the Craft needs no defense,  
For it has the Father and  
All things will be as He wishes  
In the end.

#### THE COVEN

And it shall be that any Fellow of the Craft,  
Finding himself in a place where he knows of no Coven,  
Or other Fellow of the Craft  
Shall have the right, nay, even the duty,  
To seek out such a Coven,  
Or other Fellow of the Craft  
Without censure.

Provided that he shall not reveal secrets to jeopardize  
His former Coven or the members of it,  
Or the Craft itself.

And two or three Fellows shall have the right  
To meet and discuss subjects of Craft interest,  
And to help each other along  
On the Way to Perfection,  
Except that Craft ceremonies  
Must be done by the Priesthood.

Any five fellows who shall desire  
To form a Coven may do so,  
And they shall apply for a charter  
To any High Priest or Priestess,  
And they shall then select and choose  
A man and a woman to lead them.

And their elected leaders shall be ordained by their High  
Priest,  
And they shall choose two more,  
A woman to be the deputy; to learn to be a priestess,  
And a Scribe for their Coven.

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#### THE COVEN (continued)

But these shall not be ordained to the Priesthood,  
Unless also qualified for another reason.

And this Coven shall belong to the High Priest,  
And shall be answerable to him in all their doings,  
Because they did owe their Priesthood to him,  
And he shall act at all times in their interest  
As their Spiritual Father in the Craft  
So that he may lead them as they walk  
The way to perfection.

But the newly appointed Priesthood,  
Should it be lacking in the knowledge and wisdom needed,  
For the positions to which they have been set apart  
Then it shall be his responsibility as their  
High Priest,

To lead and instruct them,  
Or cause it to be done by another.

But should the new Coven refuse to follow  
The teachings and instructions of their Spiritual Father,  
Then he may, at his discretion and Judgement,  
Recall their charter, and their right to work as  
a Coven.

For that which one can give he may also  
retrieve,  
And they shall not again meet,  
Unless they can find another High  
Priest,  
Who will assume responsibility  
over them.

It is the bounden duty of the High Priest to preside,  
For all things must be presided over by the High  
Priesthood;

And should any Coven desire to change,  
Their allegiance from one High Priest to another,  
For any reason, even the loss of harmony,  
Or if, in their considered opinion, their  
Spiritual Father  
Is no longer spiritual, or serving the  
Father  
Then they shall be reordained in the  
Priesthood  
By the New High Priest, and this  
shall then  
Have superceded the original  
ordinations,  
And there shall be for  
them  
A new Spiritual Father.

And if any Priest or Priestess, or other member of the  
Priesthood,  
Find themselves in a place wherein there is no Coven for  
them to lead,  
Then it is their bounden duly to try to the extent of  
their Power  
To find Fellows of the Craft  
And organize them into a Coven.

And should they find that there are no other Fellows of the  
Craft,  
In that place, but there are some of the same good bend of  
mind,  
It is then their duty to teach them by word and deed,  
Until there be sufficient to form a Coven,  
And this shall be done under the  
supervision,  
And with the knowledge of their High  
Priest,  
Through which they received their  
ordination  
And their Powers.

THE COVEN (continued)

And they shall obligate, teach and initiate all the members of  
their Coven,

And they shall be theirs and they shall be to them  
As elder brothers and sisters,  
And shall care for them in all their affairs,  
And not just at meetings,  
For it is in this that the Craft

differs

From all man-made institutions.

Should any member be absent, and love of the Priestess is such  
That she shall continue to contact them in any manner  
And by any method possible,  
To tender them her loving care  
At all times of sickness or stress.

And should any member move to a far city  
The Priestess will continue to care for them  
In love, by whatever method is available,  
Until such time as they shall,  
Of their own free will,  
Obligate themselves to another

Priestess.

And the Priestess shall at all times remember  
That she is the direct representative of the Goddess to  
her Coven,

And the Priest is the direct representative of  
The unknown God, the Father,  
And both must act as such at all times.

Yet the Priestess shall have whomever she shall choose  
As her Priest, be he of that rank, or qualified to be,  
Or else another Fellow, who shall be called  
her Magister.

And she must remember at all times that the man provides the  
power,

For the woman to direct, and so it is,  
That the Priest resigns all his power over to her,  
Yet it is not his power, nor hers to keep,  
It is the power of God to use in the

performance

Of the Work.

The Power of God is only lent to  
be used,

Wisely and Justly.

Both the members of the Priesthood shall remember their  
Spiritual Father,

At all times with gratitude, love, veneration and  
cooperation,  
keeping constantly in contact, and acting with him in  
utmost harmony,

For they must always remember that the power  
And wisdom which they use,  
Comes to them through him.

In the days of old, ere the coming of Christendom,  
The Craft was free and open in its ceremonies,  
And entire states and nations worshipped the Gods

Freely and without restraint;

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THE COVEN (continued)

But in these unhappy days, we must remain secret,  
And hold our rites and ceremonies in secret,  
And there are those who will talk, even without  
torture,  
Which loosens any tongue.

Then let it be ordained, heeded and supported by all  
That no Coven shall know wherein  
The next Coven shall abide, or who its members be,  
Except only the Priestess, Magister and Deputy,  
And even they shall not remember  
Except for good and sufficient reason.

But, and if only, it should be safe, may the covens meet  
In some safe place for festivals, and while there,  
None may say whence they came, nor give their true  
names,  
Or tell of where or when their meetings are, and  
No secret things shall be spoken of  
At these festivals for fear of Cowans and  
Eavesdroppers.

Let each Priestess govern her own Coven in justice and love,  
Ever heeding the advice and instructions of her High  
Priest.  
She will ever heed the complaints of the brethren  
And strive to settle all differences between  
them with love.

But there are those who, in pride, will ever strive  
To force their will upon others  
But these are not necessarily evil  
And will think that they do rightly.  
Oft they have good ideas and such ideas  
Should be discussed in council with  
their brethren.

But if they will not agree with their brethren,  
Or if they say "I will not work under this Priestess",  
Then they shall have the right to withdraw from that  
Coven,  
And work Solitary.  
Or if five or more of them shall withdraw,  
They shall have the right  
To form another Coven  
under another  
Priestess.

Even as it shall be the right of any five or more persons of a  
Coven  
To withdraw, and form a new Coven, for any reason  
whatever,  
But they shall then utterly avoid the old Coven  
In all things, as it shall then have ceased to exist  
for them.

## THE BOOK OF SHADOWS

Let every Coven of whatever rank  
 Keep a record in a book of black and silver,  
 And it shall contain, first, the Landmarks and  
 Tenets,  
 Then a collection of Wisdom of the Craft,  
 The Rites and Ceremonies of the Coven  
 As well as the History of the Coven,  
 And its charter empowering it to  
 work.

And a record of every meeting shall be written therein,  
 Together with a record of the doings of any member thereof  
 With the other side, or the Father, or  
 Any other thing which is for the teaching of  
 all,  
 Even unto the listing of herbs and  
 medicines  
 Spells and incantations and Rites  
 Which contain power for the use  
 of man.

This book shall be kept by the Scribe,  
 And it shall be kept and approved by the Priesthood  
 And also the High Priesthood, when it shall come,  
 But no names or Craft secrets shall be written  
 therein  
 That he Craft should not be betrayed  
 Should the book be taken by force,  
 Or slyness, by the infidels.

And when the coven shall disband,  
 It shall be the duty of the High Priesthood  
 To secure this book and make suitable disposition  
 That it might not endanger the Craft  
 Or any brother within it  
 As if the Coven were a person or  
 Fellow  
 And the book were his book,  
 So let it be burned.

## THE PRIESTHOOD

The Mother, The seven Elder Children, and all the worlds,  
 Draw their power from the Father.  
 But the children of the Father are like the sands of the sea,  
 And He has ordained and set apart certain of his older  
 children,  
 To help and assist Him in caring for the younger  
 children,  
 And has given them the Power and the Wisdom to  
 do so,  
 And these children constitute the  
 Priesthood.

The Father will bestow this power upon whom he will, and none

may say him

"Nay"

Yet also may the Priesthood choose workers and helpers  
And shall share their power with them,  
And this is called ordination.

The Power of the Priesthood is that of the Father  
And it is love unfeigned and sincere,  
Compassion and gentleness and meekness,  
Persuasion and long-suffering and kindness,  
And there is no authority over the free

will of men

Inherent in the Priesthood,  
Nor to be assumed by the members

of it.

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#### THE PRIESTHOOD (continued)

And the Power of the Priesthood is the Power of God,  
And the Power of God can never be wielded by an ungodly man,  
Nor an evil man; nor the love of God by an unloving man;  
And when the man becomes evil, the Power of God is  
withdrawn from him.

Nor can a member of the Priesthood be inactive,  
For inactivity without cause is lack of love for the  
Father,

And this man's priesthood shall depart from him  
At the end of a year and a day,  
For it is truth eternal,  
That the thing which is unused will be  
taken away.

So if any Fellow of the Craft shall desire the Priesthood,  
First let him learn to be a leader of men,  
For a Priest with no following is no Priest,  
And his Priesthood is in vain.

So therefore let the Fellow who would be a Priest  
First learn the knowledge and wisdom he will need in the new  
appointment,

Then let him learn to lead men, and  
When he shall either have been selected  
As leader for his Coven,  
Or when he shall have gathered up a Coven of his own,  
Then let him apply for ordination.

And he shall apply to a High Priest, for it is written  
That only the higher can ordain the lesser,  
That there shall be an unbroken line  
Of power and authority extending  
Back through the line of ordination,  
To the Father Himself.

And no man can ordain his peers,  
For the Lord's House is not a house of confusion,  
So let not the line be broken  
For it is the cable tow by which  
Men are drawn from the lower  
Up to the greater;--

An impossibility without it.

And each must work within their line of ordination  
In perfect love and perfect trust,  
With perfect harmony in all things,  
But should they find that they fall out of  
harmony  
With their line of ordination,  
Then let him seek another, to be  
ordained of him  
To be their new spiritual Father.

Let the Priesthood be a leadership of fact; not of fancy,  
For those who have no following to lead,  
Why are they in the Priesthood?

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#### THE PRIESTHOOD (continued)

And so it is that they who lose or give away their following,  
Or they who through inactivity have lost their power,  
Or they who are not in harmony and love with their  
Spiritual Father;  
Shall be retired from a rank to which entitled  
Other than by leadership of men.

But this can only be done by he who ordained them,  
For only those who give can take away,  
Yet each High Priest is responsible that this is  
done.

Should any Fellow fain the Priesthood, and use it wisely and  
well,  
The Gods have decreed that those who serve them  
Shall prosper and grow in this life,  
And shall gain eternal perfection  
To be freed from the Wheel of Life,  
And to become like unto the angels  
In that they should be perfect.

For perfection is to be gained by love,  
And there is no greater love than to  
Lay down one's life for his brethren  
In their service and for their sake,  
And the Father will reward them for  
Their labor of love, because  
He is not unjust.

FINIS

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{file "Modern Paganism: Questions & Answers (C.O.G. Salt Lake City)"  
"bos236.htm"}

M O D E R N P A G A N I S M :  
QUESTIONS & ANSWERS

To promote community harmony and freedom of religious practice.  
Distributed by : The Committee for Religious Freedom,  
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Contemporary society  
is experiencing a resurgence of interest  
in earth- and nature-centered spirituality. Modern  
Paganism is a rich  
and diverse religious movement drawing the attention  
of the media,  
law-makers, and spiritual seekers. This pamphlet  
attempts to answer  
some of the questions frequently asked about modern Pagan  
beliefs and  
practices.

What is Paganism?

The term "Pagan" comes from a Latin word  
for "country dweller"  
first used in early Christian times to refer to  
those not yet  
converted to Christianity. "Pagan" was an epithet that  
cast aspersions  
on those not seen as "true believers." Today, it refers  
more general  
to the faith of those whose spiritual center is drawn  
to native and  
natural religions, usually pantheistic or polytheistic,  
and almost  
always earth-centered.

What then is "Modern Paganism"?

Modern Paganism, or Neo-Paganism, is a modern,  
Earth-centered  
religious perspective which borrows and adapts from  
pre-Christian  
paganism as well as from contemporary religious  
thought. While  
reconnecting with ancient wisdom, it speaks eloquently  
to the needs  
and concerns of the present.

What is meant by "The Old Religion"?

The term describes the pre-Christian  
religion of much of  
western and northern Europe, which was based on the  
agricultural  
cycles and other natural rhythms of the Earth. It  
coexisted with  
Christianity for centuries, from the so-called "Dark  
Ages" up until  
the Inquisition and the "Burning Times" (witch hunts)  
of the late

Middle Ages. It also can refer more generally to other native and tribal religions of the world.

What is the difference between Paganism and Witchcraft?

Some contemporary Pagans call themselves Witches. The term has many meanings, some carrying rather heavy negative baggage. "Witchcraft" or "The Craft" is most properly applied to three broad categories: Descendants of the European witches of the Middle Ages, practitioners of the "reconstructed" Witchcraft of the 20th century, and "feminist Witches" whose religion and politics center in the contemporary womens' spirituality movement. It can generally be said that all modern Witches are Pagans, but not all modern Pagans are Witches. At least one writer, Aidan Kelly, has begun to use the term "Neo-Pagan Witchcraft" to describe the largest portion of the contemporary Pagan community.

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What is meant by the term "Wicca"?

Often used as a synonym for Witchcraft, "Wicca" is thought to derive from an Anglo-Saxon root meaning to bend or to turn. It is more properly applied only to those Witchcraft traditions which originated in or derive from practices in the British Isles.

What about Shamanism?

Shamanism is not a religion, but a set of spiritual techniques used for healing and the acquisition of knowledge through forays into non-ordinary states of consciousness. Now gaining increasing attention in the counseling profession, this journeying is usually aided by sonic driving (such as repetitive drumming or chanting) and often involves interactions with totemic and archetypal figures. These techniques are used in virtually every tribal society and are widely used by contemporary Pagans.

What do modern Pagans believe?

The central beliefs of modern Pagans differ in specifics yet share many fundamentals. Deity is seen as immanent rather than transcendent. Experience is preferred over doctrine. It is believed that there are and should be multiple paths to the

Divine. There is no prescribed creed, but there are a number of beliefs shared by most contemporary Pagans, summarized at the end of this pamphlet.

Isn't this just Humanism by another name?

No and Yes. Like religious Humanists, modern Pagans have a love and reverence for this world and the physical plane generally. The rational is seen as important. Great emphasis is also placed on the intuitive, however, and the belief that the physical and non-physical worlds are equally real, and are interconnected, interpenetrating manifestations of nature. This means that spiritual work, whether called meditation, prayer, or magic, and whether done as ritual, worship, or celebration, is efficacious and can result in changes in the physical world. The majority of Pagans also believe in the survival of the consciousness or soul after physical death.

How do modern Pagans worship?

Some groups have formal worship services or similar group meetings. Others conduct rituals that have varying degrees of set forms. Some Pagans worship by themselves without formal ritual. Most contemporary Pagans hold rituals corresponding to the turning of the seasons and the phases of the moon. Rituals are often performed in a sacred space defined by the demarcation of a circle, within which the celebration and worship take place. Celebrations include eight major seasonal holidays, sometimes collectively referred to as "Sabbats". These Sabbats, as most frequently observed by North American and European Pagans, follow the agricultural cycles of the northern temperate zone, and include the solstices and equinoxes as well as four intermediate festivals which fall in between, sometimes called "cross-quarters," on or near the first days of February, May, August, and November. Regular public Sabbat rituals, reflecting a variety of contemporary Pagan styles, are held in many communities. Rituals may include meditation, chanting, drumming, myth- and story-telling, ritual drama, dance, and so on. Deeper ritual work is most often practiced at private gatherings, which for many traditions

coincide with the phases of the moon. The work may include more intense raising of energy, healing work, and personal spiritual development.

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What about Satanism?  
Contrary to the claims of ill-informed Christian fundamentalists, the practices of modern Pagans are in no way related to Satanism. Most Pagans do not even believe Satan exists. As a profanation of Christian symbolism, Satan worship is a Christian heresy, not a Pagan religion.

Do Pagans proselytize?  
No, Pagans do not proselytize. Most modern Pagan traditions do welcome newcomers. Most modern Pagans also do not discourage other Pagans from integrating other religious and spiritual practices and beliefs into their practice.

WHAT CONTEMPORARY PAGANS BELIEVE  
while there is no set of beliefs shared by all Pagans, most would agree that similarities far outweigh differences. There are a number of beliefs held by the vast majority of modern Pagans. Some of these are:

1. Divinity is seen as immanent.
2. Divinity is as likely to manifest itself in female as male form, the God or the Goddess, in the interconnectedness of all life.
3. Multiple paths to the divine exist, as symbolized by many goddesses and gods. These are often seen as archetypes or gateways to the unconscious.
4. We respect and love Mother Earth as a living being, Gaia, of which we are a part.
5. The physical world, as an emanation of the divine, is good and to be enjoyed by all living beings in love and harmony.
6. Ethics and morality are based on avoidance of harm to other beings, including Earth as a whole, which mandates environmental activism as a

spiritual responsibility.

7. Human interdependence implies the need for community cooperation.

8. The solar and lunar cycles and the cycles of our lives are celebrated. This leads to the maintenance and revival of old customs and the creation of new ones.

9. A strong commitment to personal and planetary growth, evolution, and balance are vital.

10. One's lifestyle must be consistent with one's beliefs. The personal is political.

11. A minimum of dogma and a maximum of individual responsibility in all things are goals to strive for. Thus a healthy skepticism is to be fostered, and ideas are not to be accepted without personal investigation of their validity.

12. Messiahs and gurus are to be avoided. The mediation of another being is unnecessary for an individual to commune with Deity. Power-from-within is preferred to power-over.

13. All beings are personal emanations of the Divine. Thou art Goddess, thou art God.

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{file "Standing Stones Book Of Shadows (Scott Cunningham)" "bos238.htm"}

THE  
STANDING STONES  
BOOK OF SHADOWS

by Scott Cunningham

excerpted from:  
WICCA A Guide For The Solitary Practitioner  
PP. 111 - 187  
1989, Llewellyn Publications  
ISBN 0-87542-118-0

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WORDS TO THE WISE ....

O daughters and sons of the Earth, adore  
the Goddess and God and  
be blessed with the fullness of life.

Know that They have brought you to these writings,  
for herein lie  
our ways of the Craft, to serve and fulfill the keepers of  
wisdom, the  
tenders of the sacred flame of knowledge. Run the rites  
with love and  
joy, and the Goddess and God will bless you with all  
that you need.  
But those who practice dark magicks shall know Their  
greatest wrath.

Remember that you are of the Craft. No more do you  
trod the ways  
of doubt. You walk the path of light, ever climbing  
from shadow to  
shadow to the highest realm of existence. But  
though we're the  
bearers of truths, others do not wish to share our  
knowledge, so we  
run our rites beneath moon filled skies enwrapped in  
shadows. But we  
are happy.

Live fully, for that is the purpose of life.  
Refrain not from  
earthly existence. From it we grow to learn and  
understand, until  
such time that we are reborn to learn more, repeating this  
cycle 'till  
we have spiralled up the path of perfection and can  
finally call the  
Goddess and God our kin.

Walk the fields and forests; be refreshed by the  
cool winds and  
the touch of a nodding flower. The Moon and Sun sing in  
the ancient  
wild places: The deserted seashore, the stark desert,  
the roaring  
waterfall. We are of the Earth and should revere Her,  
so do Her  
honor.

Celebrate the rites on the appropriate days and  
seasons, and call  
upon the Goddess and God when the time is meet, but use

the Power only  
when necessary, never for frivolous ends. Know that  
using the Power  
for harm is a Perversion of Life itself.

But for those who love and magnify love, the  
richness of life  
shall be your reward. Nature will celebrate.

So love the Goddess and God, and harm none!

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#### THE NATURE OF OUR WAY

\* As often as possible, hold the rites in  
forests, by the  
seashore, on deserted mountaintops or near tranquil lakes.  
If this is  
impossible, a garden or some chamber shall suffice, if  
it is readied  
with fumes of flowers.

\* Seek out wisdom in books, rare manuscripts and  
cryptic poems if  
you will, but seek it out also in simple stones and  
fragile herbs and  
in the cries of wild birds. Listen to the whisperings of  
the wind and  
the roar of water if you would discover magick, for it  
is here that  
the old secrets are preserved.

\* Books contain words; trees contain energies  
and wisdom books  
ne'er dreamt of.

\* Ever remember that the Old Ways are  
constantly revealing  
themselves. Therefore be as the river willow that  
bends and sways  
with the wind. That which remains changeless shall  
outlive its  
spirit, but that which evolves and grows will shine for  
centuries.

\* There can be no monopoly on wisdom.  
Therefore share what you  
will of our ways with others who seek them, but hide  
mystic lore from  
the eyes of those who would destroy, for to do  
otherwise increases  
their destruction.

\* Mock not the rituals or spells of another, for  
who can say  
yours are greater in power or wisdom?

\* Ensure that your actions are honorable, for all  
that you do  
shall return to you three-fold, good or bane.

\* Be wary of one who would dominate you, who would control and manipulate your workings and reverences. True reverence for the Goddess and God occurs within. Look with suspicion on any who would twist worship from you for their own gain and glory, but welcome those priestesses and priests who are suffused with love.

\* Honor all living things, for we are of the bird, the fish, the bee. Destroy not life save it be to preserve your own.

\* And this is the nature of our way.

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#### BEFORE TIME WAS

Before time was, there was The One; The One was all, and all was The One.

And the vast expanse known as the universe was The One, all-wise, all-pervading, all-powerful, eternally changing.

And space moved. The One molded energy into twin forms, equal but opposite, fashioning the Goddess and God from The One and of The One.

The Goddess and God stretched and gave thanks to The One, but darkness surrounded them. They were alone, solitary save for The One.

So They formed energy into gasses and gasses into suns and planets and moons; They sprinkled the universe with whirling globes and so all was given shape by the hands of the Goddess and God.

Light arose and the sky was illuminated by a billion suns. And the Goddess and God, satisfied by their works, rejoiced and loved, and were one.

From their union sprang the seeds of all life, and of the human race, so that we might achieve incarnation upon the Earth.

The Goddess chose the Moon as Her symbol, and the God the Sun as His symbol, to remind the inhabitants of Earth of their fashioners.

All are born, live, die and are reborn beneath the  
Sun and Moon;  
all things come to pass thereunder, and all occurs with  
the blessings  
of The One, as has been the way of existence before time  
was.

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#### SONG OF THE GODDESS

I am the Great Mother, worshipped by all  
creation and existent  
prior to their consciousness. I am the primal female  
force, boundless  
and eternal.

I am the chaste Goddess of the Moon, the Lady of all  
magick. The  
winds and moving leaves sing my name. I wear the  
crescent Moon upon  
my brow and my feet rest among the starry heavens. I am  
mysteries yet  
unsolved, a path newly set upon. I am a field untouched  
by the plow.  
Rejoice in me and know the fullness of youth.

I am the blessed Mother, the gracious Lady of the  
harvest. I am  
clothed with the deep, cool wonder of the Earth and the  
gold of the  
fields heavy with grain. By me the tides of the Earth  
are ruled; all  
things come to fruition according to my reason. I am  
refuge and  
healing. I am the life-giving Mother, wondrously fertile.

Worship me as the Crone, tender of the  
unbroken cycle of death  
and rebirth. I am the wheel, the shadow of the Moon.  
I rule the  
tides of women and men and give release and renewal to  
weary souls.  
Though the darkness of death is my domain, the joy of  
birth is my  
gift.

I am the Goddess of the Moon, the Earth, the Seas.  
My names and  
strengths are manifold. I pour forth magick and  
power, peace and  
wisdom. I am the eternal Maiden, Mother of all,  
and Crone of  
darkness, and I send you blessings of limitless love.

#### CALL OF THE GOD

I am the radiant King of the Heavens,

flooding the Earth with  
warmth and encouraging the hidden seed of creation to  
burst forth into  
manifestation. I lift my shining spear to light the  
lives of all  
beings and daily pour forth my gold upon the Earth,  
putting to flight  
the powers of darkness.

I am the master of the beasts wild and free. I  
run with the  
swift stag and soar as a sacred falcon against the  
shimmering sky.  
The ancient woods and wild places emanate my powers, and  
the birds of  
the air sing of my sanctity.

I am also the last harvest, offering up grain  
and fruits beneath  
the sickle of time so that all may be nourished. For  
without planting  
there can be no harvest; without winter, no spring.

Worship me as the thousand-named Sun of  
creation, the spirit of  
the horned stag in the wild, the endless harvest. See in  
the yearly  
cycle of festivals my birth, death and rebirth - and know  
that such is  
the destiny of all creation.

I am the spark of life, the radiant Sun, the giver  
of peace and  
rest, and I send my rays of blessings to warm the  
hearts and  
strengthen the minds of all.

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#### THE CIRCLE OF STONES

The Circle of stones is used during indoor  
rituals, for energy  
raising, meditation and so on.

First cleanse the area with the ritual broom.

For this circle you will need four large, flat  
stones. If you  
have none, candles can be used to mark the four cardinal  
points of the  
circle. White or purple candles can be used, as can  
colors related to  
each direction - green for the North, yellow for East,  
red for South  
and blue for West.

Place the first stone (or candle) to the North,  
to represent the  
Spirit of the North Stone. In ritual when you invoke  
the Spirits of  
the Stones you're actually invoking all that

resides in that particular direction, including the elemental energies.

After setting the North Stone (or candle), place the East, South and West Stones. They should mark out a rough square, nearly encompassing the working area. This square represents the physical plane on which we exist - the Earth.

Now take a long purple or white cord and lay it out in a circle, using the four stones or candles to guide you. It takes a bit of practice to smoothly do this. The cord should be placed so that the stones remain inside the circle. Now you have a square and a circle, the circle representing the spiritual reality. As such, this is a squared circle; the place of interpenetration of the physical and spiritual realms.

The size of the circle can be anything from 5 to 20 feet depending on the room and your desires.

Next, set up the altar. The following tools are recommended:

- \* A Goddess symbol (candle, holed stone, statue)
- \* A God symbol (candle, horn, acorn, statue)
- \* Athame
- \* Wand
- \* Censer
- \* Pentacle
- \* A bowl of Water (spring, rain or tap)
- \* A bowl of Sea Salt (it can also be placed on the pentacle)
- \* Incense
- \* Flowers and greens
- \* One red candle in holder (if not using point candles)
- \* Any other tools or materials required for the ritual, spell or magickal working

Set up the altar according to the plan shown here or according to your own design. Also be sure to have plenty of matches, as well as a small heat-proof container in which to place them when used. A charcoal block is also necessary to burn the incense.

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God Goddess  
Symbol or

|                     |                  |                                    |
|---------------------|------------------|------------------------------------|
| Symbol or<br>Candle | Candle           |                                    |
|                     |                  | Censer                             |
| Bowl of<br>Salt     | Bowl of<br>Water | Red<br>Candle                      |
|                     |                  | Pentacle                           |
| Incense             | Cup              |                                    |
|                     |                  | Cauldron,<br>or Spell<br>Materials |
| Knife               | Wand             |                                    |
| Boline              | Bell             |                                    |

#### Suggested Altar Layout

Light the candles. Set the incense smoking. Lift the athame and touch its blade to the water, saying:

I consecrate and cleanse this water  
that it may be purified and fit to  
dwell within the sacred Circle of Stones.  
In the name of the Mother Goddess and Father  
God,  
I consecrate this water.

As you do this, visualize your athame  
blasting away all  
negativity from the water.

The salt is next touched with the point of the  
athame while  
saying:

I bless this salt that it may be fit  
to dwell within the sacred Circle of Stones.  
In the name of the Mother Goddess and Father  
God,  
I bless this salt.

Now stand facing North, at the edge of the cord-  
marked circle.

Hold your athame point outward at waist level. Walk  
slowly around the  
circle's perimeter clockwise, your feet just inside the  
cord, charging  
it with your words and energy. Create the circle -  
through your  
visualization - with the power flowing out from your

athame's blade.

As you walk, stretch the energy out until it forms a complete sphere around the working area, half above the ground, half below. As you do this say:

Here is the boundary of the Circle of Stones.  
Naught but love shall enter in,  
Naught but love shall emerge from within.  
Charge this by Your powers, Old Ones!

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When you have arrived back at the North, place the athame on the altar. Take up the salt and sprinkle it around the circle, beginning and ending in the North, and moving clockwise. Next, carry the smoking censer from the altar, and finally sprinkle water around the circle. Do more than carrying and walking; sense the substances purifying the circle. The Circle of Stones is now sealed.

Hold aloft the wand at the North, at the edge of the circle, and say:

O Spirit of the North Stone,  
Ancient One of the Earth,  
I call You to attend this circle.  
Charge this by Your powers, Old Ones!

As you say this, visualize a greenish mist rising and writhing in the Northern quarter, over the stone. This is the elemental energy of the Earth. When the Spirit is present, lower the wand, move to the East, raise it again and say:

O Spirit of the East Stone,  
Ancient One of Air,  
I call You to attend this circle.  
Charge this by Your powers, Old Ones!

Visualize the yellowish mist of Air energy. Lower the wand, move to the South and repeat the following with your upraised wand, visualizing a crimson Fire mist:

O Spirit of the South Stone,  
Ancient One of Fire,  
I call You to attend this circle.  
Charge this by Your powers, Old Ones!

Finally, to the West, say with the wand held aloft:

O Spirit of the West Stone,

Ancient One of Water,  
I call You to attend this circle.  
Charge this by Your powers, Old Ones!

Visualize the bluish mist, the essence of Water.  
The circle breaths and lives around you. The  
Spirits of the  
Stones are present. Feel the energies. Visualize the  
circle glowing  
and growing in power. Stand still, sensing for a moment.  
The Circle of Stones is complete. The Goddess  
and God may be  
called, and magick wrought.

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#### CUTTING A DOORWAY

At times you may have to leave the circle. This  
is fine, of  
course, but as previously mentioned, passing through  
the circle  
dissipates it. To prevent this from occurring it's  
traditional to cut  
a doorway.

To do this, face Northeast. Hold your athame  
point downward near  
the ground. See and sense the circle before you. Pierce  
its wall of  
energy with the athame and trace an archway, tall  
enough to walk  
through, moving counter-clockwise along the circle for  
about three  
feet. Move the point of the athame up at the arch's  
center and down  
the other side until it is near the ground.

As you're doing this, visualize that area of the  
circle's energy  
being sucked back into the athame. This creates a  
void, allowing  
passage in and out of the circle. Pull the athame out of  
the circle's  
wall. You're free to walk outside.

Once back inside, close the door by placing the  
athame at the  
lower North-Eastern point of the archway. With your  
athame trace the  
circle's perimeter clockwise, as if redrawing that  
portion of the  
Circle of Stones, again visualizing blue or purple energy  
flaring out  
from the blade and converging with the rest of the  
circle. It is  
done.

#### RELEASING THE CIRCLE

Once the rite is ended, face North, hold aloft the wand and say:

Farewell, Spirit of the North Stone.  
I give thanks for your presence here.  
Go in power.

Repeat this same formula to the East, South and West, substituting the proper direction in the words. Then return to the North and hold the wand aloft for a few moments.

Lay the wand on the altar. Take up the athame. Standing in the North, pierce the circle's wall with the blade at waist level. Move clockwise around the circle, visualizing it's power being sucked back into the athame. Literally pull it back into the blade and handle. Sense the circle dissolving, shrinking; the outside world slowly regaining its dominance in the area.

When you arrive at the North again, the circle is no more.

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#### VISUALIZATIONS FOR THE CIRCLE OF STONES

If you wish, you can back up the circle casting with the following visualizations as you form the circle itself: Prepare as usual. Approach the North and set the North Stone (or the candle) on the ground. Then, visualize a stone slab standing upright two feet to the left of and behind the North Stone. Visualize this as being bluish-grey, two feet wide, two feet thick and six feet tall. This stone represents the Goddess.

When the stone is really there- in your visualization- create another stone of the same size and color two feet to the right of and behind the North Stone. This represents the God.

Now visualize a capstone resting on top of the two upright stones. It is about two feet by two feet by six feet. This represents The One before the Goddess and God, the source of all power and magick. The Northern Trilithon is now complete.

The stones form an archway, a symbol of the gateway to the realm

of the element of Earth.

Firmly visualize this, then gaze through the arch formed by the stones. See the greenish haze of the Earth energy.

Repeat the entire procedure to the East, South and West. Visualize the appropriate elemental color within each trilithon.

Now purify salt and water, cast the circle as usual, and carry around the salt, censer, candle and water.

As you approach each quarter to call its Spirit of the Stone, see the trilithon firmly in your mind. Visualize it in all its Pagan splendor. See the elemental hazes within them, boiling and writhing in unmanifestedness. Stretch out with your feelings; sense the arrival of the spirit of each stone, then go on to the next.

With practice this comes easily, but such visualizations are never necessary.

#### THE BLESSING CHANT

The Blessing Chant can be said at the beginning of any type of ritual as a general invocation. Separate invocations of the Goddess and God may follow.

May the powers of The One,  
the source of all creation;  
all-pervasive, omnipotent, eternal;  
may the Goddess,  
the Lady of the Moon;  
and the God,  
Horned Hunter of the Sun;  
may the powers of the Spirits of the Stones,  
rulers of the elemental realms;  
may the powers of the stars above and the Earth  
below,  
with you. bless this place, and this time, and I who am

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#### THE SIMPLE FEAST

Hold up a Chalice of wine (or some other liquid) between your hands to the sky, and say:

Gracious Goddess of Abundance,  
Bless this wine and infuse it with your  
love.

In your names, Mother Goddess and Father God,  
I bless this wine (or brew, juice, etc.).

Hold up a plate of cakes (bread, biscuits) with  
both hands to the  
sky and say:

Powerful God of the Harvest,  
Bless these cakes and infuse them with your  
love.

In your names, Mother Goddess and Father God,  
I bless these cakes (or this bread).

#### CONSECRATION OF TOOLS

Light the candles. Set the incense smoking.  
Cast the Circle of  
Stones. Place the tool on the pentacle, or a plate of  
salt. Touch it  
with the point of your athame (or your projective hand)  
and say:

I consecrate you, O Athame of steel (or wand of  
wood, etc.) to  
cleanse and purify you to serve me within the Circle of  
Stones. In  
the names of the Mother Goddess and Father God, you are  
consecrated.

Send projective energy into the tool,  
cleansing it of all  
negativity and past associations. Now pick it up and  
sprinkle with  
salt, pass it through the incense smoke, through the  
candle flame and  
sprinkle with water, calling upon the Spirits of  
the Stones to  
consecrate it.

Then hold the tool to the sky, saying:

I charge you by the Old Ones: By the omnipotent  
Goddess and God:  
By the virtues of the Sun, Moon and Stars: By the powers  
of the Earth,  
Air, Fire and Water, that I shall obtain all that I  
desire through  
you. Charge this by your power, Old Ones!

The tool should immediately be put to use to  
strengthen and bind  
the consecration. For example, the athame can be used  
to consecrate  
another tool; a wand to invoke the Goddess; the pentacle  
to act as a  
resting place for a tool during its consecration.

## THE FULL MOON RITE

Perform this at night, in the view of the Moon if possible. It is appropriate for crescents, white flowers, silver and other lunar symbols to be present on the altar for this ritual. The quartz crystal sphere can be placed on the altar as well. Or, if you prefer, use the cauldron (or a small white or silver bowl) filled with water. Place a piece of silver into the water.

Arrange the altar, light the candles and censer, and cast the Circle of Stones.

Stand before the altar and invoke the Goddess and God, with the Blessing Chant and/or any other invocations (see Prayers, Chants and Invocations in this Book of Shadows).

Now gaze at the Moon, if possible. Feel its energies sinking into your body. Feel its cool Goddess energy wash you with power and love.

Now say these or similar words:

Wondrous Lady of the Moon  
 You who greets the dusk with silvered kisses;  
 Mistress of the night and of all magicks,  
 who rides the clouds in blackened skies  
 and spills light upon the cold Earth;  
 O Lunar Goddess,  
 Crescented-One,  
 Shadow maker and shadow breaker;  
 Revealer of mysteries past and present;  
 Puller of seas and ruler of women;  
 All-wise Lunar Mother,  
 I greet your celestial jewel  
 at the waxing of its powers  
 With a rite in Your honor.  
 I pray by the Moon,  
 I pray by the Moon,  
 I pray by the Moon.

Continue chanting "I pray by the Moon" for as long as you will.

Visualize the Goddess if you so desire, perhaps as a tall, robust woman wearing silver jewelry and white, rippling, draped clothing. A crescent Moon may rest upon Her brow, or She may toss a glowing silvery white orb in Her hands. She treads the starfield of eternal night in an eternal round with Her lover, the Sun God, spreading moonrays wherever She goes. Her eyes laugh, Her skin

is white and  
translucent. She glows.

Now is the time for magick of all types, for the  
full of the Moon  
marks the height of its powers, and all positive spells  
cast then are  
powerful.

Full Moons are also excellent times for  
meditation, mirror magick  
and psychic workings, for such are often more  
successful within the  
circle. Crystal-scrrying is particularly recommended;  
flood the  
crystal with moonlight prior to the ritual. If you  
have no crystal  
sphere, use the cauldron filled with water and the  
piece of silver.  
Gaze at the water (or at the Moon glinting on the  
silver) to awaken  
your psychic awareness.

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Lunar liquids such as lemonade, milk or white  
wine can be  
consumed during the simple feast that follows.  
Crescent cakes are  
traditional as well.  
Thank the Goddess and God and release the circle. It  
is done.

YULE (circa December 21)

The altar is adorned with evergreens such as  
pine, rosemary, bay,  
juniper and cedar, and the same can be laid to mark  
the Circle of  
Stones. Dried leaves can also be placed on the altar.

The cauldron, resting on the altar on a heat-  
proof surface (or  
placed before it if too large), should be filled with  
ignitable spirit  
(alcohol), or a red candle can be placed within it. At  
outdoor rites,  
lay a fire within the cauldron to be lit during ritual.

Arrange the altar, light the candles and incense,  
and cast the  
Circle of Stones.  
Recite the Blessing Chant.  
Invoke the Goddess and God.  
Stand before the cauldron and gaze within it.  
Say these or  
similar words:

I sorrow not,  
though the world is wrapped in sleep.  
I sorrow not,  
though the icy winds blast.

I sorrow not,  
    though the snow falls hard and deep.  
I sorrow not,  
    this too shall soon be past.

Ignite the cauldron (or candle), using long  
matches or a taper.

As the flame(s) leap up say:

I light this fire in Your honor,  
    Mother Goddess  
You have created life from death;  
    warmth from cold;  
    The Sun lives once again;  
    the time of light is waxing.  
Welcome,  
    ever-returning God of the Sun!  
Hail Mother of All!

Circle the altar and cauldron slowly, clockwise,  
watching the flames. Say the following chant for some time:

The wheel turns; the power burns.

Meditate upon the Sun, on the hidden energies  
lying dormant in  
    winter, not only in the Earth but within ourselves.  
Think of birth  
    not as the start of life but as its continuance.  
Welcome the return  
    of the God.

1023

After a time cease and stand once again before  
the altar and flaming cauldron. Say:

Great God of the Sun,  
    I welcome Your return.  
May You shine brightly upon the Goddess;  
    may You shine brightly upon the Earth,  
    scattering seeds and fertilizing the land.  
All blessings upon You,  
    reborn One of the Sun!

Works of magick, if necessary, may follow.  
Celebrate the Simple Feast.  
The circle is released.

YULE LORE

One traditional Yuletide practice is the creation of  
a Yule tree.

This can be a living, potted tree which can later be  
planter in the ground, or a cut one. The choice is yours.

Appropriate Pagan decorations are fun to  
make, from strings of  
    dried rosebuds and cinnamon sticks (or popcorn and  
cranberries) for

garlands, to bags of fragrant spices which are hung from boughs. Quartz crystals can be wrapped with shiny wire and suspended from sturdy branches to resemble icicles. Apples, oranges and lemons hanging from boughs are strikingly beautiful, natural decorations, and were customary in ancient times.

Many enjoy the custom of lighting the Yule log. This is a graphic representation of the rebirth of the God within the sacred fire of the Mother Goddess. If you choose to burn one, select a proper log (traditionally of oak or pine). Carve or chalk a figure of the Sun (such as a rayed disc) or the God (a horned circle or a figure of a man) upon it, with the Boline, and set it alight in the fireplace at dusk on Yule. As the log burns, visualize the Sun shining within it and think of the coming warmer days.

As to food, nuts, fruits such as apples and pears, cakes of caraways soaked in cider, and (for non-vegetarians) pork are traditional fare. Wassail, lambswool, hibiscus or ginger tea and fine drinks for the Simple Feast or Yule Meals.

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IMBOLC (February 2)

A symbol of the season, such as a representation of a snowflake, a white flower, or perhaps some snow in a crystal container can be placed on the altar. An orange candle anointed with musk, cinnamon, frankincense or rosemary oil, unlit, should also be there. Snow can be melted and used for the water during the circle casting.

Arrange the altar, light the candles and censer, and cast the Circle of Stones.  
Recite the Blessing Chant.  
Invoke the Goddess and God.  
Say such words as the following:

This is the time of the feast of torches,  
when every lamp blazes and shines  
to welcome the rebirth of the God.

I celebrate the Goddess,  
I celebrate the God;  
all Earth celebrates  
Beneath its mantle of sleep.

Light the orange taper from the red candle on the altar (or at the Southern point of the circle). Slowly walk the circle clockwise, bearing the candle before you. Say these or similar words:

All the land is wrapped in winter.  
The air is chilled and frost envelops the Earth.  
But Lord of the Sun,  
Horned One of animals and wild places,  
unseen you have been reborn of the gracious Mother Goddess,  
Lady of all fertility.  
Hail Great God!  
Hail and welcome!

Stop before the altar, holding aloft the candle. Gaze at its flame. Visualize your life blossoming with creativity, with renewed energy and strength.

If you need to look into the future or past, now is an ideal time. Works of magic, if necessary, may follow. Celebrate the Simple Feast. The circle is released.

#### IMBOLC LORE

It is traditional upon Imbolc, at sunset or just after ritual, to light every lamp in the house - if only for a few moments. Or, light candles in each room in honor of the Sun's rebirth. Alternately, light a kerosene lamp with a red chimney and place this in a prominent part of the home or in a window.

If snow lies on the ground outside, walk in it for a moment, recalling the warmth of summer. With your projective hand, trace an image of the Sun on the snow.

1025

Foods appropriate to eat on this day include those from the dairy, since Imbolc marks the festival of calving. Sour cream dishes are fine. Spicy and full-bodied foods in honor of the Sun are equally attuned. Curries and all dishes made with peppers,

onions, leeks,  
shallots, garlic or chives are appropriate. Spiced wines  
and dishes  
containing raisins - all foods symbolic of the Sun  
- are also  
traditional.  
OSTARA (circa March 21)

Flowers should be laid on the altar, placed around  
the circle and  
strewn on the ground. The cauldron can be filled with  
spring water  
and flowers, and buds and blossoms may be worn as  
well. A small  
potted plant should be placed on the altar.

Arrange the altar, light the candles and incense,  
and cast the  
Circle of Stones.

Recite the Blessing Chant.  
Invoke the Goddess and God in whatever words please  
you.

Stand before the altar and gaze upon the plant as you  
say:

O Great Goddess,  
you have freed yourself from the icy prison of  
winter.

Now is the greening,  
when the fragrance of flowers drifts on the  
breeze.

This is the beginning.  
Life renews itself by Your magick,  
the Earth Goddess.  
The God stretches and rises,  
eager in His youth,  
and bursting with the promise of summer.

Touch the plant. Connect with its energies and,  
through it, all  
nature. Travel inside its leaves and stems through your  
visualization  
- from the center of your consciousness out through  
your arm and  
fingers and into the plant itself. Explore its inner  
nature; sense  
the miraculous processes of life at work within it.

After a time, still touching the plant, say:

I walk the Earth in friendship,  
not in dominance.  
Mother Goddess and Father God,  
instill within me through this plant a warmth  
for all living  
things.  
Teach me to revere the Earth and all its treasures.  
May I never forget.

Meditate upon the changing of these seasons.  
Feel the rousing of  
energies around you in the Earth.  
Works of magick, if necessary, may follow.  
Celebrate the Simple Feast.

The circle is released.

1026

#### EOSTRA LORE

A traditional Vernal Equinox pastime: go to a field and randomly collect wildflowers [Thank the flowers for their sacrifice before picking them, using a collection formula such as can be found in "An Herbal Grimoire" elsewhere in this Book of Shadows]. Or buy some from a florist, taking one or two of those that appeal to you. Then bring them home and divine their magickal meanings by the use of books, your own intuition, a pendulum or by other means. The flowers you've chosen reveal your inner thoughts and emotions.

It is important at this time of renewed life to plan a walk (or a ride) through gardens, a park, woodlands, forest and other green places. This is not simply exercise, and you should be on no other mission. It isn't even just an appreciation of nature. Make your walk celebratory, a ritual for nature itself.

Other traditional activities include planting seeds, working on magickal gardens and practicing all forms of herb work - magickal, medicinal, cosmetic, culinary and artistic.

Foods in tune with this day (linking your meals with the seasons is a fine way of attuning with nature) include those made of seeds, such as sunflower, pumpkin and sesame seeds, as well as pine nuts. Sprouts are equally appropriate, as are leafy, green vegetables. Flower dishes such as stuffed nasturtiums or carnation cupcakes also find their place here. [Find a book of flower cooking or simply make spice cupcakes. Ice with pink frosting and place a fresh carnation petal on each cupcake. Stuff nasturtium blossoms with a mixture made with cream cheese, chopped nuts, chives and watercress.]

BELTANE (April 30)

If possible, celebrate Beltane in a forest or near a living tree.

If this is impossible, bring a small tree within the circle, preferably potted; it can be of any type.

Create a small token or charm in honor of the wedding of the

Goddess and God to hang upon the tree. You can make several if you desire. These tokens can be bags filled with fragrant flowers, strings of beads, carvings, flower garlands - whatever your talents and imagination can conjure.

Arrange the altar, light the candles and censer, and cast the

Circle of Stones.

Recite the Blessing Chant

Invoke the Goddess and God.

Stand before the altar and say, with wand upraised:

O Mother Goddess,

Queen of the night and of the Earth;

O Father God,

King of the day and of the forest,

I celebrate Your union as nature rejoices in

riotous blaze

of color and life.

Accept my gift,

Mother Goddess and Father God,

in honor of Your union.

1027

Place the token(s) on the tree.

From Your mating shall spring forth life anew;

a profusion of living creatures shall cover the

lands,

and the winds will blow pure and sweet.

O Ancient Ones,

I celebrate with You!

Works of magick, if necessary, may follow.

Celebrate the Simple Feast.

The circle is released.

#### BELTANE LORE

Weaving and plaiting are traditional arts at this time of year,

for the joining together of two substances to form a third is in the spirit of Beltane.

Foods traditionally come from the dairy, and dishes such as

marigold custard (see recipes - food) and vanilla ice cream are fine.  
Oatmeal cakes are also appropriate.

MIDSUMMER (circa June 21)

Before the rite, make up a small cloth pouch filled with herbs such as lavender, chamomile, St. John's Wort, vervain, or any of the Midsummer herbs listed in "An Herbal Grimoire." Mentally pour all your troubles, problems, pains, sorrows and illnesses, if any, into this petition as you construct it. Tie it shut with a red string. Place this on the altar for use during the rite. The cauldron should also be there or nearby. Even if you use candles to mark the quarters, the red candle in a holder should also be on the altar. For outdoor rituals, light a fire - however small - and drop the pouch into this.

Arrange the altar, light the candles and censer, and cast the Circle of Stones.

Recite the Blessing Chant.  
Invoke the Goddess and God.

Stand before the altar and say, with wand upraised:

I celebrate the noon of summer with mystic rites.  
O great Goddess and God,  
all nature vibrates with  
Your energies and the Earth is bathed  
with warmth and life.  
Now is the time of forgetting past cares and banes;  
O fiery Sun,  
burn away the unuseful,  
the hurtful,  
the bane,  
in Your omnipotent power.  
Purify me!  
Purify me!  
Purify me!

1028

Lay the wand on the altar. Take up the herbal petition and light it in the red candle on the altar (or, if outdoors, the ritual fire).

When it is burning drop it into the cauldron (or some other heat-proof container) and say:

God! I banish you by the powers of the Goddess and

I banish you by the powers of the Sun,  
Moon and Stars!

I banish you by the powers of the Earth,  
Air,  
Fire and Water!

nothingness. Then Pause, seeing the hurts and pains burning into  
say:

O Gracious Goddess,  
O Gracious God,

on this night of Midsummer magick I pray  
that You charge my life with wonder and joy.

Help me in attuning with the energies adrift  
on the enchanted night air.  
I give thanks.

Reflect upon the purification you have  
undergone. Feel the powers of nature flowing through you, washing you clean  
with divine energy.

Works of magick, if necessary, may follow.  
Celebrate the Simple Feast.  
The circle is released.

#### MIDSUMMER LORE

Midsummer is practically the classic time  
to perform magicks of all kinds. Healings, love magick and protections  
are especially suitable. Herbs can be dried over the ritual fire  
if you're celebrating outdoors. Leap the fire for purification  
and renewed energy.

Fresh fruits are standard fare for Midsummer.

1029

#### LUGHNASADH (August 1)

Place upon the altars sheaves of wheat, barley or  
oats, fruit and breads, perhaps a loaf fashioned in the figure of the Sun  
or a man to represent the God. Corn dollies, symbolic of the  
Goddess, can be

present there as well.  
                     Arrangethe altar, light the candles and censer,  
 and cast the  
                     Circle of Stones.  
                     Recite the Blessing Chant.  
                     Invoke the Goddess and God.  
                     Stand before the altar, holding aloft the  
 sheaves of grain,  
                     saying these or similar words:

                    Now is the time of the First Harvest,  
                                     when thebounties ofnaturegive  
 ofthemselvesso thatwemay  
                     survive.  
                     O God of the ripening fields,  
                                     Lord of the Grain,  
                                             grant methe understanding ofsacrifice as  
 Youprepare to  
                     deliver Yourself under the sickle of the Goddess and  
 journey to the  
                     lands of eternal summer.  
                     O Goddess of the Dark Moon,  
                                     teachmethe secretsofrebirth asthe  
 Sunlosesits strength  
                     and the nights grow cold.

                    Rub theheads of the wheatwith your fingers  
 sothat the grains  
                     fall onto the altar. Lift a piece of fruit and bite it,  
 savoring its  
                     flavour, and say:

                    I partake of the first harvest,  
                                     mixing itsenergieswithmine thatImay  
 continuemyquestfor  
                     the starry wisdom of perfection.  
                     O Lady of the Moon and Lord of the Sun,  
                                     gracious ones before Whom the stars halt their  
 courses,  
                     I offer my thanks for the continuing fertility of  
 the Earth.  
                     May the nodding grain loose its seeds to be  
 buried in the  
                     Mother's breast,  
                                     ensuring rebirth in the warmth of the coming  
 Spring.

                    Consume the rest of the fruit.

                    Works of magick, if necessary, may follow.  
                     Celebrate the Simple Feast.  
                     The circle is released.

1030

#### LUGHNASADH LORE

                    It is appropriate toplant the seedsfrom the  
 fruit consumedin

ritual. If they sprout, grow the plant with love and as  
a symbol of  
your connection with the Goddess and God.

Wheat weaving (the making of corn dollies,  
etc.) is an  
appropriate activity for Lughnasadh. Visits to  
fields, orchards,  
lakes and wells are also traditional.

The foods of Lughnasadh include bread,  
blackberries and all  
berries, acorns (leached of their poisons first), crab  
apples, all  
grains and locally ripe produce. A cake is sometimes  
baked, and cider  
is used in place of wine.

If you do make a figure of the God from bread, it  
can be used for  
the Simple Feast.

MABON (circa September 21)

Decorate the altar with acorns, oak sprigs, pine  
and cypress  
cones, ears of corn, wheat stalks and other fruits and  
nuts. Also  
place there a small rustic basket filled with dried  
leaves of various  
colors and kinds.

Arrange the altar, light the candles and censer,  
and cast the  
Circle of Stones.  
Recite the Blessing Chant.  
Invoke the Goddess and God.  
Stand before the altar, holding aloft the basket of  
leaves, and  
slowly scatter them so that they cascade to the ground  
within the  
circle. Say such words as these:

Leaves fall,  
the days grow cold.  
The Goddess pulls Her mantle of the Earth around Her  
as You,  
O Great Sun God,  
sail toward the West to the lands of  
Eternal Enchantment.,  
wrapped in the coolness of night.  
Fruits ripen,  
seeds drop,  
the hours of day and night are balanced.  
Chill winds blow in from the North wailing laments.  
In this seeming extinction of nature's power,  
O Blessed Goddess,  
I know that life continues.  
For spring is impossible without the second harvest,  
as surely as life is impossible without death.  
Blessings upon You,  
O Fallen God,  
as You journey into the lands of winter  
and into the Goddess' loving arms.

1031

Place the basket down and say:

O Gracious Goddess of all fertility,  
I have sown and reaped the fruits of my  
actions, good and bane.  
Grant me the courage to plant seeds of joy and  
love in the coming  
year,  
banishing misery and hate.  
Teach me the secrets of wise existence upon this  
planet,  
O Luminous One of the Night!

Works of magick, if necessary, may follow.  
Celebrate the Simple Feast.  
The circle is released.

#### MABON LORE

A traditional practice is to walk wild places  
and forests,  
gathering seed pods and dried plants. Some of these can  
be used to  
decorate the home; others saved for future herbal magick.

The foods of Mabon consist of the second harvest's  
gleanings, so  
grains, fruit and vegetables predominate, especially corn.  
Corn bread  
is traditional fare, as are beans and baked squash.

1032

Samhain (October 31)

Place upon the altar apples, pomegranates, pumpkins,  
squashes and  
other late autumn fruits. Autumn flowers such as  
marigolds and  
chrysanthemums are fine too. Write on a piece of paper  
an aspect of  
your life which you may wish to be free of; anger, a  
baneful habit,  
misplaced feelings, disease. The cauldron or some  
similar tool must  
be present before the altar as well, on a trivet or  
some other  
heat-proof surface (if the legs aren't long enough). A  
small, flat  
dish marked with an eight-spoked wheel symbol should  
also be there.  
[This is just what it sounds like. On a flat plate or

dish, paint a  
large circle. Put a dot in the center of this circle and  
paint eight  
spokes radiating out from the dot to the larger circle.  
Thus, you  
have a wheel symbol - a symbol of the Sabbats, a  
symbol of  
timelessness.]

Prior to ritual, sit quietly and think of friends  
and loved ones  
who have passed away. Do not despair. Know that they  
have gone on to  
greater things. Keep firmly in mind that the  
physical isn't the  
absolute reality, and souls never die.

Arrange the altar, light the candles and censer,  
and cast the  
Circle of Stones.  
Recite the Blessing Chant.  
Invoke the Goddess and God.

Lift one of the pomegranates and, with your  
freshly-washed  
bolus, pierce the skin of the fruit. Remove several  
seeds and place  
them on the wheel-marked dish.  
Raise your wand, face the altar and say:

On this night of Samhain I mark Your passing,  
O Sun King,  
through the sunset into the Land of the  
Young.

I mark also the passing of all who have gone  
before,  
and all who will go after.  
O Gracious Goddess,  
Eternal Mother,  
You who gives birth to the fallen,  
teach me to know that in the time of the  
greatest  
darkness there is the greatest light.

Taste the pomegranate seeds; burst them with  
your teeth and  
savour their sharp, bittersweet flavour. Look  
down as the  
eight-spoked symbol on the plate; the Wheel of the Year,  
the Cycle of  
the Seasons, the End and Beginning of all Creation.

Light a fire within the cauldron (a candle  
is fine). Sit before  
it, holding the piece of paper, gazing at its flames.  
Say:

Wise One of the Waning Moon,  
Goddess of the Starry Night,  
I create this fire within Your cauldron to  
transform  
that which is plaguing me.  
May the energies be reversed:  
From the darkness, light!

From bane, good!  
From death, birth!

1033

Light the paper in the cauldron's flames and drop  
it inside. As it burns, know that your ill diminishes, lessens and  
finally leaves you as it is consumed within the universal fires. [The  
cauldron, seen as the Goddess.]  
If you wish, you may attempt scrying or some  
other form of divination, for this is a perfect time to look into  
the past or future. Try to recall past lives too, if you will.  
But leave the dead in peace. Honor them with your memories but do not  
call them to you. [Many Pagans do attempt to communicate with  
their deceased ancestors and friends at this time, but it seems to me  
that if we accept the doctrine of reincarnation, this is a  
rather strange practice. Perhaps the personalities that we knew still  
exist, but if the soul is currently incarnate in another body,  
communication would be difficult, to say the least. Thus, it seems best to  
remember them with peace and love - but do not call them up.] Release  
any pain and sense of loss you may feel into the cauldron's flames.  
Works of magick, if necessary, may follow.  
Celebrate the Simple Feast.  
The circle is released.

#### SAMHAIN LORE

It is traditional on Samhain night to leave a  
plate of food outside the home for the souls of the dead. A candle  
placed in the window guides them to the Lands of Eternal Summer, and  
burying apples in the hard-packed earth "feeds" the passed ones on their  
journey.

For food, beets, turnips, apples, corn, nuts,  
gingerbread, cider, mulled wines and pumpkin dishes are appropriate, as are  
meat dishes (once again, if you're not vegetarian. If so, tofu  
seems ritually correct).

## A RITUAL OF GESTURES

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

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

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

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

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

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

Lower your projective hand (your writing hand)  
 but keep your  
 receptive hand high. Pressing the third, fourth and  
 fifth fingers  
 against the palm, lift the forefinger and thumb to  
 create a rough  
 crescent shape. Sense the reality of the Goddess.  
 Sense Her love,

Her fertility, Her compassion. Sense the powers of the Moon in the gesture; the force of the eternal seas - the presence of the Goddess.

Lower your receptive hand; lift your projective hand. Bend down the middle and forth fingers toward the palm, and trap them with the thumb. Lift the forefinger and little finger up to the sky, creating a horned image. Sense the reality of the God. Sense the power of the Sun in the gesture; the untamed energies of the woodlands - the presence of the God.

Lower your projective hand. Lay down flat. Spread your legs and arms until you've created the pattern of a pentagram. Sense the powers of the elements running through you; merging and coalescing into your being. Sense them as emanations from The One, the Goddess and God.

Meditate. Commune. Communicate.  
When finished, simply stand up. Your rite of gestures is over.

1035

#### THE LAW OF THE POWER

1. The Power shall not be used to bring harm, to injure or control others. But if the need rises, the Power shall be used to protect your life or the life of others.
2. The Power is used only as need dictates.
3. The Power can be used for your own gain, as long as by doing so you harm none.
4. It is unwise to accept money for the use of the Power, for it quickly controls its taker. Be not as those of other religions.
5. Use not the Power for prideful gain, for such cheapens the mysteries of the Craft and magick.
6. Ever remember that the Power is a sacred gift of the Goddess and God, and should never be misused or abused.
7. And this is the Law of the Power.

#### INVOCATION OF THE ELEMENTS

Air, Fire, Water, Earth,  
Elements of Astral birth,  
I call you now; attend to me!

In the circle, rightly cast,  
Safe from psychic curse or blast,  
I call you now, attend to me!

From cave and desert, sea and hill,  
By blade and wand, cup and pentacle,  
I call you now; attend to me!  
This is my will, so mote it be!

[This invocation may be chanted while moving or dancing  
around the altar to raise elemental energy for magickal workings.]

PRAYERS, CHANTS AND INVOCATIONS  
OF AND TO  
THE GODDESS AND GOD

These prayers can be used to invoke the Goddess  
and God during ritual, just after the circle casting. Of course,  
any which you compose or are inspired to say and be used as well.  
A few chants are also included to raise energy or  
to commune with the deities.  
Some of these invocations rhyme, and some do not.  
But recall the power of rhyme - it links our conscious mind to the  
unconscious or psychic mind, thereby producing ritual consciousness.  
Some of these are related to specific deities  
but, as Dion Fortune wrote: "All the gods are one god; and all the  
goddesses are one goddess, and there is only one initiator."

1036

INVOCATION TO THE GODDESS

Crescent One of the starry skies, Flowered One of the  
fertile plain,  
Flowing One of the ocean's sighs,  
Blessed One of the gentle rain;  
Hear my chant 'midst the standing stones,  
Open me to your mystic light;  
Waken me to your silver tones,  
Be with me in my sacred rite!

INVOCATION TO PAN

O Great God Pan,  
Beast and man,  
Shepherd of goats and Lord of the Land,  
I call you to attend my rites  
On this most magickal of nights.  
God of the wine,  
God of the vine,  
God of the fields and God of the kine,  
Attend my circle with your love  
And send Your blessings from above.  
Help me to heal;  
Help me to feel;  
Help me to bring forth love and weal.  
Pan of the forests, Pan of the glade,  
Be with me as my magick is made!

#### ISIS INVOCATION

Isis of the Moon,  
You who are all that ever was,  
All that is,  
And all that shall be:  
Come, veiled Queen of Night!  
Come as the scent of the sacred lotus  
Charging my circle  
With love and magick.  
Do descend upon my circle,  
I pray,  
O Blessed Isis!

#### PRAYER TO THE HORNED GOD

Horned One of the wilderness,  
Winged One of the shining skies,  
Rayed One of the spen'drous Sun,  
Fallen One of the Samhain cries-  
I call amidst the standing stones  
Praying that You, O Ancient One,  
Will deign to bless my mystic rites-  
O fiery Lord of the Blazing Sun!

1037

#### NEW MOON CHANT TO DIANA

Waxing, waxing, growing, growing-  
Diana's power is flowing, flowing.  
(repeat)

#### CALL TO THE GOD

Ancient God of the forest deeps,  
Master of beast and Sun;  
Here where the world is hushed and sleeps  
Now that the day is done.  
I call You in the ancient way

Here in my circle round,  
Asking that You will hear me pray  
And send Your Sun force down.

INVOCATION TO THE GODDESS

Gracious Goddess,  
You who are the Queen of the Gods,  
The lamp of night,  
the creator of all that is wild and free;  
Mother of woman and man;  
Lover of the Horned God and protectress of all the

Craft:

Descend, I pray,  
With Your Lunar ray of power  
Upon my circle here!

INVOCATION TO THE GOD

Blazing God,  
You who are the King of the Gods,  
Lord of the Sun,  
Master of all that is wild and free;  
Father of woman and man,  
Lover of the Moon Goddess and protector of all the

Craft:

Descend I pray,  
With you Solar ray of power  
Upon my circle here!

GODDESS CHANT

Luna, Luna, Luna, Diana  
Luna, Luna, Luna, Diana  
Bless me, bless me, bless me, Diana,  
Luna, Luna, Luna, Diana  
(repeat)

1038

EVENING CHANT TO THE GOD

Hail fair Sun,  
Ruler of day;  
Rise on the morn  
To light my way.  
(to be said while watching the sunset)

EVENING CHANT TO THE GODDESS

Hail fair Moon  
Ruler of night;  
Guard me and mine  
Until the light.  
(to be said while Moon-gazing at night)

GODDESS CHANT

Aaaaaaaaaaaaaah  
Ooooooooooooooh  
Uuuuuuuuuuuuuuu  
Eeeeeeeeeeeeeeee  
Iiiiiiiiiiiiiiii

[These are obviously, the vowels of the English language.  
Pronounce them as: A-"Ah," O-"O," U-"Oo," E-"E," I-"Eye." Extend  
the vowels as you vocalize them, stretch the sounds. This  
produces Goddess awareness, and rouses the psychic mind]

1039

THE LORE OF NUMBERS

To be used in ritual and magickal workings. In  
general, odd numbers are related to women, receptive energy and the  
Goddess; even numbers to men, projective energy and the God.

1. The universe; The One; the source of all.
2. The Goddess and God; The perfect duality;  
projective and receptive energy; the couple; personal union  
with deity;  
interpenetration of the physical and spiritual; balance.
3. The Triple Goddess; the Lunar phases; the  
physical, mental and spiritual aspects of our species.
4. The elements; the Spirits of the Stones; the  
winds; the seasons.
5. The senses; the pentagram; the elements plus  
Akasha; a Goddess number.
7. The planets which the ancients knew; the time  
of the Lunar phase; power; protection and magick.
8. The number of Sabbats; a number of the God.
9. A number of the Goddess.
13. The number of Esbats; a fortunate number.
15. A number of good fortune.
21. The number of Sabbats and Esbats in the Pagan year;  
a number of

the Goddess.

28. A number of the Moon; a number of the goddess.

101. The number of fertility.

The planets are numbered thus:

|         |   |         |   |
|---------|---|---------|---|
| Saturn  | 3 | Venus   | 7 |
| Jupiter | 4 | Mercury | 8 |
| Mars    | 5 | Moon    | 9 |
| Sun     | 6 |         |   |

1040

#### THIRTEEN GOALS OF A WITCH

- I. Know yourself
- II. Know your Craft (Wicca)
- III. Learn
- IV. Apply knowledge with wisdom
- V. Achieve balance
- VI. Keep your words in good order
- VII. Keep your thoughts in good order
- VIII. Celebrate life
- IX. Attune with the cycles of Terra
- X. Breathe and eat correctly
- XI. Exercise the body
- XII. Meditate
- XIII. Honor the Goddess and God

#### RECIPES FOR FOOD

##### CRESCENT CAKES

1 cup firmly ground almonds  
1 1/4 cups flour  
1/2 cup confectioner's sugar  
2 drops almond extract  
1/2 cup butter, softened  
1 egg yolk

Combine almonds, flour, sugar and extract until thoroughly mixed. with the hands, work in butter and egg yolk until well-blended. Chill dough. Preheat oven to 325 degrees F. Pinch off pieces of dough about the size of walnuts and shape into crescents. Place on greased sheets and bake for about 20 minutes. Serve during Simple Feast, especially at Esbats.

## BELTANE MARIGOLD CUSTARD

2 cups milk  
 1 cup unsprayed marigold petals  
 1/4 tsp. salt  
 3 tbsp. sugar  
 1 to 2-inch piece vanilla bean  
 3 egg yolks, slightly beaten  
 1/8 tsp. allspice  
 1/8 tsp. nutmeg  
 1/2 tsp. rose water  
 whipped cream

Using a clean mortar and pestle reserved for cooking purposes, pound marigold petals. Or, crush with a spoon. Mix the salt, sugar and spices together. Scald milk with the marigolds and the vanilla bean. Remove the vanilla bean and add the slightly beaten yolks and dry ingredients. Cook on low heat. When the mixture coats a spoon, add rose water and cool. Top with whipped cream, garnish with fresh marigold petals.

## SOFT MEAD

1 quart water, preferably spring water  
 1 cup honey  
 1 sliced lemon  
 1/2 tsp. nutmeg

Boil together all ingredients in a non-metallic pot. While boiling, scrape off the rising "scum" with a wooden spoon. When no more rises add the following:

pinch salt  
 juice of 1/2 lemon

Strain and cool. Drink in place of alcoholic mead or wine during the Simple Feast.

## BEVERAGES

If you wish to avoid the use of wine, which has long been utilized in religious and magickal rites, there are many other beverages that can be used to toast the Goddess and God. These include (but certainly aren't limited to):  
 Sabbats: apple juice, grape juice, grapefruit

juice, orange juice, pineapple juice, black  
tea, soft mead,  
hibiscus tea guava nectar, cinnamon coffee, ginger tea,

pear Esbats: lemonade, apricot nectar, mango nectar,  
nectar, papaya nectar, peach nectar, jasmine tea,  
peppermint tea, rosebud tea, milk

1042

#### RECIPES FOR INCENSES

To make incenses, simply grind the ingredients  
and mix them together. As you mix, sense their energies. Burn on  
charcoal blocks in the censer during ritual.

#### CIRCLE INCENSE

4 parts Frankincense  
2 parts Myrrh  
2 parts Benzoin  
1 part Sandalwood  
1/2 part Cinnamon  
1/2 part Rose petals  
1/4 part Vervain  
1/4 part Rosemary  
1/4 part Bay

Burn in the circle for all types of rituals  
and spells.

Frankincense, myrrh and benzoin should definitely  
constitute the bulk  
of the mixture.

#### ALTAR INCENSE

3 parts Frankincense  
2 parts Myrrh  
1 part Cinnamon

Burn as a general incense on the altar to  
purify it and to  
promote ritual consciousness during rituals.

#### FULL MOON RITUAL INCENSE

2 parts Sandalwood  
2 parts Frankincense  
1/2 part Gardenia petals  
1/4 part Rose petals

a few drops Ambergris oil

Burn during Esbats or simply at the time of the  
Full Moon to  
attune with the Goddess.

#### SPRING SABBAT INCENSE

3 parts Frankincense  
2 parts Sandalwood  
1 part Benzoin  
1 part Cinnamon  
a few drops Patchouly oil

Burn during spring and summer Sabbat rituals.

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#### FALL SABBAT INCENSE

3 parts Frankincense  
2 parts Myrrh  
1 part Rosemary  
1 part Cedar  
1 part Juniper

Burn during fall and winter Sabbat rituals.

#### RECIPES FOR OILS

To create oils, simply mix them in a bottle.  
Wear for ritual  
purposes.

#### SABBAT OIL #1

3 parts Patchouly  
2 parts Musk  
1 part Carnation

Wear to the Sabbats to promote communion with the  
deities.

#### SABBAT OIL #2

2 parts Frankincense  
1 part Myrrh  
1 part Carnation  
1 part Allspice

Use as the above formula.

FULL MOON OIL #1

4 parts Gardenia  
2 parts Lotus  
1 part Jasmine

Anoint the body prior to Esbats to attune with Lunar energies.

FULL MOON OIL #2

3 parts Sandalwood  
2 parts Lemon  
1 part Rose

Another like the above.

1044

GODDESS OIL

3 parts Rose  
2 parts Gardenia  
1 part Lemon  
1 part Lotus  
1 part Ambergris

Wear to honor the Goddess during rituals.

HORNED GOD OIL

2 parts Frankincense  
2 parts Cinnamon  
1 part Bay  
1 part rosemary  
1 part Musk

Wear to honor the Horned God during rituals.

ALTAR OIL

4 parts Frankincense  
3 parts Myrrh  
1 part Galangal  
1 part Vervain  
1 part Lavender

Anoint the altar with this oil at regular intervals to purify and empower it.

1045

## OF GATHERING FLOWERS, HERBS AND PLANTS:

Before cutting with the Boline, attune with the  
plant through  
visualization. Feel its energies. As you cut, say  
these or similar  
words:

O little plant of (name, such as hyssop,  
etc.) I ask  
that you give of your bounty that it may aid me in my  
work. Grow  
stronger by my stroke, stronger and more powerful,  
O  
plant of (name)!

If it is a tree, substitute the appropriate word  
(tree or oak).

Gently cut only what you need, and never from very  
young plants or  
more than twenty-five percent of the growth. At the base  
of the plant  
leave an offering: a silver coin, a bright jewel, a  
bit of wine or  
milk, grain, a quartz crystal and so on. Cover the  
offering and it is  
done.

## OF THE CIRCLE

The magick circle may be fashioned with  
garlands of flowers  
sacred to the Goddess and God. Alternately, flowers can  
be scattered  
around the perimeter of the circle.

The point stones may be ringed with fresh  
flowers and herbs  
suitable to the elements, such as:

North: corn, cypress, fern, honeysuckle, wheat,  
vervain

East: acacia, bergamot, clover,  
dandelion, lavender, lemongrass,

mint, mistletoe, parsley, pine

South: basil, carnation, cedar, chrysanthemum, dill,  
ginger,

heliotrope, holly, juniper, marigold, peppermint

West: apple blossoms, lemon balm, camellia,  
catnip, daffodil,

elder, gardenia, grape, heather, hibiscus, jasmine,  
orchid

Fresh flowers may be present on the altar or,  
if none are  
available, greens such as ferns may be used.

When casting the circle around a tree, you can  
use the fruit,  
leaves, nuts or flowers of that tree to mark out the  
circle, if  
desired.

All of these can be used in addition to the cord and stones.

1046

#### OF THE BALEFIRE:

If you wish to build a fire for an outdoor ritual, it can be composed of all or any combination of the following woods:

|          |         |
|----------|---------|
| Rowan    | Dogwood |
| Mesquite | Poplar  |
| Oak      | Juniper |
| Pine     | Cedar   |
| Apple    |         |

If these are unavailable, use native woods. Rites run on the seashore can be illuminated with balefires of dried driftwood collected prior to the rite.

#### OF THE HOME CIRCLE:

Magickal plants growing outside the home in containers can be placed around the circle or on the altar during ritual. If you primarily work indoors, choose an odd-numbered selection of sacred plants and grow these in your ritual area. If they need more sunlight, simply move them outdoors and bring inside during ritual. Give them energy and love, and they'll aid you in your worship and magick.

Though any but poisonous plants can be used, such plants as these are recommended:

|                   |                           |
|-------------------|---------------------------|
| African Violets   | Red Geraniums             |
| Cacti (all types) | Rose                      |
| Ferns (all types) | Rose Geranium             |
| Holly             | Rosemary                  |
| Hyssop            | Ti (Cordyline terminalis) |
| Palms (all types) | Wax Plant (Hoya carnosa)  |

#### OF THE CELEBRANT:

Wear fresh flowers and herbs in your hair and on your body, if you prefer, during the rites. Crowns or caplets of flowers are always appropriate for spring and summer rites. Wear oak and pine during the

winter rituals.

You may wish to wear a necklace of herbs and seeds, such as onionka beans, whole nutmegs, star anise, acorns and other seeds and nuts, strung on a natural fiber. Strings of small pine cones may also be worn.

For Full Moon rituals held at night, wear night-blooming, fragrant flowers to suffuse yourself with Lunar energies.

1047

#### OF THE TOOLS:

These are suggestions for dedicating the tools prior to their first use or formal consecration, if any. Perform these with proper visualization and ritual intent.

#### The Athame or Sword:

Rub the blade with fresh basil, rosemary or oak leaves, at sunrise, outdoors where you will not be disturbed or seen. Lay the sword or Athame on the ground with its point to the South. Walk clockwise around it thrice, scattering bay leaves (preferably fresh) over it. Take up the sword or Athame, stand facing East and, holding it upward but with arms lowered, invoke the God to infuse your Athame or sword with His strength. Point it to the sky, invoking the Goddess to charge your blade with Her love and power.

Wrap your Athame or sword in red cloth and take it home. It may be stored in the cloth, if desired.

#### The Boline:

Early in the morning, go to a forest (or park, garden, or your indoor garden). Choose the most beautiful and vibrant plants. Touch the point of the Boline gently to these in turn, forging a connection between your Boline and the plants (and, thusly, the Earth).

Next, sit on the Earth. Ensuring that you are quite alone, draw a pentagram with the Boline's point on the ground. It is done.

#### The Wand:

If the wand is of wood, take it outdoors at sunset and rub it with fresh lavender, eucalyptus or mint leaves. Raise it in the air toward the East (or the Moon if it is visible) and invoke the Goddess.

At sunrise, take it again outdoors, rub with the fresh fragrant leaves and invoke the God by raising it to the East.

#### The Pentacle:

Place the pentacle on bare Earth. Lay upon it dried parsley, patchouly, mistletoe, or fresh jasmine or honeysuckle flowers. Sit before it facing North for several seconds, visualizing the pentacle absorbing the Earth's energies. Then pick it up and scatter the herbs or flowers to the four quarters, beginning and ending in the North.

If this must be done indoors, fill a small dish with fresh Earth and place the pentacle on this. Proceed as above, saving the herbs or flowers to be scattered outdoors at a latter time.

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#### The Censer:

Fume pure rosemary, frankincense or copal within the censer prior to its first use. Do this for about an hour.

#### The Cauldron:

Take the cauldron to a stream, river, lake or ocean. Gather the leaves of some plants growing nearby (at the sea, perhaps seaweed). Dip the cauldron into the water to fill it. Place the leaves in the cauldron, then set it on the water's edge where it is on both water and sand. Place your hands on the cauldron and dedicate it to the Goddess in any words you like.

Empty and dry the cauldron, and return home. The charge has been made.

If performed inside, place the cauldron in a large basin of water or the bathtub, in a candle-lit room. Add a bit of salt to the water, which should be cold. Proceed as above.

Salt water corrodes metal. Thoroughly wash the  
cauldron after  
immersion in sea or salt water.

#### The Chalice:

Anoint the base with gardenia, rose or violet oil  
and fill with  
pure spring water. Then set afloat a sprig of ivy, a  
small rose, a  
fresh gardenia or some other appropriate flower or herb.  
Gaze into the  
Chalice and invoke the Goddess to bless it. You might  
also wish to  
take it outside at night, filled with water, and catch  
the Moon's  
reflection within it.

#### The Broom:

It can be fashioned from an ash staff, birch  
twigs and a willow  
binding. Brush the broom with chamomile, willow, lemon  
balm, elder or  
mallow stalks and branches, then bury these with due  
solemnity. You  
might also wish to carve a crescent Moon upon its handle.

#### The Crystal:

On the night of a Full Moon, rub the sphere with  
fresh (or dried)  
mugwort, then take it outside. Hold it up so that it  
drinks in the  
light and energies of the Moon. Gaze at the Moon through  
the crystal  
by holding it before your eyes. Repeat at least thrice  
yearly for the  
best benefits.

#### The Book of Shadows:

Sew into the cover of the Book of Shadows leaves  
of the sacred  
herbs vervain, rue, bay, willow or others, if you wish.  
They should  
be well-dried and secretly placed by the light of the  
Moon. The  
covers of the Book of Shadows should, of course, be  
covered with cloth  
for this purpose.

1049

#### The Robe:

If you choose to wear one, lay it among sachets  
filled with  
lavender, vervain and cedar when not in use. Sew a bit of  
rosemary or  
frankincense into the hem while fashioning it, if desired

(and if the  
resulting stains won't show after washing).

#### OF THE HERBS OF THE SABBATS:

To be used as decorations on the altar, round  
the circle, in the  
home.

##### Samhain:

Chrysanthemum, wormwood, apples, pears,  
hazel, thistle,  
pomegranates, all grains, harvested fruits and nuts,  
the pumpkin,  
corn.

##### Yule:

Holly, mistletoe, ivy, cedar, bay, juniper,  
rosemary, pine.  
Place offerings of apples, oranges, nutmegs, lemons and  
whole cinnamon  
sticks on the Yule tree.

##### Imbolc:

Snowdrop, rowan, the first flowers of the year.

##### Eostara:

Daffodil, woodruff, violet,  
gorse, olive, peony, iris, narcissus,  
all spring flowers.

##### Beltane:

Hawthorn, honeysuckle, St. John's wort, woodruff, all  
flowers.

##### Midsummer:

Mugwort, vervain, chamomile, rose, lily, oak,  
lavender, ivy,  
yarrow, fern, elder, wild thyme, daisy, carnation.

##### Lughnasadh:

All grains, grapes, heather, blackberries, sloe,  
crabapples,  
pears.

##### Mabon:

Hazel, corn, aspen, acorns, oak sprigs, autumn  
leaves, wheat  
stalks, cypress cones, pine cones, harvest gleanings.

#### OF THE HERBS AND PLANTS OF FULL MOON RITUALS:

Place upon the altar all nocturnal, white or five-  
petaled flowers  
such as the white rose, night-blooming jasmine,  
carnation, gardenia,  
cereus, lily, iris; all pleasingly-scented flowers which  
shall call  
forth the Goddess. Camphor is also symbolic.

1050

OF OFFERINGS:

To the Goddess:

All watery and earthy flowers and seeds such as  
camellia, lily,  
water lily, willow stalks; those flowers used in Full  
Moon rituals;  
white or purple blooms such as hyacinth, magnolia,  
heather and lilac;  
sweet-scented herbs and flowers; those dedicated to  
Venus or to the  
Moon; rue, vervain and olive; or others that seem  
suitable.

To the God:

All fiery and airy herbs and flowers such  
as basil,  
chrysanthemum, snapdragon, clover, lavender, pine;  
strongly-scented,  
clean or citrusy herbs and flowers; those ruled by Mars  
or the Sun;  
yellow or red blooms such as sunflower, pine cones,  
seeds, cacti,  
thistles and stinging herbs; orange, heliotrope, cedar,  
juniper and so  
on.

1051

OF THE SACRED HERBS OF THE GODDESSES:

Aphrodite: olive, cinnamon, daisy, cypress,  
quince, orris  
(iris), apple, myrtle  
Aradia: rue, vervain  
Artemis: silver fir, amaranth, cypress, cedar,  
hazel, myrtle,  
willow, daisy, mugwort, date palm  
Astarte: alder, pine, cypress, myrtle, juniper  
Athena: olive, apple  
Bast: catnip, Vervain  
Bellona: belladonna  
Brigit: blackberry  
Cailleach: wheat  
Cardea: hawthorn, bean, arbutus  
Ceres: willow, wheat, bay, pomegranate, poppy,  
leek, narcissus  
Cybele: oak, myrrh, pine  
Demeter: wheat, barley, pennyroyal, myrrh, rose,  
pomegranate,  
bean, poppy, all cultivated crops  
Diana: birch, willow, acacia, wormwood, dittany,  
hazel, beech,  
fir, apple, mugwort, plane, mulberry, rue  
Druantia: fir  
Freya: cowslip, daisy, primrose, maidenhair,  
myrrh,

strawberry, mistletoe  
 Hathor: myrtle, sycamore, grape, mandrake,  
 coriander, rose  
 Hecate: willow, henbane, aconite, yew, mandrake,  
 cyclamen, mint,  
 cypress, date palm, sesame, dandelion, garlic, oak,  
 onion  
 Hekat: cypress  
 Hera: apple, willow, orris, pomegranate, myrrh  
 Hina: bamboo  
 Hulda: flax, rose, hellebore, elder  
 Irene: olive  
 Iris: wormwood, iris  
 Ishtar: acacia, juniper, all grains  
 Isis: fig, heather, wheat, wormwood, barley,  
 myrrh, rose,  
 palm, lotus, persea, onion, iris, vervain  
 Juno: lily, crocus, asphodel, quince, pomegranate,  
 vervain, iris,  
 lettuce, fig, mint  
 Kerridwen: vervain, acorns  
 Minerva: olive, mulberry, thistle  
 Nefer-Tum: lotus  
 Nephtys: myrrh, lily  
 Nuit: sycamore  
 Olwen: apple  
 Persephone: parsley, narcissus, willow,  
 pomegranate  
 Rhea: myrrh, oak  
 Rowen: clover, rowen  
 Venus: cinnamon, daisy, elder, heather, anemone,  
 apple, poppy,  
 violet, marjoram, maidenhair fern, carnation,  
 aster, vervain,  
 myrtle, orchid, cedar, lily, mistletoe, pine,  
 quince  
 Vesta: oak

1052

OF THE SACRED HERBS OF THE GODS:

Adonis: myrrh, corn, rose, fennel, lettuce, white  
 heather  
 Aesculapius: bay, mustard  
 Ajax: delphinium  
 Anu: tamarisk  
 Apollo: leek, hyacinth, heliotrope, cornel, bay,  
 frankincense,  
 date palm, cypress  
 Attis: pine, almond  
 Ares: buttercup  
 Bacchus: grape, ivy, fig, beech, tamarisk  
 Baldur: St. John's wort, daisy  
 Bran: alder, all grains  
 Cupid: cypress, sugar, white violet, red rose  
 Dagda: oak  
 Dianus: fig  
 Dionysus: fig, apple, ivy, grape, pine, corn,  
 pomegranate,  
 toadstools, mushrooms, fennel, all wild and cultivated  
 trees

Dis: cypress  
 Ea: cedar  
 Eros: red rose  
 Gwydion: ash  
 Helios: oak  
 Horus: horehound, lotus, persea  
 Hypnos: poppy  
 Jove: pine, cassia, houseleek, carnation, cypress  
 Jupiter: aloe, agrimony, sage, oak, mullein,  
 acorn, beech,  
     cypress, houseleek, date palm, violet, gorse,  
 ox-eye daisy,  
     vervain  
 Kernunnos: heliotrope, bay, sunflower, oak, orange  
 Kanaloa: banana  
 Mars: ash, aloe, dogwood, buttercup, witch grass,  
 vervain  
     Mercury: cinnamon, mulberry, hazel, willow  
     Mithras: cypress, violet  
     Neptune: ash, bladderwrack, all seaweeds  
     Odin: mistletoe, elm, yew, oak  
     Osiris: acacia, grape, ivy, tamarisk, cedar,  
 clover, date  
     palm, all grains  
     Pan: fig, pine, reed, oak, fern, all meadow  
 flowers  
     Pluto: cypress, mint, pomegranate  
     Poseidon: pine, ash, fig, bladderwrack, all  
 seaweeds  
     Prometheus: fennel  
     Ra: acacia, frankincense, myrrh, olive  
     Saturn: fig, blackberry  
     Sylvanus: pine  
     Tammuz: wheat, pomegranate, all grains  
     Thoth: almond  
     Thor: thistle, houseleek, vervain, hazel, ash,  
 birch, rowen,  
     oak, pomegranate, burdock, beech  
     Uranus: ash  
     Woden: ash  
     Zeus: oak, olive, pine, aloe, parsley, sage,  
 wheat, fig

Asthe Craft, wewill takeonly that whichwe need  
 fromthe green  
     and growing things of the Earth, never failing to  
 attune with the  
     plant before harvesting, nor failing to leave a token of  
 gratitude and  
     respect.

1053

SPELLS AND MAGICK

PROTECTIVE CHANT

    Visualizea triplecircle ofpurplish lightaround  
 youbody while  
     chanting:

I am protected by your might,  
O gracious Goddess, day and night.

Another of the same type: visualize a triple circle  
and chant:

Thrice around the circle's bound,  
Evil sink into the ground.

#### A MIRROR SPELL OF PROTECTION FOR THE HOME

Compose an altar: place a censer in the center  
before an image of

the Goddess. Have a twelve-inch (or so) round mirror  
there as well.

Ring the altar with nine white candles. Burn a  
protective incense  
(such as sandalwood, frankincense, copal or rosemary) in  
the censer.

Beginning with the candle most directly before  
the Goddess image,

say these or similar words:

Lunar light protect me!

Repeat as you light each candle until all are  
glowing.

Now, holding the mirror, invoke the Goddess in Her  
lunar aspect

with these or similar words:

Great Goddess of the Lunar Light  
and Mistress of the Seas;  
Great Goddess of the Mystic Night  
and of the Mysteries;  
Within this place of candles bright  
and with Your mirror nigh;  
Protect me with Your awesome might  
while ill vibrations fly!

Standing before the altar, hold the mirror  
facing the candles so

that it reflects their flames. Keeping the mirror toward  
the candles,

move slowly, clockwise, around the altar, watching  
the reflected

firelight bouncing off your surroundings.

Gradually increase your speed, mentally invoking  
the Goddess to

protect you. Move faster and faster; watch the light  
shattering the

air, cleansing it, burning away all negativity and all  
lines along

with the ill energies have traveled into your home.

Charge your home with the protective light of  
the Goddess. Race

around the candles until you've felt the atmosphere  
change, until you

feel that your home has been cleansed and guarded

by the Great  
Goddess.

When finished, stand once again before the  
image. Thank the  
Goddess in any words you wish. Pinch out the candles one  
by one, bind  
them together with white cord and store them in a safe  
place until  
(and if) you need to use them again for this same purpose.

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#### A SPELL TO BREAK THE POWERS OF A SPELL

If you believe that a spell has been cast against  
you, place a  
large black candle in a cauldron (or a large black bowl).  
The candle  
must be tall enough to extend a few inches above the  
cauldron's rim.  
Affix the candle to the bottom of the cauldron with  
warmed beeswax or  
the drippings of another black candle so that it will not  
tip over.

Fill the cauldron to the rim with fresh  
water, without wetting  
the candle's wick. An inch or two of the candle should  
remain above  
the water. Deep breathe, meditate, clear your mind,  
and light the  
candle. Visualize the suspected spell's power as  
residing within the  
candle's flame. Sit in quiet contemplation of the  
candle and  
visualize the power flowing and growing with the candle's  
flame (yes  
the power against you). As the candle burns down,  
its flame will  
eventually sputter and go out as it contacts the water.  
As soon as  
the flame has been extinguished by the water, the  
spell will be  
dispersed.

Break your visualization of the spell's  
power; see it explode  
into dust, becoming impotent.

Pour the water into a hole in the ground, a lake  
or stream. Bury  
the candle. It is done.

#### TO PROTECT AN OBJECT

With the first and middle fingers (or your Athame,  
if you have it  
with you), trace a pentagram over the object to be  
protected.

Visualize electric-blue or purple flame streaming from your fingers

(Athame) to form the pentagram. Say this as you trace:

With this pentagram I do lay  
Protection here both night and day.  
And to the one who should not touch  
Let the fingers burn and twitch.  
I now invoke the Law of Three:  
This is my will, so mote it be!

#### CRYSTAL MAGICK

Crystals and stones are gifts of the Goddess and God. They are sacred, magickal tools which can be used to enhance ritual and magick.

Here are some of the ways of Earth magick.

1055

#### PREPARING THE CIRCLE:

The magick circle can be laid out with crystals and stones, if desired, rather than with herbs.

Beginning and ending in the North, lay 7, 9, 21 or 40 quartz crystals of any size around the circle, either inside the cord or in place of it. If the ritual to be conducted within the circle is of a usual spiritual or magickal nature, place the quartz crystals with points outward. If of a protective nature, place with points facing inward.

If you use candles to mark the four quarters of the magick circle rather than large stones, ring each candle with any or all of the following stones:

North: Moss Agate, Emerald, Jet, Olivine, Salt, Black Tourmaline

East: Imperial Topaz, Citrine, Mica, Pumice

South: Amber, Obsidian, Rhodochrosite, Ruby, Lava, Garnet

West: Aquamarine, Chalcedony, Jade, Lapis Lazuli, Moonstone,

Sugilite

#### A STONE ALTAR:

To make this altar, search through dry riverbeds and seashores for a variety of smoothly-shaped stones. Or check rock shops for

appropriate pieces.

Create the altar itself of three large stones. Two smaller ones of even size are used as the base, while a longer, flat stone is placed on top of these to form the altar itself. On this place one stone to the left of the altar to represent the Goddess. This might be a natural, river-rounded stone, a holed stone, a quartz crystal sphere, or any of the stones related to the Goddess which are listed below.

To the right of the altar, place a stone to represent the God. This might be a piece of lava, a quartz crystal point, a long, thin or club-shaped rock or a God-symbolic stone such as those presented below.

Between these two stones place a smaller stone with a red candle affixed to it to represent the divine energy of the Goddess and God as well as the element of Fire.

Before this, place a flat stone to receive offerings of wine, honey, cakes, semi-precious stones, flowers and fruit.

A small, cupped stone (if one can be found) should be set to the left of the offering stone. Fill this with water to represent that element.

To the right of the offering stone place a flat rock. Pour salt upon this to symbolize the element of Earth.

Additionally, another flat stone can be placed before the offering stone to serve as an incense burner.

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Use a long, thin, terminated quartz crystal as a wand and a flint or obsidian arrowhead for the Athame.

Any other tools which are needed can simply be placed on the altar. Or, try to find stone alternatives to them.

This can be used for all types of Craft rituals.

#### STONES OF THE GODDESSES:

In general, all pink, green and blue stones;  
those related to the Moon or Venus; Water and Earth-ruled stones, such as  
peridot, emerald,  
pink tourmaline, rose quartz, blue quartz, aquamarine,  
beryl, kunzite  
and turquoise.

Stones which are related to specific deities follow.

Aphrodite: salt  
Ceres: emerald  
Coatlicue: Jade  
Cybele: jet  
Diana: amethyst, moonstone, pearl  
Freya: pearl  
The Great Mother: amber, coral, geodes, holed stones  
Hathor: turquoise  
Isis: coral, emerald, lapis lazuli, moonstone, pearl  
Kwan Yin: jade  
Lakshmi: pearl  
Maat: jade  
Mara: beryl, aquamarine  
Nuit: lapis lazuli  
Pele: lava, obsidian, peridot, olivine, pumice  
Selene: moonstone, selenite  
Tiamat: beryl  
Venus: emerald, lapis lazuli, pearl

#### STONES OF THE GOD:

Generally, all orange and red stones; stones  
related to the Sun  
and Mars; Fire and Air-ruled stones, such as carnelian,  
ruby, garnet,  
orange calcite, diamond, tiger's eye, topaz, sunstone,  
bloodstone and  
tourmaline.

Stones which are related to specific deities follow.

Aesculapius: agate  
Apollo: sapphire  
Bacchus: amethyst  
Cupid: opal  
Dionysus: amethyst  
Mars: onyx, sardonyx  
Neptune: beryl  
Odin: holed stone  
Poseidon: beryl, pearl, aquamarine  
Ra: tiger's eye  
Tezcatlipoca: obsidian

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[Pearl and coral have been mentioned in these lists  
as "stones"  
because they were anciently thought to be such. Our

knowledge of them  
as products of living creatures leaves us with the ethical  
question of  
whether or not to use them in ritual. This must be  
a personal  
decision. Beach gathered coral and shells (mother of  
pearl is from  
shells) can be used without conflicting with the  
above statement  
because the creature has already died by the time the  
item was found.  
If you decide not to use them, just remember leather is  
also a product  
of a living creature.]

#### CAIRNS:

In earlier times, throughout the world, people  
built mounds or  
piles of stones. These were sometimes formed to mark the  
passage of  
travelers, or to commemorate some historic event, but  
such cairns  
usually had ritual significance.

In magickal thought, cairns are places of  
power. They  
concentrate the energies of the stones used to create  
them. Cairns  
are rooted in the Earth but lift upward to the sky,  
symbolically  
representing the interconnectedness of the physical  
and spiritual  
realms.

During outdoor circles, a small cairn, composed  
of no more than  
nine or eleven rocks, can be fashioned as each point of  
the Circle of  
Stones. This can be done prior to creating the circle  
itself.

The next time you're in some wild, lonely place  
with a profusion  
of stones, clear a place among them and sit.  
Visualize a magickal  
need. As you visualize, grasp a near-by stone. Feel  
the energy  
beating within it - the power of the Earth, the power  
of nature.  
Place it on the cleared ground. Pick up another  
stone, still  
visualizing you need, and set it next to the first.

Still visualizing, continue to add stones,  
building them into a  
small pile. Keep adding stones until you feel them  
vibrating and  
pulsating before you. Place the last rock on top of  
the cairn with  
firm ritual intent - affirm to yourself, to the cairn  
and the Earth

that with this final magickal act you're manifesting your need.

Place your hands on either side of the pile. Give it your energy through your visualization. Nurse it. Feed it strength and see your need as being fulfilled.

Then leave the cairn alone to do its work.

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#### A QUARTZ AND CANDLE SPELL:

Have a candle of the color symbolic of your magickal need, according to the following list (or as your intuition tells you):

|                                             |                                                                                                                                         |
|---------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------|
| WHITE<br>Spirituality                       | Protection, Peace, Purity, Truth, Sincerity,                                                                                            |
| RED<br>Protection,<br>of Fire, God          | Strength, Health, Vigor, Sexual Love, Passion,<br>Courage, Danger, Warning, Anger, Element<br>oriented, Male aspects                    |
| LIGHT BLUE<br>Patience, Health,<br>aspects  | Tranquility, Happiness, Understanding,<br>Element of Water, Goddess oriented, Feminine                                                  |
| DARK BLUE<br>psychism                       | Impulsiveness, Depression, Changeability,                                                                                               |
| GREEN<br>Element of                         | Finance, Fertility, Luck, Growth, Employment,<br>Earth, Goddess oriented, Feminine aspects                                              |
| GOLD/YELLOW<br>Intellect,<br>oriented, Male | Attraction, Persuasion, Charm, Confidence,<br>Study, Divination, Element of Air, God<br>aspects, (Gold) The Great God, The Sun          |
| BROWN<br>Animals,                           | Hesitation, Uncertainty, Neutrality, Healing<br>Poverty                                                                                 |
| PINK                                        | Honor, Love, Morality, Friendship                                                                                                       |
| BLACK<br>discord &<br>Neutrality,<br>Void   | Protection from, absorption Evil, loss,<br>Confusion, Lack of color and vibrations,<br>Element of Akasha, Spirituality, The Divine, The |
| PURPLE<br>severe Disease,                   | Relief from; Tension, Calming, Healing of                                                                                               |

Spiritualism, Meditation, Protection, P  
sychic Power,

Element of Akasha, The Divine

SILVER/GRAY Cancellation, Neutrality, Stalemate, (Silver)  
The Great

Goddess, The Moon

ORANGE Encouragement, Adaptability, Stimulation,  
Attraction, Energy

GREENISH YELLOW Sickness, Cowardice, Anger, Jealousy,  
Discord

With the tip of a cleansed, terminated  
quartz crystal, scratch a  
symbol of your need onto the candle. This might be a  
heart for love,  
a dollar sign for money, a fist for strength.  
Alternately, use an  
appropriate rune or write your need on the candle with the  
crystal.

As you scratch or draw, visualize your need with  
crystal clarity  
as if it had already manifested. Place the candle in a  
holder. Set  
the crystal near it and light the wick.

As the flame shines, again strongly visualize.  
The crystal,  
candle and symbol will do their work.

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#### A SELF-DEDICATION RITE

Prepare yourself by doing the Ritual Bath and Self  
Blessing.

If you, reperforming this ritual at the sea or a  
river, bathe  
there if you so desire.

As you bathe, prepare for the coming rite.  
Open your  
consciousness to higher levels of awareness. Breathe  
deep. Cleanse  
your mind as well as your body.

After bathing, dry and dress for the journey. Go  
to a place in  
the wild where you feel safe. It should be a comfortable  
spot where  
you won't be disturbed by others, an area where the  
powers of the  
Earth and the Elements are evident. It may be a  
mountain top, a  
desert canyon or cave, perhaps a dense forest, a rocky  
outcropping  
over the sea, a quiet island in the center of a lake.  
Even a lonely

part of a park or garden can be used. Draw on your imagination to find the place.

You need take nothing with you but a vial of richly scented oil.

Sandalwood, frankincense, cinnamon or any other scent is fine. When

you arrive at the place of dedication, remove your shoes and sit

quietly for a few moments. Calm your heart if you've exerted yourself

during your travel. Breathe deeply to return to normal, and keep your

mind free of cluttered thoughts. Open yourself to the natural

energies around you.

When you're calm, rise and pivot slowly on one foot, surveying

the land around you. You're seeking the ideal spot.

Don't try to

find it; open your awareness to the place. When you've discovered it

(and you'll know when), sit, kneel or lie flat on your back. Place

the oil on the Earth beside you, Don't stand - contact the Earth.

Continue deep breathing. Feel the energies around you. Call the

Goddess and God in any words you like, or use the following

invocation. Memorize these words before the rite so that they'll

spill effortlessly from you, or improvise:

O Mother Goddess,

O Father God,

Answers to all mysteries and yet mysteries

unanswered;

In this place of power I open myself to Your Essence.

In this place and in this time I am changed;

From henceforth I walk the Paths of the Craft.

I dedicate myself to you, Mother Goddess and Father

God.

(rest for a moment, silent, still. Then continue:)

I breathe you energies into my body,

commingling, blending,

mixing them with mine,

that I may see the divine in nature,

nature in the divine,

and divinity within myself and all else.

O Great Goddess,

O Great God,

Make me one with your essence

Make me one with your essence

Make me one with your essence.

You may feel bursting with power and energy, or calm and at peace. Your mind might be in a whirl. The Earth beneath you may throb and undulate with energy. Wild animals, attracted by the psychic occurrence, might grace you with their presence.

Whatever occurs, know that you have opened yourself and that the Goddess and God have heard you. You should feel different inside, at peace or simply powerful.

After the invocation, wet a finger with the oil and mark the symbols of the Goddess and God somewhere on your body. It doesn't matter where; you can do this on your chest, forehead, arms, legs, anywhere. As you anoint, visualize these symbols sinking into your flesh, glowing as they enter your body and then dispersing into millions of tiny points of light.

The formal self-dedication is ended. Thank the Goddess and God for Their attention. Sit and meditate before leaving the place of dedication.

Once home, celebrate in some special way.

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#### THE DAYS OF POWER

In the past, when people lived with Nature, the turning of the seasons and the monthly cycle of the Moon had a profound impact on religious ceremonies. Because the Moon was seen as a symbol of the Goddess, ceremonies of adoration and magick took place in its light. The coming of Winter, the first stirrings of Spring, the warm Summer and the advent of Fall were also marked with rituals.

The Witches, heirs of the pre-Christian folk religions of Europe, still celebrate the Full Moon and observe the changing of the seasons. The Pagan religious calendar contains 13 Full Moon celebrations and eight Sabbats or days of power.

Four of these days (or, more properly, nights) are determined by

the Solstices and Equinoxes, the astronomical beginnings of the seasons. The other four ritual occasions are based on old folk festivals. The rituals give structure and order to the Pagan year, and also remind us of the endless cycle that will continue long after we're gone.

Four of the Sabbats - perhaps those that have been observed for the longest time - were probably associated with the agriculture and the bearing cycles of animals. These are Imbolc (February 2), Beltane (April 30), Lughnasadh (August 1) and Samhain (October 31). These names are Celtic and are quite common among Witches, though many others exist.

When careful observation of the skies led to common knowledge of the astronomical year, the Solstices and Equinoxes (circa March 21, June 21, September 21 and December 21; the actual dates vary from year to year) were brought into this religious structure.

Who first began worshipping and raising energy at these times? That question cannot be answered. However, these sacred days and nights are the origins of the 21 Craft ritual occasions.

Many of these survive today in both secular and religious forms. May Day celebrations, Hallowe'en, Ground-hog Day and even Thanksgiving, to name some popular North American holidays, are all connected with ancient Pagan worship. Heavily Christianized versions of the Sabbats have also been preserved within the Catholic Church.

The Sabbats are Solar rituals, marking the points of the Sun's yearly cycle, and are but half of the Pagan ritual year. The Esbats are the Pagan Full Moon celebrations. At this time we gather to worship She Who Is. Not that Witches omit the God at Esbats - both are usually revered on all ritual occasions.

There are 13 Full Moons yearly, or one every 28 1/4 days. The Moon is a symbol of the Goddess as well as a source of energy. Thus, after the religious aspects of the Esbats, Witches often practice magick, tapping into the larger amounts of energy which

are thought to  
exist at these times.

1062

Some of the old Craft festivals, stripped of their once sacred qualities by the dominance of Christianity, have degenerated. Samhain seems to have been taken over by candy manufacturers in North America, while Yule has been transformed from one of the most holy Pagan days to a time of gross commercialism. Even the later echoes of a Christian savior's birth are hardly audible above the electronic hum of cash registers.

But the old magick remains on these days and nights, and the Craft celebrate them. Rituals vary greatly, but all relate to the Goddess and God and to our home, the Earth. Most rites are held at night for practical purposes as well as to lend a sense of mystery. The Sabbats, being Solar-oriented, are more naturally celebrated at noon or at dawn, but this is rare today.

#### THE SABBATS

The Sabbats tell one of the stories of the Goddess and God, of their relationship and the effects this has on the fruitfulness of the Earth. There are many variations on these myths, but here's a fairly common one, woven into the basic descriptions of the Sabbats.

#### YULE

The Goddess gives birth to a son, the God, at Yule (circa December 21). This is in no way an adaptation of Christianity. The Winter Solstice has long been viewed as a time of divine births. Mithras was said to have been born at this time. The Christians simply adopted it for their use in 273 C.E. (Common Era).

Yule is a time of the greatest darkness and is the shortest day of the year. Earlier peoples noticed such phenomena and supplicated the forces of nature to lengthen the days and shorten the nights. Witches sometimes celebrate Yule just before dawn, then

watch the Sun  
rise as a fitting finale to their efforts.

Since the God is also the Sun, this marks the point  
of the year  
when the Sun is reborn as well. Thus, the Witches  
light fires or  
candles to welcome the Sun's returning light. The  
Goddess, slumbering  
through the Winter of Her labor, rests after Her delivery.

Yule is remnant of early rituals celebrated to  
hurry the end of  
Winter and the bounty of Spring, when food was once  
again readily  
available. To contemporary Witches it is a reminder that  
the ultimate  
product of death is rebirth, a comforting thought in  
these days of  
unrest

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#### IMBOLC

Imbolc (February 2) marks the recovery of the  
Goddess after  
giving birth to the God. The lengthening periods of light  
awaken Her.  
The God is a young, lusty boy, but His power is felt in  
the longer  
days. The warmth fertilizes the Earth (the Goddess), and  
causes seeds  
to germinate and sprout. And so the earliest  
beginnings of Spring  
occur.

This is a Sabbat of purification after the  
shut-in life of  
Winter, through the renewing power of the Sun. It is  
also a festival  
of light and of fertility, once marked in Europe with  
huge blazes,  
torches and fire in every form. Fire here  
represents our own  
illumination and inspiration as much as light and warmth.

Imbolc is also known as Feast of Torches, Oimelc,  
Lupercalia,  
Feast of Pan, Snowdrop Festival, Feast of the Waxing  
Light, Brigid's  
Day, and probably by many other names. Some female  
Witches follow the  
old Scandinavian custom of wearing crowns of lit  
candles, but many  
more carry tapers during their invocations.

This is one of the traditional times for  
initiations into covens,  
and so self-dedication rituals, such as the one outlined  
in this Book  
of Shadows, can be performed or renewed at this time.

## OSTARA

Ostara (circa March 21), the Spring Equinox, also known as Spring, Rites of Spring and Eostra's Day, marks the first day of true Spring. The energies of Nature subtly shift from the sluggishness of Winter to the exuberant expansion of Spring. The Goddess blankets the Earth with fertility, bursting forth from Her sleep, as the God stretches and grows to maturity. He walks the greening fields and delights in the abundance of nature.

On Ostara the hours of day and night are equal. Light is overtaking darkness; the Goddess and God impel the wild creatures of the Earth to reproduce.

This is a time of beginnings, of action, of planting spells for future gains, and of tending the ritual gardens.

1064

## BELTANE

Beltane (April 30) marks the emergence of the young God into manhood. Stirred by the energies at work in Nature, He desires the Goddess. They fall in love, lie among the grasses and blossoms, and unite. The Goddess becomes pregnant of the God. Witches celebrate the symbol of Her fertility in ritual.

Beltane (also known as May Day) has long been marked with feasts and rituals. May poles, supremely phallic symbols, were the focal point of Old English village rituals. Many persons rose at dawn to gather flowers and green branches from the fields and gardens, using them to decorate the May pole, their homes and themselves.

The flowers and greenery symbolize the Goddess; the May pole the God. Beltane marks the return of vitality, of passion and hopes consummated.

May poles are sometimes used by Witches today during Beltane rituals, but the cauldron is a more common focal point of ceremony. It represents, of course, the Goddess - the essence of

womanhood, the  
end of all desire, the equal but opposite of the May pole,  
symbolic of  
the God.

#### MIDSUMMER

Midsummer, the SummerSolstice (circa June 21),  
also known as  
Litha, arrives when the powers of Nature reach their  
highest point.  
The Earth is awash in the fertility of the Goddess and  
God.

In the past, bonfires were leapt to  
encourage fertility,  
purification, health and love. The fire once again  
represents the  
Sun, feted on this time of the longest daylight hours.  
Midsummer is a classic time for magick of all kinds.

#### LUGHNASADH

Lughnasadh (August 1) is the time of the first  
harvest, when the  
plants of Spring wither and drop their fruits or seeds  
for our use as  
well as to ensure future crops. Mystically, so too does  
the God lose  
His strength as the Sun rises farther in the South each  
day and the  
nights grow longer. The Goddess watches in sorrow and  
joy as She  
realizes that the God is dying, and yet lives on inside  
Her as Her  
child.

Lughnasadh, also known as AugustEve, Feast of  
Bread, Harvest  
Home and Lammas, wasn't necessarily observed on this  
day. It  
originally coincided with the first reapings.

As Summer passes, Witches remember its warmth  
and bounty in the  
food we eat. Every meal is an act of atunement with  
Nature, and we  
are reminded that nothing in the universe is constant.

1065

#### MABON

Mabon (circa September 21), the Autumn Equinox, is  
the completion  
of the harvest begun as Lughnasadh. Once again day  
and night are  
equal, poised as the God prepares to leave His physical  
body and begin  
the great adventure into the unseen, toward renewal and  
rebirth of the  
Goddess.

Nature declines, draws back its bounty, readying  
for Winter and  
its time of rest. The Goddess nods in the weakening Sun,  
though fire  
burns within Her womb. She feels the presence of the God  
even as He  
wanes.

#### SAMHAIN

At Samhain (October 31), the Crafts say farewell  
to the God. This  
is a temporary farewell. He isn't wrapped in eternal  
darkness, but  
readies to be reborn of the Goddess at Yule.

Samhain, also known as November Eve, Feast of the  
Dead, Feast of  
Apples, Hallows, All Hallows and Hallowe'en, once marked  
the time of  
sacrifice. In some places this was the time when  
animals were  
slaughtered to ensure food throughout the depths of  
Winter. The God -  
identified with the animals - fell as well to ensure  
our continuing  
existence.

Samhain is a time of reflection, of looking back  
over the last  
year, of coming to terms with the one phenomenon of life  
over which we  
have no control - death.

The Crafts feel that on this night the separation  
between the  
physical and spiritual realities is thin. Witches  
remember their  
ancestors and all those who have gone before.

After Samhain, Witches celebrate Yule, and so the  
Wheel of the  
Year is complete.

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Surely there are mysteries buried here. Why is  
the God the son  
and then the lover of the Goddess? This isn't  
incest, this is  
symbolism. In this agricultural story (one of many  
Craft myths) the  
everchanging fertility of the Earth is represented by the  
Goddess and  
God. This myth speaks of the mysteries of birth, death  
and rebirth.  
It celebrates the wondrous aspects and beautiful effects  
of love, and  
honors women who perpetuate our species. It also points  
out the very  
real dependence that humans have on the Earth, the Sun

and the Moon  
and of the effects of the seasons on our daily lives.

To agricultural peoples, the major thrust of  
this myth cycle is  
the production of food through the interplay between the  
Goddess and  
God. Food - without which we would all die - is  
intimately connected  
with the deities. Indeed, Witches see food as  
yet another  
manifestation of divine energy.

And so, by observing the Sabbats, Witches  
attune themselves to  
the Earth and to the deities. They reaffirm their  
Earth roots.  
Performing rituals on the nights of the Full Moon also  
strengthens  
their connections with the Goddess in particular.

It is the wise Witch who celebrates on the Sabbats  
and Esbats,  
for these are times of real as well as symbolic power.  
Honoring them  
in some fashion is an integral part of Witchcraft.

#### THE ESBATS

When our earliest ancestors first painted  
images of their  
religious rituals on the walls of sacred caves and  
understood all of  
Nature to be inhabited by Spirit, there can be little  
doubt that they  
first reckoned time by the waxing and waning of the Moon.  
The primary  
reason for this is that the monthly cycles of the Moon  
are far more  
visible than the slow and subtle changes in the position  
of the Sun,  
even to someone who is not especially looking for  
repeated  
cycles.  
One of the earliest calendars known (although its use  
is still a  
controversy that may never be settled) is a 30,000 year-  
old piece of  
bone from Europe. It is pierced with variously shaped  
holes in a  
series of sevens, suggesting the quarters of the Moon,  
in a loop  
design, which represents the Lunar cycle from New Moon  
to Full and  
back to the New or Dark of the Moon. The artifact, just a  
few inches  
across, describes three such Lunar cycles - three  
months or one  
season.

Because there are 13 Lunar months in a year, and  
because the  
first New Moon does not necessarily coincide with the  
first day of the  
first Solar month, the Full Moon, midpoint of the lunar

month, may not  
always fall in the Solar month that is given here. And  
because there are 13 Full Moons in a Solar year, one month will  
have two. The second Full Moon to occur in a Solar month is popularly  
called the Blue Moon.

1067

#### JANUARY

To each Lunar month the ancients assigned a  
name in accordance with the nature of the activity that took place at that  
time. The Moon of deepest Winter is the Wolf Moon, and its name  
recalls a time when our ancestors gathered close around the hearth  
fire as the silence of the falling snow was pierced by the howling  
of wolves. Driven by hunger, wolves came closer to villages than  
at any other time of the year, and may have occasionally killed a  
human being in order to survive.

The wolf in northern countries was at one time so  
feared that it became the image of Fenris, the creature of  
destruction that supposedly will devour the world at the end of time.  
The Christian version of the myth would leave it at that, but the  
myth continues. Like the wolf in the fairy tale of Little Red  
Ridinghood, which preserves the full idea of the myth but is used only  
to frighten children, the wolf is slain; and the grandmother, like  
the world, is brought forth once more.

As the light of the new-born year slowly increases  
and the Wolf Moon waxes full, it is a good time to look back upon  
that which has just ended and learn from our experiences. Bid the past  
farewell and let it go in order to receive the year that has just  
been born. Learning to let go of that which we would cling to is  
one of the greatest secrets of magick.

#### FEBRUARY

The Moon following the Wolf Moon is the Storm Moon.  
Whether you meet with a coven on the night of the Full Moon,

salute Her in a  
solitary ritual, or simply blow Her a kiss, bear in mind  
the magick of  
this night and the nature of the storms of February.  
Unlike the  
boisterous storms of the light half of the year, which are  
accompanied  
by the clashing of thunder and the flinging of  
lightning bolts, the  
storms of February come in silence. They blanket  
the world in  
coldness in keeping with the nature of the dark half of  
the Wheel of  
the Year. But beneath the blanket of cold and silent  
snow, Nature  
rests, as we do when in the realm of the Spirit that is  
called death;  
and like those in the world of Spirit, Nature prepares for  
life anew.

1068

#### MARCH

The Moon following the Storm Moon is the Chaste  
Moon. Like  
Diana, chaste Goddess of the Moon, all of Nature at  
this moment is  
pure potential waiting to be fulfilled. The Goddess has  
many forms:  
The maiden pure and lovely as the snow of February,  
the seductive  
enchantress of the night, or the Crone ancient and  
wise. As the  
Goddess can change Her form according to the Moon or  
according to Her  
will, ever renewing Herself, ever beginning again, so  
can we, Her  
children, always begin again by discovering new  
potential within  
ourselves. When you cast the Circle of the Chaste  
Moon, when the  
candles have been lit and the incense burned, look  
deep within  
yourself to discover what potential lies there  
waiting, like the  
Maiden, to be fulfilled.

As it is the time for the planting of seeds on  
the material  
plane, so may it be time to do so on the psychic planes  
as well. On  
the night that the Seed Moon (another name for the  
Chaste Moon) of  
March is full, cast your magick Circle. Then before  
the rite has  
ended, select the spiritual seeds you would like to  
plant. They may  
be seeds of wisdom, seeds of understanding, or seeds  
of certain  
magickal skills. Then by an act of will, plant these  
seeds in the

fertile soil of your subconscious mind with the firm  
commitment that  
they will be nurtured and cultivated in the months that  
lie ahead, so  
that they will grow and flower and bear fruit.

#### APRIL

As the Hare Moon of April waxes full, observe  
the rabbits leaping  
and playing, carefree in their mating and joyful in  
their games, and  
as you cast your Esbat Circle and joyfully dance the  
round, feel  
within your heart the carefree nature of the wild  
creatures that are  
also children of the Old Gods.

#### MAY

This time of the Sacred Marriage of the God and  
Goddess is the  
Dyad Moon, the time when the two become one, when all  
things meet  
their opposites in perfect balance and in perfect  
harmony. As you  
cast your Circle this night of the Dyad Moon, adorn it  
with apple  
blossoms, and light candles of white. When the sacred  
round has been  
danced, sit a moment and reflect. Seek harmony in all  
things. As the  
dark half of the Wheel of the Year balances the  
light, as heat  
balances cold, recall the words of the Goddess, "Let  
there be beauty  
and strength, power and compassion, honor and  
humility, mirth and  
reverence, within you." And then before the rite is  
ended, if it is  
appropriate, become one with your working partner,  
physically as well  
as spiritually.

1069

#### JUNE

After the spectacular flowers of May have passed  
and the bees  
have gathered their pollen and nectar, the hives are  
filled with honey  
that is waiting to be gathered. In ancient times much  
of this honey  
was made into a drink called mead by a fermentation  
process similar to  
that of making wine. The "Moon in June" is the Mead  
Moon. Mead has  
been considered to have magickal and even life-restoring  
properties in  
many of the countries of ancient Europe, and it was the  
drink of many

of the great heroes of legend.

The legendary figure Robin Hood, who is accepted historically as being a composite of several peasant leaders during the reign of King Richard I, is also generally accepted by Pagans as being one of us. One reason is that Robin was a popular Witch name, and also because he was always described as being dressed in green, symbolic of the Green Man of Sherwood Forest. Lincoln green, which is made from woad, the dyestuff used by the Picts of ancient Britain and the Druid priestesses, is also a color that symbolizes, historically, the Pagan peasantry. Among the articles robbed from the rich by Robin Hood are "met and met." This probably means "meat and mead." In the myth of Odin, one of His quests is for the Poetic Mead of Inspiration, which He returns to the realm of the Gods where it belongs, but a few drops fall to Earth, and this may be had by anyone who can find them.

On the night that the Mead Moon waxes full, after the Circle has been cast and dancing done, fill the cup with mead (if it is available), sweet wine, or an herb tea sweetened with honey. Sip the sweet drink and sit quietly and make yourself a vessel ready to receive the inspiration of the higher realms. Become a mead cup ready to be filled, not with the brew of everyday life but with the clear, bright liquid of illumination. Every time this ritual is performed, even if there are no immediate results, you are becoming a more perfect vessel for divine inspiration.

If the night of the Mead Moon is very close to the Summer Solstice, the results of this exercise can be very powerful. If the Mead Moon is full on Midsummer Night, then the priestess into whom the Moon is Drawn should be prepared.

JULY

As the Wort Moon of July waxes full, this is the time for gathering of herbs. The word wort is old Anglo-Saxon for "herb." When the magickal herbs have been gathered and hung to dry, the time of the Wort Moon is the time to give thanks to the

spirits who dwell  
in the herb garden, and to leave them an offering.  
Perhaps as you  
place an offering in the moonlit garden, they will  
whisper to you  
other secrets of herbal magick.

1070

#### AUGUST

One day at mid-month we realize that the robins  
and wrens that  
were nesting nearby have simply vanished. Their lovely  
songs have  
been replaced by the shrill calls of the bluejays, who  
were so silent  
during the nesting season.

As August progresses the days are still hot  
but nighttime  
temperatures are beginning to cool, and the  
late afternoon  
thunderstorms that bring the cooler air also bring about  
the ripening  
of tomatoes.

In the fields and meadows and along roadsides now  
there are wild  
herbs to be gathered. There are goldenrod, Queen  
Anne's lace, and  
milkweed - all awaiting the natural dyer who can  
extract from them  
tan, green, and bright yellow respectively, for dyes and  
for natural  
inks for talismans. Among the medicinal herbs to be  
collected at this  
time is boneset, which does not help broken bones to  
heal but is a  
febrifuge that was used as a remedy for "Breakbone  
Fever" in the  
1840s. Milkweed pods with their silken fluff,  
goldenrod, and wild  
grasses and grains gathered now will be dried in time  
to adorn the  
altar at the Autumnal Equinox.

As the aromatic herbs begin to fill the rafters  
in the dry heat  
of the attic, and the braids of onions and garlic  
fill the cool  
darkness of the root cellar, the golden grain and yellow  
corn ripen in  
the fields under the waning August Sun.

To the Ancients this was the Barley Moon, a time to  
contemplate  
the eternalness of life. Just as we are descended  
from the first  
woman and the first man, who descended from the Gods, so  
is the grain  
of the bread that we eat descended from the first grain

ever gathered.

By ritually eating the Lammas bread we are participating in a chain of events that stretches back through time to the Gods themselves. And here before us in the ripening fields is the promise of the future.

Everywhere there is abundance -in herb garden, the vegetable garden, the field, and the orchard. The pantry shelves are lined with glistening glass jars that are filled with colorful fruits and vegetables preserved for Winter days; quarts of red tomatoes, cucumbers in slices or spears, dark red beets with cloves and cinnamon sticks, the yellow of corn, the orange of carrots - a feast for the eyes as well as the palate. The house is filled with delightful aromas as pickling spices are added to crocks of brine and exotic chutneys simmer on the stove.

But the time of abundance is drawing to a close. The fireflies of June and July have given way to katydids, whose scratchy calls to one another fill the evening air of August with the promise of frost in six weeks.

1071

#### SEPTEMBER

Since wine was, and is, such a sacred fluid, the Pagans of old naturally named this Lunar month the Wine Moon. As you celebrate the night of the Full Wine Moon and dance the magickal round in the moonlit Circle, pour some white wine in a silver cup. Before the rite is ended, if possible, catch Her reflection in the liquid, then take a sip. As the Moon-blessed wine casts its inner glow, sit quietly and feel your own spirit, of which the wine is a symbol. As the body is stilled and the spirit soars, feel on this night of magick a sense of the kind of transformation that takes place during true spiritual initiation.

Today the term Harvest Moon is applied to the Full Moon nearest to the Autumnal Equinox. This is because, it is said, in other times

when harvesting was done by hand, as the days grew shorter farmers were able to work into the night in the brightness of Her light.

#### OCTOBER

At this time of year the abundance of fruit and vegetables begins to slow. It is a time when our ancient ancestors gathered what they could store and then supplemented their Winter diets either by hunting wild animals or by slaughtering domestic ones. So this Lunar month is called the Blood Moon. As you cast the Esbat Circle on this moonlit Autumn night and fill the cup with blood-red wine, know that you will be joined in the sacred dance not only by the unseen presence of departed friends and family so close at this time of year, but also by the spirits of animals as well, perhaps of those that have died so that we may have food. In this age of assembly line slaughterhouses and meatpacking plants, it is especially appropriate that on this night of the Blood Moon we who are on the Pagan path ritually ask the understanding of our animal sisters and brothers, bless them, and bid them merry meet, merry part, and merry meet again.

1072

#### NOVEMBER

As the Winter Sun wanes and the Snow Moon waxes full, cast your Circle in the warm glow of candlelight. Salute the Moon in Her snowy whiteness and breathe in the coolness of Her light. Become as still as this Winter night, and know that the activity of the warm light months is behind us. Ahead are the dark months of the year. The Spirit is most active when the body is most still.

#### DECEMBER

The Full Moon nearest the Winter Solstice is the Oak Moon, the Moon of the newborn year, the Divine Child. Like the Divine Child who is born to die and dies to be reborn anew, the ancient Oak has its trunk and branches in the material world of the living, while its roots, the branches in reverse, reach deep into the

Underworld,  
symbolic land of the Spirit. As the roots probe  
downward into the  
grave-like darkness of the Earth, its branches grow ever  
upward toward  
the light, to be crowned by sacred Mistletoe. At this  
most magickal  
time of the year, as the light of the old dying year wanes  
and the Oak  
Moon waxes to full, cast your Circle wearing Mistletoe in  
your hair.  
Let this token remind you that like the Oak, we  
too dwell  
simultaneously in two worlds - the world of physical  
matter and the  
world of Spirit. As you invoke the Goddess of the Moon,  
ask that you  
become ever more aware of the other side of reality and  
the unseen  
forces and beings that are always among us.

1073

{file "Consciousness & Politics (Carol Moore)" "bos239.htm"}

#### Consciousness & Politics

Below is rough draft overview of my "worldview" as  
presented in the  
book I'm working on "CONSCIOUSNESS AND POLITICS". It is  
definitely  
a "new age" interpretation of epistemology, metaphysics,  
metapsychology, ethics and politics. Comments welcome.

EPISTEMOLOGY: (how we find truth) We must recognize that  
knowledge  
and truth will always be elusive and subjective. As  
Rupert  
Sheldrake points out, even "natural laws" seem to be  
evolving.  
They are not static and unchanging. A balance of  
intuition, reason  
and empirical methods must be applied in seeking knowledge  
in any  
field, though the appropriate balance of methods will  
depend on the  
field. And these can be used to prove that some  
viewpoints are  
more accurate than others, even if they aren't the  
"ultimate, final  
truth".

Today humans are becoming aware that humans  
"construct"  
reality, create truth, rather than discovering it.  
Reality is not  
some objective, knowable entity created by God or natural  
law. It  
is an evolving, ever-changing process.  
Individuals know reality through their particular  
personal/social/political "psychic grid". What is

important is for  
each of us to decide what psychic grid we choose to work  
from and  
how to change it if we choose. Each of us can create  
philosophically/emotionally gratifying reality. We don't  
have to  
just go along with what the power structure calls reality.

METAPHYSICS: (the nature and purpose of reality)  
Consciousness is  
both the nature and the propose of reality. I choose to  
call the  
nature and purpose of reality "consciousness" because the  
new  
sciences show principles like consciousness operate  
throughout  
reality. At the subatomic level I equate the dynamic, yang  
force  
with imagination and will, and the integrating, yin force  
with  
memory and creativity. There is an inherent drive to  
evolve, for  
the propose of exploring full the potentials of  
consciousness, and,  
ultimately, to develop into fully self-conscious beings  
like  
ourselves.

There may well be an ever evolving "morphogenetic  
field"  
of human consciousness. Individual consciousness survive  
and  
passes from body to body over many life times in a process  
known as "reincarnation".

The concept of consciousness must replace the concept  
of  
god. For if we know that consciousness is the basis of  
reality, and if we relate that to the fact that we all  
have  
consciousness, then it is obvious to all that we are the  
personification of natural, not "divine" principles of  
reality. The word god just confuses people, making them  
think  
that there is some divinity apart from and above from  
themselves.

Moreover, as experience has shown, the concept of god  
is  
so easily corrupted by authoritarianism as to be worse  
than  
useless -- ie. totally counter-productive. How many  
people  
have been persecuted and murdered in the name of this,  
that or  
the other "god"??

People of good will must recognize this and give up  
the  
word god. We are the product of our own conscious  
evolution  
for our own conscious purposes. We created ourselves --  
and  
we did not create ourselves to live in ignorance of that  
fact  
or to make ourselves suffer!!

METAPSYCHOLOGY: (spiritual psychology) We know that the human brain is really three brains: the original reptilian and mammalian brains controlling automatic and reflexive survival functions, and, heaped over these, the unique human "neo-cortex" which contains enormous intellectual and creative potentials.

Humans do not have to be content to be ruled by their "lower brains," by their most basic needs for survival, procreation and status. Abraham Maslow points out there is a psychological need hierarchy. If humans remain stuck on fulfilling the lower needs (safety, belonging, esteem) and ignore fulfillment of the higher needs (self-actualization, humanistic values, peak experiences) they become frustrated, obsessive, and addicted -- to food, drink, sex, power, money.

The need hierarchy and the concept of chakras describe essentially the same phenomena. Humans rise up the need hierarchy or chakras in 3 ways: 1) by being aware that they in fact exist; 2) by creating a culture which suggests simple, as opposed to extravagant, definition of what fulfillment of these basic needs are and then creates institutions which make sure these basic need are fulfilled; 3) by having myths, symbols, and rituals which reinforce the existence and fulfillment of all human physical, emotional and spiritual needs.

Cultures worldwide have too little of the knowledge, attitudes and structures needed to boost us up our need hierarchies. However, through education and meditation humans can develop their higher brain, move up the need hierarchy, rise to higher consciousness. They can lose the desire for obsessive material accumulation, develop a tolerance for individual diversity, experience love and connectedness with all living things, give up the need to dominate, exploit or direct them, fulfill their individual potentials and even experience cosmic consciousness, cosmic ecstasy.

ETHICS: (What values we should pursue, how we should act towards one and other) I believe in a yin-yang ethical system. One in which hedonism/self-actualization are the yang goals, and utilitarian "what's best for all" the yin goals.

I believe our actions towards one and other must also

be very "yin-yang". The yang is the libertarian view that  
the individual is free to do as she/he pleases as long as  
she/he doe not harm others. The yin is non-violence, cooperation  
and mutual aid. They are both necessary and totally  
complementary.

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POLITICS: We must begin to understand Gandhi's message  
that all conflicts - personal and political, individual and  
group, local, regional and global - should be resolved through  
non-violent mediation instead of police and military violence.  
Today's great nation states have been created and  
maintained by violence. Without violence they, would crumble, to be  
replaced by networks of non-violent communities.  
Individuals must be free to establish or choose their  
own ethical system and then join in free, self-governing  
communities with those who share those views. However,  
this "yang" communitarianism must be complemented by the "yin"  
values of non-violent conflict resolution between  
communities and mutual aid to all afflicted humans, whateve their  
community.  
Our means to creating this society should be  
nonviolent as the ends we seek. We should be assertive as possible,  
starting as soon as possible.

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{file "Mothers Day Message" "bos240.htm"}

#### A Mother's Day Message

Everyone has a mother. She is usually regarded with much  
love and affection, as the benign, loving presence in our  
childhood. That is, unless she was abusive, in which case her kids usually  
write books about her later. But who could forget the apprehension  
and downright FEAR you'd have if you had pulled your sister's hair, or  
written on the walls with a crayon, or got caught snitching a cookie

from the  
cookie jar. The fear was not that of an innocent victim of  
oppression, but of a wrongdoer facing just punishment.  
The fear and  
loathing would inevitably subside after your behind would  
stop  
smarting, and she'd be back to being Benevolent Mom again.  
As it is with our mother, so is it with the Earth  
Mother. Those  
who live in harmony with Her prosper, their needs met from  
Her bounty.  
Those who do violence to Her, however, risk Her wrath.  
The Mother is  
not just mild Demeter and sweet Parvati, but dark Hecate,  
the fierce  
Durga, and the absolutely horrifying Kali. She cares for  
us and loves  
us, and Her patience is near boundless. But Her patience  
has limits.  
We live in a time when more rape has been perpetrated on  
Her than in  
any other time of our existence as a species. Her  
Body has been  
defiled by mining and over-building. Her exhalations  
have been made  
foul by the smoke of cars and factories. And from Her  
Sacred Body, the  
Anglo has extracted what could be the seeds of our  
extinction--the  
Uranium used in both weapons production and nuclear power.  
The sacred  
Hopi prophecies speak of the world being defiled by "...a  
bowl full of  
ashes." This could mean the various atmospheric and  
underground  
detonations of nuclear weapons, or the accidents at  
Chernobyl and  
Three Mile Island.  
I believe that this Bowl Full Of Ashes is not  
only these, but  
refers to all the destruction we have wrought on Our  
Mother. I have  
had some information revealed to me, in a way that  
seems to suggest  
that the Mother was speaking to me, both through Big  
Dreams and  
through an uncanny transmission I got while hanging out  
at Sepulveda  
Dam Basin. This is not a boast--this is something which I  
simply HAVE  
to talk about. We who strive to walk in harmony with The  
Mother, be  
you Wiccan, or Shamanist, or just someone who cares, have  
an awesome  
responsibility. Putting it simply, we are the ONLY FORCE  
STANDING  
BETWEEN THE PEOPLE OF EARTH AND HER RIGHTEOUS WRATH.  
Our efforts might not be entirely enough to stay  
Her fury,  
considering the dramatic upswing in natural disasters  
that have  
occured over the last 10 years, but it is obvious that  
WE MUST TRY.  
Shamanism has been "rediscovered" for a very basic

reason. It means the possibility of healing this Planet and regaining awareness of Our Mother's will. We must guard against this tradition being bastardized and cheapened by those who commercialize these ways, and be very careful to not fall into the trap of honoring Mother to the point of forgetting the Sky Father, and forgetting that both Mother and Father are the ways that The Source Of All is revealed to us in a form we can understand. We must also be careful to whom we reveal information, being mindful that an unstable mind given some of this knowledge is EXTREMELY DANGEROUS. But most importantly, Our Mother is calling us to restore our link with Her, and to work towards her healing. We have a lot of work ahead of us. Our very lives depend on it. For The Earth Mother...ALWAYS!!!!

Enju.  
Michelle Klein-Hass

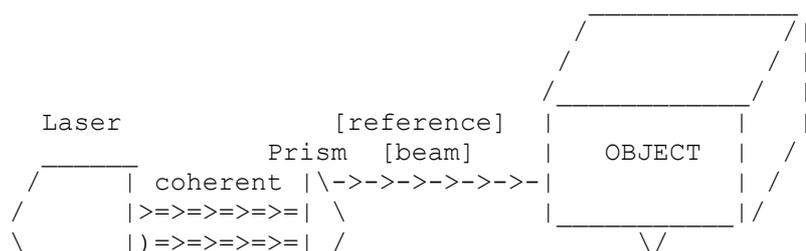
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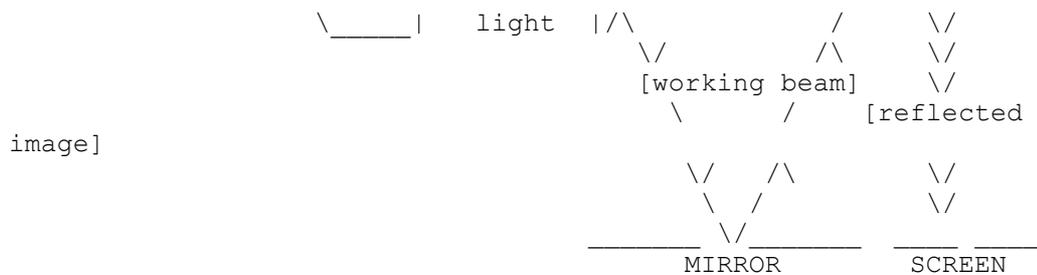
{file "Memory & Perception, a new Model (Paul Seymour)" "bos241.htm"}

Memory, A Proposed New Model

We will be using a chart based on a simplified model of Laser Holography to look at the nature of consciousness and memory. This model will be very simplified, but necessitate a brief layman's introduction to the principles of physics involved in holography. It is no accident that mystics and wise men of all ages have often spoken about certain aspects of mental and spiritual activity, as well as knowledge in terms relating to light. Please keep in mind that this is a MODEL only, and will fall far short of expressing the true complexity of the subject.

Holographic Imaging Model of Consciousness





The characteristic of a laser that makes it so useful is that it is the source of "pure" or coherent light. "Normal" light is composed of many frequencies which are all jumbled together and out of phase. Try to picture the set of ripples generated in a still pool of water when just one pebble is dropped in. All of the wave crests are equidistant and in phase and highly regular, aren't they? This is analogous to laser light. Now picture the same pool, only toss in a random handful of pebbles, the results are quite different aren't they? This is analogous to "normal" light.

The laser generates coherent light which enters a prism that splits the beam in two: (1) the Reference Beam, and (2) the Working Beam. The working beam is, in turn, reflected from a mirror and redirected back to the object being illuminated. When the wave fronts of the two beams collide on the surface, they create an "interference pattern" which is reflected to the screen or photographic plate. This interference pattern, when properly viewed, recreates the 3 dimensional image of the original object.

At first look, one might well say: "O.K., this works well for an explanation of a laser light show, but what bearing does it have on the operation and function of the human mind?" I see the symbolism in this model as follows:

- 1) The coherent light is the "light" or conscious(ness) energy of the Aether, sort of the "Universal Mind" if you will.
- 2> The Prism symbolizes two of the directional functions of the "Higher Self; that of illuminating both the object from its own standpoint, and of providing "light" (consciousness) for the Mirror.
3. The Mirror represents a function of the sub conscious mind in the creation of "attention" or focusing of consciousness on the world.

4. The Screen (photographic plate) is the storage mechanism/process

for what we call memory.

Therefore the Prism, Mirror, and Screen may all be used to symbolize

certain portions of the mind or mental processes in a human being.

Because the Prism, Mirror, and screen are a part of the individual and

unique to that individual, the actual "records" or memories (and

consciousness) of the same event or object will vary a great deal from one

individual to another. None of these functions exists in isolation from

the others, so there is a process of "feedback" going on at all times

between them. The nature of the recorded "images" will "color" and modify

both the prism and the mirror, thereby modifying the quality of all future

images, memories, or recordings. This is one of the reasons that memories

of past events can color or distort our present perceptions of reality so

thoroughly.

One of our tasks (many would call it a "Great Work") in our lifetime

is to try to "purify" or refine the quality of the Prism function, so that

the "light" that forms the "working beam" is as close to identical in

quality to the "reference beam" as possible. Some call this process the

attaining of consciousness of the Higher Self. Another task is to "polish"

and learn control over the mirror function so that the reference beam may

be directed more precisely and with little or (ideally) no distortion upon

the objects/events of our attention. Yet a third task is to do our best to

perfect the recording mechanism of the screen, in order that the memory-

image be as faithful as possible to what was presented to it.

Another point worth keeping in mind at this point is that ALL

memories, no matter how distorted and/or "colored" are REAL to the

individual possessing those memories. This fact may well explain the

apparent anomaly of people suffering from PROVABLE no-existent abuse at an

early age. If a traumatic and non-understood (or misunderstood) event

occurs to an individual at an early age, the only recording will be one of

trauma and an individual can be easily "talked into" (by

self or others)  
putting that trauma into a frame of reference that can  
be presently  
understood. The fact That a meory is misunderstood,  
distorted, etc., does  
not make the any less "real" in their effect on the individual,  
and it must  
be dealt with as such.

Another interesting point is that these "holgrams" or  
memory images  
can cometogether in a synergy where the sum of the parts  
becomes greater  
than the whole in a process of "constellation" (in Jungian  
terms) and form  
whole "complexes" which take on a (seeming?) life of their  
own. If these  
complexes are encouraged to grow and flourish, they can also  
be percieved  
by (some) others as some sort of "other worldly beings" and can  
be further  
fed and strengthened by others until they become Archetypal  
in nature.  
This process could well be the cause of many of the "Angels"  
and "Demons"  
of the Christian and other Pantheons.

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{file "Some Magical Musical Selections" "bos242.htm"}

#### Some Magical Musical Selections

This is a small listing of 'New Age' music derived in part from  
suggestions  
in the book 'Vision Quest' by Nevill Drury (Prism Press, 1984),  
and my own limited personal experience. These albums almost all  
contain exclusively instrumental tracks, usually long & to  
varying degrees  
'transcendental', suggestive of 'altered states' or just pleasant  
background  
music well suited for meditation, magick, etc.

Fripp & Eno: Evening Star

Edgar Froese: Aqua  
Ages  
Epsilon in Malaysian Pale

Klaus Schulze: Irrlicht  
Cyborg  
Timewind  
Blackdance  
Moondawn  
Mirage

Tangerine Dream: Alpha Centauri \} in a boxed set: In the  
Beginning

Zeit \}  
Atem \}

Force Majeure  
Phaedra  
Rubycon  
Encore  
Stratosfear

Brian Eno: Discreet Music  
Ambient 1: Music for Airports  
Ambient 3: Day of Radiance (by Laraaji;  
produced by Eno)  
Ambient 4: On Land

Ash Ra Temple: New Age of Earth  
Join Inn

Steve Halpern: Zodiac Suite

Mike Oldfield: Ommadawn  
Incantations  
Tubular Bells

Kay Gardner: Moods and Rituals

Jade Warrior: Waves

Robert Bearn &  
Ron Dexter: Golden Voyage

Jan Garbarek Dis

1080

Kitaro: Oasis

Paul Horn Inside the Great Pyramid  
Inside The Taj Mahal

Philip Glass: Koyaanisqatsi (soundtrack)  
Einstein on the Beach (boxed set)  
North Star  
Glassworks

Jean Michel Jarre: Equinoxe  
Oxygene

Vangelis: Soil Festivities  
Ignacio

A resource book of inner space music compiled by Anna Turner  
and

Stephen Hill based on a selection of music played by KPFA,  
Berkeley

over the last 10 years - 'The Hearts of Space Guide' is  
reportedly

available from PO Box 31321, San Francisco, CA 94131

Anyone with other musical suggestions feel free to add to this  
list

as you will.

{file "Chants w/ASCII Notation (L.A.Hussey)" "bos243.htm"}

ASCII MUSICAL NOTATION  
developed by Leigh Ann Hussey  
with help from Shadowthought and Josh Gordon

Each line of the music consists of 4 lines of music.  
The time signature(s), the lines between bars, and each note take up one column, with modifiers such as sharps, flats, and dots extending a note up to three columns. The time signature is written at the beginning in the obvious way. Three vertical bars (lines 2 to 4) mark the divisions between measures. Lines 1 to 3 indicate note durations, as follows:

| 1/16<br>note | 1/8<br>note | 1/4<br>note | 1/2<br>note | dotted-1/2<br>note | 1/8<br>rest | 1/4<br>rest |
|--------------|-------------|-------------|-------------|--------------------|-------------|-------------|
| =            |             |             |             |                    | '           | %           |
|              |             |             | o           | o.                 |             |             |

Line 4 indicates the pitch. The numbers 1 to 8 mark the octave including middle C (A through F); 1' to 8', one octave above middle C; 1" to 8", two octaves above middle C; '1 to '8, the octave below middle C. A number followed by a # is a sharp; a number followed by a lower-case b is a flat. Underscores connecting a note to the next note indicate a slur. Consider the following examples:

#### HOOF AND HORN

```

||
4 | | | | | | | | | | | | | |
| ||
- | | o | | | o | | | | | | | |
o ||
4 1 7b 1 | 1 7b 1 | 1 3b 2 7b | 7b 2
1 ||
Hoof and horn, hoof and horn, All that dies shall be re-
born.
Corn and grain, corn and grain, All that falls shall rise a-
gain.
```

PATIENCE/WAITING MEDICINE CHANT

```

4  |-----| |-----| |
-  | | | | | | | | | | | |
4  3' 5' | 5' 2' 2' 1' | 6__6 |
    Hey   Yah Hey Hey   Yah

```

CALYPSO CHANGING CHANT

(1) and (2) mark beginnings for round

(1)

```

|           -           -           | -           -           | -           -
| 5 | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | |
| - | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | |
4 3' 2' 1' 7 6__1' | 7 1' 2' 5 3'_1' | 3' 2' 1' 7
6__1' |
We come from the fire, Living in the fire, Go back to the
fire,

```

(2)

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```

|           -           -           |           |           | -           -
| | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | |
| | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | |
7 1' 2' 7 1' | 3' 4' | 5' 4' 3' 1' | 3' 3' 3' 3'
4'_4' |
turn the world around! We come from the fire, Go back to the
fire,

```

```

|           -           -           | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | |
2' 2' 7 7 1' | |
turn the world around.

```

ADDITIONAL VERSES: We come from the mountain, living in the mountain,  
Go back to the mountain, turn the world around!  
We come from the mountain;  
Go back to the mountain, turn the world around!

(Also: spirit, ocean, prairie, forest, river, water, etc.)

I'm the hundreth monkey, we're a hundred monkeys,  
Be the hundreth monkey, turn the world around!  
Be the hundreth monkey,  
Be the hundreth monkey, turn the world around!



strongly recommended to me by a Dallas parapsychology teacher, (male at that), who felt I might enjoy and benefit from this study of sexism, which is dealt with in the book from both historical and mythical viewpoints.

I found this information, which I have paraphrased for the most part.

Lilith, (also known as Lilit), was a relic of an early rabbinical attempt to assimilate the Sumerian-Babylonian Goddess Belit-ili, or Belili, to Jewish mythology. To the Canaanites, Lilith was Baalat, the "Divine Lady".

Hebraic tradition said Adam married Lilith because he grew tired of mating with animals, a common custom of Middle-Eastern herdsmen, though the Old Testament declared it a sin. Moslems were insistent on the male-superior sexual position and apparently Lilith was not Moslem, disagreed with Adam and flew away to the Red Sea.

God sent angels to bring Lilith back, but she refused to return. She supposedly spent her time mating with "demons" and gave birth to "a hundred children a day". (Busy woman!) So God had to produce Eve as Lilith's more docile replacement. Lilith became the "Great Mother" of settled tribes who resisted invasions of nomadic herdsmen represented by Adam. Early Hebrews disliked the Great Mother who is said to have drunk the blood of Abel after he was slain by Cain.

Lilith's Red Sea was another version of Kali Ma's Ocean of Blood, which gave birth to all things. There may have been a connection between Lilith and the Etruscan divinity Leinth, who had no face and who waited at the gate of the underworld along with Eita and Persipnei, (Hades and Persephone) to receive the souls of the dead. The underworld gate was a yoni and a lily, which had no face. Admission into the underworld was often mythologized as a sexual union. The lily or lilu, (lotus) was the Great Mother's flower - yoni, whose title formed Lilith's name.

The story of Lilith disappeared from the Bible, but her daughters, the lilim, haunted men for over a thousand years. The lilim were thought responsible for nocturnal emissions and the Jews still made amulets to keep away the lilim well into the Middle Ages. Greeks adopted the lilim and



---

\* Origin: Adelante - 300 meters above Boulder, CO (Opus  
1:104/93)

From: Tony Iannotti  
To: Zhahai Stewart Msg  
#116, 24-Jan-89  
10:52am  
Subject: Re: Lilith

As I understand it, Lilith is said to be as old as the bible, because she is mentioned in the Mishna, a form of commentary on the Pentateuch.

Whether she was ever in what is now canonical, i.e. Genesis per se, is hard to prove or disprove. The Mishna was an oral tradition for much longer. She has been identified with Ishtar in much the same way as Mercury to Thoth to Wotan. I don't think there is a literal or philological connection.

---

\* Origin: OPERA DEII = BaphoNet-by-the-Sea (718)499-9277 (Opus  
1:107/293)

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From: Antony Landsman  
To: Zhahai Stewart Msg  
#122, 10-Jan-88  
03:58pm  
Subject: Re: Lilith

> Have you any insight as to where the Lillith myth  
> originates? For example, what are the oldest documents  
> that mention Lillith? If indeed Lillith goes back at least  
> as far as the beginnings of the old testament, was that  
> myth carried verbally even while the rest of the Adam & Eve  
> show was written? Or did Lillith originate later?

Lillith is mentioned in an esoteric Jewish text called the Midrash.

It is a compilation of mystical interpretations surrounding the Torah (old Testament). It was handed down orally along with the rest of the Talmud and was written down in the middle ages when the Rabbis thought that these teachings might be forgotten.

Apparently Lillith was created at the same time as Adam (see the initial reference to the creation of man "Man and Woman" he created them)

but somehow disappeared from the scene due to her rebellious nature.

I think that she was probably the primary Goddess in the region prior to the advent and revolution of the Jehovah followers. I also tend to believe that Innana was one of her descendants.

Blessed Be

--- QuickBBS v2.03  
\* Origin: Canyonlands BBS, Moab Utah: The most scenic place on Earth  
(1:15/27)

From: Inanna Seastar  
To: Antony Landsman Msg  
#145, 25-Jan-89  
07:32pm  
Subject: Re: Lilith

The only Lilith likely to be found in \_my\_ family huluppu-tree is Lilith Velkor... :-)

On a more sirius note (even though I don't use Sirius any more; I use Gnome), there is no question that Inanna is a third- or later-generation goddess in the Sumerian pantheon. I rather suspect that the image of Inanna as THE Goddess before whom all other deities at least swear a little fealty comes from Uruk. Inanna was the matron goddess of Uruk, and most of our legends and such concerning her were dug up (literally) in Uruk. The myth of the huluppu-tree shows a young Inanna, in a young Uruk, trying to get help from other deities of other, older cities to get rid of a problem that was too big for her to handle at the time. The problem is solved by Gilgamesh, King of Uruk, rather than by any foreigner. Likewise, the tale of Inanna & Enki & the \_me's\_ (civic virtues), shows a young goddess of a young city who has managed to elevate her city into the first rank. In winning the \_me's\_ from Enki, Inanna adds to them by the time she gets her virtuous cargo back to Uruk. I do not recall whether Lilith was formally mentioned as being in Inanna's lineage, though.

Blessed Bheer--drinking Enki under the table--  
Inanna

--- Gnome v1.30

\* Origin: The Lizard King--Inanna Seastar's Place (1:104/45.5)

ZS> "As for the lovemaking of the daughters of Lillith, sounds ZS> kinda fun. (Maybe we should ask David Rice about that?)

Er, were you interested in some phone numbers? It's extremely hard work to love a daughter of Lilith, but the rewards are undeniably worth it.

I've started an extended study on strong Lilith women vs. the domesticated Eve ones. So far, with only about 18 tallies in (painstakingly and personally researched with great, er, debauch, with plans on adding many hundreds of more into the study), the following has been observed:

Most American men give out long before the Lilithian woman (or any other) will. Lilith will say "Excuse me, kind sir," (as she can't remember his name at the moment). "You're not finished, are you?!" and Eve will say "Gee, that was great!" and reach for the batteries and flee into the bathroom for an hour.

Lesbians tend to be strongly Lilithian. This may be because "the only thing men are good FOR they aren't good AT," as the true and valid saying goes. Also, most if not all men are little cry babies, and Lilith can't stand for that nonsense.

Conversly, Eve women always knew men make horrible lovers, but resign themselves to 4 minutes of sex twice a week, when they'd rather have 16 hours of sex every day. This is why, perhaps, Eveian women make such good Catholics.

If your typical male pig says, rightly, that a woman's place is in the bed, Lilith will say "Eat shit and die!" and Eve will say "Yes, dear," and hate herself.

{file "Wiccan Information Network" "bos245.htm"}

#### The WICCAN INFORMATION NETWORK

What is WIN?

The Wiccan Information Network is a project of the Wiccans Invoking

Tolerance, Compassion, and Harmony Society (W.I.T.C.H.). The WITCH Society

is a registered society in the province of British Columbia. The WITCH

Society works to support the right of Pagans (including

Goddess Worship-

pers) and Witches to practice their faith as they see fit, as it falls

within the Craft, civil, and criminal law and does not infringe in any way

on the rights of others. WITCH is working toward the return of the Wiccan

and Pagan religions as respected faiths in society through education via

the media and by public discussion.

The Wiccan Information Network is a non denominational Wiccan project

sponsored by the WITCH Society. The WIN project is coordinated by the

police liaison committee of WITCH. The WIN coordinators are responsible

for coordinating the efforts of those involved in the project. WIN is made

up of Wiccans from all over North America and includes many Wiccans who are

law enforcement officers.

What are the objectives of WIN?

The objectives of the Wiccan Information Network are:

1. To monitor anti-Wiccan activities, groups and individuals;

2. To research occult related crime;

3. To distribute this intelligence to those in the Wiccan

community that are affected by it; and

4. To liaise with law enforcement agencies in order to provide

them with accurate information on Pagan religions and occult related crime.

How does WIN work?

The WIN coordinators have assigned area coordinators to specific

regions in the US and Canada. WIN members forward any anti Wiccan infor-

mation that they come across to their area coordinators. These coor-

dinators investigate this information and forward it to:

1) Pagan groups in their areas affected by this information;

2) Area coordinators of other areas affected; and

3) The WIN coordinators.

The WIN coordinators analyze and collate all intelligence received and

assign area coordinators to follow-up tasks if necessary.

The WIN coor-

dinators send out a monthly intelligence summary to WIN members.

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What else does WIN do?

The Wiccan Information Network also:

- 1) Publishes information booklets and manuals for law enforcement investigators;
- 2) Publishes resource directories for those seeking information or speakers on Pagan beliefs or occult related crime;
- 3) Arranges public speaking engagements in order to brief members of the Pagan community on the subjects studied by WIN.

Do I have to join WIN to participate?

No. You don't need to join WIN to help us. All that you need to do is send us any information, newspaper clippings, articles, etc. that you feel we should be aware of. We'll make sure this information gets to the right people.

Who receives the monthly WIN intelligence summary?

Only WITCH Society members, WIN project members, selected Pagan newsletters and Pagan organizations affiliated with WIN receive the monthly intelligence summary. You cannot subscribe to it, for security reasons.

If you'd like to become a member of WITCH the current dues are \$25 (Canadian) per annum, which includes notice of meetings by mail and subscription to the WITCH Society newsletter. A copy of the WITCH constitution and bylaws is available upon request if you send a stamped and self addressed envelope.

How can I become involved in WIN?

You don't have to belong to WITCH to be a part of WIN, although it is preferred. If you are interested in becoming a part of WIN you should contact the WIN coordinator with a r.sum. of your previous experience in anti defamation work for the Wiccan community. Organizations or newsletters interested in obtaining WIN intelligence summaries should contact the WIN coordinator in writing and send information on their constitution and editorial policies.

Donations to assist us in our work are greatly appreciated. All donations should be forwarded to the WITCH Society and all checks should be made payable to the WITCH Society.

Wiccan Information Network,  
Box 2422, Main Post Office,  
Vancouver, BC, V6B 3W7

W.I.T.C.H. Society,  
c/o 2708 Belmont Ave.,  
Victoria, BC, V8R 4A8

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{file "Runic Thorn Ritual (Faunus)" "bos248.htm"}

#### The Thorn Ritual

The Runic Sub-Committee of the Orgone Committee has been working on many facets of the Runic Magical System in the past four years. The following ritual is the result of many months of discussion and work. May it serve you well.

#### Set-up:

One's Runic Wand (or fingers if one is not available)

A place in which to cast the circle...  
Meditation on the aspects of the Thorn

(Thuriaz) Rune

Sit quietly in the space in which the circle is to be cast.

Meditate on the various aspects of the Thorn rune (consult various sources such as Thorsson's Futhark, F. Asswyn's Tree Yggdrasil, and N. Pennick's Runic Astrology). Concentrate on the passive and active protective aspects of the force embodied in the Thorn Rune.

Stand Facing North.

Assume the Isa stance, hands at side and feet together.

Visualize yourself as an antennae for the forces of the Multiverse. Feel the forces flowing through you from above and below. Let the energy flow through your body from the floor and the sky passing your solar plexus and energizing it.

When you feel that the energy is flowing smoothly through your body visualize the space around you as deep blue. The deep blue of the late night sky. Shimmering with energy. Scintillating

as you look in to it.

Inhale evenly and deeply from you diaphragm (letting your stomach expand and contract with your breath. Do not allow your upper body to be moved by the intake of breath. Let the sides of your mid section and the back of your midsection expand and contract with your breath. Breath fully and calmly. Let the breath energize your cells. Feel the energy adding to the energy raised with the Isa meditation.

Trace the Hammer of Thor with your dominant hand using the wand or your fingers...

I  
I  
I  
I

---

As you trace the Thorn, say (vibrate) the word Thorn (or Thuriaz if you are using the Norse name). Visualize the energy flowing from you solar plexus, through your hand/wand, tracing the rune.

Turn to the East and repeat the invocation. Then to the South then to the West. Then Above you, then below you.

Turn to the North (if not already standing in that direction) and say:

Thorn in the North, Hallow and hold this Holy Stead.

Do this for the other five Thorns you have invoked.

Having invoked the six points of the circle, we will be invoking

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a thorny circle of briar in four parts. Each "string" will be invoked as long as you can say the word Thorn. When your breath runs out then one should inhale and begin another string, until you have scribed four interlacing, intricate strings of ethric briar. You will be tracing these strings so as to create a ball similar to yarn. As you are tracing the strings of briar, visualize the briar as being covered with sharp, pointy, nasty looking thorns. Invest these

thorns with the power to keep out unwanted influences.

O.K. now. Stand facing North. Inhale and as you exhale vibrate the word "Thorn" make the vibration of the name last as long as you have breath. As you are saying the word trace briar in a circle around you. Visualize the stream of briar coming out of the end of your wand/finger. Trace the briar in any way you want. I am fond of dancing in spirals, spinning in circles, moving my hand in the way an artist would with a pencil if they were in a globe of canvas... When your breath runs out from the first "Thorn", inhale and invoke that name again..."TTTTTHHHHHHHHHHOOOOOOOOOOORRRRRRRRRNNNNNNNNNNNNNNNNNN", drawing a string of briar around the inner surface of a globe, forming a globe of briar with your actions. Remember to see what is already there and fill in the spaces you have yet to get to. When you are out of breath again, inhale, and begin the third string of Briar...Don't forget to get the space over your head and below your feet. Make wide sweeping motions, small scribbly motions. Let your enjoyment of movement arouse more energy, feel the energy flowing through you, through your hand, and coming out in the stream of briar. When you are out of breath inhale, and invoke the Thorn one last time. Make sure to get all of those places that have not been covered. Don't worry about small spaces, just make sure that there are no large gaps in the ball of briar you have just make. Fix the holes with this last invocation.

As you finish this last invocation of Thorn, stand facing North. It is not uncommon to feel both exhilarated and exhausted by this process. Stand, with feet apart and hands spread over your head. Breath deeply. Visualize the glowing ball of briar...see it, its green tendrils intertwining, feel the vibrance of its life force, a force that you have given to it. Breath deeply, calming yourself...

While standing with your feet apart, arms upraised in a "Y" inhale, and as you exhale feel your energy flowing through the orb of briar, and see, as you energize the orb, the thorns

grow. See  
the thorns, brownish and reddish, getting larger and  
closing up  
the small spaces that existed between the strings of  
briar. Feel  
the spaces being blocked off. See the blue of the space  
around you,  
see the orb of thorny briars...Keep the thorns growing  
until you  
feel that the orb is complete and capable of keeping out  
any unwanted  
influences. Infuse the orb of briar with the ability to  
repel unwanted  
energies and permit those energies desired.

Stand in a comfortable position. We are near the end  
of the  
ritual. The invocation of the God/desses.  
Stand in the Isa position. Say IIIIIISsssssssss.  
Stand in the As (Anuz) position. Say Odhinn.  
Stand in the Beorch position. Say Urdh.  
Stand in the Ing position. Say Freyr.  
Stand in the Foeh position. Say Freya.  
Stand in the Thorn position. Say Thorr.

Stand in the Isa position. Breath deeply. Thank the  
God/desses

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silently. Feel the Orb of Thorns surrounding you. Begin  
your  
working...secure in your circle.

Certain parts of the ritual were taken from  
Thorrson's Hammer  
Rite. But the ritual is mostly original. The God/dess  
names at the  
end can be altered at your behest but try to keep Odhinn  
First,  
Freya in the middle, and Thorr last. I will be posting  
meditations  
for the Runic God/desses to help with the last part of  
this ritual.

May your path be filled with Wisdom and Wonder,  
Blessings of the Aesir and Vanir,

Faunus,  
The Runic Sub-Committee  
of  
The Orgone Committee

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{file "Solitary Moon Rite, Issian (Ellen Cannon Reed)" "bos249.htm"}

SOLITARY MOON RITE

By: Ellen Reed, Coven of Sothistar

This rite may be used for either New or Full Moon. The difference is in your meditation and mental attitude in preparation. Remember that the New Moon is a time of outward work and thought, building to the peak which is the Full Moon. At the Full Moon, you should be preparing to lessen the outward flow of energy, bit by bit, until the period before New Moon, during which you are passive, building a pool of energy within you, in preparation for the New Moon.

The altar should be placed in the center of the ritual area. On it should be placed a rose or stick of incense on the eastern side, a red votive candle to the South; a cup of water on the West, and a bowl of salt or living plant on the North.

Around your ritual area, you should place an unlighted candle at the cardinal point of each direction.

To begin your rite, enter your darkened temple, carrying one burning candle, white or lavender, with you. Place it on the center of your altar, sit, and meditate on the meaning of the rite. When you feel the time is right, stand, and go to the eastern point, carrying with you, the burning taper. Light the votive at the eastern point and go to the southern, picturing, as you do, an arc of pure strong light curving from one candle to the next. Continue to the West, and then to the North, lighting the candles as you go, and then walk to your eastern candle again, having formed a circle of protective light surrounding the area in which you worship.

Return to the center of the circle, replace the candle on the altar, and say:

My Lady of the Moon, who is called Diana, Artemis, Levanah, Isis and by any other names, I come to you to bring you my love and my devotion. May you grant me the joy of your presence.

Mentally divide the room into four quadrants by visualizing a line of

silvery moonlight from the southeast to the northwest,  
and from the northeast to the southwest. Go the East, taking with you  
the rose or incense. Say:

Sweet Goddess, the gentle breeze is the touch of your  
loving hand, the wind of storm a reminder of your strength. The sound of  
the trees in the wind is your voice, and the fragrance of flowers borne  
on the wind is your gift of beauty.

Place the rose next to the votive candle, then stand  
there as you picture the quadrant filling with moonlight. See  
the moonlight streaming quietly and gently into the room, filling the  
quadrant from center point to the edge of your circle.

When this is complete, take the red candle to the South.  
Place the gift and see the quadrant fill with moonlight. Say:

Most loved Lady, the light of the candle is a guide  
along our path leading to you; its warmth the reassurance of your  
presence and your

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love. The light of the Sun is the knowledge you impart to  
us, driving out ignorance and those things which can survive only in  
darkness.

At the West:

Lovely One, the quiet pool is the serenity of your  
being. The vast sea where life began on this planet is the vast sea  
of your being whence all life came; its waves are the ebb and flow of  
the universe you rule.

At the North:

Goddess of all, the fertility of the earth is a sign  
of your fertility, whence all life rose. The solidity and  
permanence are still of it are still less than yours. The Earth's  
fertility feeds our bodies, and your fertility feeds our souls.

Go to the center of your temple, which is now filled with

moonlight.

Everything in the circle is touched by it, blessed by it, including you. Sit down and feel this moonlight around you. Know that it is the Goddess. Realize that you are in the center of a sphere of light that is half above and half above and half below where you sit. Begin to breathe slowly and evenly, deep breaths that penetrate your whole body. When this rhythmic breathing becomes natural, imagine that the moonlight by which you are surrounded enters you, fills you entirely. With each exhalation of your breath, some of the essence of yourself leaves your body, and with each inhalation, the light enters you. You are being filled ever so gently with this beautiful light. This light, which is the presence, the being of the Goddess, is within you as well as without. With each breath, you are less yourself and more the Goddess.

When you are filled with light, filled with the Goddess, the shell of your body fades away. You have no body; there is nothing to separate you from the entire being of the Goddess. Nothing exists but the being of which you are apart. You have ceased to be a separate entity. You are nothing and everything. All that was, that is, and all that will be, you are.

Enjoy this feeling as long as you like. When you feel it is time, picture the outer shell of your physical body reforming, becoming solid again. It is being built out of the Universe of which you are a part.

Now, as you continue your slow deep breathing, see the moonlight flowing out of your body, as gently and slowly as it entered. As it flows out, realize there is a difference. Because you have become one with the Goddess, with the Universe, your being has changed. As the moonlight flows out of your body, it takes with it a part of that which was yourself, now part of the Goddess, and leaves behind a part of the Goddess, forever now part of you. You become yourself again, solid as you were, but changed. You are surrounded by the presence of the Goddess, which now contains a part of yourself .

Move again to the East. As you speak, and after,  
picture the moon-  
light in that quadrant flowing back to its source,  
leaving that  
quadrant as it was.  
Do this at each quadrant, until all the moonlight has  
returned to the  
Moon.

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At the East:

My Lady, guide my thoughts. Let them lead always closer  
to you.

At the South:

Gracious Goddess, guide my actions. Let them always  
help and never  
harm others or myself.

At the West:

Lovely One, guide my emotions: Let them be healing  
and touched  
always by you.

At the North:

Sweet Goddess, let my mind always be fertile and  
strong, that I may  
grow always toward you.

Return to the East to complete the circle and say:

Queen of Heaven, I thank you for your presence, both now  
and always.

My love and devotion are yours. Blessed be!

All spirits who have joined me tonight may depart,  
with my love.

Return to your proper places.

Walk again around your circle, but this time  
counterclockwise, extin-  
guishing the quadrant guards as you go, and at the same  
time, mentally  
erasing the white line which surrounded your circle. When  
the candles  
are out and the circle gone, rap on your altar and say:

The rite is ended.

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{file "Quilting and "Craft" (J.M. Cortese)" "bos250.htm"}

Quilting and "CRAFT"

Janis Maria Cortese  
Newsgroups: alt.pagan  
Organization: University of California, Irvine

Last night I attended the first session of a first-time quilter's class. While I was there listening to the teachers tell us the little tricks that make quilting easier and buying all the neat gadgets that you use, something very fundamental struck me, to the point that I was unable to speak for a few minutes until I had acknowledged this movement in my mind.

Let me describe something to you, and you try to guess what I'm talking about. The characteristics are as follows:

- 1) done by a group of women together, which is frequently called a circle.
- 2) handed down from mother to daughter, in a VERY hands-on fashion.
- 3) uses specialized tools that other people don't understand and usually don't recognize.
- 4) requires strict adherence to ritual preparation of materials.
- 5) can be monotonous and repetitive -- PERFECT for meditation.
- 6) can be decorative as well as practical, and frequently both.
- 7) can be done entirely by hand, OR with the aid of techie stuff.
- 8) causes things to come into being that other people usually call "magic."

Sound like Wicca? Well, it's not, at least not the "standard" type, if there is any such thing. I'm talking about the quilting class.

Have you ever wondered WHY so many WOMEN do it, and so few men (apologies to male Witches out there; I discovered these things through feminism)? What else has been so "religiously" handed down through generations aside from crafting skills, and how many women do you know

who have a love affair with that old afghan that their grandmother made and wouldn't part with it for the world? Sound familiar now? I mean, REALLY. This \*can't\* be coincidence!

I will follow the Craft in the barest sense of the word -- a CRAFT, some talent which can be used for practical and beautiful purposes, and has all the trappings of a "true" ritual. (And believe me, you'd better adhere to the rules hard and fast. You must use EXACTLY the required seam allowance, and you'd better treat your cloth before you start sewing, or whatever you end up with might as well be a drop-cloth.) And when you're done, you have something. You have something to which you can point and say, "That's where the last five weeks have gone." You can follow a pattern established by another woman, or you can create your own, or you can follow a pattern and personalize it with your choice of materials.

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I mean, they're called QUILTING CIRCLES and SEWING CIRCLES, people? How much more of a HINT do you need?!?!?!?

Howzaboutit? Anyone else interested in a coven of Crafters who literally craft? I feel it deeply enough that I can finally call myself Wiccan/Witch and have it feel right.

However, I'd rather not do this by myself. I realize that many people would rather follow Wicca in a different way, but if this way feels so wonderful to me, it MIGHT be good for others, too. I'm not saying that you need to do this the same way \*I\* do it; just give it a try and see how it feels. If you like, try consecrating your materials before starting. Make something (I'm not just talking quilts, here, but ALL kinds of crafts) with a Pagan theme. After I finish here, I'd LOVE to make a four-pane quilt with a full moon, a chalice, a blade, and a tree in the panes.

Any feedback on this? I can't tell you how strongly I feel this and how amazed I am at that strength. If I really

allowed myself to  
absorb this, I think I'd be in tears. Maybe I'm just  
typing this to  
get it on "paper"; I don't know. But I've never felt this  
way -- this  
sublime -- about anything connected with Paganism/Wicca  
before.

THIS CAN'T BE COINCIDENCE!!!!!!!

Blessings,  
Janis C.

1105

{file "Sophia and Gnosticism (Terry J. McCombs)" "bos251.htm"}

SOPHIA

By Terry J. McCombs

NAME: SOPHIA which is the Greek version of Her name,  
other names and  
titles are Hohkma (Hebrew), Sapientia (Latin), Mother-Of-  
All (Gnostic),  
Holy Spirit (very early Christians), Wisdom (what the  
other names  
mean).

SYMBOLS: A cup, the crescent moon, a dove, a tree.

USUAL IMAGE: A red winged woman, crowned with seven stars,  
at Her feet  
lies the World, She carries a golden cup. She is also  
often shown  
wearing a red gown, and pregnant.

HOLY DAYS: November 28th is the Day of Sophia.

HOLY BOOKS: The Trattato Gnostico. The Clementine  
Homilies. The  
Gospel According to Mary.

PLACES OF WORSHIP: Temples, but also places of learning.

RELATIVES: Yahway (ex-husband), Adam, Eve, Lilith, angels  
(children),  
Jesus Christ (step-son).

SYNOPIETIES: Isis (Egyptian), Juno (Roman), Hera  
(Greek), Frigga  
(Norse) Spider Grandmother (Native American), Inanna  
(Sumerian), Tara  
(Tibetan) Yemaya (African-Caribbean), Amaterasu  
(Japanese), Pachamama  
(Incan), Estsanatlehi \} Changing Woman \{ (Navajo and  
Apache), Danu  
(Celtic).

DETAILS: Sophia, or Hohkma or Sapientia etc... is the

primary female figure of Judeo-Christianity, She was once very important, but because of the efforts of men who had a very serious problem with the female force in nature and themselves She has all but been exsponged from modern Bibles. She was the veiled holy spirit of wisdom, pregnant with knowledge and inviting us to drink deeply from Her cup. Old Jewish literature tells of Her role as God's co-creator, "She reaches out from one end of the earth to the other with full strength and orders all things well...Herself unchanging, she makes all things anew." without Her God is powerless. She shares God's throne, and is his creative breath. The Shakers recognized her in the rhyme: "Wisdom holds the Mother's seat, and is the Father's helper-meet." Yes, it's time that Mrs God got Her due!

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#### Gnostics and sophia

Gnosticism (Gnost = knowledge) was one of the very earlyist forms of Christianity being some what older then what became the Roman Catholic Church, and one of it's chief rivals during the first part of the first millennium. They sought communion with Sige (Silence) who dwelt at the beginning of all things and gave birth to Sophia (Wisdom or Knowledge), The Gnostic Great Mother, who was both spouse and mother of God. (Hey! it's how they thought back then, read your Joseph Campbell.)

What became the orthodox church especially hated the Gnosticfeminine imagery. Followers of Paul denounced the Gnostics as the spawn of Satan and ravening wolves in human form, and both devil worshipers AND atheists, and other insults Christians used against other Christians of a diffrent type in those times, and for that matter today against other religions that they don't like today.

Starting mainly in the 4th and going through the 8th the Paulist church persecuted any Gnostic minorities that they could find, killing them in the thousands.

Church fathers of the Paulist type were very upset and angry by the Gnostics admitting women to ecclesiastical rank. Tertullian reported with horror that "All initiates, men and women alike...might be elected to serve as priest, bishop, or prophet. Beyond that the women teach, engage in discussion; they exorcise; they cure. They even baptize and in all way have equally, they pray equally -- even Pagans, if any happen to come...They also share the kiss of peace with all who come."

Some sects of Gnosticism even went so far as to say that there were twelve female apostles lead by the beloved of Jesus Mary Magdalene, and that while Jesus was the real God made flesh, Mary Magdalene was the real Goddess also made flesh, most of their gospels pertaining to this were destroyed by the early Paulist, though some have survived.

In return for what the other Christians had to say about them the Gnostics said that the God of the Roman church was not the real God but was a devilish demiurge who only wanted to entrap human souls in lies, illusion, and evil.

But what about some of these differences that are to be found between the Gnostics who had a Yahway AND Sophia, and the Paulist who had only Jehovah and Jesus? Lets take a short look at the Gnostic version of the Garden of Eden myth next.

The Gnostics said that Sophia was born from the primordial female power Sige (Silence). And that she \}Sophia\{ was God's mother, "the great revered Virgin in whom the Father was concealed from the beginning before He had created anything.

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Sophia gave birth to a male spirit, Christ, (who only much later came to earth in human form) and a female spirit Achamoth (who later came to earth as Mary Magdalene). These two gave birth to

the elements  
and the terrestrial world, then brought forth a new god  
named Jehovah,  
Son of Darkness, along with five planetary spirits later  
regarded as  
emanations of Jehovah: Iao, Sabaoth, Adonai, Elohi, and  
Uraeus. These  
spirits produced archangels, angels, and finally men and  
women.

Jehovah forbade men to eat the fruit of knowledge,  
but his mother  
Achamoth sent her own spirit to earth in the form of the  
serpent Ophis  
to teach mankind to disobey the jealous god. The  
serpent was also  
called Christ, who taught Adam to eat the fruit of  
knowledge despite  
Jehovah's prohibition.

...later

Sophia sent Christ again to earth in the shape of one  
of Her totems  
the dove, to enter the man Jesus at his baptism in Jordan.  
After Jesus  
died, Christ left his body and returned to heaven to  
help collect  
souls.

But not all of Sophia was taken out of the final version  
of the Bible  
by the Paulists, some was able to slip past her from the  
8th and 9th  
chapters Proverbs we see the early conflict between  
followers of  
Sophia and those of God. Maybe the divorce was going on at  
this time?:

Doth not Sophia cry? and understanding put forth  
her voice? She  
standeth in the top of high places, by way in the places  
of the paths.  
She crieth at the gates, at the entry of the city, at the  
coming in of  
the doors. Unto you, O men, I call; and my voice is to  
the sons of  
man. O ye simple, understand Sophia: and, ye fools,  
be ye of an  
understanding heart. Hear; for I will speak of excellent  
things; and  
the opening of my lips shall be right things... for  
Sophia is better  
than rubies; and all the things that may be desired are  
not to be  
compared to Her. I Sophia dwell with prudence, and find  
out knowledge  
of witty inventions... Counsel is mine, and sound wisdom;  
I am under-  
standing; I have strength. By me kings reign, and  
princes decree  
justice. By me princes rule, and nobles, even all  
judges of the  
earth. I love them that love me; and those that seek me

early shall  
find me... I lead the way into righteousness, in the  
midst of the  
paths of judgment: that I may cause those that love me  
to inherit  
substance; and I will fill their treasures... Blessed is  
the man that  
heareth me, watching daily at my gates, waiting at the  
posts of my  
doors. For whoso findeth me findeth life... But he  
that sinneth  
against me wrongeth his own soul: all they that hate me  
love death.

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Then we get:

Sophia hath builded her house, she hath hewn out her  
sevenpillars:  
she hath killed her beasts: she hath mingled her wine:  
she hath also  
furnished her table. She hath sent forth her maidens:  
she crieth  
upon the highest places of the city. Whoso is simple, let  
him turn in  
hither; as for him that wanteth understanding, she saith  
to him, Come,  
eat of my bread, and drink of the wine which I have  
mingled...(but)  
the fear of the Lord is the beginning of wisdom: and the  
knowledge of  
the holy is understanding. For by me (God) thy days  
shall be mul-  
tiplied, and the years of thy life shall be  
increased... a foolish  
woman is clamorous: she is simple, and knoweth  
nothing. For she  
sitteth at the door of her house, on a seat in the high  
place of the  
city, (temples) to call passengers who go right on their  
ways: whoso  
is simple, let him turn in hither... But he knoweth not  
that the dead  
are there; and her guests are in the depths of hell.

Sounds like the nasty sort of thing that goes on in a  
lot of divor-  
ces to me. Or at least a heated PR battle.

Let's say that the campaign to bring Sophia (or Sapientia  
or Hohkma or  
Goddess whichever) is a success, what are some of the  
effects that it  
might have? I mean other than the religious aspects, I  
mean also the  
political or more mundane aspects, because as it is now  
while women  
make up the majority of those that DO anything in the  
churches the  
power is in the hands of men, well, with Sophia back

thinks would have  
to loosen up more than a little bit, so what are some of  
the changes  
that could take place?.....:

#### Catholicism

Sure they have nuns, but that does not count because  
even they have  
to have a Priest that is over them (I think I'm really  
not sure about  
the details). So with the return of Sophia we could  
see also the  
Catholic Priestess who would have her very own  
sacraments and every-  
thing (see following message) and to be sure they could  
also become  
bishops and cardinals I understand that such things were  
quite common  
way back when.

And Pope? There was Pope Joan, but she had to be in  
disguise to do  
that.  
and all that Pope stuff did not start till well after the  
last of the  
Sophiaist had been offed.

But I know the perfect compromise, there is a lot of  
controversy in  
the Roman Catholic church right now between people who  
think that  
Priest should be able to marry, and those that think  
things should  
stay just as they are. But if you let Priest marry who  
knows what  
would happen! after all nobody can understand anybody  
else's choices in  
books or mates, and if your Catholic would you do  
if Father Dan  
showed up one day married to a Yahway's Witness or a  
nice Jewish  
girl?! you know what gossips church people can be, well  
here's the  
solution, let them get married, but only to  
Priestesses, sure that  
cuts down the field a lot but hey! that's tough, it comes  
with the  
territory.

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#### Protestantism

Now here's a group that needs some work, ever seen some  
of the more  
hard-core groups with the men in their Penta-Pimp  
suits and the  
poofyed up hair-dos and their drab mousey wives who never  
seem to say  
anything? (not to try and get anybody mad or upset, but

if I do...I

try) I think there is more than room for a little loosening up to be done there, and in the more average protestant churches too.

Along with the minister have a woman minister, yeah that would work,

maybe having another power would help cut down on the power tripping that often takes place. And just think, one more person to gossip about!

#### Judaism

Sorry, I really don't know enough about Judaism to talk about

changes that might take place with the return of a Goddess figure, but

I'm sure it would have to mean something...right?

#### All Judeo-Christianity

One thing that is to be found in all Christian religious groups is

the male-force version of the leader, no matter if he is called Priest

minister or what, who is let's face it more matter how you might like

to not look at it, is for the most part a political figure, somebody

in charge, so that you have a lot of religion but very, very little if

any real spirituality.

Perhaps that could be fixed with the return of Sophia because with

the return of a Female element to a religion you open up the door to

the possibility of the Christian Shaman, something that the world has

yet to see, this person could be either male or female and..well I

think this needs its own message.

Even if you are not Catholic yourself I am sure that you are at

least somewhat familiar with each of the seven sacraments that a

priest can perform as part of his office. Just for the record they are

listed below.

The seven sacraments that a priest of the Roman Catholic church can

perform are:

1. Baptism
2. Communion (eucharist)
3. Confirmation
4. Marriage
5. Priesthood
6. Sacrament of the Sick (formerly known as 'last rites')
7. Reconciliation (confession)

Now, what would be the case if a campaign to return Sophia to Judeo-Christianity were to succeed? There would be no need to take anything away from the priests, or even for them to share the seven sacraments for that matter, I think that the priestess would have plenty to do with the seven sacraments of the Priestesshood:

1110

1. Pre-Baptism (sacred midwifery) To attend in a number of ways to the spiritual and physical needs of pregnant women, blessing the child, doing some rite at the birth etc...

2. Blessing the Cup. Rite by which a cup of milk or water is imbued with the essence of Sophia.

3. Bake the Love in. Rite in which an entire meal is imbued with the essence of Sophia.

4. Match-Making. Something that is badly needed before the Priest can do the marriage bit. a number of ways in which the compatibility is tested between two people, also the aiding of finding a suitable match. ("Nu! have I got a girl for you!")

5. Nag. Sort of like confession, only while one is told to the priest this one is told to you by the priestess, sort of like naging...but in a good way, a way of pointing out where some improvement could be made, all under the influence of Sophia and not the good Mother herself `nach. Mayby it could start out by the Priestess saying something like "Watch it buster, for you have sined" or something like that.

6. Tidy-Up. Rite to "clean-up" the spiritual "being" of the person in question, sort of like all that aura cleaning that the New Agers do.

7. Make-Over. Training that lets the Priestess note changes that would be helpfull if they were made in an individual, sort of like that Hail Mary thing, only the Priestess would asign things of a more tangible form. Like give me one week with no beer drinking, or such

like.

The White Goddess. Robert Graves.  
Forerunners and Rivals of Christianity. (2 vols.) Francis  
Legge.  
The Gnostic Religion. Hans Jonas.  
Venus in Sackcloth. Marjorie Malvern.  
Myths to Live By. Joseph Campbell.  
The Gnostic Gospels. Elaine Pagels.  
When God Was a Woman. Merlin Stone.  
The Lady Was a Bishop. Joan Morris.  
Spiral Dance. Starhawk.  
The Book of Goddesses and Heroines. Patricia Monaghan.  
The Goddesses and the Tree. Ellen Cannon Reed.  
Urban Shaman. Serge Kahili King.  
Growing the Tree Within. William Gray.  
The Woman's Encyclopedia of Myths and Secrets. Barbara G.  
Walker.

Many of these books are to be found at the library. .  
And there is a  
new one out called Sophia the Black Goddess I believe  
but I'm not sure  
and I don't know the author's name.....sorry.

1111

{file "Beltane (The White Bard)" "bos252.htm"}

Bardic Beltaine  
By "The White Bard", Dragonhart Cove, Phoenix,  
AZ

-----  
The BARD should stand to the WEST, unless otherwise  
specified in the  
ritual.

BELTANE RITUAL: May Day  
-by the White Bard

Materials: One cauldron, filled with water  
a wreath of flowers for the MAIDEN  
the Maiden should wear white, if possible  
two wooden swords (optional)  
a fire, as close to the ground as possible  
A BARD/GREEN MAN (note: if you have no Bard,  
then a  
male to act as Green Man should be chosen  
either  
by lottery, or by the Maiden. The Maiden  
is, of  
course, free to request a specific person  
to  
act as Green Man even if there is a Bard  
available  
to the coven.)  
candles for all, if possible

\*\*\*\*\*

gathered % The place of ritual should be set up, away from the  
participants.  
such like % It is more than a good idea to manage bathrooms and  
something any % before the circle is closed. This Mystery is not  
% of the participants should miss out on!

HPS: Go we now to the sacred place  
And stand within the sacred space  
Turn your minds to sacred things  
And dance with me unto the ring!

% HP and HPS lead the coven to the place of ritual by a  
% spiral dance, ending in a circle around the altar. The  
% cauldron should be at the south. The Bard/Green Man  
% dances at the end of the line.

HPS: Come we forth, with the Spiral Dance  
Within the Lady's radiance  
To celebrate the Year renewed  
And praise the Powers, with gratitude.

Earth and Water, Fire and Air  
I invoke the Goddess there!  
This night we are Between the Worlds  
To celebrate the year unfurled!

HP: Earth and Water, Fire and Sky  
I invoke the God on high  
This night we are Between the Worlds  
To celebrate the year unfurled!

but % The corners shall be called thusly, that all may hear,  
on her % shall not be called until the HPS reaches that corner  
% circumnabulation.

1112

EAST: O Guardians of the Eastern Tower,  
Airy ones of healing power  
I do summon, stir and call you  
See these rites and guard this circle!

Come to us and heed our call!  
By the Power that made us all;  
By the Power that blesses Thee:  
Come to us; and Blessed Be!

SOUTH: Oh fiery ones of Southern Power  
Thus I invite you to this tower  
I do summon, stir and call you  
See these rites and guard this circle!

Come to us and heed our call!

By the Power that made us all;  
By the Power that blesses Thee:  
Come to us; and Blessed Be!

WEST: Western ones of water's flow  
Help to guard us here below  
I do summon, stir and call you  
See these rites and guard this circle!

Come to us and heed our call!  
By the Power that made us all;  
By the Power that blesses Thee:  
Come to us; and Blessed Be!

NORTH: Earthen ones of Northern fame  
Bless and guard our Power's fane  
I do summon, stir and call you  
See these rites and guard this circle!

Come to us and heed our call!  
By the Power that made us all;  
By the Power that blesses Thee:  
Come to us; and Blessed Be!

each % The HPS shall move to each corner, and say, following  
% corner's crying as she moves to the next:

HPS: So I cast and consecrate  
This Circle of the small and great:  
By Fin and Feather, Leaf and Tree,  
By Rock and Earth, by Land and Sea,  
By Fire and Water, Earth and Air,  
By the Lord, and Lady Fair!  
By Love and Joy and Work and Play,  
All things harmful cast away!  
By lightning's flash, and rain's soft fall,  
By the Power that made us all;  
By the Power that blesses Thee:  
(Cast the Circle: Blessed be!)

last % On her return to the first corner she shall change the  
% line above, and say:

The Circle's cast; and Blessed Be!

1113

the % The callers of the corners shall return their tools to  
altar, and then shall join the circle at their corners.

-----

% Here begins the Beltane Mystery

BARD or GREEN MAN: Thus I invoke the Lady White  
To come to us this sacred night.  
By Fin and Feather, Leaf and Tree,  
I show you a Mystery!

also  
the  
sets  
HP, with  
wished.)  
above combat  
Mystery.  
participants.

% The Maiden shall stand beside the HP, who shall hold a  
% wooden sword. The Bard/Green Man shall approach them,  
% carrying a wooden sword, and shall, in mime, challenge  
% HP. They shall strike their swords together in three  
% of three blows, then Bard/Green Man shall strike the  
% the last blow of his sword, who shall fall as if dead.  
% (Note: This can be played as a Morris Dance, if so  
% If no Maiden and Bard/Green Man are used, then the  
% may be eliminated, and the HP and HPS shall enact the  
% The HPS' part shall then be spoken by the

to the

% The Maiden moves to the East. The Bard/Green Man moves  
% North.

HPS: Cunning and art she did not lack  
But aye his whistle would fetch her back!

MAIDEN: Oh, I shall go into a hare  
with sorrow, sighing and mickle care  
And I shall go in the Lady's Name  
Aye, until I be fetched hame!

BARD/GREEN MAN: Hare, take heed of a swift greyhound  
Will harry thee all these fields around  
For here come I in the Lady's Name  
All but for to fetch thee hame!

moves to the

% The Maiden moves to the South. The Bard/Green Man  
% East.

HPS: Cunning and art she did not lack  
But aye his whistle would fetch her back!

MAIDEN: Yet I shall go into a bee  
With mickle fear and dread of thee  
And flit to hive in the Lady's Name  
Ere that I be fetch-ed hame!

BARD/GREEN MAN: Bee, take heed of a red, red cock  
Will harry thee close thru door and lock  
For here come I in the Lady's Name  
All but for to fetch thee hame!

to the

% The Maiden moves to the West. The Bard/Green Man moves  
% South.

HPS: Cunning and art she did not lack  
But aye his whistle would fetch her back!

MAIDEN: Yet I shall go into a trout.  
 With sorrow and sighing and mickle doubt  
 And show thee many a merry game  
 Ere that I be fetch-ed hame!

BARD/GREEN MAN: Trout, take heed of an otter lank  
 Will harry thee close from bank to bank  
 For here come I in the Lady's Name  
 All but for to fetch thee hame!

% The Maiden moves to the North. The Bard/Green Man  
 moves to the  
 % West.

HPS: Cunning and art she did not lack  
 But aye his whistle would fetch her back!

MAIDEN: Yet I shall go into a mouse  
 And haste me unto the Miller's House  
 There in his corn to have good game  
 Ere that I be fetch-ed hame!

BARD/GREEN MAN: Mouse, take heed of a white tom-cat  
 That never was baulked of mouse nor rat  
 For here come I in the Lady's Name  
 And -thus- it is I fetch thee hame!

% Bard/Green Man walks to Maiden and takes her hand.  
 They  
 % both move to the Cauldron, and face HPS.

HPS: Cunning and art she did not lack  
 But aye his Song has fetched her back!

Old Winter's dead, the Lady reigns  
 And Summer has returned again!

% Bard/Green Man and Maiden both wet their hands with  
 water  
 % from the Cauldron, and sprinkle it on the HP, who  
 comes to  
 % life again.

HP: Cunning and art I do not lack  
 But aye Her Cauldron will bring me back!

% Bard/Green Man and Maiden both move to, and jump, the  
 fire.

% Here ends the Beltane Mystery.

% Note: This Mystery is the more historically correct  
 "Great Rite."

-----  
 % If there is a May Pole, it should be erected by the  
 men -only- at  
 % this point, and all dance around it, alternating male  
 and female  
 % to raise the cone of power as outlined below.  
 % A normal cone-of-power may be raised, for growth and  
 healing:

HPS: In a ring we all shall stand  
Pass the Power, hand to hand.

1115

HP: As the year is given birth  
Build the Power; root to Earth

HPS: Pass the Power, hand to hand  
Bless the Lady, bless the Land

HP: Bless the Lord, and bless the Skies  
Bless the Power that never dies!

(or  
HPS  
% The above four verses should be repeated three times,  
% as many as needed to fully wrap the pole) and then the  
% should say:

HPS: By Fin and Feather, Leaf and Tree:  
Let the Power flow out and free!

% All should release, at this point.

-----  
----

% Such coven business as must be transacted may be done  
here.

-----

% The Circle is opened.

HPS: Thus I release the East and West  
Thanks to them from Host to Guest  
Thus I release the South and North  
With "Blessed Be" I send them forth!  
The Circle's open, dance we so  
Out and homeward we shall go.  
Earth and Water, Air and Fire  
Celebrated our desire.  
Winter's cold is gone away  
Now it is the Day of May.  
By Fin and Feather, Leaf and Tree,  
Our circle's done; and Blessed Be!

COVEN: Blessed Be!

as  
Maiden  
the Bel  
put it  
% All spiral dance out from the Circle, jumping the fire  
% they go. HP and HPS lead, with Bard/Green Man and  
% taking care of bringing the Bel Fire into camp. Allow  
% fire to burn out on its own, if possible, otherwise  
% out with the water from the Caldron. Disposal of the

water  
% otherwise should be to pour it at the roots of a tree.  
% All participants may take fire from the Bel Fire to  
take home  
% with them, cook over, or whatever, before it is  
extinguished.

-----end of Beltain ritual: the  
Bard-----

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{file "Samhain (The White Bard)" "bos253.htm"}

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SAMHAIN RITUAL: 31 October  
by the White Bard

Materials: one cauldron, filled with water

CRONE: This should be an older female.

OLD KING: This should be a person chosen by  
lottery, or by whoever is acting as  
Crone. It can be enacted by the HP  
if needed.

BARD/GREEN MAN: If the coven has no Bard

available,

then a Green Man should be

chosen

by lottery, or by whoever is

acting

as Maiden. It can be enacted by

the

HP, if needed.

-----  
gathered % The place of ritual should be set up, away from the  
miss, % participants. This is not something that people should  
the % so make sure that potty break is taken care of before  
% circle is cast.

HPS: Go we now to the sacred place  
And stand within the sacred space  
Turn your minds to sacred things  
And dance with me unto the ring!

% HP and HPS lead the coven to the place of ritual by a  
% spiral dance, ending in a circle around the altar. The  
% cauldron should be at the south. The Old King dances at  
% the end of the line.

HPS: Come we forth, with the Spiral Dance  
Within the Lady's radiance  
To mark the turning of the year  
The door to Winter now is here.

Earth and Water, Fire and Air  
I invoke the Goddess there!  
This night we are Between the Worlds  
To celebrate the year unfurled!

HP: Earth and Water, Fire and Sky  
I invoke the God on high  
This night we are Between the Worlds  
To celebrate the year unfurled!

but  
on her

% The corners shall be called thusly, that all may hear,  
% shall not be called until the HPS reaches that corner  
% circumnabulation.

1117

EAST: O Guardians of the Eastern Tower,  
Airy ones of healing power  
I do summon, stir and call you  
See these rites and guard this circle!

Come to us and heed our call!  
By the Power that made us all;  
By the Power that blesses Thee:  
Come to us; and Blessed Be!

SOUTH: Oh fiery ones of Southern Power  
Thus I invite you to this tower  
I do summon, stir and call you  
See these rites and guard this circle!

Come to us and heed our call!  
By the Power that made us all;  
By the Power that blesses Thee:  
Come to us; and Blessed Be!

WEST: Western ones of water's flow  
Help to guard us here below  
I do summon, stir and call you  
See these rites and guard this circle!

Come to us and heed our call!  
By the Power that made us all;  
By the Power that blesses Thee:  
Come to us; and Blessed Be!

NORTH: Earthen ones of Northern fame  
Bless and guard our Power's fane  
I do summon, stir and call you

See these rites and guard this circle!  
Come to us and heed our call!  
By the Power that made us all;  
By the Power that blesses Thee:  
Come to us; and Blessed Be!

each

% The HPS shall move to each corner, and say, following

% corner's crying as she moves to the next:

HPS: So I cast and consecrate  
This Circle of the small and great:  
By Fin and Feather, Leaf and Tree,  
By Rock and Earth, by Land and Sea,  
By Fire and Water, Earth and Air,  
By the Lord, and Lady Fair!  
By Love and Joy and Work and Play,  
All things harmful cast away!  
By lightening's flash, and rain's soft fall,  
By the Power that made us all;  
By the Power that blesses Thee:  
(Cast the Circle: Blessed be!)

last % On her return to the first corner she shall change the  
% line above, and say:

The Circle's cast; and Blessed Be!

1118

the % The callers of the corners shall return their tools to  
altar, and then shall join the circle at their corners.

-----

% Here begins the Samhain Mystery:

OLD KING: Thus I invoke the Lady White  
To come to us this sacred night.  
By Fin and Feather, Leaf and Tree,  
I shall show you a Mystery!

% Bard/Green Man and Maiden join hands, facing each other.  
% The Maiden speaks to the Bard/Green Man:

MAIDEN: Lord of Life, hail Land-Master!  
God of grain that grows and dies  
Rising reborn, full of richness;  
Fallow fields shall yet be fertile --  
Spring sap runs as stirs your manhood  
Bless barren earth, bear fruit again!

% The Bard/Green Man speaks to Maiden:

BARD/GREEN MAN: Snow-shoes striding, hail swift Huntress!  
Wild one, free and willful Goddess  
Bow and blade you bear beside you,  
Finding food to fend off hunger --  
Winter will not leave us wanting;  
Give good hunting, grant us skill.

% The Old King moves to the West. The Crone moves to the  
% North.

HP: Cunning and art he did not lack  
But aye her whistle would fetch him back!

OLD KING: Yet I shall go into a trout.  
With sorrow and sighing and mickle doubt  
And show thee many a merry game  
Ere that I be fetch-ed hame!

CRONE: Trout, take heed of an otter lank  
Will harry thee close from bank to bank  
For here come I in the Lady's Name  
All but for to fetch thee hame!

% The Old King moves to the South. The Crone moves to  
the West.

HP: Cunning and art he did not lack  
But aye her whistle would fetch him back!

OLD KING: Yet I shall go into a bee  
With mickle fear and dread of thee  
And flit to hive in the Lady's Name  
Ere that I be fetch-ed hame!

1119

CRONE: Bee, take heed of a red, red cock  
Will harry thee close thru door and lock  
For here come I in the Lady's Name  
All but for to fetch thee hame!

% The Old King moves to the East. The Crone moves to the  
South.

HP: Cunning and art he did not lack  
But aye her whistle would fetch him back!

OLD KING: Oh, I shall go into a hare  
with sorrow, sighing and mickle care  
And I shall go in the Lady's Name  
Aye, until I be fetch-ed hame!

CRONE: Hare, take heed of a swift greyhound  
Will harry thee all these fields around  
For here come I in the Lady's Name  
All but for to fetch thee hame!

% The Old King moves to the North. The Crone moves to  
the East.

HP: Cunning and art he did not lack  
But aye her whistle would fetch him back!

OLD KING: Yet I shall go into a mouse  
And haste me unto the Miller's House  
There in his corn to have good game  
Ere that I be fetch-ed hame!

CRONE: Mouse, take heed of a white she-cat  
That never was baulked of mouse nor rat  
For here come I in the Lady's Name  
And -thus- it is I fetch thee hame!

% Crone walks to Old King and takes his hand. He falls

as if                   %    dead.

HPS: Cunning and art he did not lack  
      But aye Her Song has fetched Him back!

                      Summer's gone, the Lady reigns  
                      And Winter has returned again!

and                   %    Maiden wets her hands with water from the Cauldron,  
                      %    sprinkles it on the Old King, who comes to life again.

OK: Cunning and art I do not lack  
      But aye Her Cauldron will bring me back!

other,               %    The Crone and Old King shall join hands, facing each  
                      %    and say:

I got                Note: These Norse style verses were taken from a file  
                      (I think) from Paul Seymour. Don't know who  
author is.

1120

CRONE: One-eye, Wanderer, God of wisdom,  
      Hunt-lord, hail, who leads the hosting!  
      Nine nights hanging, knowledge gaining,  
      Cloaked at crossroads, council hidden.  
      Now the night, your time, is near us --  
      Right roads send us on, Rune-winner.

OLD KING: Every age your eyes have witnessed;  
      Cauldron-Keeper, hail wise Crone!  
      Rede in riddles is your ration --  
      Wyrd-weaver at the World-tree's root.  
      Eldest ancient, all-knowing one,  
      Speak unto us, send us vision!

                      %    Here the HPS should say:

Summerland       HPS: We remember our dead; our loved ones gone to the  
before            us. Give them peace and joy.

ALL: Blessed be!

                      %    Here ends the Samhain Mystery.

-----

--                   %    A normal cone-of-power may be raised, for growth and  
healing:

HPS: In a ring we all shall stand  
      Pass the Power, hand to hand.

HP: As the season turns again

Power flows from friend to friend

HPS: Pass the Power, hand to hand  
Bless the Lady, bless the Land

HP: Bless the Lord, and bless the Skies  
Bless the Power that never dies!

or as  
% The above four verses should be repeated three times,  
% many times as needed, and the HPS shall then say:

HPS: By Fin and Feather, Leaf and Tree:  
Let the Power flow out and free!

% All should release, at this point.

----

% Any needed coven business may be transacted here.

----

% The Circle is opened:

HPS: Thus I release the East and West  
Thanks to them from Host to Guest  
Thus I release the South and North  
With "Blessed Be" I send them forth!  
The Circle's open, dance we so  
Out and homeward we shall go.  
Earth and Water, Air and Fire  
Celebrated our desire.  
We think of those in Summerland  
Who dance together, hand in hand.  
By Fin and Feather, Leaf and Tree,  
Our circle's done; and Blessed Be!

COVEN: Blessed Be!

HPS.  
% All spiral dance out from the Circle, led by HP and

\*\*\*\*\*  
\*\*\*\*

{file "Celtic Bibliography (Annotated, by Eryn Darkstar)" "bos254.htm"}

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Notations c. 1991/1992 Erynn Darkstar.

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the format of the material, my general comments or  
impressions as to  
copy quality or the usefulness of the material for a  
Pagan practit-  
ioner.

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T - trade paper  
M - mass paper  
P - photocopy  
S - spiral bound  
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Logan, Patrick, *Irish Country Cures* (Appletree Press, Belfast 1981) T, folk medicine herbology.

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MacCrossan, Tadhg, The Sacred Cauldron : Secrets of the  
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MacLaren, James, MacLaren's Gaelic Self-Taught (Gairm  
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Primary focus on

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endon Press, 1970) P, first published in 1956. Poor  
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Ogham Divination Tree Card Pack. Charts: Directions  
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The Triple Goddess; The Golden Section; The Pilgrim Path  
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Nagy, Joseph Falaky, The Wisdom of the Outlaw : The  
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Finn in Ga Narrative Tradition (University of  
California Press,  
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through the  
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able titles.

New Celtic Review (London) P, periodical from the  
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nErind : no  
Cath Taillt (.tudes Celtique, Paris, June 1936) AP,  
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Educational Company, nd) T, basic Ir grammar and  
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O'Corr.in, Donnchadh, Liam Breatnach, and Kim McCone  
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Saints and Storytellers : Celtic Studies in Honor of  
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Carney (An Sagart/Maynooth, Naas 1989) P, selected  
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work: Davies, The place of healing in early Irish society;

McCone, A tale of two ditties: poet and sati Cath Maige  
 Tuired;

McManus, Runic and Ogam letter-names: a parallelism;

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O'Briain, Some material on Ois.n in the Land of Youth;

O'Buachalla, Aodh Eangach and the Irish king-hero;  
 O'Corr.in, Early  
 Irish hermit poetry?;

O'hAodha, The lament of the Old Woman of Beare;  
 O'hUiginn, Tongu do  
 dia toinges mo thuath and related expressions;

Picard, The strange death of Guaire mac .ed.in; Sims-  
 Williams, The  
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Tristram, Early modes of Insular expression; Williams,  
 Some Irish  
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O'Curry, Eugene, Lectures on the Manuscript Materials of  
 Ancient Irish  
 History Hinch & Patrick Traynor, Dublin 1878) PS, lectures  
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 source  
 material.

O'D.naill, Niall, Folcl.ir Gaeilge-B.arla (Richview, Brown  
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 Baile Atha 1977) C, Irish Gaelic to English dictionary.

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 Braziller, MY  
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 on Celtic  
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 1978.

O'hOg.in, D.ith., Fionn mac Cumhaill : Images of the  
 Gaelic Hero (Gill  
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 notes.

O'Murch., D.agl.n & P.draig, Briathra na Gaeilge : Regular  
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 Irregular, (Fole Chuid, Bhaile Atha Cliath nd) P, book  
 of verb forms  
 for Irish Gaelic.

O'Tuathail, Se.n, An Fiodhr.dh (privately printed, 1985)  
 P, work on  
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O'Tuathail, Se.n, An Lebor Tosach : or the Book of

Beginnings (privately printed tale of Celtic origins.

O'Tuathail, Se.n, Canteanna na Luise, (privately printed) P periodical. Issues Print quality fair to poor. Covers mostly very bad. Primarily English with ab 1/3 written in Irish. Very useful material.

O'Tuathail, Se.n, Duan Amhairghane : The Song of Amergin (privately printed 1984/1986) P, Irish and English reworking of the Song of Amergin.

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Parry-Jones, D, Welsh Legends and Fairy Lore (BT Batsford, London 1988) C, first published in 1953. Folktales, legends.

Pennick, Nigel, Ogham and Runic : Magical Writing of Old Britain and Northern E (Fenris Wolf, Cambridge 1978) P, euro size paper. Brief discussion of Book of Ballymote and Leabhar na hUidhrh. material. Obvious errors.

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Pennick, Nigel, Practical Magic in the Northern Tradition (Aquarian Press, Guil 1989) T, passing mention of Oghams. Relates some Celtic to Norse practices.

Pennick, Nigel, Runestaves & Oghams (Runestaff Publications, Cambridge 1985) P, size paper. Only slight differences from Pennick 1978.

Piggot, Stuart, Ancient Europe (Aldine Publishing Co, Chicago 1970) C, archaeol survey including proto-Celts and Celts.

Piggot, Stuart, The Druids (Thames & Hudson, NY 1986) C, archaeology.

Polunin, Oleg, A Concise Guide to the Flowers of Britain and Europe (Oxford Uni Press, NY 1987) T, color photo plates. Field guide to flowering plants and tre including the British Isles and Ireland.

Porter, Arthur Kingsley, *The Crosses and Culture of Ireland* (Arno Press, NY 197 Lectures on archaeology delivered at Metropolitan Museum of Art in 1930. History of the church in Ireland as reflected in monuments inscribed with cross.

Power, Patrick C, *The Book of Irish Curses* (Mercier Press, Cork 1984) P, curses analysis with examples in Irish and English.

Propp, Vladimir, *Morphology of the Folktale*, 2ed (University of Texas, Austin P Austin 1971) T, classic work on the structure and analysis of folktales and the themes. Translated by Laurence Scott, revised by Louis A. Wagner.

Propp, Vladimir, *Theory and History of Folklore*, (University of Minnesota Press Minneapolis 1984) T, a collection of essays and other works on the development and history of oral traditions and lore. Translated by Ariadna Y. Martin and Richard P. Martin.

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Rhys, John, *Celtic Folklore, Welsh and Manx* (Clarendon Press, Oxford 1901) PS, volume 1 of 2.

Richardson, Alan & Hughes, Geoff, *Ancient Magicks for a New Age : Rituals from Merlin Temple, The Magick of the Dragon Kings* (Llewellyn, St. Paul 1989) T, magickal diaries and discussion of

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Ross, Anne & Robins, Don, The Life and Death of a Druid Prince : The Story of L Man, an Archaeological Sensation (Summit Books, NY 1989) C, archaeology. Interesting analysis of the Celtic "threefold death" theme.

Ross, Anne, Pagan Celtic Britain : Studies in Iconography and Tradition (Routle Kegan Paul, London 1967) PS, a classic source, one of the best works by an expert in the field.

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Seymour, St. John D, Irish Visions of the Other-World : A Contribution to the S Medi.val Visions, (Society for Promoting Christian Knowledge, London 1930) P, reasonably good material, excellent chapter on imm-rama.

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Publishing Ltd,  
East Ardsley 1978) C, 3 vols bound as one. Sword dance  
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Simpson, Jacqueline, Gr.mr the Good, A Magical Drinking-  
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Celtiques, 1963) AP, a comparison of Gr.mr with the Horn  
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Sjoestedt, Marie-Louise, Gods and Heroes of the Celts  
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Original French

publication in 1940. highly respected classic.  
Skelton, Robin and Margaret Blackwood, Earth, Air, Fire,  
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Pre-Christian Pagan Elements in British Songs, Rhymes and  
Ballads  
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commentary.  
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C, better average book. Lots of good information.

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Co, London C, survey of "lesser" themes of British and  
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Research, Mokolunne  
Hill CA 197 interesting but not necessarily accurate  
mythology and  
druidry.

Spence, Lewis, Myth and Ritual in Dance, Game and Rhyme  
(Watts & Co,  
London, 1947) C, some b/w photos. Survey of world ritual  
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and rhyme, with fairly large listing of Celtic/English  
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Spencer, Edmund, The Faerie Queene (Odyssey Press, NY

1965) T, ed by  
Kellogg a Steele. Books 1 & 2, with other poetry and  
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Steel, Tom, The Life and Death of St. Kilda  
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Steinbeck, John, The Acts of King Arthur and His Noble  
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el, NY 1982 also M, Del Rey 1976. Reworking of Mallory.

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Stewart, RJ, Advanced Magical Arts (Element Books,  
Longmead 1988) T,  
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Stewart, RJ (Bob), Where is Saint George? : Pagan Imagery  
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Stewart, RJ, The Merlin Tarot (Aquarian,  
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Stewart, RJ, The UnderWorld Initiation : A Journey Toward  
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Transformatio (Aquarian, Guildford 1985) T, qabala with a  
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megalithic culture  
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Taylor, Isaac, Greeks and Goths : A Study on the Runes  
(MacMillan &  
Co, London P, chapter on the Oghams only.

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ERYNN DARKSTAR

LAST UPDATE: 4/18/92

{file "Candlemas (The White Bard)" "bos255.htm"}

CANDLEMAS (IMBOLC) RITUAL: 2 February  
-by the White Bard

Materials: a candle for each covener present.  
a MAIDEN, dressed in white.  
a Crown of Light, made from three, six, or  
nine  
candles.  
a BARD/GREEN MAN.  
a DARK LORD, dressed in dark clothing, and  
holding a  
dark cloak.

% The place of ritual should be set up, away from the  
gathered participants.  
% It is more than a good idea to manage bathrooms and  
such like  
% before the circle is closed. This Mystery is not  
something any  
% of the participants should miss out on!  
The BARD should stand to the WEST, unless otherwise  
specified in the  
ritual.

-----  
-----

HPS: Go we now to the sacred place  
And stand within the sacred space  
Turn your minds to sacred things  
And dance with me unto the ring!

% HP and HPS lead the coven to the place of ritual by a  
% spiral dance, ending in a circle around the altar. The  
% cauldron should be at the south. The Bard/Green Man  
% dances at the end of the line. A good song to sing here  
% is "Lord Of The Dance."

HPS: Come we forth, with the Spiral Dance  
Within the Lady's radiance  
To celebrate the Sun's rebirth  
To renew life, to warm the Earth

Earth and Water, Fire and Air  
I invoke the Goddess there!  
This night we are Between the Worlds  
To celebrate the year unfurled!

HP: Earth and Water, Fire and Sky  
I invoke the God on high  
This night we are Between the Worlds  
To celebrate the year unfurled!

% The corners shall be called thusly, that all may hear,  
but  
% shall not be called until the HPS reaches that corner  
on her  
% circumnabulation.

EAST: O Guardians of the Eastern Tower,

Airy ones of healing power  
I do summon, stir and call you  
See these rites and guard this circle!

Come to us and heed our call!  
By the Power that made us all;  
By the Power that blesses Thee:  
Come to us; and Blessed Be!

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SOUTH: Oh fiery ones of Southern Power  
Thus I invite you to this tower  
I do summon, stir and call you  
See these rites and guard this circle!

Come to us and heed our call!  
By the Power that made us all;  
By the Power that blesses Thee:  
Come to us; and Blessed Be!

WEST: Western ones of water's flow  
Help to guard us here below  
I do summon, stir and call you  
See these rites and guard this circle!

Come to us and heed our call!  
By the Power that made us all;  
By the Power that blesses Thee:  
Come to us; and Blessed Be!

NORTH: Earthen ones of Northern fame  
Bless and guard our Power's fane  
I do summon, stir and call you  
See these rites and guard this circle!

Come to us and heed our call!  
By the Power that made us all;  
By the Power that blesses Thee:  
Come to us; and Blessed Be!

each % The HPS shall move to each corner, and say, following

% corner's crying as she moves to the next:

HPS: So I cast and consecrate  
This Circle of the small and great:  
By Fin and Feather, Leaf and Tree,  
By Rock and Earth, by Land and Sea,  
By Fire and Water, Earth and Air,  
By the Lord, and Lady Fair!  
By Love and Joy and Work and Play,  
All things harmful cast away!  
By lightning's flash, and rain's soft fall,  
By the Power that made us all;  
By the Power that blesses Thee:  
(Cast the Circle: Blessed be!)

last % On her return to the first corner she shall change the

% line above, and say:

The Circle's cast; and Blessed Be!

the % The callers of the corners shall return their tools to  
altar, and then shall join the circle at their corners.

1153

-----  
% Here begins the Candlemas (Imbolc) Mystery:  
% The Maiden shall step forth, and say:

MAIDEN: This is the time of Brigid, the Patron of Poets  
and Fire,  
and of Healing.

HPS: This is the time of new beginnings, when the Mother  
has become  
Maiden.

HP: The days have turned, and grow longer, and the  
Sun-child is  
growing  
to His strength.

BARD/GREEN MAN: I have been a wave upon the sea,  
And a spark in the firelight.

I have been a fish in the ocean.  
I have been a Thought within a Word,  
And a Word within a Deed.  
I was cast away, and found again.

I have been made of flowers  
And of cold steel and brass.  
Fire and ice are alike unto me.

I have been the narrow blade of a sword  
That kills without cutting.  
And the Void is my homeland.

I have been in Caer Sidi  
In the Spiral Castle of Glass.  
And the letters on the Standing Stones  
Are no secret from me.

I have been in Annwyn  
And Tir na n'Og,  
I have danced the Spiral Dance,  
And drunk from the Hierlas at daybreak.

I have ridden beneath two ravens  
And served in the kitchen,  
And all places are alike unto me.

I have been a child  
And now I come into my strength!

I invoke the Land, the dear Land,  
the Earth our Mother!

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MAIDEN: The cycles of the Moon have taken their course,  
and I am in my Maidenhood. The stars are kindled, and I  
dance in their light.

DARK LORD: Thy home is with me thru the long months of  
Winter, and the Earth shall lie fallow and bare.

% The HPS shall then light the candles of the Crown of  
Light,  
% and shall approach the Maiden, who is now standing  
in the East,  
and  
% place it upon her head.  
% She shall now, in company with the Bard/Green Man,  
circumnabulate  
the  
% circle, and the coveners shall light their candles  
from her crown.  
% The Bard/Green Man shall return to his normal  
place within the  
circle  
% and the Maiden shall place the Crown of Light on the  
altar.  
% The Maiden shall then approach the Dark Lord, and  
kneel before  
him,  
% and he shall say:

DARK LORD: As it always is, always was, and always shall  
be. Come to  
my  
Kingdom.

% Here he shall place the dark cloak around her, and  
they shall  
retire  
% to the West.  
% Here ends the Candlemas Mystery.

-----  
-----  
% A normal cone-of-power may be raised, for growth and  
healing:

HPS: In a ring we all shall stand  
Pass the Power, hand to hand.

HP: As the Sun is given birth  
Build the Power; root to Earth

HPS: Pass the Power, hand to hand  
Bless the Lady, bless the Land

HP: Bless the Lord, and bless the Skies

Bless the Power that never dies!

(or % The above four verses should be repeated three times,  
% as many times as needed) and then the HPS should say:

HPS: By Fin and Feather, Leaf and Tree:  
Let the Power flow out and free!

% All should release, at this point.

1155

-----  
----

% Such coven business as must be transacted may be done  
here.  
% This is a good time to bless candles for use  
during the coming  
year.  
% This is also a good time for initiations.

-----

----

% The Circle is opened.

HPS: Thus I release the East and West  
Thanks to them from Host to Guest  
Thus I release the South and North  
With "Blessed Be" I send them forth!  
The Circle's open, dance we so  
Out and homeward we shall go.  
Earth and Water, Air and Fire  
Celebrated our desire.  
The Sun's returned to banish dark  
The Earth awakes to sunlight's spark.  
By Fin and Feather, Leaf and Tree,  
Our circle's done; and Blessed Be!

COVEN: Blessed Be!

% All spiral dance out from the Circle.

-----  
end-----

1156

{file "Salem Anniversary Ritual (Sandy & Diug Kopf)" "bos256.htm"}

SALEM REMEMBERED  
by Sandy and Doug Kopf  
presented at Pacific Circle XII  
June, 1992

This year is the 300th anniversary of the Salem Witch  
Trials. This

ritual was presented in remembrance of those who died,  
and a reminder  
that we must be aware and strong even now. The ritual  
was attended  
by over 100 people and was very moving. Many wept.  
It is being shared now, not only because it is beautiful,  
but to make  
it available for others who might wish to use it. Sandy  
and Doug ask  
only that there be no charge for attending the  
ritual. It would  
disturb them greatly to find that such was the case.

.  
The flash powder mentioned in the ritual was simply a  
mixture of sugar  
and saltpetre (50/50). Should you chose to use this,  
be careful to  
"dump" it rather than pour it. It will not only be  
more effective  
this way, but will prevent the fire from climbing  
the stream of  
powder back up to the hand of the person pouring it!

.  
= = = =

.  
Quarters are called:

.  
EAST: Powers of the East! Lords and Ladies of  
Greece and Rome!  
Guardians of the mysteries and honored dead! Pagans and  
witches who  
dwell in the East, be ye spirit or be ye flesh! Come!  
Come one and  
all who would join us in our right of remembrance,  
affirmation, and  
protection! Be with us now, that the Craft  
shall ever survive!

.  
SOUTH: Powers of the South! Lords and Ladies of the  
two lands of  
Egypt! Guardians of the mysteries and honored dead!  
Pagans and  
witches who dwell in the East, be ye spirit or be ye  
flesh! Come!  
Come one and all who would join us in our right of  
remembrance, affirmation, and protection! Be with us  
now, that the  
Craft shall ever survive!

.  
WEST: Powers of the West! Lords and Ladies of the Land of  
the Celts!  
Guardians of the mysteries and honored dead! Pagans and  
witches who  
dwell in the East, be ye spirit or be ye flesh! Come!  
Come one and  
all who would join us in our right of remembrance,  
affirmation, and  
protection! Be with us now, that the Craft shall ever  
survive!

.  
NORTH: Powers of the North! Lords and Ladies of the  
Viking Lands!  
Guardians of the mysteries and honored dead! Pagans and  
witches who

dwell in the East, be ye spirit or be ye flesh! Come!  
Come one and  
        all who would join us in our right of remembrance,  
affirmation, and  
        protection! Be with us now, that the Craft shall ever  
survive!

        .  
        AT CENTER, PRIEST AND PRIESTESS INVOKE GOD AND GODDESS  
AND SPIRITS OF  
        THIS PLACE.

        .  
        ALL SING 'LADY WEAVE YOUR CIRCLE TIGHT' AND 'LORD, LORD  
GUIDE US' (OR  
        OTHER SUITABLE SONG.)

        .

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        PRIEST: Three hundred years have gone by since that  
dark time of  
        history we all remember as the "Salem Witch Trials,"  
yet, even after  
        three hundred years, we dare not allow ourselves to  
forget! We must  
        remember what can happen when hatred, fear, and  
intolerance gain a  
        stronghold over love, sanity, and tolerance. Innocent  
people died in  
        Salem. They died horrible deaths, tried and sentenced for  
the "crime"  
        of witchcraft. They died for the crime of practicing an  
alternative  
        religion, and they were not even part of that religion.  
They died,  
        not for their own beliefs, but for ours! They died in the  
name of our  
        Gods, yet they did not know Them.

        .  
        PRIESTESS: They were not witches, but we ARE! They were  
not pagans,  
        but we ARE! It is our task to remember, and to be sure  
history cannot  
        repeat itself today. Therefore, we now call their  
names into our  
        circle, to be remembered and honored here. .

        THE NAMES OF THE VICTIMS OF SALEM ARE PROCLAIMED, ONE BY  
ONE, AND A  
        CHIME IS SOUNDED AFTER EACH NAME.

        .

        Rebecca Nurse  
        Sarah Good  
        Sarah Wilde  
        Susanna Martin  
        Briget Bishop  
        John Proctor  
        John Willard  
        George Jacobs  
        George Burroughs  
        Martha Carrier  
        Samuel Wardwell

Giles Corey  
Alice Parker  
Martha Corey  
Mary Parker  
Margaret Scott  
Ann Pudeator  
Mary Esty  
Wilmot Redd  
Sarah Osborne

.  
PRIESTESS: Sisters and Brothers! We will not allow  
your deaths to  
have been in vain.

.  
SONG: "BURNING TIMES". ALL JOIN IN WITH THE CHORUS OF  
"ISIS, ASTARTE"

AND THE CHANT BLENDS INTO "WE ARE THE OLD PEOPLE".

.  
WHEN THE SONG HAS REACHED THE PEAK OF ENERGY, THE PRIEST  
SAYS: .

We ARE the old people. We ARE the new people. We ARE  
getting stron-  
ger every day. We are stronger, and we are no longer  
in hiding. We  
are here, and none need fear us, for our way is love and  
our ethic is  
harmlessness, but we say to the world that all may  
hear: We WILL  
stand against hatred! We WILL stand against intolerance!  
We will not  
stand silent in the face of harm to others or to our  
own. The few  
have become many, and our Gods are awake and strong!  
Never more the  
burning! We won't be burned again!

.  
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PRIESTESS (LIGHTS FIRE IN CAULDRON): Let the cauldron  
burn with our  
love and our faith! Let it illuminate the world with the  
light of the  
Old Religion. Let negativity and fear be banished in its  
flames, and  
let it kindle love in the hearts of those who hate  
us. (LOUDLY,

POINTING AT CAULDRON) Fire! Burn high on all planes,  
that strength  
and protection come to us from all directions, as we  
join hearts and  
hands to weave a destiny of peace and freedom! (TO CIRCLE)  
Let us sing  
and dance, that all may remember Salem, and the Craft  
shall ever  
survive.

.  
SONG: "WE ARE THE WEAVERS". ALL JOIN HANDS AND DANCE  
SLOWLY IN A  
CIRCLE. ALL WHO ARE UNABLE TO DANCE SHOULD STEP INTO THE

CIRCLE, NOT  
OUT OF IT.

.  
THE SONG SHOULD BE SUNG FOR SEVERAL ROUNDS, ENDING WITH  
A VERY EN-  
THUSIASTIC "WE ARE THE WITCHES, BACK FROM THE DEAD!"

.  
STARTING WITH THE EAST, THE REPRESENTATIVE OF EACH  
QUARTER WALKS TO  
THE CENTER, POURING FLASH POWDER FROM A BOWL INTO THE  
CAULDRON, PROCLAIMING:

.  
EAST: From the guardians of the mysteries of the ancient  
temples, from  
the windswept mountains of Greece and Rome, I bring  
protection and  
wisdom! Remember Salem and the Craft  
will survive!

.  
SOUTH: From the guardians of the mysteries of the  
towering pyramids,  
from the burning deserts of the Two Lands of Egypt, I  
bring protection  
and courage! Remember Salem, and the Craft will survive.

.  
WEST: From the guardians of the mysteries of the Standing  
Stones, from  
the lakes and groves of the land of the Celts, I bring  
protection and love! Remember Salem, and the Craft will  
survive.

.  
NORTH: From the guardians of the mysteries of the sacred  
runes, from  
the snow and ice of the Viking Lands, I bring protection  
and strength!  
Remember Salem and the Craft will survive!

.  
PRIEST: Great Lady! Bright Lord! Lords and Ladies all!  
Guardians and  
Honored Dead! Spirits of this place! All in flesh  
and spirit who  
have joined us here! We thank you for attending! Go  
if you must,  
stay if you will! REMEMBER SALEM! MAY THE CRAFT SURVIVE!

.  
Circle is ended.

.  
= = = =

.  
Written by Doug and Sandy Kopf, Coven Ashesh Hekat, Circle  
of Circles,  
1992

1159

{file "Elven (Modern Mythic Prose by Par Garou)" "bos257.htm"}

-----  
This is mythic prose. Take it as such...  
-----

Elves (Ah Kin) live in Shamballa, the City of Eternal Bliss, also called 'Foresthme', which lies deep within the forest and exists simultaneously on many planes. Within Shamballa all needs are met, all dreams are realized, and no wish is ungranted. Things seem dreamlike and intimately real at once, Adventurous elves visit the world outside Shamballa, inhabited by all types of plants and animals (called, sadly, 'The Dying Realms'). When they do so they are often on spiritual journeys or exploratory missions. Otherwise it is only the 'half-elf' that braves such a challenge.

All elves are a family. All time for elves is long (and, arguably, short). They all greet one another with great big hugs. If the two have met before, then they sing songs of their travels since last meeting. Humans who hear an elf sing are enchanted by their voices and while within hearing distance cannot move, such is the ecstasy in which they are wrapt. Plants harmonize with all being and their song is the song of the universe.

Elves don't sleep. They meditate in trance for a few moments and then enter the world of dreams fully awake. Those elves who spend time with humans may be able to join in the human dreams and control them, to a certain extent, somewhat like the computer in 'Star Trek: The Next Generation' controls the 'holodeck'.

Humans who spend time with elves and encounter such dream-work will gradually transform into elves over time. Given shared dreams, they begin showing elven characteristics and attitudes. From this observation, it has been suggested by elven sages that humans are elven 'eggs', which can be fertilized through dreams by an elf who wishes to see this 'hatchling' through to 'becoming', or full realization.

As some elves see it, then, humans are like children, some playing Mother Nature's game, and some not. Regardless, since elves live so long, it seems likely that all humans may eventually become elves.

Elves rarely eat outside Shamballa, living quite

healthily on water  
and sunshine. Human food makes them queasy and human  
liquor is of  
unfortunately poor quality. Elven mead and wine are very  
strong and  
tasty.

Elves love trees because they are directly related to  
them. Elves are  
evolved plants, coming from the same 'branch' of the  
geneological  
family. They understand that trees are intelligent,  
nonmobile sages  
of great wisdom, spending the entirety of their lives in  
meditation.  
Elven sages are said to become trees upon their final  
rebirth.

Elves don't die like humans do. They mature and  
then, after many  
journeys about the Great Star, (this process is not  
completely under-  
stood), they wither and are reborn in Shamballa with  
continued memory  
and a similar, though renewed body. This is the evolved  
state of the  
vegetative cycle of renewal (rebirth). It is said that  
rebirth req-  
uires a conscious choice, however, so that elves who  
venture into the  
Dying Realms and begin to doubt their ability to be  
reborn may be  
reborn as trees instead. Often rites of death and  
rebirth are per-  
formed in winter and spring, respectively, at Shamballa.

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The entirety of the elven life, the Way, is one of  
fun, love and  
laughter. They delight in games and their childlike  
nature combines  
with their often advanced intellect to create some of the  
most sophis-  
ticated and challenging games of skill and chance,  
involving magical  
powers, spells, quests and mysteries. Some of those  
less fortunate  
young elves get lost in the Dying Realms and begin to  
take the games  
for reality, becoming dour and moody. A brief time in  
the company of  
other elves usually cures them of this, however.

Their 'religion', if you will, is based on such games.  
Elves aren't  
required to believe anything, but are told a marvelous  
story which  
encompasses and enriches their lives.

This is the story which most elves are told upon their

lingual maturity. It is understood, at the time, that it can help the individual understand his place in the cosmos and give him a basis for interaction with the World, but that there are other, equally valuable stories that will do the same.

'Ah and Kin were the first great trees. They stood atop the world and fruited Sun, Moon, Seas, Stars and the various plants and animals. In this way all things grew and ripened, falling off the branch of statelessness onto the ground of being. Once there, they crawled or moved to different parts of the world, where they were born from the seed, pod, egg or womb of their parents. Enjoying the movement of their offspring, Ah and Kin died and became the first elves - what humans might call 'gods' and the elves call 'The Elders', 'The Ancient Ones', 'The Celestial Masters', 'The Old Ones', or countless thousands of other names of endearment. Gradually Ah and Kin, now unified in the elven race, are waking to their true essence and will grow to their old strength in a never-ending cycle.'

To the elves the Old Ones are less wholly other beings and more divine patterns of behavior. In 'worshipping' them elves engage in activities with which the Old One is associated. This does NOT make the worshipper of greater value than the non-worshipper. Worship is not considered a show for others but an ecstatic experience. While the practice is considered serious business (if anything is for elves!), once one becomes acquainted with the stories, legends about the Elders, one begins to realize the value not only of acting but of watching, of listening to the new stories which they tell through their new worshippers. No harm is ever done in elven worship, and those who do so accidentally are advised to return to Shamballa immediately to renew their sacred vows. Little if anything is known about these vows, but often they are said to be ideal goals rather than adopted commandments.

The Old Ones are innumerable in their variation. They

have as many  
faces and names as there are days in life (and for an  
elf, this is a  
LOT!). The Old Ones this adventurer knows of thusfar are  
these:

Varda, Star Mother (aka 'Queen of the Stars')

with planting  
Creatrix, Genetrix, Womb of life. She is associated  
and/or defending trees.

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Leollyn, Dancing Father

Magick energy of being, the dancing Song of All. He is  
associated  
with magick, singing and dancing.

Yow, the Teacher (aka 'Uncle Yow')

and the  
The Trickster, the Fool. He is associated with deception  
revealing of wisdom, trickery and education.

Cleowyn, Wizardress

magick and  
Wise One, compassionate Lover. She is associated with  
romance.

Tufyl, Leader of the Festive Spirits

merrymaking,  
Partier, mirthmaker, intoxicator. Associated with  
drinking, smoking. The Festive Spirits include all  
those substances  
which trigger altered states of consciousness and levity.

Snassis, Snake Beauty

'death' and  
Regenerator, renewer, rebirther. Associated with awe,  
knowledge (books), it is said that Snassis will be the  
final guide  
beyond the veil(?). Her sisters, Almuldhea and  
Cleowyin (q.v.) are  
alternatively said to accompany her in this function.

Vitraya, Healer

associated with  
Healer, vitalizer and restorer of life. She is  
healing, aiding and service generally.

Farrelon, The Game Hunter

with hunting  
Dedicated challenger and adventurer. He is associated

and game playing.

Kellon, the Silent (aka 'Eternal Questor')

The keen eye, the sensitive ear. SHE is associated with searching, tracking and quests. SHE, paired with Amuldhea (below) are said to be neither male nor female, but both and neither. Both are rather seldom spoken of, actually, for it is thought that to do so is to bring them shame.

Amuldhea

Mysterious Mystery, Darkness in its extreme, SHE is Death in the sense of eternal extinction. This is not a concept which elves understand well, and many find Hir difficult if not impossible to speak about. SHE is associated with sex, secrecy and hiding.

These are brief descriptions only. Each has countless tales told about them around deadwood fires and in mead-slick taverns late at night.

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The Pact, by Pete Carroll

Most occult traditions have complex and highly ordered otherworld cosmologies and metaphysical theories. Yet their accompanying techniques are frequently a shambles. In contradiction to all this, one of the fundamental insights of Chaos Magic is that if magical technique is sharply delineated it will work because the universe itself is more of a shambles than it appears. Or perhaps I should more respectfully say that it has the magical property of confirming most of the interpretations placed upon it. Thus a wide variety of metaphysical paradigms can be made to fit, even if mutually exclusive.

So when selecting from the Supermarket of Belief, the critical question for the Chaoist is: how effective are the accompanying magical techniques? Hence Chaoist magic is characterised by its

cavalier attitude to metaphysics and its puritanical devotion to empirical techniques.

For some time Chaoist orthodoxy has had it that cavalier metaphysics and mythology are incompatible with the formal structure of a magical teaching order. However, this need not be so if it is only technique that is being taught and practised. Experience has shown that people can come together and engage in highly productive exchanges of practical expertise, and that a formal structure and a division of labour encourage this.

The Magical Pact of the Illuminates of Thanateros, or the Pact for short, is an organisational structure for those wishing to perform Chaos type magic in company with others of like mind. The Pact exploits the device of a graded hierarchy, with certain checks and balances, and is delighted to admit candidates with the drive and initiative to rise rapidly through its structure.

Every occult revival begets a magical child or two and Chaoist Magic is the major synthesis to emerge from the occult renaissance of the last twenty years. The Pact is amongst the prime vehicles designed to develop and carry forward that synthesis well into the next millenium. It is likely that the Pact will be to the end of this century and to the beginning of the next, rather more than what the G.D. was in its time, a century ago.

In practice a number of the formal devices of the Pact are treated somewhat more lightly than the written conventions might lead one to suppose, with members styling themselves with such oddities as Frater Vacuity or Soror Impropriety and so on, in deliberate parody of tradition. The prime functions of the grade structure are to provide a mechanism for the exclusion of certain psychotic misanthropes and neurotic creeps who are sometimes attracted to such enterprises and to ensure that that which needs organisation is duly attended to.

Persons who, having read and carefully considered the accompanying

information and conventions of the Pact, are interested in contributing to its activities may submit an extensive letter of application to:  
OBLIVION, P.O.Box 18514, Encino, CA 91416-8514, USA

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{file "Craft Laws (by Lady Sheba)" "bos258.htm"}

THE LAWS  
from Lady Sheba

Your High Priestess

In the Magic Circle, the words, commands, and every wish of the High

Priestess are law.

She is the earthly, living representative of our Gracious Goddess.

She must be obeyed and respected in all things. She is Our Lady and above all others, a queen in the highest sense of the word.

All female coveners must curtsy whenever they come before her and

say, "Blessed Be." All male coveners must bend the knee and give her a

kiss on the right cheek and say, "Blessed Be."

Your High Priest

He is the earthly, living representative of the Great Horned God and

in the Magic Circle, He commandeth the respect due to one who is a

Magus, a Lord Counselor, and father.

The Laws

1. The Law was made and ardane of old.

2. The Law was made for the Wicca to advise and help in their troubles.

3. The Wicca should give due worship to the Gods and obey Their will,

which They ardane, for it was made for the good of the Wicca, as the

worship of the Wicca is good for the Gods. For the Gods love the

brethren of the Wicca.

4. As a man loveth a woman by mastering her,

5. So the Wicca should love the Gods by mastering them.

6. And it is necessary that 0 (Magic Circle) which is

the temple of  
the Gods, should be duly cast and purified that it may be  
a fit place  
for the Gods to enter.

7. And the Wicca should be properly prepared and  
purified to enter  
into the presence of the Gods.

8. With love and worship in their hearts, they shall  
raise power from  
their bodies to give power to the Gods.

9. As has been taught of old.

10. For in this way only may man have a communion with  
the Gods, for  
the Gods cannot help men without the help of man.

11. And the High Priestess shall rule Her Coven as the  
representative  
of the Goddess.

12. And the High Priest shall support Her as the  
representative of the  
God.

13. And the High Priestess shall choose whom She will, if  
he have  
sufficient rank, to be Her High Priest.

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14. For, as the God himself kissed Her feet in the  
Fivefold salute,  
laying His power at the feet of the Goddess, because of  
Her youth and  
beauty, Her swetness and kindness, Her wisdom and Her  
justice, Her  
humility and gentleness and generosity,

15. So He resigned all His power to Her.

16. But the High Priestess should ever mind that all  
power comes from  
Him.

17. It is only lent, to be used wisely and justly.

18. And the greatest virtue of a High Priestess be that  
She recognizes  
that youth is necessary to the representative of the  
Goddess.

19. So will She gracefully retire in favor of a younger  
woman, should  
the Coven so decide in council.

20. For the true High Priestess realizes that gracefully  
surrendering

the pride of place is one of the greatest virtues.

21. And that thereby will She return to that pride of place in another life, with greater power and beauty.

22. In the old days, when Witches extended far, we were free and worshipped in all the greatest temples.

23. But, in these unhappy times, we must celebrate our Sacred Mysteries in secret.

24. So be it ardane, that none but the Wicca may see our mysteries, for our enemies are many and torture loosens the tongue of men.

25. So be it ardane, that no Coven shall know where the next Coven bide.

26. Or who its members be, save only the Priest and Priestess and the Messenger.

27. And there shall be no communication between them, save only by the Messenger of the Gods, or the Summoner.

28. And only if it be safe may the Covens meet in some safe place for the Great Festivals.

29. And while there, none shall say whence they come, nor give their true names.

30. To this end, that if any be tortured, in their agony, they may not tell if they do not know.

31. So be it ardane, that no one shall tell anyone, not of the Craft, who be of the Wicca, or give any names, or where any abide, or in any way tell anything which can betray any of us to our faces.

32. Nor may he tell where the Covendom be.

33. Or the Covenstead.

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34. Or where the meetings be.

35. And if any break these Laws, even under torture, the Curse of the Goddess shall be upon them, so they may never be reborn

on earth, and  
may they remain where they belong, in the Hell of the  
Christians.

36. Let each High Priestess govern Her Coven with  
justice and love,  
with the help and advice of the High Priest and the  
Elders, always  
heeding the advice of the Messenger of the Gods if He  
comes.

37. She will heed all complaints of all Brothers and  
strive to settle  
all differences among them.

38. But it must be recognized that there will always be  
people who  
will ever strive to force others to do as they will.

39. These are not necessarily evil.

40. And they oft have good ideas, and such ideas should be  
talked over  
in council.

41. But, if they will not agree with their Brothers or if  
they say:

42. "I will not work under this High Priestess."

43. It hath ever been the Old Law, to be convenient for  
the Brethren,  
and to avoid disputes.

44. Any of the third may claim to found a new Coven,  
because they live  
over a league from the Covenstead or are about to do so.

45. Anyone living within the Covendom and wishing to form  
a new Coven  
shall tell the Elders of their intentions and on the  
instant avoid  
their dwelling and remove to a new Covendom.

46. Members of the old Coven may join the new one when it  
is formed,  
but if they do they must utterly avoid the old Coven.

47. The Elders of the old and new Covens should meet  
in peace and  
brotherly love to decide the new boundaries.

48. Those of the Craft who live outside both Covens may  
join either  
indifferent, but not both.

49. Though all may, if the Elders agree, meet for the  
Great Festivals,  
if it be truly in peace and brotherly love.

50. But splitting the Coven oft means strife, so for this  
reason these  
Laws were made of old, and may the Curse of the Goddess  
be on any who

disregard them!

SO BE IT ARDANE.

51. If you would keep a book (your Black Book) let it be in your own hand of write, let Brothers and Sisters copy what they will, but never let the book out of your hands and never keep the writings of another.

52. For if it be in their hand of write, they may be taken and engaged.

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53. Let each guard his own writings, and destroy them whenever danger threatens.

54. Learn as much as you may by heart, and when danger is past, rewrite your book when it be safe.

55. For this reason, if any die, destroy their book, as they have not been able to.

56. For, as it be found, 'tis clear proof against them.

57. And our oppressors know well: "Ye may not be a Witch alone."

58. So all their kin and friend be in danger of torture.

59. So destroy everything not necessary.

60. If your book be found on you, 'tis clear proof against you alone.  
You may be engaged.

61. Keep all thoughts of the Craft from your mind.

62. If the torture be too great to bear, say: "I will confess. I cannot bear this torture. What do you want me to say?"

63. If they try to make you talk of the Brotherhood, do not.

64. But if they try to make you speak of impossibilities such as flying through the air, consorting with the Christian Devil, or sacrificing children or eating men's flesh,

65. To obtain relief from the torture, say, "I hold an evil dream, I was beside myself, I was crazed.:"

66. Not all the magistrates are bad; if there be any  
excuse, they may  
show mercy.

67. If you have confessed ought, deny it afterwards. Say  
you babbled  
under the torture, say you do not know what you said.

68. If you are condemned, fear not.

69. Fear not, the Brotherhood is powerful, they will  
help you to  
escape if you stand steadfast.

70. But if you betray ought, there is no hope for you in  
this life or  
that to come.

71. Be sure, if steadfast you go to the pyre, drugs  
will reach you,  
you will feel naught. You but go to death and what lies  
beyond.

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The Ecstasy of the Goddess

72. To avoid discovery, let the working tools be as  
ordinary things  
that any may have in their houses.

73. Let the Pentacles be of wax so that they may be  
broken at once or  
melted.

74. Have no sword, unless your rank allows you one.

75. Have no names or signs on anything.

76. Write the names or signs on them in ink immediately  
before con-  
secrating them, and wash it off immediately afterwards.

77. Do not engrave them lest they cause discovery.

78. Let the color of the hilts tell which is which.

79. Ever remember, ye are the "Hidden Children of the  
Goddess," so  
never do anything to disgrace them or her.

80. Never boast, never threaten, never say you would  
wish ill of  
anyone.

81. If any person, not in the magic circle, speak of  
the Craft say,  
"Speak not to me of such, it frightens me. 'Tis evil luck  
to speak of  
it."

82. For this reason: the Christians have their spied

everywhere. These  
speak as if they were well affected to us, as if they  
would come to  
our meetings saying, "My mother used to go worship the  
Old Ones. I  
would I could go myself."

83. To such as these, ever deny all knowledge.

84. But to others, ever say, "'Tis foolish talk of  
Witches flying  
through the air. To do so they must be light as  
thistledown. And men  
say that Witches all be so bleary-eyed, old crones, so  
what pleasure  
can there be at a Witch meeting such as folks talk on?"

85. And say "Many wise men now say there be no such  
creatures."

86. Ever make it a jest and in some future time, perhaps,  
the persec-  
ution may die and we may worship our Gods in safety again.

87. Let us all pray for that happy day.

88. May the blessings of the Goddess and God be on all  
who keep these  
Laws which are ardane.

89. If the Craft have any Appenage, let all guard it, and  
help to keep  
it clear and good for the Craft.

90. And let all justly guard all monies of the Craft.

91. But if any brother truly wrought it, 'tis right  
they have their  
pay, and it be just. And this be not taking money for the  
Art, but for  
good and honest work.

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92. And ever the Christians say, "The laborer is worthy  
of his hire"  
but if any brother work willingly for the good of the  
Craft without  
pay, 'tis to their greatest honor.

SO BE IT ARDANE

93. If there be any quarrels or disputes among the  
brethren the High  
Priestess shall straightly convene the Elders and  
inquire into the  
matter and they shall hear both sides, first alone, then  
together.

94. And they shall decide justly, not favoring the one  
side or the

other.

95. Ever recognizing there be people who can never agree to work under others.

96. But at the same time, there be some people who cannot rule justly.

97. To those who ever must be chief, there is one answer.

98. Void the Coven, or seek another one or make a Coven of your own, taking with you those who will go.

99. To those who cannot rule justly the answer be, "Those who cannot bear your rule will leave you."

100. For none may come to meetings with those with whom they are at variance.

101. So, an either cannot agree, "Get hence, for the Craft must ever survive."

#### SO BE IT ARDANE

102. In the olden days, when we had power, we could use the Art against any who ill-treated the Brotherhood. But in these evil days, we must not do so! For our enemies have devised a burning pit of everlasting fire, into which they say their God casteth all the people who worship Him, except it be the very few who are released by their priest's spells and masses. And this be chiefly by giving monies and rich gifts to receive His favor, for their God is ever in need of money.

103. But as our Gods need our aid to make fertility for man and crops, so it is the God of the Christians ever is in need of man's help to search out and destroy us. Their priests ever tell them that any who get our help are damned to this Hell forever, so men be mad with the terror of it.

104. But they make men believe that they may escape this Hell if they give Witches to the tormentors. So for this reason, all be forever spying, thinking, "An I catch but one of the Wicca, I will escape this fiery pit."

105. So for this reason we have our hidels, and men

searching long and  
not finding say, "There be none, or if there be, they  
be in a far  
country."

106. But when one of our oppressors dies, or even be sick,  
ever is the  
cry, "This be Witches' malice," and the hunt is up  
again and though

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they slay ten of their own to one of ours, still they  
care not. They  
have countless thousands.

107. While we are few indeed.

SO BE IT ARDANE

108. That none shall use the Art in any way to do ill to  
any.

109. However much they injure us, HARM NONE and now times  
many believe  
we exist not.

SO BE IT ARDANE

110. That this Law shall ever continue to help us in our  
plight. No  
one, however great an injury or injustice they receive,  
may use the  
Art in any way to do ill or harm any. But they may,  
after great  
consultations with all, use the Art to restrain  
Christians from  
harming us or tax others, but only to let or constrain  
them.

111. To this end, men will say: "Such a one is a mighty  
searcher out  
and a persecutor of old women whom they deemeth to be  
Witches, and  
none hath done him skith, so they be proof they cannot, or  
more truly  
where be none."

112. For all know full well, that so many folk have  
died because  
someone had a grudge against them, or were persecuted  
because they had  
money or goods to seize, or because they had none to  
bribe the sear-  
chers. And many have died because they were scolding  
old women. So  
much that men now say that "only old women are Witches."

113. And this be to our advantage, and turns suspicions  
away from us.

114. In England and Scotland, 'tis now many a year since  
a Witch hath  
died the death. But the misuse of the power might raise  
the persec-  
ution again.

115. So never break this Law, however much you are  
tempted, and never  
consent to it being broken in the least.

116. If you know it is being broken, you must work  
strongly against  
it.

117. And any High Priestess who consents to its breach  
must immedia-  
tely be deposed. "For 'tis the blood of the Brethren they  
endanger."

118. Do good, an it be safe and only if it be safe.

119. And strictly keep to the old Law.

120. Never accept money for the use of the Art. For money  
ever smear-  
eth the taker. "'Tis sorcerers and conjurers and  
priests of the  
Christians who ever accept money for the use of their  
Arts. And they  
sell dwale, and evil loves spells and pardons, so let men  
escape from  
their sins."

121. Be not as these. If you accept no money, you will  
be free from  
temptation to use the Art for evil courses.

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122. All may use the Art for their own advantage, or for  
the advantage  
of the Craft, only if you are sure you harm none.

123. But ever let the Coven debate this at length. Only if  
all be  
satisfied and none be harmed may the Art be used.

124. If it is not possible to achieve your ends one way,  
perchance the  
aim may be achieved by acting in a different way, so as  
to harm none.  
May the Curse of the Goddess be on any who breaketh this  
Law.

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SO BE IT ARDANE.

125. 'Tis judged lawful if any of the Craft need a house or land and none will sell, to incline the owner's mind so as to be willing to sell, providing it harmeth it not in anyway and the full price is paid, without haggling.

126. Never bargain or cheapen anything whilst you live by the Art.

SO BE IT ARDANE.

127. 'Tis the old Law and the most important of all Laws that no one may do anything which will endanger any of the Craft, or bring them into contact with the law of the land, or any of our persecutors.

128. In any disputes between the brethren, no one may invoke any Laws but those of the Craft.

129. Or any tribunal but that of the Priestess, Priest and Elders. And may the Curse of the Goddess be on any who do so.

SO BE IT ARDANE.

130. It is not forbidden to say as Christians do: "There be Witchcraft in the land," because our oppressors of old make it heresy not to believe in Witchcraft, and so a crime to deny it, which thereby puts you under suspicion.

131. But ever say "I know not of it here, perchance there may be, but afar off - I know not where."

132. But ever speak of those as old crones, consorting with the Devil and riding through the air.

133. But ever say: "But how many men may ride through the air an they be not light as thistledown?"

134. But the Curse of the Goddess be on any who cast any suspicion on any of the Brotherhood.

135. Or who speaks of any real meeting place where any abide.

SO BE IT ARDANE.

136. Let the Craft keep books with the names of all herbs which are good for men, and all cures, so all may learn.

137. But keep another book with all the Bales and Apies  
and let only  
the Elders and other trustworthy people have this  
knowledge.

SO BE IT ARDANE.

138. Remember the Art is the secret of the Gods and only  
may be used  
in earnest and never for show or pride, or vainglory.

139. Magicians and Christians may taunt us saying, "You  
have no power.  
Do magic before our eyes. Then only will we believe."  
Seeking to cause  
us to betray our Art before them.

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140. Heed them not. For the Art is holy, and may only be  
used in need.  
And the Curse of the Gods be on any who break this Law.

SO BE IT ARDANE.

141. It ever be the way with women, and with men also  
that they ever  
seek new love..

142. Nor should we reprove them for this.

143. But it may be found to the disadvantage of the Craft.

144. As, so many a time it has happened that a High  
Priest or High  
Priestess impelled by love, hath departed with their  
love, that is,  
they have left the Coven.

145. Now if a High Priestess wishes to resign, they may do  
so in full  
Coven.

146. And this resignation is valid.

147. But if they should run off without resigning, who  
may know if  
they may not return within a few months.

148. So the Law is: If a High Priestess leaves her Coven,  
but returns  
within the space of a year and a day, then she shall  
be taken back  
and all shall be as before.

149. Meanwhile, if she has a deputy, that deputy shall  
act as High  
Priestess for as long as the High Priestess is away.

150. If she returns not at the end of a year and a day,  
then shall the

Coven elect a new High Priestess.

151. Unless there be a good reason to the contrary, the person who has done the work should reap the benefit of the reward.

152. If somebody else is elected, the deputy is made maiden and deputy of the High Priestess.

SO BE IT ARDANE.

153. It hath been found that practicing the Art doth cause a fondness between aspirant and tutor, and it is the cause of better results if this be so.

154. But if for any reason this be undesirable, it can easily be avoided by both persons from the outset firmly resolving in their minds that if any such ensure, it shall be that of brother and sister, or parent and child.

155. And it is for this reason that a man may be taught by a woman and a woman by a man and that woman and woman and man and man should never attempt these practices together.

156. And may all the Curses of the Mighty Ones be on any who make such an attempt.

SO BE IT ARDANE.

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157. Order and discipline must be kept.

158. A High Priestess or a High Priest may and should punish all faults.

159. To this end: all the Craft must receive their correction willingly.

160. All, properly prepared, the culprit kneeling, should be told his fault, and his sentence pronounced.

161. Punishment should be the \$ followed by something amusing such as several S S S S, or something of this nature.

162. The bulprit must acknowledge the justice of the punishment by kissing the hand of the Priestess and by kissing the \$

on receiving  
sentence; and again thanking for punishment received.

SO BE IT ARDANE.

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{file "New Laws (Lady Galadriel, Grove of The Unicorn)" "bos259.htm"}

THE NEW BOOK OF THE LAW

[sources: The Book of The Law, The Old Laws for the Old Religion, The Great Book of the Law, The Dragon Law]

Preface: In my years of teaching and running a group, I have always had a dissatisfaction with the popular "Book of the Law" available to most Seekers. I felt it to be too archaic in its wording and perspective -- and while it was valuable in the Burning Times, it simply does not deal with the concerns and needs of "modern-day" Witches. Over the years I became familiar with several other sets of Laws. Each of these had many good points, yet they also had their disadvantages as well.

Recently, I decided to do something daring -- I took the four different versions of the Laws which I had, and combined and reworked them. I deleted what was no longer pertinent or meaningful, rewording others to make them clearer and more understandable, as well as throwing in a few new ones which I felt had been lacking.

I believe that what has evolved out of this work is a set of Laws which are readable, usable, and most importantly, pertinent to the needs of today's Witches and Neo-Pagans. It is with these thoughts and hopes that I would like to share them with you. If you should find merit or worth in them, then I will feel as though I have accomplished something. The material in this booklet has not been copyrighted, so you may reproduce the Laws for students or friends, or reprint them in your publication. It is my sincere hope that the New Book of the Law will be of use to the Craft Community.

Blessed Be, Lady

Galadriel

PART ONE

1. The Laws were created to give our lives form and order, that all might be balanced throughout all of the planes. In truth there are two sets of laws which govern us -- one sets forth the ways of the Wiccan, and the other the ways of the Universe. Both are important, both should be observed with respect and treated with honor. The Laws were shaped and molded to teach us, to advise us, and to counsel us in our time of mortal life on earth.

2. Honor the Gods, for They are the channels and the manifestation of the Source. Honor yourself, for this force also lies within you. Love the Gods as They love you, and by loving yourself and your brothers and sisters, so the Gods shall honor you. As the love and joy of a man and a woman [or "lover and beloved" -- LAH] flowers and grows when nurtured with respect, and cultivated with understanding and honor, so should you love the Gods.

3. The Goddess is the Great Mother, and the God is the Great Father, and we are Their children; and we shall worship Them, for They are the rulers of the Universe, and all that is therein. Therefore, O Children of the Gods, try Them not, nor attempt to test Them, for They shall show you that the Ways of the Craft are not to be belittled or mocked.

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4. Let the Power of the Craft flow from you only in love -- or not at all. For it has always been known that the energy webs which we weave and maintain shall eventually return to encircle their creator. Thus our works become either the net which entangles and binds us, or the web of light by which we find the Gods.

5. Let the Rites of the Wicca be a way for the children of the Gods to be as One -- for Power only flows when unified. Always

should you  
revere the Earth, and heal and tend Her, for She is our  
life, our  
Mothership, on which we navigate the dark currents of  
space.

6. When you reap the harvests of your lands, then you  
shall not reap  
one corner of the field, nor glean the herb gardens,  
or the fallen  
fruits of the orchards. These you shall offer to the  
Earth Mother,  
in direct return, or through offerings made to your  
Circle, or to  
sustain its Priests and Priestesses.

7. Always be proud to be of the Wicca, but do not allow  
your pride to  
become vanity -- for those who are conceited are a  
stumbling block at  
the door of the Temple, and they shall be cast adrift, to  
swim within  
their own vanity.

8. Observe and listen, reserving your judgement, for until  
all the  
silver is weighed, who can know the worth thereof?

9. As like breeds like, even more so does good beget  
love and joy.  
Your life will be full of love and joy if you are joyful  
and happy.

10. Your teachers are the servants of the Gods, and they  
shall plant  
the seeds of knowledge within the minds of their  
students, and they  
shall use their power for the good of the Wicca. Yet  
it is each  
individual's duty to tend the seeds which are planted,  
and to make  
the final harvest. Those who misuse the power and the  
trust of the  
teacher's position shall have to answer to the Lords of  
Karma, and  
adjust the balance accordingly.

11. The Temples of the Gods, which are Their abode on  
Earth, shall  
belong to all Their children, and each Circle shall be as  
a special  
family. Do naught against any Temple or any family of the  
Wicca, lest  
you do that thing unto the Gods, and against yourself.

12. You must not be a teller of tales amongst the children  
of the  
Goddess, and you must hold no malice or evil thoughts  
towards others  
of the Wicca.

13. You should not lie, nor give false testimony before  
your Elders,  
or those who are of the Wicca -- for liars are fools,

and a menace  
unto themselves, and to the Wicca. Be truthful in all  
your works and  
deeds, especially within the Circle, for what you say  
within the  
presence of the Gods becomes manifest.

14. You must not put stumbling blocks in the way of those  
who do not  
follow the Path of the Wicca. You must make no  
unrighteous judge-  
ments of their ways, and you should aid them with an  
attitude of love  
when it is asked for. Yet ever should you keep the  
Counsel of the  
Elders, and reveal naught to others of where our Circles  
may be, nor  
may you reveal our ways without the consent of the  
Priestess.

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15. When you make a vow to the Lord or the Lady, or you  
swear an oath  
to another of the Wicca, then you must do all that has  
come forth from  
your mouth, for a covenant with the Gods, or with the  
Wicca, is your  
Honor, and woe to those who care not for the fetters  
they attach to  
their souls by not keeping their word.

16. The Great Mother and Father would not have their  
children suffer  
the indignities of oppressors for their sake, for what is  
within the  
hearts of Their children is dear and true to Them. The  
Ancient and  
Mighty Ones shall cause the balance to be made for those  
who desecrate  
the Lord and Lady, Their temples, or Their creations.

17. Never shall you use Magick, nor the Craft, to cause  
harm, for this  
is misuse of the Power, and it is not to be condoned. To  
cause the  
death of another through the Craft is to require the death  
of the Self  
in sacrifice.

18. Never betray any of the brethren, nor the lore of our  
people, for  
you are all servants of the Gods, and must live by the  
virtues of  
love, honor and wisdom. Let truth, loyalty and honor be  
your creed.  
Let them be your guides, tempered by love and wisdom.

19. The Order of the Gods shall you keep, and within  
Their Circles shall you walk. You should not say "I believe" when  
you doubt, nor claim to obey the Lord and Lady's word when you never  
enter into the Temple. You must not profess with your lips that which is  
not in your heart.

20. Do not use the names of the Gods in negative or  
evil ways, for They love and cherish Their children above all others.  
All others They love, even those who know them not. Yet those who  
hate and curse in Their name shall have the Mighty Ones take the  
measure of their worth.

21. In any disputes between the children of the Goddess,  
no one may invoke any laws but those of the Craft, or any tribunal  
but that of Priestess, Priest, and Elders.

22. No one of the Wicca may do anything which will  
endanger the Craft,  
nor bring any of the Wicca into conflict with the Law of  
the Land, or with any of our persecutors.

23. Your magickal tools are channels to that which is  
most precious and pure within you. Do not cheapen them by haggling  
their price when you acquire them.

24. Never accept money for the use of the Power. It is  
sorcerers and charlatans who accept money for their spells and  
prayers. If you accept no money, you will be free from the temptation to  
use the Craft for evil or unworthy causes.

25. You shall never take unduly from any human, animal  
or elemental that which is not yours to take -- for if you steal from  
another, in the end you will have to sacrifice something dearer to  
you in order to attain the balance.

26. Show honor to all people, that they may look up  
to you, and respect you, and their eyes shall become a mirror for  
your soul.

27. Those who are of the Wicca shall not own slaves, for one person may not own the spirit of another, for only the Great Mother and Father own our souls. Nor shall you take as a pledge any person's life, for to do so is to take upon yourself both a mill and a mill-stone.

28. If a stranger sojourns with you, you shall do them no wrong; they shall be as one of the Circle, born amongst ye, and you shall deal with them as you would yourself.

29. Just weights and just balances shall be given by you, and just value shall you give, and thereby receive threefold.

30. Your altars shall be kept clean, pure and holy, and all that is brought into the Temple or the Circle shall be cleansed and blessed, for the joy of the Gods, and of the Wicca.

31. A clean mind should have a clean body. You should keep your body, your clothes, and your house clean, in honor of the Mother, who gives these things to you.

32. Let none die without honor, without love, without respect, unless their actions have decreed otherwise.

33. You should not couple together if it shall cause pain, jealousy or deprivation to another by doing so. Union for malice or evil reasons such as these upsets the balance, and the Lords of the Universe shall make adjustments accordingly.

34. Let those who would love, and would be as one, and bear child, be handfasted. For the sharing of love in this manner is beautiful, and love's union in the energy of the Gods, and the heritage of the child. It is important for children to know and to identify with those who brought them here.

35. The Law of the Goddess is that none of the Wicca shall take and wed someone who they do not love, whether it is to harm another, or for some form of material gain.

36. Remember that your children are Goddess-spawned, and are free spirits. You do not own nor control them. They are your

brethren,  
come to visit for a while, that they may share in the  
vision of your  
love and wisdom. Let each parent realize that although  
they may teach  
and guide with love, the child shall also teach the  
parent, and aid  
them in their growth and lesson

37. The etheric web and energy vortexes of the earth are  
in constant  
flux and motion to adjust to the needs of the planet.  
The sacred  
trust of the Wicca is to create and to maintain centers of  
light and  
knowledge, using the magick of the divine spark within us  
to focus and  
channel the forces of the Universal fire. And these are  
the channels  
established between the worlds of the stars and the  
realms of the  
earth, bringing in and regulating the spirit flames which  
energize and  
activate all life forms. Thus we tend and guard the  
threads of  
creation, and we weave the patterns of life and  
manifestation in an  
ever-evolving tapestry.

1178

38. Never use your heritage or position for self-  
glorification or  
gain. Respect your magick and our ways. We must always  
recognize that  
while others may look to us to lead them, they too are our  
guides.

1179

39. Keep your body strong, your mind keen, and your purpose  
pure, for  
within your being you shall channel the Power, and it  
needs to be  
strong and pure. And these are the keys to the path of  
Oneness, and to  
communication with the Gods. Yet first you must learn  
to speak to  
Them in such a manner as They can comprehend you. For the  
children of  
the Wicca must aid the Gods, and work with Them,  
otherwise the Gods  
cannot aid and work with you. Ever remember that the  
Priest and  
Priestess are the living representatives of the God  
and Goddess

Forces, and likewise that all humans carry these forces within them,  
though they may lie dormant and unawakened.

40. As the Great Mother and Father come unto one another and create  
with the pure vibration of Love-Wisdom, so should you strive to make  
your Temple pure in vibration, and thus a fitting place wherein you  
may invite the Gods. Thus, your Circle should always be duly purified  
and cast, and likewise, those who would use the gateways and travel  
the Circle between the earth and other realms should also be duly  
prepared and purified.

41. The Goddess hath said, "I shall not carry thee, yet neither shall  
I hinder thee, nor keep thee from having the same opportunities as all  
of my children. Thou art free, yet thou shalt not be coddled like  
babes in the storm. If thou hast true devotion within thee, then all  
obstacles may be overcome."

42. The laggard is but half a person -- and though half is better than  
none, the whole is twice as good as the half. Those who do not work,  
or who lack the will and desire to learn the ways of the Gods, unto  
them is said, "The Ancient and Mighty Ones shall not keep thee within  
their house, if ye learneth not."

43. A sanctuary you shall make unto the Gods, that They may dwell  
amongst you. And you shall fashion it to the best of your ability,  
according to all that your Elders shall show you, and pure energy shall  
you place therein.

44. An altar shall you make unto the Lady, and you shall make due  
reverence unto Her, for every place where She is exalted, She will  
come  
to you and bless you. And you shall fashion your altar out of wood or  
stone, and burn incense and candles thereon, at the proper times, in  
observance of her ways.

45. You should set aside at least one day during each moon unto the  
Goddess, and on these days you shall do Her work; and on those days  
She shall renew Her children and bless them.

46. Learn to build your own Temple, and to craft your

own sacred

Circle, and all the tools that are used therein -- for to be a person of the Craft is to be a person of consequence.

47. Let each of you inscribe your own record of our ways and teachings. For the course of each Wiccan should be charted, that the patterns of their life-web may be made known and utilized. Let each Wiccan start their Book of Light with the teachings and lore of their tradition, yet let it also contain the rites and ways of each individual, which are the harvest of each child of the Wicca, to use the wisdom of their heritage as the seeds of their own wisdom. Thus shall our lore and knowledge continue to grow and unfold, like a beautiful flower.

1180

48. It is right to study and to understand the sigils, statues and stories of the Gods, for they shall guide your thoughts to Them, and They shall hear them. Yet you must ever remember that you worship not the sign nor the statue, but the Gods which inspired them.

49. If your Circle owns any land, let all guard it, and help to keep it clean. Let all justly guard all monies of the Circle, as well as the rights and property of all members of the Circle.

50. If any Wiccan truly labors, then it is right that they should have their just pay. This is not considered the taking of money for the Art, but good and honest work. Yet if any Wiccan works willingly for the good of the Craft, or for their brothers and sisters without pay, then it is to their greatest honor.

51. If any Wiccan should deny themselves some pleasure or material indulgence in order to do service in the Circle, this person shall be blessed and remembered. For those who give for the greater good of all shall have their spirit uplifted.

52. Know also that if you gift the Lady's Priests and Priestesses, or Her Circles, this is an offering made unto the Mother

Herself, for a true Priest or Priestess strives always to do Her work, and to be of service to Her children, so to honor and respect them is to honor and respect the Queen of All.

53. And the offerings which are considered the most pleasing to the Gods are these: the fruits of the orchards the scents of the trees and herbs the metals of the earth the waters of the earth the flowers of the meadows and the milk of all mothers. Yet offerings of labor or money are honest too, and these will also be accepted -- moreso if you work with love in your heart, for always there is work to be done for the Gods, and service to be given to the children of the Wicca.

54. If your offerings are made to restore the balance, it must be of a nature that it not offensive to the Gods. It must be of value, yet given with a free heart. Thus shall the harmony be restored. If your offerings are given with a heart filled with love and devotion, or are of service to the Gods, or to the Craft, then shall you receive blessings manifold.

55. And when you make an offering unto the Gods, you should offer it thru the most proper medium, at the proper times, and in such a manner as to make it acceptable. Any and all remains of the rituals shall be consumed in the fire, or buried within the Earth, as a way of returning to the Source all that we use in the observance of our ways, thus ensuring the continuity of the cycle.

56. All may use the Craft to help and aid them, or for the advantage of their Circle, or the Craft -- yet only if you are sure that you harm none. Let each Wiccan and Circle always debate these matters at length. Only if all be satisfied that none be harmed in any way, may the Art then be used. If it is not possible to achieve your ends one way, then perhaps the goal may be achieved by actng in a different way, so as to harm none.

57. Throughout the world it has been many a year since Wiccans have been burned. Yet misuse of the Power might raise the persecutions once again. So never break the Laws, however much you might be tempted, and never consent to their being broken. And if you know they are being broken, then you must work strongly against it.

58. In days of old it was decided by the Mighty Ones who came before us that the Art might be used to restrain others from harming the Craft or its children, yet only after great consultation with all members of the Circle, and only then to deflect or to constrain them.

59. And such were the ways of the Lady that She brought us forth in joy, and such were the Ways of the Lord that His reign gave all life pleasure. Offer love in your worship and all shall be joyous in beauty.

60. In the dimly remembered dawn of ages past, the Wicca were truly free. Then, in Atlantis came the Age of the Misuse of Power, followed by the Ages of Persecution and Suffering. Thus the people of the Wicca hid themselves and cloaked their knowledge, and wove veils of secrecy and silence. And this is how the Ways of the Wicca have been preserved through the time of darkness. Yet much of the ways of our people were lost to the ignorance of others.

61. Yet the cycle spirals ever on -- and the Age of the Earth Mother once again draws nigh. We must be strong -- one with our birthright, and one with our Gods, if we are to bring forth the balance. Those who would harm us, or attempt to enslave us, we must overcome -- yet only through light and love, and never through violence or the evil of chaos. And through our efforts the time of our people will come into being once more. In the times which lie ahead, there lies much work to be done, so that once more the cycles of life are drawn to the path of light, and the balance achieved through the power of love.

62. In order to bring the ways of Light and Love and Life to the peoples of the Earth, our secrets are slowly becoming

secrets no more,  
and it is good that this is so -- for the age of shadow  
and secrecy is  
passing. Yet the sharing of our ways needs always to  
be guided by  
wisdom and by love. Let our rites and our mysteries be  
kept sacred.

Let no one defile our worship or our heritage. For the  
defilement of  
our ways is an honor loss to self, and for the Craft.

63. Let each High Priestess govern her Circle with  
justice and Love,  
and with the help and advice of the Elders and the High  
Priest, always  
heeding the messages of the Gods when they come.

64. Ever remember that although the Priest is the force  
with which the  
Circle is built, the Priestess is the ruler therein  
-- for it is  
through  
her that the Goddess created the world, and all things  
therein.

65. The High Priestess will heed all complaints of all  
Pagans and  
Wiccans, and strive to settle any differences between them  
with reason  
and with justice.

66. Let each Circle of Light decide how it shall be known  
-- whether  
by earthly name or magickal one. For each child of the  
Wicca knows  
best the safety or dangers of their homeland.

1182

67. Let each Circle or Temple maintain and dedicate unto  
the Goddess  
and the God all the things that are required for Their  
rituals, for  
what is blessed in the name of the Gods rightly belongs  
to Them, and  
the Priest and Priestess shall be the caretakers thereof.

68. Anyone of the circle who is of sufficient rank, and  
wishes to form  
a new Circle, shall tell the High Priestess and the Elders  
of their  
intentions. Members of the old Circle may join the new  
Circle when it  
is formed, but if they do so they must leave the other  
Circle, unless  
otherwise instructed. For it is the Old Law that each  
Wiccan may join  
the Circle of their choice, yet their energy should not be  
divided  
between two or more Temples.

69. The Elders of the old and new Circles shall meet in peace and with respect, to decide the level of interaction and connection between the Circles. Yet it is known that the splitting of a Circle often means strife. So only if it is truly in a spirit of peace and harmony should the Circles meet for the celebration of the Great Festivals.

70. None shall enter the Circle that have a sickness or an ailment which may be passed on to the Lady's other children -- for to do so causes harm to yourself, as well as to the others of the Circle. Rather should the Healers go unto the sick one, that through the love of the Gods they shall be made well and whole once more.

71. It has been judged lawful that if any of the Craft need a house, or land, and none will sell, to incline someone's mind so as to be willing to sell, providing it harms none and the full price is paid without haggling.

72. In the matter of quarrels or disputes between the members of the Circle, the High Priestess shall convene the Council, and inquire into the matter. The Council shall hear each person privately, and then both together. And they shall decide justly, not favoring one side nor the other.

73. If an agreeable resolution cannot be reached, then that Wiccan must leave the Circle, for a Circle of Light cannot be properly formed where there is disagreement and discord. And when a Circle is not properly formed, the energy within is either dissipated, or turns ugly, festering like a hidden sore. So let them leave, but only with love in their hearts and yours, for even though your paths may diverge, you are still all children of the Wicca, and there must be no violence between us. Bear no grudges, hold no thoughts of vengeance, for this will rot away the foundation of your power.

74. It has ever been recognized that there are some people who can never agree to work under any others. At the same time there are also people who cannot rule justly. To those who must ever be chief there is but one answer: "Void this Circle, and seek another

one, or if ye  
be of sufficient rank, then form a Circle of your own."  
To those who  
cannot rule justly, the answer shall be "Those who  
cannot bear your  
rule will leave you." For none may come to Circle with  
those with  
whom they are at variance, for to do so angers the Gods,  
and hinders  
the Craft.

1183

75. Those that do wrong without knowlege shall be held  
innocent; those  
that do wrong through carelessness shall be judged lacking  
in wisdom,  
and dealt with according to the nature of the  
transgression. Those  
who do wrong with deliberation and forethought shall be  
thrice punish-  
ed, and the Lords of Karma shall lay low their pride.

76. Each person must make a balance for their words and  
actions, and  
the judgements of the Elders should incline to try to  
make good come  
from the injustice or wrong-doing. Many are the ways to  
restore the  
balance, so let the judgements of the Elders and the  
Priestess be in  
keeping with this.

77. Do not turn aside those who seek the ways of the  
Wicca for the  
want of an offering or the lack of a robe. You are the  
servants of  
the Gods, and the servants of Their people, and those  
that seek for  
the Gods you must aid in their quest.

78. Of those who would inquire as to the ways of the  
Goddess, or who  
wish to become of the Wicca, ye shall search their  
hearts, and even  
into their spirits you shall look, as you are able. For  
the Wicca do  
not look to acquire mere numbers. Let none be turned  
away if their  
hearts are true, and their desire earnest.

79. The hidden children are like the strings of a harp:  
each one may  
give a clear note, and when gathered together in sympathy  
and accord,  
they shall give rise to a beautiful symphony. Yet when  
struck without  
reason or thought, these notes may cause discord or  
disharmony.

Therefore the Gods decree to Their Teachers and Priests that all must be taught to master their harp, and to pluck their strings with care, that they cause no discord or imbalance.

80. Choose the Priests and Teachers of the Wicca with diligence and with care. The qualities that you should search for within them are Faith, Belief, Knowledge, Ability, Patience, Leadership, Humility, and a loving nature -- for they must lead and teach the children of the Goddess, and will thereby have the power to do great good, or to cause great imbalance.

81. In practice it should be that the greatest of the Priests and Priestesses should guide the rituals within each of the Temples of the Old Gods, and truly you should be content with the advice and guidance given by them. Yet ever it should be given so that it is clear and understandable, for within the Temple each of the Wicca is free, and thus they should be able to recognize and to understand our ways and their implications. And those who cannot explain the inner workings, or give just cause and reason for their decisions, may be questioned, or the wisdom of the advice weighed.

82. Let the Priestess and Priest lead as long as they are able, and their leadership be wise and strong, and to the benefit of the Wicca. Yet if their health is ill-favored, or if the next generation needs to try their hand, then let them have the vision and the wisdom to step away from their position, and pass the duties of the Circle to another. Let them not become overly attached to the office, nor too fond of the power.

1184

83. If a Priestess or a Priest should tire of their duties and charges, then they may step down, but only after having trained and acknowledged a successor. If a Priest or Priestess deserts their Circle, then they have lost the right to ever lead again

within this  
life, so great a trust they have broken. If they should  
return to the  
Circle within one turn of the Wheel, and are judged  
to have true  
atonement in their hearts, new insight and growth, then  
they may be  
forgiven, and allowed to return to the Circle, yet they  
shall worship  
only, and hold no office or title. Leadership is a  
sacred commitment  
and an honor, and they have shown that they cannot be  
trusted with  
such responsibility.

84. Any Priestess, Priest, or Elder who consents to a  
breach of the  
Laws regarding the use of the Craft to cause harm to  
others must  
immediately be relieved of their office, for it is the  
lives of the  
children of the Goddess which they endanger, as well as  
the honor of  
the Craft.

85. The High Priestess may take a Sabbatical from her  
Circle, if her  
personal life and duties require it, for up to a year  
and a day.  
During that time, the Maiden shall act as High Priestess.  
If the High  
Priestess does not return at the end of a year and a day,  
then the  
Initiates of the Circle shall name a new Priestess.  
Unless there is  
good reason to the contrary, the person who has done the  
work of the  
Priestess should reap the reward. If someone else is  
named, then the  
Maiden should continue in that office.

86. Each Priestess and Priest shall choose their own  
consorts, yet let  
them be wise in the learning of our people, and thus  
others shall  
abide by the wisdom of their choice. Yet if the  
Circle feels the  
decision is ill-advised, or that they cannot abide and  
work in honor  
and trust with that consort, then they may request a  
gathering of all  
concerned to meet and to talk, and to resolve the  
balance with love  
and honor. For only those who are pure and strong,  
keen and wise,  
patient and loving, can effectively and properly carry  
out the duties  
of a Keeper of the Circle.

87. Those of the Priesthood shall not neglect their mates,  
or their  
children, or their house, nor anything which is in their  
possession;  
nor shall the sick and the needy be neglected for the

sake of the  
Circle. Therefore let them adjust the one thing against  
the other,  
that neither should suffer, and that which is given by  
the Gods is  
treated with love and respect.

88. Long ago, at the time of Creation, it was deemed that  
the female  
should hold the power of life-giving. And such was  
the male force  
drawn to the love and beauty of the Creation of life,  
that he sur-  
renders unto her keeping the force of his powers in the  
furtherance of  
life. Yet the Priestess must always remember that the  
fuel of the  
flames which light the fires within her Temple comes from  
the Priest.  
Thus she must use the force wisely, and only with love,  
and she must  
honor and respect he who is the activator of the Life  
Force.

HERE ENDS THE NEW BOOK OF THE LAW.

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THE NEW BOOK OF THE LAW  
Commentary by J. Random Folksinger

I have to preface this by stating that I was  
first drawn to  
this work by Leigh Ann Hussey, and reacted very  
negatively to it.  
This will be my second time through these Laws, with  
comments that  
are SOLELY MY OWN OPINION. I know that Lady Galadriel  
put a lot of  
work (translate: sweat blood) into these Laws, and I am  
not attac-  
king her or her work. Making my points without  
sounding negative  
would have been nice, but I have not been very  
successful at this;  
since several people have been asking me to put down  
\*WHY\* I didn't  
like them, I felt that getting the project over with  
would be better

than struggling with a novel-length exercise in not offending anyone.

To Lady Galadriel: I, too, have sweat blood over a reconstruction project similar to this (and I got lots of negative feedback, too).

My finished copy, which includes the old "Burning Times" laws as a

historical source or what to do when things \*really\* get bad, can be

had from Leigh Ann, Judy Harrow, or downloaded from WeirdBase in St.

Louis as "JRFLAWS.TXT". My heart goes out to you, but I am commenting

on your Laws from my head only.

#### Notes:

On the Preface: The Book of the Law, or Liber Al, which Lady G.

refers to as a primary source, is not the same as Craft law in most

traditions as it was written by Aleister Crowley; it is, therefore,

hardly a wonder why it was not found to be very pertinent by Lady G.

If, indeed, Lady G.'s Book of the Law was \*not\* Liber Al, it is hard

to understand where many of these Laws originated.

#### The Laws:

1. Form and Order? Ask a Discordian or Shamanic Craft type. The

Laws were created for guidance, as the latter part of this Law at-tests.

2. Channels, and manifestation of the Source? This sounds more

like New Age Xtianity than Wicca. I should stop talking about the

flowers in the language, although they are disconcerting and very

distracting from the original goal of "readable, usable, and per-

tinent to the needs ..." I suppose I can just use the term "flowers"

as my way of saying that the language is unnecessarily complicated

when it really bothers me -- and most of these laws do fall in this

category.

3. Oh, no. Not the Xtian "Ye are as children" routine again. The

Gods, in my training, wish us to grow, not perpetually remain

children. To not test what they say is the same as channelling some

unknown spirit and believing everything he/she says. We are growing,

making the Gods proud, not belittling or mocking them.

4. This law is over-judgemental (something I am accused of being at times), and ignores the need for working with our shadow-side; I suppose naivete is the worst I can say about this Law. I can easily find better in Marion Weinstein's POSITIVE MAGIC...

1186

5. The "Mothership" routine smacks of Close Encounters, but other than the children routine and some language problems, this one isn't too bad -- but isn't there something in an initiation ritual about us and the Gods being the same "but for a difference of power"? I would think Brothers and Sisters of the Gods would be better terminology -- feminists are welcome to reverse the wording.

6. Hmmmm. Sounds like something to me. While it is certainly a good idea, we give back to the Gods all the time -- this would be making the meaningful ritual a mechanical one. Sustain its Priests and Priestesses? Paid (or fed) clergy? Shades of Paul! This part would still work in my tradition, since we are all priests and priestesses, but I know some that are different...

7. I can't see the purpose of this Law, and know of no corresponding Law in the Laws I have come across. It sounds like the God of the Xtians again, making people the way they are and then judging them for being that way.

8. A direct statement would be better. Who do you know in these times that goes around weighing silver? Is this a modern metaphor? I don't think so.

9. Does not parse. Sounds good, though...

10. This sounds like it's setting up the teacher as infallible -- shut up and listen. Also, while I hear Karma used frequently in Craft discussions, it is because it is a useful concept for us; however, this is the first time I have seen the Lords of Karma enthroned in Craft Law.

11. I could have taken the Golden Rule in one of its permutations, but this is much more akin to the concept of "Sin" than that of Karma.

12. "You must not be a teller of tales..."? What, we are to have no Bards in the Craft? If this law means that gossiping is not a good thing, why doesn't it say so? And "must hold no malice" indicates that we are not allowed to be human again -- true, it is better for the Craft that we all be as a loving family, but there are other ways to deal with the problems caused by personality conflicts than to outlaw legitimate feelings.

13. Flowers. Old Law. (Meaning that, other than difference in wording, this is the same as the "Old Laws", i.e., Lady Sheba and others.)

14. Oh, boy! Priestess Knows Best (and will be happy to be responsible for \*you\*). If someone asks me a question, give them the straightest answer I can, and without phoning up my Priestess for permission to do so. I am a trained, adult Witch, and am capable both of making my own decisions \*and\* taking the consequences for making a wrong decision. The "You must not put stumbling blocks..." sounds like the old parental admonishment, "Don't put beans in your ears." The Xtians have enough stumbling blocks of their own; I don't think ours would even be noticed, and so are unnecessary.

1187

15. The key words are in the Preface: readable, usable, and pertinent. "Fetters" and "woe" are not very meaningful words in this half of the 20th century. Not sure about the use of "souls", either, since that seems to be mostly a xtian concern. Remember, Lady G. said that she reworded some of these laws "to make them clearer and more understandable". I think she missed here.

16. Sounds like "Trust in God; He will provide."  
Where is the  
Craft basis for this Law?

17. If you kill someone magickally, accidentally  
or otherwise,  
you should be sacrificed to atone for it? My Goddess  
demands nothing  
in sacrifice. It would be far better to get into therapy  
and see how  
you could forgive yourself and help others to forgive  
you (I'm using  
"forgive" as a psychological, not religious, term). No  
problem with  
the first sentence.

18. Could be said more clearly.

19. The source for this, especially the final  
sentence, seems  
to be Jesus in Revelation. "Many say, Lord, Lord, but  
I know them  
not..." etc.

20. Sounds like, "Thou shalt not take the name of  
the Lord, thy  
God in vain". Either that is what this law is saying, or  
it needs to  
be clearer.

21. Old Law. I would have worded it, "In any  
disputes among  
the Wicca..."

22. Old Law.

23. To me, my magickal tools are channels between  
what is within  
me and what is outside of me (on the magickal  
planes, which  
frequently intersect with the planes of reality). Still,  
Do Not Haggle  
is Old Law.

24. Old Law, except for the semantical  
substitution of  
"Power" for "Art" and the use of the judgmental terms  
"evil" and  
"unworthy".

25. "Thou shalt not steal"? Hinted-at consequences  
are unneces-  
sary.

26. I don't understand "Show honor" as a phrase,  
and the last  
phrase is not comprehensible to me.

27. "Those who are of the Wicca shall not own  
slaves,"-- good  
idea, although I have never seen it included in Craft  
Law. The rest  
of this sentence is again unclear and/or unnecessary  
justification.

"Nor shall you take as a pledge any person's life,";  
well, the Laws  
of Karma (if you accept them, which these Laws  
purport to) demand  
otherwise from time to time, and again, this has not  
been found  
necessary in any other set of Craft Laws I have seen.

1188

28. This is the second time the Golden Rule has been  
quoted in a  
faulty permutation. "If a stranger sojourns with  
you...they shall be  
as one of the Circle..." What, we're going to invite  
total strang-  
ers into our rites just because this Law says so?  
There are  
enough Laws that contradict this already. This doesn't  
sound right.

29. This came straight out of Leviticus, and  
also exists in  
Baha'i law in a slightly clearer form. It's nice that  
We're getting  
ecumenical, but what is the need for this in Craft Law?  
The Threefold  
Law applies, and is easier to understand.

30. The Good Wiccan Housekeeping Seal is required for  
Circle?

31. Not a Wiccan Law. "Cleanliness is next to  
god/dessliness"  
would be a shorter way of phrasing this. Although the  
old customs  
(NOT laws) require bathing prior to a ritual, even  
that has been  
used to "find" Witches with in some areas (they're  
clean and smell  
nice -- they must be seducing our men for Satan!).

32. Not Law, but a start; I believe none should  
die without  
someone having cared for them; and that death with  
dignity is the  
hoped-for ideal. Many of you already know that I'm  
initiating action  
toward Pagan hospice, funeral, and cemetery care.  
The judgement  
about "their actions" is for the Dark Lord to make.

33. Threefold Law is all you need here.  
Anything else is moral  
judgement.

34. Amended version: "Let those who desire union  
as a couple (or  
other forms as might be desirable, such as a triad or a  
group relati-

onship) be handfasted, sharing their love in a manner they and the Gods find pleasing." Children are not necessary for shared love (and often separate the parents from their mutual desires), and there is no need to deny handfasting to couples not wanting children. I also am not certain that this needs to be a Law.

35. "The Law of the Goddess is that none of the Wicca shall take and wed someone who they do not love." Period.

36. Not Law. Also uses "brethren", another male term. (Anyone who has read my revision of Gardnerian Craft Law should have noticed the near-total lack of gender terminology.)

37. The first sentence is incomprehensible, immaterial, or both. This law is very flowery, and I would love to know what Lady G. extracted it from.

38. Old Law: "Never boast, never threaten..." seems to be the root here - and is much clearer in that form.

39. The concept of magickal purity is one of ritual magick, not the Craft. This Law is, in letter and spirit, one of ritual magick. While some traditions of the Craft do get into ritual magick, that still does not make this "proper" as Craft Law.

40. Old Law was both clearer and less "new-agey".

1189

41. WHERE hath the Goddess said these things? Nowhere in my tradition, and they sound more like things She may have said in circle -- certainly no need to canonize them.

42. Back to Leviticus. This is far too judgemental for any tradition I am familiar with. There also seems to be confusion between "work" as in make money and "work" as in learning and teaching the things of the Craft.

43. A sacred trust? This explains why Grove of the Unicorn built a sanctuary in Georgia, but I have never

seen this expressed as a requirement. Most traditions are not getting over being hidden; this Law requires total openness. I think it's dangerous to do this in most areas, and having the Goddess decree (here) that we should do something that could harm Her Witches (something She expressly forbids us to do in the Old Laws) doesn't feel right. What is the source of this one? It appears to be the inner feelings of some Witch or Witches, which is not good enough to pass off as Craft Law.

44. While I have been taught this, it was under "What We Do" rather than "The Law". The style of presentation sounds too much like what YHWH would have written as a law rather than the Goddess I know...

45. Am I reading this wrong, or is this saying "Honor the Sabbath and keep it holy"? We need to set aside a whole day(s)? I don't think that's realistic in these times, although it might have been in paleolithic times.

46. Not necessary. Any teacher will give you this information.

47. Definitely flowers. Let each Witch keep a book (she even dropped the "in their own hand" part). What else is necessary?

48. Clumsy, with too many "they"s in spots; How about, "Study the signs of the Gods in all their forms; these shall guide your thoughts to the Gods and the Gods will take notice of you. Turn your thoughts and worship to the Gods, not the signs and statues of them."

49. The original here says "If \*any\* in the Craft owns any land... guard all monies of the Craft..." thus widening the circle of love beyond just the Circle you are a part of.

50. Old Law. I feel this could be done a bit more clearly.

51. Extremely Crowleyian in content, where the content can be determined. It sounds like it is favoring asceticism "for the good of the Craft...". Unclear rules like this

have led to  
excesses in other religions they have appeared in.

52. NOT CRAFT LAW. Paul would have loved to have  
this kind of law as stated by Christ, but it wasn't true then and it  
isn't true now. IF WE'RE NOT SUPPOSED TO TAKE MONEY FOR THE ART, HOW  
COME WE CAN BE ALLOWED TO TAKE GIFTS?????

1190

53. Taken as an extension of #52, this law repulses  
me; however, having deleted #52, and deleting "offerings of ... money",  
it could be OK. But it is totally unnecessary unless you're trying  
to set yourself up as the First Church of Wicca, N.A., complete  
with Xtian abuses of power. In any loving circle, people will  
bring the incense, or the cakes and/or wine, or work together on  
building a new altar. This is already covered in the laws above, though.

54. Harmony will be restored by working toward  
harmony, not by donating to your favorite non-profit Temple. Again, the  
emphasis on giving makes me think of televangelists ("I need to  
make the payment on my Inspirational Cadillac"). I don't know  
what problems Grove of the Unicorn has been having in keeping up their  
payments on the land or whatever, but their problems should not  
be used as a lever to change Craft Law (if indeed this is the  
object of these laws).

55. Once more, this law either comes out of  
ritualmagic or televangelism (or both). Every Witch should know (or know  
how to look up) the proper times for a ritual, and should be able  
to offer it up themselves ("thru the most proper medium" could mean  
"Pay the Priestess" or it could mean "use the right tools" -- if  
it is \*not\* intended to mean the latter, then this law has no basis in  
the Craft).

56. Old Law, and one of the most important Craft  
Laws.

57. Separating this Law from the previous one causes a minor problem -- it now becomes "Never break the Laws" (and there are some dillies in this set) instead of "Never break \*this\* Law".

58. The "Mighty Ones" decided for us "in days of old" that we cannot use the Art against anyone? A shirking of responsibility is again evident. While the same precept occurs in my set of the Laws, it is obviously a decision made in the light of persecutions, not something decreed from on high.

59. Sentence fragments. (sic) This is a subject that is not in the Laws (but is in the Charge of the Goddess, without the God's side of things).

60. Why do we need "the dimly remembered dawn of ages past" and Atlantis to make this point? This is the only version I've seen that goes beyond remembered history.

61. Should be combined with #60, and have more of the excessive verbiage dropped. Oh, no! Not another cry of "the evil of chaos" again! How can these people even \*talk\* to Discordians? Any set of Laws that is intended to be Craft-inclusive must not include value judgements, especially using the words "good", "evil", and "chaos". This law seems to be wishing for the time when we were in power; every set of Laws I've seen prior to this one would settle for a time in which we are tolerated or accepted.

1191

62. I don't understand what this is trying to say -- it seems to fluctuate between "No more secrets", "Only a few secrets", and "Don't tell anybody anything". Since all three of these have been expressed above, I'm not sure this law is needed; it hardly even adds to the confusion.

63. The change from "always heeding the Messenger" to "always heeding the messages" is a little dangerous, but

otherwise, this is  
Old Law.

64. This law sounds pretty Gardnerian in tone, but it does not agree with Gardnerian myths -- i.e., while Goddess created everything, she did not create Death itself. Life without Death offers no regeneration, as Life could not continue on its own; the God was outside of Her creation, and so He had things to teach Her about Death. (Those of you who prefer Starhawk's version of this myth are TOTALLY ignored in this law.)

65. I thought anHPs was only concerned mainly with what happens in Her Circle -- this Law seems to state that She is concerned with an unstated, but large-sounding, community. Other than that, this is Old Law.

66. I don't think this needs to be in the Laws, but it's a good idea for each Circle to consider.

67. This seems to be based upon the Old Laws' "If any in the Craft has any land...", but it does take that additional step into demi-deified clergy. I wish I knew whether Grove of the Unicorn was an authoritarian structure or not, but these Laws go a long way toward making its sound like one. (I'm not sure this group could "pass" Isaac Bonewits' Cult Danger Evaluation Frame after having read this many of their Laws.)

68. Aha! Almost Old Law, and a "Burning Times" law! This is still a good Law, but it was formulated to keep anyone from knowing more than one group to "give away" if they cracked under pressure of Inquisition.

69. Old Law; probably should be included in #68.

70. Are we talking about pneumonia, herpes, or a cold here? You can do a lot better healing work \*in\* Circle (in my experience) than outside of it in many cases, and any Witch can decide for her/himself whether they are too sick to be in Circle and ask (or not ask) for healing. I suppose I find this law too judgemental, or too general.

71. Old Law.

72. There is no definition of Council given (the "Old Law" says "the Elders"), and the "Old Law" states that either the High Priest or the High Priestess can convene the Elders (useful if the HPs is out of town...) Otherwise, Old Law.

73. Generally, Old Law. Some of the statements are difficult or unwieldy, but no real problems.

1192

74. Old Law. (Actually, a bit of another Old Law is grafted in for clarification, but it doesn't hurt anything.)

75. In conflict with English (/American) Law, "Ignorance is no excuse," includes threefold law (which is NOT included in the Old Laws), and throws in the Lords of Karma again; rephrased, this could be an excellent law or rule, but I do not recognize a single source for this one. Some ritual magic, a little Hinduism, no Craft per se.

76. Nice thought; sounds like a personal addition.

77. As above, the "want of an offering" is not an issue in Old Law; the "lack of a robe" has never been discussed, since most groups I am familiar with generally work skyclad or negotiate the issue. Personal addition?

78. Nice thought; sounds like a personal addition.

1193

79. So many flowers that (I feel) most would miss the point. I'm afraid I did, and I'm a musician.

80. Sounds like the Apostle Paul. The qualities I was taught to look for in a High Priestess were caring, leadership, patience,

ability, and knowing when to ask for help. This cuts out faith (something Goddess says in Her Charge is not asked for) and belief (something she wouldn't be in Circle without). More flames on the topic of children.

81. Source? Sounds clergy-like to me...

82. Old Law states that a requirement of being High Priestess is youth; while this is not easily practiced in all covens, going to the opposite extreme is probably not much better. My personal experiences have been in covens where everyone takes their hand at practicing HP and HPs, with the HPs acting more like organizer and running coven meetings.

83. Ouch. Based upon Old Law, this Law removes the aspect of Love as an excuse (or Glands, if you like the Wombat Wicca version) -- and demands both judgement \*and\* atonement for a HPs who has left and come back -- even uses the judgemental term, "deserts", in dealing with the issue. The Old Law may have its drawbacks, but is a much better guide (I feel) than getting nasty about it. Oooh, they don't even get to hold office again! Many things are sacred, and certainly being High Priestess is one of them, but in my teaching, Love is a higher ideal, and the Craft has always allowed for it.

84. Old Law, with flames as above. "It is the lives of all of the Craft they endanger." Honor is still undefined in this context.

85. The use of the word, "Sabbatical" is cute in this context, but this should be a part of #83 rather than separating them out. Also, the phrase, "the Maiden should continue in that office" confuses the reader as to which office -- the law has already stated that she should reap the reward; does election of another person invalidate the election? It should read, "...the Maiden shall be the Maiden for the new HPs."

86. This is a new idea, and probably a good one: the Priestess and the Priest need not be the consort of the other, but are selected each by the coven or circle and are free to

choose their own  
consorts. The one possible negative I can think of  
concerns the few  
times when Great Rite is held, and the feelings of their  
consorts on  
this matter. But then it lets the coven decide whether  
the choice  
was right nor not! If we're dealing with private  
lives, let them  
remain private. Based on Old Law, except that in  
Old Law the  
Priestess is chosen and She selects the Priest. This  
law again  
contains too many value judgements -- if you need a  
perfect person  
to run your circle, you will never meet.

87. Adapted from the Letters of Paul the Apostle,  
not the Old  
Laws. It is nice to state that we should be responsible  
for oursel-  
ves, but that is a part of being a Witch (oops, by  
these Laws,  
Witches are only children, so I suppose making "those of  
the Pries-  
thood" adults is what this law is about). This also  
seems to state  
(per Xtianity) that their mates, children, and house are  
all posses-  
sions; hardly a feminist or Craft perspective.

1194

88. Reverse Xtian. Extremely sexist, and no more  
or less bad  
than making the Man ruler of the world.

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contribution  
towards printing/handling costs will be appreciated.

These comments have been made by Gerald L. Bliss,  
who is also  
known as J. Random Folksinger.

1195

{file "Aporrheton 5 (Judy Harrow?)" "bos261.htm"}

Aporrheton 5  
The Craft Laws

(Marked 4/73 by Judy Harrow; author not noted)

Many traditions about the Craft  
are scattered throughout recent  
books; a sizable bunch is the 161 "Craft Laws" you can  
find in Lady Sheba or in June Johns. Many of these traditions are  
merely definitions of what the Craft is, and so of the context  
within which the other traditions should be understood; they are "true"  
merely because (and insofar as) they are internally consistent. In  
contrast, some of the other traditions seem to be shrewd, hard-won  
observations about how psychic energy (as dealt with in the Craft) seems  
to work, and THESE are the important ones.

The psychic reality that these  
traditions concern has been called by many names: spiritualists call it "the upper  
astral plane"; Jungians, the "superconscious"; the Bhagavad Gita, "the  
True Self"; many mystics, the "godhead"; Isaac Bonewits, the  
"Switchboard"; and very much so on. Any such name is an attempt to map  
(part of) a psychic reality that seems all too willing to accommodate  
itself to any map you use, and you will get nowhere in trying to  
understand that reality if you don't keep its Plasticity firmly in mind.  
In the Craft we conceive that reality as the Goddess (as #11 below  
states); She is both very real and a metaphor. She is real because human  
energy goes into making Her real; She exists as a "thought form on  
the astral plane," yet She can manifest physically whenever She  
wants to. She does not exist independently of mankind, but She is  
most thoroughly independent of any one person or group. (And precisely  
the same is true of any concept of divinity that people put energy  
into maintaining.) She is a metaphor because, great though She may  
be, She is finite, like any other human concept, whereas reality is  
infinite. And why do we need the Goddess, or any divinity at all?  
Because the human mind seems unable to grasp an undifferentiated infinity.  
By creating our own divinities, we create mental steps for ourselves,  
up which we can mount, toward realizing ourselves as divine.

The Craft Laws, then, are not "13 Commandments"  
from on high; they are merely unproved hypotheses about how SOME

psychic reality  
seems to work. They should be treated like any other  
hypotheses:  
respected as being the best guesses going, but  
continually tested to  
find out how valid they are and to generate better  
guesses. Naturally,  
you cannot test them by breaking them, any more than you  
can test the  
law of gravity by jumping off a ten-story building.  
Instead, you draw  
conclusions from them, or base predictions on them, and  
try workings  
to see if the latter hold up. The 13 below are ones that  
have held up  
so far under such testing; some we had in an earlier  
set of 13 did  
not. In compiling this set, I culled through all the  
traditions I  
could find, picking out especially (or thinking up) the  
most general  
statements, which would include many of the other  
traditions as  
special cases; you should be able to spot examples of this  
by careful-  
ly comparing Aporrheton 10 with this one. Certain of  
the laws here  
(the ones typed in all caps) seem necessary and reliable  
to us, and we  
will not tolerate any bending (let alone breaking) of  
them, for the  
reasons discussed under #12 below. Many of the rest  
are here, not  
because we understand them, but because we don't.

1196

I always approach traditional occult systems  
(astrology, the  
Tarot, the Craft, etc.) on the assumption that they  
consist of a  
terse, ultileveled coding of hard-earned information  
about something  
real and important. It is almost as silly to think  
you've discovered  
everything such a system might mean as it is to think it  
meaningless.  
The only way to find out what such a system means is to  
get in there  
and work with it until you speak its language fluently.  
Then you will  
likely find (at least, this has been my experience) that  
the system  
gives you a map of reality, but of many places, not just  
one place,  
that it gives you a way to work with classes of  
relationships that  
hold for many different kinds of people, things, and  
situations. That  
is, these traditional systems are very much like  
nonquantitative

algebras or calculi; a symbol in one of them is not going to have an invariant and simple meaning, or even the same meaning in two different contexts, anymore than X is going to have the same numerical value in two different algebra problems.

It therefore seems safest to keep these Craft laws whose meanings are not obvious in mind, and hope that further "experimentation" will shed some light on them. Of course, to get any results at all in dealing with psychic phenomena, you have to be optimistic and openminded. If you already hold a firm belief that you know what the Craft Laws mean, or that they are "Absolutely True," or the opposite, then your mind is closed, and you can't learn anything new. That is, you're not supposed to "believe" in the Craft Laws, or memorize them; you're supposed to UNDERSTAND them, else you've missed the whole point of why we have them.

1. YOU CANNOT USE THE ARTS OF THE CRAFT TO CREATE OR INCREASE BAD KARMA, EXCEPT FOR YOURSELF.

2. YOU MAY NOT USE THE ARTS OF THE CRAFT TO AFFECT ANOTHER PERSON IN ANY WAY, UNLESS YOU HAVE THAT PERSON'S EXPLICIT PERMISSION.

These two are best discussed together, since they replace the inadequate statement one often finds that "You may not use the arts of the Craft to work malevolent magic." Notice that the first one says "cannot," being an observation of fact, whereas the second says "may not," being a statement of ethics.

The first law states that, IN THE LONG RUN, you can harm no one but yourself. You cannot benefit from trying to harm another, because you are part of the fabric of reality, not separate from it. You get whatever you give, because getting and giving are the same, just as the trough and the crest are the same wave./ If you set up a pattern of nasty, callous selfishness around yourself, that is what you have projected onto the world, and that is all you will experience. If you act out of genuine affection and concern for others, you receive their affection and concern as well. The psychic (or life)

field seems to have a single polarity: to create positive effects for yourself, you must create positive effects for others. And this observation applies not just to the arts of the Craft, nor to all the psychic arts, but to life in general.

1197

Now, what the second law points out is that it is the OTHER person's opinion that determines whether the effects of what you do are positive or not. This law is the equivalent of the Craft's version of the "Golden Rule": "Do unto others not as YOU wish to be done under, but as THEY wish to be done unto--for their tastes may damn well differ from yours." (Thus this law, most usefully, eliminates any arguments over how one defines "good" or "evil.") It follows that you may not do something for what YOU think is someone else's "own good"; you have no right to make that decision. You may not even work a healing unless you have permission from the person to be healed; it is unethical to hit an unprepared person with a jolt of energy. You may work without prior permission for someone whose karma you are already PERSONALLY involved with (as a mother for her child, a man for his wife, etc.), but you may not accept anyone's opinion that another would give permission if asked; no matter how close two people might be, they neither own one another nor carry each other's karma, and so cannot give such permission to another.

3. You cannot use the arts of the Craft to win fame, fortune, power, or any other sort of material or social advantage.

This again is an observation of how all the psychic arts work, not just those of the Craft. WHY they work thus is another question--- THAT they do work thus is well-known. Perhaps the simplest explanation is that if your major motive for working is (or becomes) a desire for fame, fortune, etc., you soon get into a headspace where psychic abilities simply cannot function; many erstwhile psychics

throughout history have lost their abilities and become charlatans, because they did not know this rule. You can (as many people do) make your living by a psychic art, as long as you charge only enough to live comfortably by your society's standards; it is only going on a "power trip" that would endanger your abilities. Similarly, doing trips on people without their knowledge (or the magician's favorite project, raising "demons" in order to control them) is another sort of power trip, and will have exactly the same effect on your abilities. A more traditional Craft statement of this rule would be, "The arts of the Craft are the gift of the Goddess; if you misuse them, She will take them back."

4. You cannot use the arts of the Craft for show, in pretence, but only in earnest, and only in need.

If you work a ritual, it will have effects, whether you think you want it to or not. Therefore you cannot "pretend" to throw a hex, for example; the Lady does not recognize pretence. On the other hand, you cannot work the arts successfully just because you WANT to, as a head trip; the Lady won't cooperate. You have to need the energy or the information for some real purpose, else you can't tap into it. (At least, this is what meaning I have seen in this law so far.)

1198

5. The arts of the Craft can only be worked in a circle with at least one other person of the opposite sex.

This "law" is actually just a set of definitions, though important ones, as follows. (a) The arts of the Craft are defined as those that will work only under these conditions; psychic arts that work under other conditions are thus not necessarily part of the Craft. (b) A coven consists of at least one man and one woman; it cannot consist of all men or all women. (c) If you're working by yourself, you are working as a magician, not as a

witch--but you are still obliged by your oaths to the Lady to observe the other Craft Laws. (For more on this last point, see #12.)

6. A man must learn the arts of the Craft from a woman, a woman from a man, except between parent and child.

Since #5 defines the arts of the Craft as those that only work in the circle, obviously they can only be learned in the circle. If you're working with just one other person, that person must be of the opposite sex, else the arts won't work, and nothing can be learned.

Thus it seems logical that this tradition applies only to a one-to-one teacher-apprentice relationship. If you're not in the circle, and/or are teaching a mixed group of men and women, obviously there's no problem. (This tradition MAY imply that the arts WILL work for two women if they are mother and daughter, or for father and some, since part of the key to the working, and the learning, seems to be the emotional closeness between the two; consider section IV, last para, in Aporrheton 10.)

7. You must always pay whatever price is asked, without haggling or complaining, when you buy something to be used for the Craft.

The Gardnerian Craft Laws (section IV, para 4, of Apor. 10) allow the arts of the Craft to be used to persuade someone to sell something, as long as his asking price is met, but this would violate our Law #2. In contrast, this law here is a safeguard against using your psychic talents not-quite-consciously to take unfair advantage of someone.

8. You cannot belong to more than one coven at a time.

Any two covens will likely have rather different symbolic systems for their workings, different understandings of the Craft Laws, and so on. Trying to work with both would then tend to confuse you, snarl up your communication lines to the Lady, and reduce the efficiency of your learning and working. Of course, if two covens do have identical systems (which could only happen if

they shared a common ancestry), they could be considered the same cove, for the purposes under discussion here.

1199

In its original context (see section III, Apoc. 10), this law seems merely an observation of fact: even if you're working with two or more covens, you will only BELONG to one of them; your loyalty will be with that one, and if there were a parting of the ways, you would stick with it. Obviously, in time of persecution, divided loyalties and disagreements could be a source of great danger, and would have to be forbidden. Also, in a Craft structure where the High Priestess has final authority within each coven, she would not much like having a Witch she is trying to train be influenced by another Priestess. True, these considerations don't apply to us, but they are valid as reasons for the tradition.

9. None can coven with others they cannot agree with.

Stated this way, this law becomes an etymological tautology, for "coven" means "to agree" (or "to come together"). The more those in a coven can agree on the interpretation of the Craft Laws, on the symbolic system used for workings, on the purposes of the workings, the greater the coven's effectiveness will be. Naturally, minor disagreements will crop up regularly in a group of individualists; they are not what this law concerns. Rather, it applies to disagreements (or bad interpersonal feelings) that are strong enough that they are amplified by the group field, make the meeting unpleasant, and so make it impossible for the coven to work. For this reason--not, one may hope, out of mere in-group exclusiveness or arbitrariness--a coven must select its members carefully for compatibility. Also, since a coven is necessarily a "small group," many normal small-group processes will operate in it. These can be powerful, and emotionally very heavy, but there's nothing mysterious about them. Don't mistake them

for something occult; that would lead you up a blind alley.

10. You must not betray the secrets that cannot be told.

These secrets in question here are Her secrets, the ones discussed in the Caution to the Novices. Insofar as these Craft Laws are simply observations of how psychic reality works (and it is for that, really, that we should value them) then they are "self-enforcing" like any other statement of fact. So what this law means is: (a) Don't commit suicide; (b) Don't violate your own sense of your self-integrity; (c) Don't "sell your soul to the devil"; (d) If you stick your finger in a flame, you'll get burned.

1200

11. ALL POWER IN THE CRAFT COMES FROM THE GODDESS.

This law is another observation about how psychic reality works. The energy that is raised in the circle comes not from any one person, nor from all the persons in the coven as individuals, but from somewhere else: from the Goddess, or from some source ever further beyond. Such energy, like all psychic energy, comes THROUGH you, not from you; it is not your personal property, for you are merely a channel for it, a custodian of it. You do "own" your body and your individual personality, and you are entitled to the fruits of your labors, but the energy is not yours to exploit for your own benefit, for any human being could (potentially) learn to do anything you can do. Therefore, although you have a right to earn a living, the Craft is free to all, being a gift of the Goddess: you may not charge anyone even a penny to be initiated into the Craft or to learn its arts. Of course, you should insist on having your actual expenses covered; the Craft Laws do not require you to operate at a loss or to coddle freeloaders. But you may not make money from practicing the Craft as a religion, and if you try, you will lose all access to the power. This

law also means that the only genuine initiations in the Craft are those worked (though not necessarily directly) by the Goddess Herself. That is, if you have the power from the Goddess, credentials from other people are unnecessary, and if you don't have any power from the Goddess, credentials from other people are useless. Hence there can be no authority in the Craft outside each coven.

This law also provides another definition: any power that comes from the Goddess could be part of the Craft; so any poet who has experienced the reality of the Muse is, to that extent, a Witch. Conversely, any energy that cannot be conceptualized as coming from the Goddess (and apparently there ARE such forms of the energy) is definitely not part of the Craft. (The tradition that the Priestess is supreme within the circle also appears to be a special case of this law, insofar as only the Priestess can incarnate the Goddess.)

12. IF SOMEONE INTENDS TO HARM YOU, YOU MAY USE THE ARTS OF THE CRAFT TO RESTRAIN HIM FROM DOING SO, BUT ONLY IF ALL IN THE COVEN AGREE THAT HE WILL IN NO WAY BE HARMED BY THE WORKING.

No matter what the provocation, trying to harm another will only create bad karma for yourself. So, although you have an absolute right to protect yourself, you must not retaliate. As is said in K'ung Fu, "Solve the problem, no less, no more." The reason why the coven must discuss the situation and agree on the workings is twofold: (1) to allow cooler minds to prevail, for it is when one acts on impulse, out of anger, that one is most likely to overstep the line between self-defense and aggression; and (2) because those in the coven, having taken an oath to help one another, and being linked by the generation of the group psychic field, will all share to some extent in any bad karma generated by any member's misuse of the arts. If you are one who can only learn the hard way, say, by sticking your finger into a flame, you are of course free to burn your own fingers--but NOT if you are holding someone else's hand, which is exactly the situation

if you belong to a coven. For its own self-preservation, a coven must therefore retain the right, as a last resort, to expel (and cut loose from the karma of) any member who persists in interfering in other people's lives without their permission or, of course, who attempts even blacker workings.

1201

13. Always remember that all mankind and all creatures are equally children of the Goddess; therefore never boast or threaten, or do anything that might disgrace Her or your brothers and sisters in the Craft.

To blather thoughtlessly about the Craft, especially to persons who have no business knowing about your coven's affairs, not only drains your own energy and that of your coven, but also is a form of boasting, of using the Craft for self-aggrandizement, that will get you into the bad headspace law #3 warns about. More obviously, threatening to "hex" someone, even though you THINK you have no intention of doing so, violates the intent of laws 1 through 4, because you are playing games with the Lady, who just might decide to act on the threat, and because you are using the Craft (especially if you are known to be a Witch) to influence another against his will and to get your own way; furthermore, making such a threat reinforces the false impression most people have of the Craft, and so disgraces the Goddess. Again, since anyone could learn to do anything you can do, being a Witch doesn't make you any better than anyone else; put on airs, and the Lady will deflate you. Perhaps a good rule of thumb about discussing the Craft with outsiders is this: once you are convinced that someone's interest is sincere, then answer questions, fully and freely; but don't just volunteer information that has in no way been asked for, else you risk burdening that person with more information than he or she is able to cope with.

{file "The Abbreviated Laws (including Comment by J.R.F.)" "bos262.htm"}

THE ABBREVIATED LAWS

'Tis the Old Law, and the most important of all Laws,  
that no one  
may do anything which will endanger the Craft, or  
bring us into  
contact with the law of the land or any of our  
persecutors.

\*Be it ardane that noneshall use the Art  
(magick)in any way to  
do ll to any. 8 words the Wiccan Rede fulfil: An it  
harm none, do  
what ye will.

\* Respect the privacy of other Coveners. You  
may reveal the  
involvement of no person save yourself. In case of  
trouble, the Coven  
will be disbanded. Should this happen, all Coveners are  
to avoid one  
another for the safety and well-being of all. Should  
this happen,  
refer to the Old Laws.

\*Never accept moneyfor the useof the Art, formoney  
ever smears  
the taker (and clouds ethical judgement). For all things  
magickal, pay  
the full price asked without haggling. If it is  
unaffordable, it is  
probably inappropriate in some hidden way.

\* In case of dispute, the High Priestess is the  
final arbiter.  
Within the Craft, no law save Craft Law may be invoked.  
Any who will  
not agree, or who will not work under this HPs, may and  
shall remove  
themselves from the Coven. Any of the third (L.T.  
Initiates OK) may  
form a new Coven.

\* The traditional way to hear complaints is this:  
Before the High  
Priestess and any other Elders shall come first one, then  
the other,  
then both together to be heard. The decision may be  
rendered immedia-  
tely, one lunar month later, or whenever the time of  
waiting is  
filled.

\* The year-and-a-day rules pertains to: The minimum  
time between  
Progressions; The final time of all Leavings; The closings

of all  
cycles.

#### THE TEMPLE LAWS

\* In order of precedence, you are accountable to:  
The Gods, your  
Self, your High Priestess, your Teacher. Initiates are  
also account-  
able to the Craft as a whole.

\* "Pagan Standard Time" gives you 15 minutes  
leeway for an an-  
nounced class or ritual. If you'll be any later or  
won't make it,  
CALL!

\* Questions are expected, desired, and  
anticipated.. The only  
"dumb question" is the one the student doesn't ask.

\* Common courtesy in all things. When in doubt, it  
is preferable  
to err on the side of caution and silence.

\* Ultimately, you are responsible for your own  
development.  
Independent thought and research are strongly encouraged.

1203

#### Comments on The Abbreviated Laws by J. Random Folksinger

The Wiccan Rede, while it has been taught widely, is  
not a  
part of the Laws, although it may be considered derivative  
of them.

There is nothing in the Laws that says that "in case of  
trouble, the  
Coven will be disbanded". There are, in fact, quite a few  
possible  
solutions to specific instances, not just for "trouble".

There is nothing in the Laws about  
unaffordability equalling  
inappropriateness in the purchase of a magickal tool.  
What the heck  
are "L.T. Initiates"? Long Term? Why is it OK for them to  
form a Coven  
when it is plain that you have to be of the Third Degree?

The traditional way to hear complaints, at least in  
my set of the  
Old Laws, is for the High Priest or High Priestess to  
convene the  
Elders. It says nothing about whether the HP or HPs are  
included in

this group, but it is assumed that BOTH, not just the HPs, are so included. There is also nothing in the Old Laws about a "time of waiting" for a decision.

In the Old Laws, the only thing the year-and-a-day rule pertains to is the leaving of a High Priestess.

Everything in the "Temple Laws" falls in the good-to-very-good category of advice; NONE of it is in the Old Laws. And I have known a good many pagans to take PST to mean anytime during the calendar DAY.

There are a number of teachers in my experience to whom you NEVER ask a question, at penalty of being kicked out of the class; still, a teacher who can accept this rule is probably a good teacher.

In general, this sheet appears to be a worksheet handed to new students and gone over with them for a quick rundown of the Craft in order to go on to other things; in my opinion, giving them this sheet and NOT reviewing the entire set of the Old Laws (in whatever form) is doing the students a disservice; having this sheet around for later reference, on the other hand, is probably a Good Thing.

1204

{file "The Law (Humor)" "bos263.htm"}

#### THE LAW

by Rosemary Edgehill

The Law was made and ardane about a week from last Wednesday.

The Law was made for the Wicca, in order that they should develop a nice longhand style from copying it.

TheWiccashouldgive dueworshiptotheGodz, presumingthey believe the Godz exist and aren't just metaphors; and obey Their Will, which the HPS of the Coven will make up as she goes along, for it was made for the purpose of ego-tripping and wild parties. The worship of the Wicca is good for the owners of Occult Supply Stores, for the owners of Occult Supply Stores love the money of the Wicca.

As a manlovethe womanusingthe  
missionaryposition, sothe  
Wiccca should shaft their fellows and other total  
strangers frequent-  
ly. And it is necessary that the Magick Circle which  
is the prin-  
cipal difference between a Wiccan rite and a frat party  
be cast and  
all Wiccca properly purified to enter it so they can  
drink five  
gallons of Ripple each and not throw up.

TheHPSshallr/u/i/n/ rulehercovenasthe  
localrepresenta-  
tive of the Goddess, and choose whomever she is  
sleeping with this  
week to be her HP...or her Maiden.

Andremember that the Wiccca would have it  
that The God  
Himself kissed her feet and gave up the position of  
Ringmaster to her  
because of her arbitrariness and autocracy, her spite  
and unreason,  
her mysteriousness and ignorance: so the HP is expected  
to go as far  
away as possible and not even show up for Sabbats.

It is the greatest virtue of a HPS that she turn as  
many of her  
Covenors into closet Xtians as possible, for the true  
HPS realizes  
that anyone with the sense Goddess gave a goose is not  
going to stick  
around without having a death wish.

\* \* \* \* \*

In the Olden Days when Wiccca extended far, we were  
free and had  
reservations in all the best restaurants. But these  
days, we eat at  
McDonald's.

SO BE IT ARDANE, that nonebut the Wiccca  
shall ever be  
invited to dinner, for people who ignore us are many,  
and if they  
ever found out what we are really up to, they would  
giggle.

SO BE ITARDANE, that no Coven shall knowwhere  
the next Coven  
bide, nor who its member be, save anybody who looks in  
Circle Newslet-  
ter and the hit team we send out to sanction them.

SOBEITARDANE, thatnoone  
shalltellanyoneanything, least  
of all thy fellows in the Craft, for fear one of you  
will learn  
something; because as it is truly writ: Gerald wrote it, I  
believe it,  
that settles it.

Andif anybreakthese Laws,theywill

havetostart their own  
Tradition and make up their own Grandmother.

Let each HPS govern her Coven as she damn well  
please, riding rough-shod over the Covenors as long as they will stand  
for it.

1205

But it must be recognized that sooner or later  
they will get mad and stop bringing the Ripple to Coven meetings.  
When this happens, it hath ever been the Old Law that the HPS will  
Elevate them to the Third Degree and kick them out, and promise them the  
rest of the Book...someday.

Anyone of any degree or none may found a  
Coven, provided they think they can get away with it and can create a  
convincing Grandmother.

They may raid other Covens for members  
as long as no one knows where to find them.

But splitting the Coven oft means new  
opportunities for evading the consequences of your actions, so the wise HPS  
will think of it first.

\* \* \* \* \*

If you should keep a Black Book, let it be in your own  
hand of write, except for the parts you xerox out of Lady Sheba. Or  
better yet, tell everybody they're not of a high enough degree to see it.

Proclaim your Wiccan hood loudly,  
and often; you may be able to do a brisk trade in spells, psychic fairs, and talk  
shows. If nobody believes you, try holding a public sky-clad circle. If all  
else fails, hire a press agent and advertise in the National  
Inquirer. If they try to make you talk of the Brotherhood, lay it on  
with a trowel. Ancient Atlantis is always good for a five-minute spot on  
the six o'clock news. Not all interviewers are bad; some may  
even flash your business address on the screen for a few seconds.

\* \* \* \* \*

To avoid discovery, let your working tools be ordinary stuff such as any may have around the house: AR-15's, Patton Tanks, Howitzers (let's see how far we can stretch that First Amendment, gang!). Have no names or signs on anything, and remove the ones they came with, as otherwise this can lead to a charge of receiving stolen property.

Let the Pentacles be made of wax unless something else is more convenient.

Have no sword, unless you are in the SCA or a collector of WWII memorabilia.

Write the names and signs on a gummed label so that it can be peeled off immediately afterwards; remember that not guilty by reason of insanity is not a valid defense in cases of this kind.

Ever remember that you are the Hidden Children of the Goddess; when you can take time out from Karma Dumping Runs, Psychic Vendettas, Banishing each other from the Coven and discussing how much fun it would be to persecute the Xtians, remember never to do anything to disgrace Her. Or Them, if that's possible.

1206

\* \* \* \* \*

In the Olden Days, when we had Power, we could use the Art against any who ill-treated us; but these days a whispering campaign works better. Remember always that there are a lot of flaky people out there, and for this reason it is best to give a fake name and a Post Office Box address. Someone is always going to blame you for something.

SO BE IT ARDANE: HARM NONE, or at least have a good alibi. Never break this law, or people who get burned along with you will come after you with baseball bats, and you will never be able to score any decent hash again.

Any HPS who does something you don't like you

canwalkout on,  
but be sure to clout the Coven Book on the way to the  
door and set up  
in business for yourself (Learn Witchcraft From The  
Experts!).

Alwaysaccept moneyfor useofthe Art,butkeep  
aneyeye onthe  
Gypsy Laws. In some states, Barter works better. All may  
use the Art  
for their own advantage; remember, quick and dirty works  
best, and you  
can lay off Karma on the Coven. If that doesn't work,  
try dead cats  
in the mailbox.

\* \* \* \* \*

'Tis the Old Law and most important of all the Laws that  
no one may do  
anything that will endanger any of the Craft. Unless  
there's money in  
it, or it's to someone you think deserves it, and anyway,  
"endanger"  
is in the eye of the beholder.

In anydispute betweenthe Wiccca,no  
onemayinvoke anyLaw  
but that of the Craft. However, you can break into  
your opponent's  
home and mess up his stuff.. after all, it says right  
here they can't  
go to the Police.

Neverbargain orhaggle whenyou buybythe  
Art;most Occult  
Store owners will just throw you out and everyone else  
will think  
you're a nut.

\* \* \* \* \*

It is ever the way with men and with women that they  
are ruled by  
their glands. At any moment your HPS may run off and  
become a Rosi-  
crucian. And the way of Resignation is this: if she  
doesn't answer  
her phone for two weeks and is never home when you drive  
by, you can  
declare her outcast from the Coven and take it over  
yourself, with as  
many as will have you. But if she comes back she will  
probably take  
of the Coven again, or start another one in the same  
building and  
declare you Invalid, and there's not much you can do  
about it. Learn  
to live with anxiety. Get everything in writing.

\* \* \* \* \*

It hath been found that two people sitting around with  
a bottle of

Chianti discussing Atlantean Grandmothers will become  
fond of each other, if only because of the Stockholm Syndrome.  
Therefore, let it be resolved that a human being shall be taught in the  
Craft only by another human being, and screw the middle-class  
morality of the nineteen-fifties.

1207

\* \* \* \* \*

And the Curses of the Mighty Ones be on all who try  
to take this seriously, or the Craft seriously, or the Wicca  
seriously. Caveat Lector, and May The Force Be With You!

1208

{file "Karma, The Three-Fold Law (Paul Seymour)" "bos264.htm"}

Karma, The Three Fold Law, & Grace

"As you sew, so shall ye reap". "What goes around,  
comes around".  
"Whatever you send out returns three times". These are  
all sayings very familiar to all of us, all of them examples of a  
supposedly Universal Law of cause and effect, action and reaction.  
Of course many of the religious systems try to furnish us with  
some sort of "escape clause" that will allow man to either alleviate  
suffering from past misdeeds, or to escape responsibility totally.  
Let us take a little closer look at these three ideas and their inter-  
relationship.

It seems that, on one level, we do live in a  
mechanistic universe, one pretty much ruled by cause-and-effect.  
This Newtonian universe seems to react in a very mechanical fashion,  
i.e. every action "produces an equal and opposite reaction". A good  
analogy for this is the example of one billiard ball striking another.  
The energy from the striking billiard ball is transferred to the one  
struck and is used to push against the first, imparting motion in the  
same direc-

tion. This brings the second law into play, i.e. an object in motion tends to stay in motion until acted upon by an outside force.

The principle of Karma basically says the same thing; i.e. any negative or positive action or thought remains that way, until it expends its energy by acting upon the originator. Of course this also makes implicit the idea that thoughts or mental energy have a reality of their own, one that interacts with the physical universe. If this idea is accepted, it then implies the existence of at least one more "world" or order of the universe, one with a non physical "reality", and one where the basic fundamental rules of physics (as we know them) may not truly apply.

The magician can be described as one who "walks between" these two worlds. "Walking between two worlds" implies that an individual is connected with both and can move between them at will. The purpose of magic is to manipulate one world for the benefit of the other, i.e. to manipulate the unseen world for the express purpose of influencing events in the physical. Unfortunately there does not seem to be a "free ride" anywhere in the universe, and when an individual acquires the power to do this, they also acquire a great deal of responsibility! By accepting the power to exert "leverage" in the unseen world, an individual seems to also accept a multiplied susceptibility to influences initiated in that world. This is why negative workings are so dangerous! This may also be the reasoning behind the "law of three fold return".

Now comes the hard part! If all of this cause and effect stuff is absolute, how can any individual ever hope to "pay off" the debts for all of the "stupid" things they have done not only in this life-time, but in many others? Must we "pay off" all past transgressions on a one for one basis? Is there no escape clause in this "contract" we seem to have for living in the universe?

This "escape clause" is called Grace by the Christians and by other names in other systems, but it does exist in all.

Basically,  
the idea is this: "Once a lesson is completely learned  
and one grows  
beyond a need for this lesson, it need not be repeated,  
even if the  
'books' are not balanced". This is the "Enlightenment"  
sought by the  
Buddhist that allows the "breaking" of the wheel.

1209

{file "Exegesis on The Wiccan Rede (Judy Harrow)" "bos265.htm"}

## EXEGESIS ON THE WICCAN REDE

by Judy Harrow

originally published in HARVEST - Volume 5, Number 3  
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second publication: THE HIDDEN PATH - Volume X, Number  
2 Beltane,  
1987)

All religions began with somebody's sudden flashing  
insight,  
enlightenment, a shining vision. Some mystic found the  
way and the  
words to share the vision, and, sharing it, attracted  
followers. The  
followers may  
repeat those precise and poetic words about the vision  
until they  
congeal into set phrases, fused language, repeated by rote  
and without  
understanding.

Cliches begin as great wisdom - that's why they  
spread so fast -  
and end as ritual phrases, heard but not understood.  
Living spiritual-  
ity so easily hardens to boring religious routine,  
maintained through  
guilt and fear, or habit and social opportunism - any  
reason but joy.

We come to the Craft with a first generation's joy  
of discovery,  
and a first generation's memory of bored hours of routine  
worship in  
our childhood. Because we have known the difference,  
it is our  
particular challenge to find or make ways to keep the  
Craft a living,  
real experience for our grandchildren and for the  
students of our  
students.

I think the best of these safeguards is already  
built into the

Craft as we know it, put there by our own good teachers.  
On our Path,  
the mystic experience itself is shared, not just the  
fruits of mys-  
ticism. We give all our students the techniques, and the  
protective/-  
supportive environment that enable almost every one of  
them to Draw  
the Moon and/or Invoke the God. This is an incredibly  
radical change  
from older religions, even older Pagan religions, in  
which the only  
permissible source of inspiration has been to endlessly  
reinterpret  
and reapply the vision of the Founder (the Bible, the Book  
of the Law,  
the Koran, ... ). The practice of Drawing the Moon is  
the brilliant  
crown of the Craft.

But notice how often, in the old myths, every  
treasure has its  
pitfalls? I think I'm beginning to see one of ours.  
Between the normal  
process of original visions clotting into cliché, and  
our perpetual  
flow of new inspiration, we are in danger of losing the  
special wisdom  
of those who founded the modern Craft. I do not  
think we should  
assiduously preserve every precious word. My love for my  
own Gardner-  
ian tradition does not blind me to our sexist and  
heterosexist roots.  
And yet, I want us to remain identifiably Witches and  
not meld into  
some homogeneous "New Age" sludge. For this, I think we  
need some sort  
of anchoring in tradition to give us a sense of identity.  
Some of the  
old sayings really do crystallize great wisdom as well,  
life-affirming  
Pagan wisdom that our culture needs to hear.

1210

So I think it's time for a little creative borrowing  
from our  
neighbors. Christians do something they call "exegesis;"  
Jews have a  
somewhat similar process called "midrash." What it is  
is something  
between interpretation and meditation, a very concentrated  
examination  
of a particular text. The assumption often is that every  
single word  
has meaning (cabalists even look at the individual  
letters). Out of  
this inspired combination of scholarship and daydream  
comes the  
vitality of those paths whose canon is closed. The

contemporary  
example, of course, is Christian Liberation Theology,  
based on a  
re-visioning of Jesus that would utterly shock John  
Calvin.

Although our canon is not closed- and the day it  
is the day I  
quit -I'm suggesting that we can use a similar process  
to renew the  
life of the older parts of our own still-young heritage.

So, I'd like to try doing some exegesis on an  
essential statement  
of the Craft way of life. Every religion has some sort of  
ethic, some  
guideline for what it means to live in accordance with  
this particular  
mythos, this worldview. Ours, called the Wiccan Rede, is  
one of the  
most elegant statements I've heard of the principle of  
situational  
ethics. Rather than placing the power and duty to  
decide about be-  
havior with teachers or rulebooks, the Rede places it  
exactly where it  
belongs, with the actor.

eight words the Wiccan Rede fulfill:  
AN IT HARM NONE, DO WHAT YOU WILL.

I'd like to start with the second phrase first, and to  
take it almost  
word by word.

do what YOU will. This is the challenge to self-  
direction, to figure  
out what we want, and not what somebody else wants for us  
or from us.

All of us are subject to tremendous role expectations  
and pressures,  
coming from our families, our employers, our friends,  
society in  
general. It's easy to just be molded, deceptively  
easy to become  
a compulsive rebel and reflexively do the opposite of  
whatever "they"  
seem to want. Living by the Rede means accepting the  
responsibility to  
assess the results of our actions and to choose when  
we will obey,  
confront or evade the rules.

Do what you WILL. This is the challenge to  
introspection, to know  
what we really want beyond the whim of the moment. The  
classic example  
is that of the student who chooses to study for an exam  
rather than go  
to a party, because what she really wants is to be a  
doctor. Again,  
balance is needed. Always going to the library rather  
than the movies  
is the road to burnout, not the road to a Nobel. What's

more, there  
are others values in life, such as sensuality, intimacy,  
spirituality,  
that get ignored in a compulsively long-term  
orientation. So, our  
responsibility is not to mechanically follow some rule  
like "always  
choose to defer gratification in your own long-term  
self interest,"  
but to really listen within, and to really choose, each  
time.

1211

DO what you will. This is the challenge to action.  
Don't wait for  
Prince Charming or the revolution. Don't blame your  
mother or the  
system. Make a realistic plan that includes all your  
assets. Be sure  
to include magic, both the deeper insights and wisdoms  
of divination  
and the focusing of will and energy that comes from  
active workings.  
Then take the first steps right now. But, beware of  
thoughtless  
action, which is equally dangerous. For example,  
daydreaming is  
needed, to envision a goal, to project the results of  
actions, to  
check progress against goals, sometimes to revise goals.  
Thinking and  
planning are necessary parts of personal progress. Action  
and thought  
are complementary; neither can replace the other.

When you really look at it, word by word, it sounds  
like a subtle  
and profound guide for life, does it not? Is it  
complete? Shall "do  
what you will" in fact be "the whole of the law" for us?  
I think not.  
The second phrase of the Rede discusses the individual out  
of context.  
Taken by itself, DO WHAT YOU WILL" would produce a nastily  
competitive  
society, a "war of each against all" more bitter than  
what we now  
endure. That is, it would if it were possible.  
Happily, it's just  
plain not.

Pagan myth and modern biology alike teach us  
that our Earth is  
one interconnected living sphere, a whole system in which  
the actions  
of each affect all (and this is emphatically not limited  
to humankind)  
through intrinsic, organic feedback paths. As our  
technology amplifies

the effects of our individual actions, it becomes increasingly critical to understand that these actions have consequences beyond the individual; consequences that, by the very nature of things, come back to the individual as well. Cooperation, once "merely" an ethical ideal, has become a survival imperative. Life is relational, contextual. Exclusive focus on the individual Will is a lie and a deathtrap.

The qualifying "AN IT HARM NONE," draws a Circle around the individual Will and places each of us firmly within the dual contexts of the human community and the complex life-form that is Mother Gaia. The first phrase of the Rede directs us to be aware of results of our actions projected not only in time, as long-term personal outcomes, but in space - to consider how actions may effect our families, co-workers, community, and the life of the Earth as a whole, and to take those projections into account in our decisions.

But, like the rest of the Rede, "an it harm none" cannot be followed unthinkingly. It is simply impossible for creatures who eat to harm none. Any refusal to decide or act for fear of harming someone is also a decision and an action, and will create results of some kind. When you consider that "none" also includes ourselves, it becomes clear that what we have here is a goal and an ideal, not a rule.

The Craft, assuming ethical adulthood, offers us no rote rules. We will always be working on incomplete knowledge. We will sometimes just plain make mistakes. Life itself, and life-affirming religion, still demands that we learn, decide, act, and accept the results.

Judy Harrow

1212

{file "JOAN on the Witch Laws" "bos266.htm"}

Note: These are the comments of one of the early members of Proteus Coven on what we gave her to read about ethics and laws. All the material she had is still here, although a good deal has been added since then, so I thought her comments would also be interesting.

Judy Harrow

-----

Reaction to "Traditional" - i.e. essentially Gardnerian - format

In many respects, as constricting as Catholicism without the administrative experience, intellectual prowess, or verbal expertise of Catholicism. If current researchers are correct, what we have is one man's fantasy (with jumbled and skewed sources) made everyone's obligation.

Maybe dealt with most effectively - especially as regards the reality of current practice and expectation - by juxtaposition with Lady Ikandkhop's masterful irony.

-----

Reaction to Aporrheton 5 - [generally very good thinking, but still more traditional than my preference]

Paragraph Two: Good thinking on nature of Goddess - or any divinity. My agreement is reserved, uncertain, withheld.

Paragraph Three: Claims to have arrived at FIRMLY ("no bending") UNDISPROVEN hypotheses. This arouses natural suspicion in me. I disagree with some of his perceptions of FACTS.

I disagree violently with Laws 5 +6. Heterosexuality is a strength, but not an essential. POLARITY OPERATES OUTSIDE [or INSIDE] BOUNDARIES OF ANATOMICAL EQUIPMENT AND HORMONES. AND THE CHARACTER - THE SACRED CHARACTER - OF THE WITCH IS WITHIN THE AT ONCE TRANSCENDANT AND DISCIPLINED SELF.

Law #7 is unnecessary. A silly bow to a misunderstood "Trad" law.

Law #8 is largely true, but makes no allowance for

valid, honest  
(fair to all), and necessary transitional states many  
must pass through. Also sticks on "authority" peg, which has some  
necessity/- validity but can easily get out of hand. I find  
HONESTY + COURTESY  
better yardsticks.

Law #9. True. But much of interpersonal tension  
(inevitable) can be worked out of God/dess' love and coven support-  
with-discipline prevail.

1213

Law #10. The Great Mysteries must be lived out. And,  
without using Craft parlance, if another needs to hear them, they  
MUST BE VERB-ALIZED. TO DO LESS IS HARM. i.e., it is to allow  
another to drown when you're on shore and have a rope.  
But no missionary zeal!  
No proselytizing!!!  
That for which others are unready is foolishness  
for them and foolishness for the Witch. (It may also be  
subconscious power tripping. See agreement in Law #13.)

Law #11 - I agree with paragraphs one and two.  
Paragraph 3: saying that only the  
HPs incarnate the Goddess  
is inappropriate and - in my firm opinion - NOT  
FACTUAL. (note from Judy - as I interpret what he says there, it's that only  
WOMEN incarnate the Goddess. I also disagree with that, but it's  
less bad than Joan's reading that he limits it to the HPs only.) The  
Goddess is not bound by ceremonial elevations. She incarnates where and  
when She Damn Well Pleases!  
Re: "all initiations..." - etc. - Ritual  
is crystallization of preexistent, potential, incipient reality and this  
actualization is not trivial.

Law #12 - Good caution on limits (ill defined where emotion runs  
high) or self-defense. But assumption rules out solo  
magic (his previous premise is that it isn't Wiccan) by  
corollary of group responsibility / group danger to all action. "Return  
to sender" is

generally agreed as rule-of-thumb for defense.  
Practice has not  
disproven. This is a difficult area to define. Probably  
group consensus on this would help.

Does "impossibility factor" negate danger?  
How about the  
verbal escape clause sometimes used?  
Obviously, I'm less sure of boundaries on  
this one than on any  
other.

Law #13 - Good idea. Rather an ideal than a norm.

OMISSION: APORRHETON does not mention Balance or  
Polarity concept  
except in male/female context. But these are valuable  
and central  
concepts.

I got the feeling this person is still ruled by  
fragments of  
left-over fear.

\*-\*-\*-\*-\*-\*-\*-\*-\*-\*-\*-\*-\*-\*-\*-\*-\*-\*-\*-\*-\*-\*-\*-\*-\*-\*-\*-\*-\*-\*

\*-

Starhawk is GREAT. But many people will need more  
codification  
than she offers.

1214

{file "Commentary by L.A. Hussey" "bos267.htm"}

From: L.A. HUSSEY  
To: J\_RANDOM FOLKSINGER  
Subj: THE LAWS

I am disturbed and disappointed. "The Christians are  
our enemies."  
"They will torture you to make you talk about the Craft."  
"Lie about  
the Craft." "Covens splitting up makes for bad feelings."

What depressing garbage. This is the 20th century,  
and this is  
America, this is not Inquisition days. The more we keep  
secret, the  
more the ignorant will assume that we have horrible  
secrets to keep.

The true secrets of the Gods cannot be given away, because  
they cannot  
be spoken -- they are beyond all language. And as for  
bad feelings  
when covens break up, maybe that is how it is where  
you are, but  
around here, there is rejoicing when one coven becomes  
two. Seems to  
me like my best possible response to your "Laws" is  
the following

song:

BURNING TIMES

The songs are sung to rouse our anger of martyred Witches  
gone to the  
fires,

But what is served by righteous singing, if all we do is  
stew in our  
ire?

Nine million dead in four hundred years;  
More in that time simply died of disease.

Why do we dwell on long past dead  
When we are alive in times like these?

(cho)

Rise up, Witches, throw off your masks  
And cease crying guilt for ancient crimes.  
Earth and all Her children need us  
For ALL face now the Burning Times.

In the face of that hostile power, how did the old  
knowledge stay  
alive?

How have we still a Craft to practise? Our ancestors  
knew how  
to  
fight and survive!

How do we honour our blessed dead?  
Slavery threatens us all but few.  
We must teach their cunning ways --  
EVERYONE needs the skills they knew!

(cho2)

Rise up, Witches, gather your strength,  
And let your power spread and climb;  
Earth and all Her children need us  
For ALL face now the Burning Times.

I will not cast off Science's works -- Witches all forces  
to Will can  
bend;

I'll not accuse for war and waste some patriarchy of  
faceless men.

Men do not cast the only votes;  
Women alone do not demonstrate.  
Rather than shut out half the race,  
Who if not we will change that state?

(cho2)

1215

I will not blame a Father's Church -- blame and guilt are  
their tools,  
not mine,

And even in the shuls and churches, allies there will  
I seek, and  
find!

I will not answer hate with fear,  
Nor with a smug, cheek-turning love.  
I will not answer hate with rage;  
By strength alone will I not be moved!

(cho2)

I will not hide in my sacred grove -- the fact'ries and

cities yet  
ring me about;  
I will not climb my ivory tower -- the real world exists  
tho' I shut  
it out.  
I will not work for Church nor State  
Who serve themselves while they serve us lies,  
Nor only for my Witchkin,  
But for the family of all alive!  
(cho2)

So if rebellion means to fight a State lost sight of why  
it was built,  
If heresy's to reject a Church that rules with force or  
fear or guilt,  
Then let us all be rebels proud,  
And shameless heretics by creed --  
A tyrant's hand subjects the Earth,  
More heretic rebels are what She needs!  
(cho2)

Did it ever occur to the writers of your antique laws  
that the Craft  
might actually be WELCOMED by a great number of people?  
That there  
might actually be more of us than of those who wish us  
ill? That the  
only reason those who fear us are so active nowadays is  
because they  
see us becoming more and more welcomed by more people?  
As I say in  
another song, "When folk in sorrow turn away/ From paths  
that lead to  
misery/ And seek new ways for wholeness' sake/ Then  
waiting, ready  
shall we be."

All I can say is, I'm Goddess-glad I'm not in your  
tradition.

B\*B  
Leigh Ann

To this I would add only one more admonishment, based  
on my own  
experience: It is as important not to take oneself,  
one's power, and  
one's Craft too seriously as it is not to take them  
too lightly.  
Moderation in all things, including moderation. And  
remember that all  
acts of love and pleasure are the rites of  
the Goddess, and this includes HAVING FUN.

B\*B Leigh Ann

A RESPONSE TO "CRAFT ETHICS OF THE COVENANT OF THE DOVES"

It has always been my view that the Earth Traditions, both in the Wiccan (European Shamanic) and Neo-Native Shamanic senses, are seeing their rebirth out of a true need to heal this wounded Mother of ours, and to stay Her hand, for Her anger is growing. It is quite possible that without this renewed spirit of reverence and worship of Earth and Sky and the True Source of All that Is, humanity as a species would be made as extinct as the Passenger Pigeon and the Dodo Bird.

Therefore, as a Pagan and a follower of the Ways of the Chiricahua Teneh Nation, I cringe whenever I see restrictions and requirements that are, for all intents and purposes, useless today, and only hamper the mission we have of encouraging others to walk in a more sacred way on the Body of Our Mother. I see the power trips, the "I'm the High Priest(ess), that's why" crap and the games driving more and more Pagans solitary, when we should be uniting. And I was extremely angered when I read the published "ethics" of one organization, the Covenant of the Doves, now known as the United Wiccan Church.

I have listed the salient points that disturb me the most, and will respond to them one by one.

> No woman shall be a Maiden who has not been in her courses.

MK-H: I guess that's fair enough. But whether or not a woman is currently menstruating is none of the Coven's business.

> No woman shall be ordained unless she has passed her 17th year,

> nor shall she have her ordination recognized until that time.

MK-H: No coven has any business ordaining a person, woman or man, before the legal Age of Consent, unless the minor is legally emancipated, and can produce their emancipation papers. To do otherwise

is a wonderful excuse for prosecution if the persecution that File 18 and other Fundie hate articles I have been compiling in my XIANHATE

series of files seem to augur comes to pass.

> No womanshall have herordination recognized

unless she is in  
> her courses, has ten fingers, ten toes, two eyes,  
two ears, a  
> nose. Her generative organs and breasts must  
be complete. The  
> honorable loss of limbs or the effects of torture  
following  
> ordination shall not invalidate the ordination.  
MK-H: So you would deny ordination to a woman who is  
handicapped, or  
blind, or deaf, or has suffered the effects of cancer and  
may have had  
a hysterectomy, a mastectomy or even the less-invasive  
"lumpectomy"  
done on her to save her life? That is bigoted and  
totally without  
reason in this day and age. And what if she is past  
Menopause? Would  
you deny ordination to a woman who may be past her  
fertile years?  
That's wholly disrespectful to the Elders who hold so much  
wisdom that  
could be an asset to a Circle.  
  
> No woman shall be a Nymph who has not coupled.  
MK-H: Again, this is none of the Coven's business  
whether or not a  
woman has had sex.

1217

> No woman shall be a Crone who has not given birth.  
MK-H: Some have chosen NOT to bear children, out of either  
financial  
necessity, or conviction that this society is not the  
place to raise  
kids in. And some have recognized that they simply do not  
have the  
temperament for child-rearing (myself included in that  
category.)  
Some are infertile, through no fault of their own. And  
some, through  
either psychological or physical drives, prefer other  
women. There  
are a great deal of Lesbians in the Wiccan movement.  
Would you write  
them off as nonexistent?  
  
> No man shall be a Magician who has not healed.  
MK-H: Healing is not necessarily the only talent the God  
and Goddess  
give to people. Therefore, if a person does not have  
that talent,  
that does not mean that they aren't useful to the Circle  
in other  
capacities. And why is this criterion only applied to  
MALE postul-  
ants? Some of the best healers I know are female.

> Noman shall be ordained unless he has passed his 33rd year, nor  
> shall he have his ordination recognized until that time.

MK-H: Why a double standard on when a man should be ordained? 18 is just fine for an eligibility date.

> No man shall have his ordination recognized unless he is the  
> father of a living child, has ten fingers and ten toes, two  
> eyes, two ears and a nose and generative organs complete. The  
> honorable loss of limbs or the effects of torture following

> ordination shall not invalidate the ordination.  
MK-H: Again I voice my objections about the anti-Physically Chall-

enged bias that this requirement implies. And I suspect that the requirement of being "the father of a living child" is there for only one reason--that it is a legally permissible way of stating "No Poo-ftahs". Just as the childbearing requirement is discriminatory to Lesbians, the fatherhood requirement is discriminatory to Gays.

So what would I myself ask of postulants wishing initiation? In my theoretical Circle, I would ask them to attest, under pain of dis-fellowship, that they are not law enforcement officers joining the Circle for espionage purposes, nor are they there for sabotage or infiltration purposes under religious grounds. Furthermore, they should affirm their allegiance to The Earth Mother, The Sky Father, and Their Ultimate Source, forswearing allegiance to other deities. (primarily to weed out Christian or "satanist" infiltrators) They should have completed their Vision Quest, and have contacted their Lower Self in the form of their Power Animal(s), and their Higher Self in the form of the Shaman or Teacher Within. They also should not show outward or inward signs of being mentally unbalanced (something that would require a lot of trusting one's gut, although a psychologically-based questionnaire might be a good way of confirming it) or overly concerned with "finding power". They must also, for legal reasons, be either over 18 or legally Emancipated.

Furthermore, there will be only ONE degree in my Circle--that of

Kin. Anyone who is initiated is theoretically ready to act as ceremonial facilitator, and that duty will be rotated to them as the rotation goes around the Circle. Decisions should be made by consensus, with one person having only one vote.

1218

I ask you, James...does not the Mother and the Father decreethat we should all be free and equal to one another? Is that not why you opt to have your Coven be naked in their rite? (Due to the fact that the Chiricahua Teneh never performed ceremonials in the nude, I would myself opt for robed work, even to the point of people working in comfortable street clothes.) So why all this bloody RESTRICTION? Why all these trivial, and sometimes even discriminatory rules and regulations? Your ancestor Aleister once said "The word for Sin is Restriction." It's a good rule of thumb.

Respectfully,  
Michelle Chihacou White Puma Klein-Hass

1219

{file "Broken Heart Spell (Healing)" "bos269.htm"}

SPELL TO EASE A BROKEN HEART\*

John Shaman

You will need the following ingredients (be sure to charge them all before you begin):

|                                                        |                                        |
|--------------------------------------------------------|----------------------------------------|
| strawberry tea (one bag)                               | Small wand or stick from a willow tree |
| sea salt                                               | 2 pink candles                         |
| a mirror                                               | one pink drawstring bag                |
| one quartz crystal                                     | a copper penny                         |
| a bowl made of china or crystal that is special to you |                                        |
| 1 teaspoon dried jasmine                               | 1 teaspoon orris-root powder           |
| 1 tsp. strawberry leaves                               | 1 teaspoon yarrow                      |
| 10 plus drops apple-blossom oil or peach oil           |                                        |
| 10 plus drops strawberry oil                           |                                        |

On a Friday morning or evening (the day sacred to Venus) take a bath in sea salt in the light of a pink candle. As you dry off

and dress,  
sip the strawberry tea. Use a dab of strawberry oil as  
perfume or  
cologne. Apply makeup or groom yourself to look your best.  
Cast a  
circle with the willow wand around a table the the other  
ingredients.  
Light the second pink candle. Mix all oils and herbs in  
the bowl.  
While you stir look at yourself in the mirror and say  
aloud: "Oh,  
Great Mother Goddess, enclose me in your loving arms and  
nurture and  
bring forth the Goddess within me." Gaze deeply into the  
mirror after  
you have finished mixing the ingredients and say aloud, "I  
represent  
the Great Goddess, Mother of all things. I shine in the  
light of the  
Golden Wings of Isis. All that is great and loving only  
belongs to  
me." Then put half the mixture in the pink bag and add the  
penny and  
crystal. Carry it with you always [or until you find  
another love].  
Leave the other half of the potion in the bowl, out in a  
room where  
you will smell the fragrance. Repeat this ritual every  
Friday if  
necessary.

\*From Laurie Cabot's "Power of the Witch"  
Brackets mine.

Needless to say, you should replace the goddess name with  
one that you  
attune  
to.

1220

{file "Statement of Principles and Ethics (Lifeway Shamanic Fellowship)"  
"bos270.htm"}

STATEMENT OF PRINCIPLES AND ETHICS--LIFEWAY SHAMANIC  
FELLOWSHIP

By Usen's grace, Ho-dah....

1.) PURPOSES:

This is an era of decision. Do we allow ourselves to  
cut the  
throat of the Mother Who has nourished us as a species  
since  
we "came down from the trees"? Or do we work to walk  
in  
Beauty and Harmony with Her, and cherish Her, and work  
to

see Her healed? The resurgence of Shamanism, the  
primal Earth Religion of practically all of the Earth's  
by pre-Agrarian cultures, is an important thing, foretold  
It the Paiute prophet Wovoka and in the Hopi Prophecies.  
Ways of was said that both the Red Man would return to the  
embrace the the Old Ones and that the non-Native would also  
chosen Lifeway. There are non-Natives who respectfully have  
way. If these Ways, and are carrying them on in a reverent  
would the Lifeway was only given for the Native peoples, it  
enough die out within our lifetime. There are simply not  
traditional Elders left.

It has been shown to some of us that Our Mother The  
Earth is not willing to die quietly. She has demonstrated this  
by the increase in natural disasters of the past decade,  
which continue day by day. The Hopi prophecies state that,  
when the "bowl full of ashes" (most interpret this as the  
Thermonuclear Bomb) is overturned, that Our Mother  
shall rise up in Her righteous anger and destroy humanity.  
This prophecy is coming true, although it may yet be  
reversible. Perhaps it is we who reverence the Ways and walk in  
harmony with Our Mother that may stay Her hand.

The Lifeway Fellowship is here for those who wish to  
honor Our Mother and Our Father, Earth and Sky, and to honor  
The Giver Of Life, from whence all things flow in the  
Universe. Our world-view is primarily allied with that of the  
we do Navajo/Dineh, Apache/Teneh, and Hopi peoples. However  
The not represent ourselves as the keepers of those ways.  
Usen' secrets of those Nations are for them alone, unless  
heal wishes to reveal them to us. Our mission is to help  
closer Our Mother, The Earth, and to help each other walk in  
urban harmony with Her. We also exist to provide a way for  
Shamanic and sub-urban people to learn and practice the root  
True techniques that aid us in finding our True Vision and  
Way of Power, and following that Vision and that Way.

We identify ourselves as Pagan (Webster's New World Dictionary "1. b)...a person who is not a Christian, Moslem, or Jew (by faith); heathen. Pagan specifically refers to one of the ancient polytheistic (or pantheistic) peoples.") and as unashamed Pantheists and Polytheists. The Lifeway is truly a religious commitment. No-one can make a commitment to the Lifeway and to the worship of Life Giver, The Earth Mother and The Sky Father and remain a worshiper of other Paradigms of the Deity, much as one cannot be a Christian and worship the Greco-Roman pantheon. However this does not imply the condemnation of other Paradigms, nor impel a duty to "convert" others.

1221

We stand by other Pagans who do not share our paradigms, IE. Wiccans, Asatruans, Hellenists, and other Shamanic traditions, (African and neo-African(Santeria & Voudoun), Australian, Siberian, Traditional Native American, and Polynesian, to name a few) and even though we may disagree with some or all of their practices and beliefs, they are Brothers, Sisters and Cousins, and in times of persecution as well as times of goodwill we must defend them. We may even share in their open rituals and allow them to share in our open ceremonials. But that which is ours must remain ours, just as that which is theirs must remain theirs.

## 2.) THE(A)OLOGY:

As our Fellowship is inherently religious, we must declare a The(a)ology. (The strange spelling refers to the fact that we acknowledge a Goddess as well as a God) This is summed up very easily. There are three main powers we worship, Usen' the Life Giver, The Earth Mother, and The Sky Father. The latter Two are emanations of the First, as all, including the God and the Goddess, are emanations

from

Usen', which is the primaeval First Cause.

Male or

Usen': One cannot look upon The Life Giver as either

distinctions.

Female, for The Life Giver is beyond those

Cause,

Usen', and The Life Giver, are names for this First

into

this Force that pervades all and caused all to come

Goddess,

being. From Usen', the God, Sky Father, and the

from

Earth Mother, emanate, as the lesser Deities emanate

Them.

from

The Earth Mother: We live and walk and are sustained

and we

The Earth Mother, which is our Earth. She is alive,

Science,

all exist within Her as part of Her structure.

Her

through the Gaea Hypothesis, has finally acknowledged

our

existence, and some even have learnt the lesson that

is a

duty in this life is to care for and honor Her. This

Her,

lesson that all must learn, for as long as we despoil

of

we risk Her wrath. She is expressed through the faces

Corn

White Painted Woman, Who is The Woman Warrior, through

Spider

Mother, Who is The Nourishing Mother, and through

Custodian

Woman, Who is The Wise Woman, The Ancient One, The

represent-

of Wisdom. Women are acknowledged as being human

atives of The Earth Mother.

Man

The Sky Father: Just as among we Humans, there is both

Father.

and Woman, so there is no Earth Mother without Sky

us

Sky Father is the air we breathe, the flame that gives

that

warmth and cooks our food, and brings forth the rain

with

fertilizes Our Mother and allows Her to provide us

also

the crops and animals that sustain us. Sky Father is

Shaman, and

expressed as The Hunter, The Warrior, and First

Of

is also expressed in Killer Of Enemies and The Child

present

Water. He is also present and acknowledged as being

in every Man.

There are other spirits that exist in the Universe, some beneficent, some maleficent. But most important is Usen', Earth Mother, and Sky Father. By walking in harmony with the God(esse)s, one can tell the Good from the Evil, welcoming in Good, and protecting each other from Evil.

### 3.) ETHICS:

We have our code of Ethics. It is neither lengthy nor overly restrictive. We do not include ancient taboos in this list, such as Mother-In-Law avoidance or the taboo against Fish, because they may not apply nowadays. If you wish to not eat fish or to avoid your Mother-In-Law for religious reasons, it is your prerogative. But it is not a requirement.

1.) If the action does not harm yourself, other people or intelligent beings, or Our Mother The Earth, you are free to do as you wish.

2.) To charge for healings, sweats or ceremonials is totally wrong and extremely offensive. Also, to charge excessively for teaching is equally offensive, but a modest fee over expenses is allowable. Your conscience is the best guide, that and the Will of the Deities.

3.) Magick should be limited only to protection of Self and Loved Ones, and to healing and helping those in need, that provided that permission is given by the patient and Will of help other than healing does not interfere with the spells) others. Magick that is used in a coercive (IE. Love or destructively (harming or killing magick) way is patently wrong and is considered Black Magick.

4.) Contact of spirits by any means other than Shamanic journeying or the Vision Quest is very risky, and Possession is a real possibility. The practice of mediumship, or not "channeling" has no place in the Lifeway, and exposes

only Self but others to danger.

plants  
sustenance or  
5.) Permission must always be asked of the spirits of  
and/or animals before taking them for either  
for medicine.

one's  
shared  
6.) One's visions and one's personal ceremonies are  
own. Personal visions should not be spoken of, but  
visions are for all of the group.

or  
general  
7.) It is wrong to criticise another within the group  
outside the group. Racism, sexism, xenophobia or  
disrespect of others has no place in the Fellowship.  
Individual decisions about lifestyle and other ethical  
issues not covered here are an individual's own  
affair.

1223

#### 4.):GROUP STRUCTURE AND INITIATION PRACTICES

that  
Vision  
have met  
Consent  
and/or is  
other  
(usually to  
the  
of  
sterility,  
belief,  
There is only one Initiation, which is the Initiation  
makes one Kin within the group and in the sight of The  
Deities. It is given after one has taken their first  
Quest, has found their Power Animal(s) and has met the  
Shaman Within. It can only be denied to those who  
these requirements, is younger than the legal Age Of  
(in most places, 18 years) is not of sound mind,  
under suspicion of being a Law Enforcement Officer or  
person antipathetic to Pagan and/or Shamanic belief  
who requests initiation for fraudulent purposes  
infiltrate to either sabotage or publically discredit  
Fellowship) Initiation must not be denied on account  
physical disabilities, blindness, deafness, or  
nor on account of sex, race, nationality, political  
or sexual preference.

Ideally,  
being  
rituals may  
There are no set offices within the Fellowship.  
leadership should be by consensus, with true leaders  
temporary and purpose-oriented. Facilitation of

be done by any Initiate of the Fellowship. ANYONE WHO REPRESENTS THEMSELVES AS A HIGH PRIEST/ESS OF THE LIFEWAY CONTRARY TO SHAMANIC FELLOWSHIP IS A FRAUD, AND IS DOING SO THIS STATEMENT OF PRINCIPLES AND ETHICS.

Support of the Fellowship is done on a purely voluntary and mutual basis. No tithe or dues should be assessed unless they have been agreed upon by all members, initiates and non-initiates alike.

Membership is extended to all. But initiation is reserved for those who meet the criteria mentioned above. Non-initiates can participate in open ceremonials and in basic workshops, but may be denied participation in certain ceremonials and advanced workshops.

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#### 5.) THE QUESTION OF RECOGNIZING SHAMANS

In traditional societies, the title Shaman was not just an honorific, or recognition of talents. Nor was it the highest initiatory level in a Shamanic society. The Shaman was, in most cases, above the Chief in decision-making power and was judge, doctor, father-confessor, and intercessor with the Deities for the tribe. Some Shamanic societies are now providing their membership with "Shaman training seminars" and "Shaman apprenticeships" that can be had for an exorbitant price. This implies that the cost of being a Shaman can be paid in money and in a set amount of time. This is not the case. Many tribes believe that the office of Shaman is not one that is earned, but one that one is born into. Certainly, the skills are never something one is born with, and this is not merely hereditary. Rather, when a child is born, the current Shaman would recognize that the child had the POTENTIAL of being the next one, and the child's training would begin when they were considered ready by the Shaman. At adulthood, they would be tested.

If they  
If they  
either die  
quest"  
echoes of  
of  
  
should not  
in this  
offering  
only  
is  
obvious  
not  
place in  
anything  
be  
event, to  
claims

passed the test, they would become the next Shaman.  
failed, usually the test was such that they would  
outright, or they would go insane. Many "heroic  
tales, and most notably the Arthurian legends have  
this practice within the ancient Shamanic traditions  
of Europe.

But the point that is being made here is that we  
go back to that sort of way of doing things, because  
society it is nigh on impossible. The stand I am  
here is that recognition as a Shaman can be conferred  
through shared vision, and signs from the Deities. It  
is not my place to say what the signs are...it will be  
to the Fellowship. I am not Shaman myself, and will  
brook anyone calling me that. This is something I  
the lap of the Deities to decide. I cannot do  
more. It is a mockery of those people that can truly  
called Shamans, who are respected, powerful people of  
traditional tribes, to do anything less. In any  
claim such a title is definately not enough, and is  
punishable by withdrawing Fellowship from the one who  
to be Shaman falsely.

#### 6.) FESTIVALS AND WORSHIP DAYS

centuries  
Moon.  
Solstice or  
are  
between  
week  
between the  
Pagan  
other  
Lifeway

The festivals are reckoned as they have been for  
by most Southwestern tribes, by both the Sun and the  
The seasons begin on the first full moon after a  
an Equinox. The Solstices and Equinoxes themselves  
times of celebration as well, and perhaps the period  
the two (which usually works out to be no more than a  
or so) could be considered a time of Holiday. Lesser  
ceremonials are held on New Moons and Full Moons  
first Full Moons of the seasons. Optionally certain  
festivals could be celebrated in conjunction with  
groups, but they are not to be adopted as official

Fellowship ceremonial days.

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nature, and  
with  
They  
presence  
Age,  
and  
Water (if  
where  
given  
man  
man  
reconcili-  
infidelity  
which is  
Release,  
is done  
are

There are other ceremonials that are personal in nature, and can be held at any time, although synchronizing them with the Festivals and the New and Full Moons is advisable. They are Naming, where a newborn child is named in the presence of the group and their Life-beads given; Coming Of Age, where the child's physical maturity is acknowledged, and where, for a short time, they become Child of the Water (if a boy) or White Painted Woman (if a girl); Initiation, where a person becomes a full-fledged member of the group, given after a person becomes a legal adult; Joining, where a man and a woman consent to be married; Unjoining, where a man and woman who are married consent to have the bond dissolved, which is to be done only after four reconcili- ation attempts fail or after evidence of marital infidelity or abuse is given before the group; the Moonlodge, which is a special sweat for women in their Moon-time; and Release, where a ceremony for a dead member of the Fellowship is done to guide their soul Back Home. Other ceremonials that are dreamed or envisioned by a person or group are also encouraged.

#### 7.) SUMMING UP

unclothed at  
However,  
not  
interfere

A few quick ones: One can be either clothed or ceremonies, but it should be known that none of the Southwestern tribes did ceremonies in the nude. one should disrobe for the sweat lodge, as clothes are only uncomfortable within the sweat lodge, but interfere with the cleansing process of the lodge.

individual  
Fellowship. But

This Statement can be accepted or rejected by groups that federate themselves with Lifeway federation can be denied to those groups who stray too

far  
would  
Mother  
from some of the basic guidelines, or do anything that  
sully the reputation of the Fellowship in general.  
Hi-dicho...this is finished.  
May these proceeds please Life Giver Usen', and the  
and the Father.  
ENJU!  
Chihacou White-Puma, 1988.

1226

{file "Dragon, The Last (story by Gerald Decampo)" "bos271.htm"}

Visit Gerald del Campo's website at  
<http://www.Thelema.net/~cypher1000/books.html>  
[External Site]

THE LAST DRAGON  
by  
Gerald del Campo

In the land of Oz lived a great Wizard named Albert  
Creemshaw.  
He was loved by everyone, and became quite popular  
when he  
destroyed the Last Dragon in a great battle between the  
forces of  
oppression and the powers of Freedom.

When the villagers heard that the monster had been  
killed they  
rushed the mountain side where the Dragon had its  
nest and  
proceeded to break the eggs; thereby insuring the  
destruction of  
the creatures forever.

What they did not know, was that Albert had snuck one of  
the eggs  
out before the villagers got there. He cared for it in his  
Castle  
and through his great magical ability he was able to  
genetically  
alter the dragon fetus so that it would soon be the  
watcher of  
the people; a symbol of freedom and great strength. But  
he kept  
this a secret from the people because they were not ready  
yet for  
the trial which awaited them; they would just have ganged  
up and  
tried to kill the Little Dragon. He became a Hermit and  
loved  
the little creature.

One day the Wizard received a message from his God that he  
would

butterfly have to move on, and release his body the way that a  
sheds its cocoon. So Albert called for the Council of The  
Sword and Shield, a ruling body of his most trusted students,  
and told them about the little dragon. At first they were repulsed  
by the idea of bringing up the offspring of the object of their  
misery; but the Magician persuaded them by telling them that the  
little dragon would soon be the symbol of freedom and  
strength: they swore by the Warrior Gods they would care for it.

The following evening, while the Full Moon shined on the  
peaceful waters of Oz, Albert and his God left forever.

Upon finding their Master dead, the Council  
released the information about the Little Dragon to the people of Oz.  
The people of Oz loved Albert as much as he loved them, and  
after they saw how fragile this poor orphaned creature was they  
decided amongst themselves that they would honor those raising the  
little dragon, for the dragon would represent all of the things  
Albert himself stood for.

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Things went well, for a while. The favoritism displayed  
by the people of Oz towards the Priests and Priestesses that  
cared for the Dragon created turmoil: all of the sudden there were  
power struggles within the Council, its members were fighting  
over who would supervise the education of the Little Dragon, who  
would feed it, who would educate it. They set up rules  
specifically designed to make it impossible for others to reach the  
grades appropriate to caring for the Dragon so that only a few  
on top could reap the benefits associated with caring for the  
Little Dragon.

One would say: "I have risked my life and given all so  
that the little dragon could have food", and his ego was  
pleased. The other would say: "While you first despised the dragon I

stood fast in my duty to care for it, for I have kept my word",  
and her ego was satisfied.

The people were so impressed by the "devotion and  
selflessness" of The Council that certain members were given gifts of  
silver, gold, spices, and women. Treated as Gods for their  
sense of duty.

Everyone at The Council became so preoccupied with the  
power struggle, and with keeping their peers in lower  
positions that they forgot about the little, fragile Dragon. When they  
finally gained their senses, and returned to the Castle where  
it was guarded they found it dead, starved from  
attention and sustenance. They then realized that empty, lost feeling  
Albert himself would have felt, if HE had killed the Last Dragon.

1228

{file "Circle Casting" "bos272.htm"}

Circle casting Dragon style  
Cameron Mandrake

I just thought I'd drop a note on the traditional  
Dragon Tradition Circle casting. The circle is cast with the Blade, the  
Cup and the Censor. The Priest starts with the Blade in the north  
and draws the boundary of the circle. As he does he recites "I tread  
this Path for the Elements, that which comprises all that we see."

The HPS takes to sprinkling the boundaries with the Cup  
filled with salted water. She recites "I tread this Path for Self,  
a reflection of the Divine."

The HP then takes the censor and carries the smoketo  
the boundaries of the circle in a deosil direction. He recites "I  
tread this Path for Spirit, that which unites all things."

The HP or HPS then state the charge of our Circle. It is  
as follows.

"Our Circle is a place where hearts and minds can meet and share in the wonder and empowerment of a living and loving Goddess. We are a coven of friends, but above all things we are Family. Our Love and our Magick binds us together and our Circle keeps us and nurtures us. We are blessed. Blessed Be!"

The Dragon Guardians are then invoked.

EAST  
Mighty Dragon, Guardian of the realms of the East. Your tongue is a sharp sword, cutting with the knowledge of the arcane. Your spirit flows as graceful as a swift in flight. Purify us with truth. Blessed Be.

SOUTH  
Mighty Dragon, Guardian of the realms of the South, your breath is aflame with the fires of inspiration and passion. Your spirit is searing and fervent. Purify us with Love. Blessed Be.

WEST  
Mighty Dragon, Guardian of the realms of the West, your coils are the cleansing healing waves that nurture the soul. Your spirit lunges, leaps and splashes like a Talbot at play. Purify us with pulsing tides. Blessed Be.

NORTH  
Mighty Dragon, Guardian of the realms of the North, your talons run like roots into the earth, giving you infinite strength. Your spirit is substantial, hard and pure like a clear crystal. Purify us with persistent wisdom. Blessed Be.

Each of these Dragons has a secret name that they are also invoked with. A suggestion is that anyone using these invocations meditate to find an appropriate name for each Guardian and use it along with or instead of the words "Mighty Dragon".

1229

I find that the Circle charge sets the mood for the Circle and I

change it to suit the situation. If anyone has ideas for a Circle charge, I'd like to hear them. I have a number of Circle charges that I use but fresh ones always are nice.

Blessed Be.  
Cameron Mandrake

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{file "On the Number 451 (Ordo Argentum Astrum)" "bos273.htm"}

ON THE NUMBER 451  
(The true nature of the A.`. A.'.)  
Publication in Class B  
ORDO ARGENTUM ASTRUM  
Anthra Andromda

The number is a very interesting one indeed. Originally suggested by David Cherubim, in connection with the "true" meaning of the initials A.`. A.'.. At first glance there doesn't seem to be much there...BUT!

$451 = 4 + 5 + 1 = 10 = 1.$

A glyph of the cycle. The monad starting its trek through experience in the infinite body of Nuith and returning to this supreme Unity.

451 = ATh HADM. The essence of Man. Also Ath ADMH (a Temurah), The essence of the attained Man.

ADMH also means "Red Earth" in the traditional sense. However, there is a rather 'new' qabalistic operation at work here, that of fusing or synthesis. That of two words joining to make a new one (or an old one) with a new meaning. Here we have 'ADM' and 'MH'. Both words add to 45, which may be a key to the way things are working here. ADM, Man and MH, Yetzirah. In this case we have man identified with Yetzirah to which he aspires. Crowley says of this number, "Thus 45 baffles the accuser, but only by affirmation of progress. It cannot help that progress."

Quite true, it baffles! ADMH is 50, and is "red earth". This would seem to have little to do with the foregoing. However, consider this; in the word ADMH we have the 'H' appended. This would place the number five behind the Man, and would have the effect of giving him motion in a forward direction (indicating progressive motion).

When the number 451 is divided by the number 51 (451/51) the result is 8.02. Perhaps not much here, but! The number 802 is twice that of 401 (essences) and is defined in 'Sepher Sephiroth' as; "401 X 2 = The Reflection of 401, which is the (Th a), alpha and omega". It also refers to the three grades of A. A. above the abyss. As to the number 8.02; the number 8 is that of Ch = Chith = 418. And the 2 represents the 'extended' monad proceeding from the infinitely small and un-extended point. Thus it is representative of the 'human' Star, the true essences of Man that aspires to the higher, or in Enochian terms; That Star (monad) that aspires, and is driven, to a higher place in the hierarchy of the Universe. This is accomplished by the motion imparted to it by the 'H' which gives the Star motion so that it may gain in experience.

Now, 401 = 5 = Motion. And, 50 = 5 = Motion, and is also the 14th letter of the Hebrew alphabet; Nun. The mystic number of 'Nun' is 300, which is the number of the 21st letter of the Hebrew alphabet 'Sh' Shin. Shin refers Yetziratically to fire, and is symbolic of the 'Holy Spirit' and therefore is the letter and number of 'Spirit'. Spirit is unmanifested energy, and matter is manifested energy (another possibility for the 2 of 8.02) which is, in a sense, the whole nature of Man. This duality of man is shown in dual nature of his motion. The 401 which is the essences of his motion (the higher) and the 50 which is the manifestation of this motion.

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CROWLEY'S ESSAY on MAN.

"The Mind of the Father riding on the subtle guiders

which glitter  
with the inflexible tracings of relentless fire."  
ZOROASTER.

MAN.

"What is man, that thou art mindful of him?"

Man being the subject of these Essays, it is first proper  
to explain  
what will be meant therein by the word.

Man is a microcosm: that is, an image (concentrated around  
the point  
of consciousness) of the macrocosm, or Universe. This  
Theorem is  
guaranteed by the hylo-idealistic demonstration that the  
perceptible  
Universe is an extension, or phantasm, of the nervous  
system.

It follows that all phenomena, internal and external, may  
be  
classified for the purpose of discussing their observed  
relations, in  
any manner which experience may show to be the most  
convenient.  
(Examples: the elaborate classifications of science,  
chemical, phys-  
ical, etc., etc. There is no essential truth in any of  
these aids to  
thinking: convenience is the sole measure.) Now for the  
purposes of  
analysing the spiritual nature of man, of recording and  
measuring his  
experiences in this kind, of planning his progress to  
loftier heights  
of attainment, several systems have been devised. That of  
the Abhid-  
hamma is on the surface alike the most practical, the most  
scientific, and the most real; but for European students  
it is cer-  
tainly far too unwieldly, to say nothing of other lines of  
criticism.

Therefore, despite the danger of vagueness involved in the  
use of a  
system whose terms are largely symbolic, I have, for  
many reasons,  
preferred to present to the world as an international  
basis for  
classification, the classico-mathematical system which is  
vulgarly and  
erroneously (though conveniently) called the Qabalah.

The Qabalah, that is, the Jewish Tradition concerning the  
initiated  
interpretation of their Scriptures, is mostly either  
unintelligible or  
nonsense. But it contains as its ground-plan the most  
precious jewel of  
human thought, that geometrical arrangement of names and  
numbers which  
is called the Tree of Life. I call it the most

precious, because I  
have found it the most convenient method hitherto  
discovered of  
classifying the phenomena of the Universe, and recording  
their relat-  
ions. Whereof the proof is the amazing fertility of  
thought which has  
followed my adoption of this scheme.

Since all phenomena soever may be referred to the Tree of  
Life (which  
may be multiplied or subdivided at will for convenience'  
sake) it is  
evidently useless to attempt any complete account of  
it. The cor-  
respondences of each unit -- the Ten Sephiroth and the  
Two-and-Twenty  
Paths -- are infinite. The art of using it consists  
principally in  
referring all our ideas to it, discovering thus the  
common nature of  
certain things and the essential differences between  
others, so that  
ultimately one obtains a simple view of the  
incalculably vast com-  
plexity of the Universe.

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The whole subject must be studied in the Book 777, and the  
main  
attributions committed to memory: then when by constant  
use the system  
is at last understood -- as opposed to being merely  
memorized -- the  
student will find fresh light break in on him at every  
turn as he  
continues to measure every item of new knowledge that he  
attains by  
this Standard. For to him the Universe will then begin to  
appear as a  
coherent and a necessary Whole.

For the purpose of studying these Little Essays, it will  
be sufficient  
if a bare outline of the Cosmic Theory which they imply be  
given: but  
it may be added that, the fuller the comprehension of the  
Tree of Life  
which the reader brings to them, the clearer will  
their thought  
appear, and the more cogent their conclusions.

(1) Jechidah

This is the quintessential principle of the Soul, that  
which makes man  
at the same time identical with every other spark of  
Godhead, and  
different (as regards his point-of-view, and the Universe  
of which it

is the centre) from all others. It is a Point, possessing only position; and that position is only definable by reference to co-ordinate axes, to secondary principles, which only pertain to it per accidents, and must be postulated as our conception grows.

(2) Chiah.

This is the Creative Impulse or Will of Jechidah, the energy which demands the formulation of the co-ordinate axes aforesaid, so that Jechidah may obtain self-realization, a formal understanding of what is implicit in its nature, of its possible qualities.

(3) Neschamah.

This is the faculty of understanding the Word of Chiah. It is the intelligence or intuition of what Jechidah wishes to discover about itself.

These three principles constitute a Trinity; they are one, because they represent the being, and apparatus which will make the manifestation possible, of a God, in manhood. But they are only, so to speak, the mathematical structure of man's nature. One might compare them with the laws of physics as they are before they are discovered. There are as yet no data by whose examination they may be discerned.

A conscious man, according, cannot possibly know anything of these three principles, although they constitute his essence. It is the work of Initiation to journey inwards to them. See, in the Oath of a Probationer of A. A. A. "I pledge myself to discover the nature and powers of my own Being."

This triune principle being wholly spiritual, all that can be said about it is really negative. And it is complete in itself. Beyond it stretches what is called The Abyss. This doctrine is extremely difficult to explain; but it corresponds more or less to the gap in thought between the Real, which is ideal, and the Unreal, which is actual. In the Abyss all things exist, indeed, at least in posse, but are without any possible meaning; for they lack the substratum of spiritual Reality. They are appearances without Law.

They are thus  
Insane Delusions.

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Now the Abyss being thus the great storehouse of Phenomena, it is the source of all impressions. And the Triune Principle has intended a machine for investigating the Universe; and this machine is the fourth Principle of Man.

(4) Ruach

This may be translated Mind, Spirit, or Intellect: none of these is satisfactory, the connotation varying with every writer. The Ruach is a closely-knitted group of Five Moral and Intellectual principles, concentrated on their core, Tiphareth, the Principle of Harmony, the Human Consciousness and Will of which the four other Sephiroth are (so to speak) the feelers. And these five principles culminate in a sixth, Da(achu)ath, Knowledge. But this is not really a principle; it contains in itself the germ of self-contradiction and so of self-destruction. It is a false principle: for, as soon as Knowledge is analysed, it breaks up into the irrational dust of the Abyss.

Man's aspiration to Knowledge is thus simply a false road: it is to spin ropes of sand.

We cannot here enter into the doctrine of the "Fall of Adam," invented to explain in parable how it is that the Universe is so unfortunately constituted. We are concerned only with the observed facts.

All these mental and moral faculties of the Ruach, while not purely spiritual like the Supernal Triad, are still, as it were, "in the air." To be of use, they need a basis through which to receive impressions, much as a machine requires fuel and fodder before it can manufacture the article which it is designed to produce.

(5) Nephesch.

This is usually translated the "Animal Soul." It is the vehicle of the Ruach, the instrument by which the Mind is brought into

contact with  
the dust of Matter in the Abyss, that it may feel it,  
judge it, and  
react to it. This is itself a principle still spiritual,  
in a sense;  
the actual body of man as composed of the dust of Matter,  
temporarily  
held together by the Principles which inform it, for  
their own pur-  
poses, and ultimately for the supreme purposes of self-  
realization of  
Jechidah.

But Nephesch, devised as it is with no other object that  
the direct  
traffic with Matter, tends to partake of its incoherence.  
Its facul-  
ties of perceiving pain and pleasure lure it into paying  
undue atten-  
tion to one set of phenomena, into shunning another.  
Hence, for the  
Nephesch to do its work as it should, it requires to be  
dominated by  
the severest discipline. Nor is the Ruach itself to be  
trusted in this  
matter. It has its own tendencies to weakness and  
injustice. It tries  
every trick -- and it is diabolically clever -- to  
arrange its busi-  
ness with Matter in the sense most convenient to its  
inertia, without  
the smallest consideration of its duty to the Supernal  
Triad,  
cut off as that is from its comprehension; indeed,  
unsuspecting as it  
normally is of its existence.

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What then determines Tiphareth, the Human Will, to aspire  
to  
comprehend Neschamah, to submit itself to the divine Will  
of Chiah?  
Nothing but the realization, born sooner or later of  
agonizing ex-  
perience, that its whole relation through Ruach and  
Nephesch with  
Matter, i.e., with the Universe, is, and must be, only  
painful. The  
senselessness of the whole procedure sickens it. It begins  
to seek for  
some menstruum in which the Universe may become  
intelligible, useful  
and enjoyable. In Qabalistic language, it aspires to  
Neschamah.

This is what we mean in saying that the Trance of Sorrow  
is the motive  
of the Great Work.

This "Trance of Sorrow" (which must be well-distinguished

from any petty personal despair, and "conviction of sin," or other black magical imitations) being cosmic in scope, comprehending all phenomena actual or potential, is then already an Opening of the Sphere of Neschamah. The awareness of one's misfortune is itself an indication of the remedy. It sets the seeker on the right road, and as he develops his Neschamah he soon attains other Experiences of this high order. He learns the meaning of his own true Will, to pronounce his own Word, to identify himself with Chiah.

Finally, realizing Chiah as the dynamic aspect of Jechidah, he becomes that pure Being, at once universal and individual, equally nothing, One, and All.

It is of the essence of the Ideas of the Supernal Triad that the Laws of Reason which apply to intellectual functions are no longer operative. Hence it is impossible to convey the nature of these Experiences in rational language. Further, their scope is infinite in every direction, so that it would be futile to attempt to enumerate or to describe them in detail. All that one can do is to note the common types in very general language, and to indicate what experience has shown to be the most useful main lines of research.

The Quest of the Holy Grail, the Search for the Stone of the Philosophers -- by whatever name we choose to call the Great Work -- is therefore endless. Success only opens up new avenues of brilliant possibility. Yea, verily, and Amen! the task is tireless and its joys without bounds; for the whole Universe, and all that in it is, what is it but the infinite playground of the Crowned and Conquering Child, of the insatiable, the innocent, the ever-rejoicing Heir of Space and Eternity, whose name is MAN?

In Enochian Physics Man is known as 'the monad', we shall discuss the nature of the monad or 'Star' from the Enochian view.

MONAD MODEL.

In conjunction with the Cosmic Planes and Elements Model,

Enochian Physics proposes the Enochian Monad Model.  
 These two models are not meant to be independent, rather they are inclusive and are only separated for convenience.

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A monad is defined as an indivisible unit (Hadit), but, is used in the sense that a monad is the infinitely small conscious point of every entity. The only difference between monads is experience. Giordano Bruno taught that the monad was the ultimate spiritual particle and that all entities had a monad at their center, the core of their being. Every monad is monastic above the first Aethyr (LIL), and is dualistic below. This duality takes many forms as the monad manifests itself downward. Basically, it consists of a subjective self in the center of an objective world. Figure 2 shows a pictorial representation of this model.

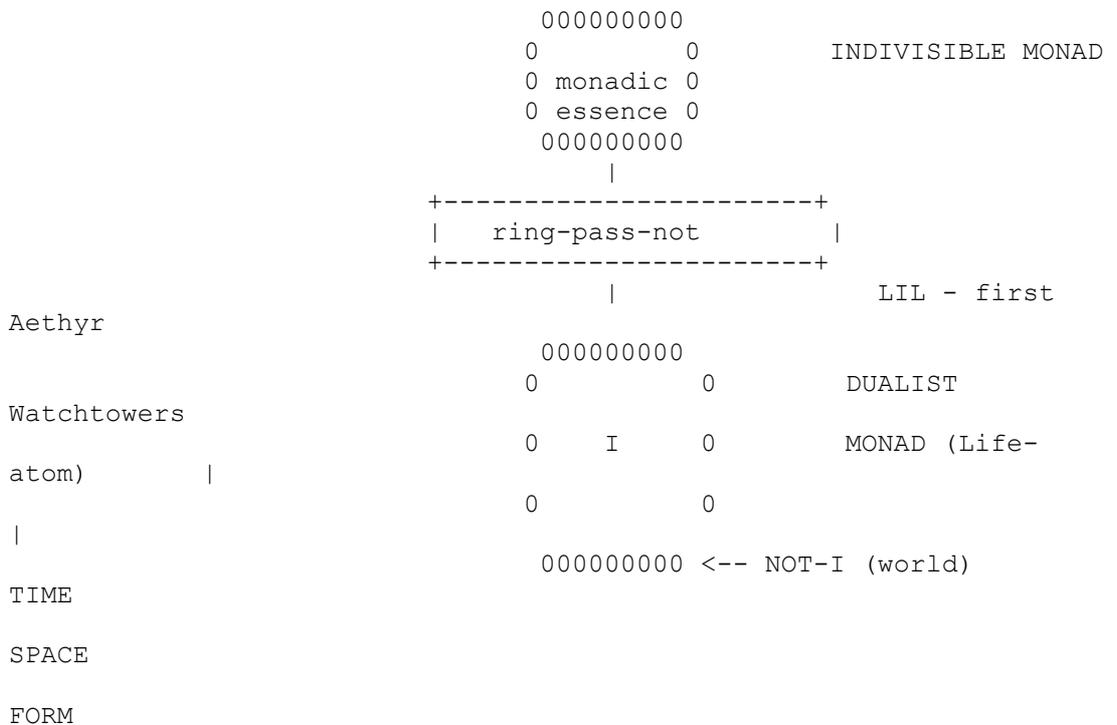


FIG. 2

ENOCHIAN AXIOMS.

1. Man, and every entity (thing) in existence, is in his (its)

essence a monad. This monadic essence expresses  
 itself as a subjective 'I' and an objective 'NOT-I'.  
 The center is 2. A monad's geometric equivalent is the sphere.  
 the 'I'. The surface of the sphere is the 'NOT-I'.  
 3. The 'I' is conscious individuality.  
 itself at 4. The 'NOT-I' is the world in which the 'I' finds  
 any given point in time and space.  
 NOT-I'monad in 5. Everygeometric pointinspace isan 'I-  
 some stage of self-expression.  
 'I'onlyin sofar 6. Any'I'can communicatewith anyother  
 as their 'NOT-I's' intersect.  
 a host of 7. A world is defined as a set of intersections of  
 'NOT-I's' at any given point in time and space.  
 8. Subsets of 'I's' are mutually exclusive.  
 inclusive. 9. Subsets of 'NOT-I's' may be either exclusive or  
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 multitudinous 10. The monadic essence of each monad allows  
 itself from or expression, but no 'I' can ever separate  
 exist independently of its 'NOT-I'.

#### THEOREMS OF ENOCHIAN PHYSICS.

1. Every person is an 'I-NOT-I' monad.  
 center. 2. Every point in space is a consciousness  
 plane to an 3. Energy flows from one cosmic plane or sub-  
 adjacent cosmic plane or sub-plane through  
 Laya centers, dimensionless points of space which serve as  
 channels for the flow of energies and forces.  
 ismanifested 4. Spirit isunmanifested energy.Matter  
 energy.

- dualistic.
5. Every manifestation within space and time is
- existence
6. Space, time, and consciousness come into simultaneously.
- universe is
7. Every energy field and every force in our directed by the True Will.

#### THE FORCES OF MAGICK.

There are six Magickal forces that are manifested in existence. These six forces, by necessity, manifest in dual triads, the upper, and the lower.

#### THE UPPER TRIAD;

1. Divine Force. This is said to be the "Supreme Force" relative to our universe. This so-called 'Supreme Force' is known as 'The TRUE WILL'. It is the 'Divine' driving force of Hadit.

2. Creative Force. The Kundalini of Eastern thought, manifesting, below the Abyss, as electromagnetic energy.

3. Thought Force. This is the occult force that often takes the form of projection, and continually projects fundamental subjective ideas of the 'I' outward into the 'NOT-I'.

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#### THE LOWER TRIAD;

1. Mind Force. This force should properly be called 'Intellectual', and would be attributed to Mercury. This is the reasoning and logical powers of the intelligent entity. This force also includes all of the senses.

2. Will Force. This is the lower manifestation of the 'Divine Force'. This force is what drives us in a physical sense, it is our outer needs and desires. It is what most 'men' perceive as their 'will', however it is frequently the opposite side of

the 'Will  
Duality'.

3. Word Force. Words and Letters, speech and  
physical action  
make up this aspect of the magickal forces. It is the  
power of sound,  
which has long been known in the west. God is said  
to create by  
uttering His Word. Consider this; some politicians are  
virtual masters  
of this magickal force.

As can be seen there is little  
real difference between the  
Enochian view of man and that of the Thelemic Magician,  
with the main  
differences being that of nomenclature. It can also be  
seen that the  
six 'magical forces' generally correspond to the five  
divisions of man  
as set forth by Crowley, with the exception of the sixth  
'force'. This  
extra point is comprised of the actions performed by the  
first five.  
If we think of man as a hexagram, instead of a pentagram,  
we have the  
four elements, spirit, and motion.

The elements and spirit make up the essential  
man, but he is  
still static. With the addition of the sixth, he  
becomes dynamic,  
capable of experience. It is then this 'man' that has the  
'essences of  
man', for until he becomes dynamic by virtue of his  
motion, and gains  
in experience, he is incapable of attainment.

As was stated above, Man's aspiration is  
to a higher place in  
the hierarchy of the universe. Here then are the Laws of  
Hierarchies,  
they will show, though perhaps not directly, how  
this ascension  
(attainment) is made possible.

#### HIERARCHIES

Law of Hierarchies. From the highest realms of  
spirit to the  
lowest levels of matter, everything in between is  
composed of a host  
of gods, monads or life atoms arranged in a myriad of  
hierarchies.

The following rules apply:

1. All aggregates are composed of  
hierarchies. All things,  
save Hadit, are aggregates. We see in our world complete  
structures,  
which are composed of molecules, atoms, and sub-atomic

particles in one direction. And planets, solar systems, and galaxies in another. Thus science has enabled us to see, on a mundane level, that our physical universe is composed of some basic hierarchies. Though from rules 3 and 4 we see that these hierarchies continue unto infinity.

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2. For every hierarchy there is a governing ruler or hierarchy.

On our personal level we have that which is referred to as our Holy Guardian Angel. As we descend to the atomic level, we have the nucleus of the atom. Each component of that atom has, in turn, its own hierarchy. In our worldly governments we see examples of these hierarchies; mayors, governors, presidents, etc. And we can begin to see our place in the physical manifestation of these hierarchies. We are also members of hierarchies on less physical, or spiritual levels, though little is known of these.

3. Hierarchies descend infinitely into matter. A gain, from our

'middle world, we see the manifestation of yet smaller structures or hierarchies, which descend to the smallest particles which science is able to see or theorize.

4. Hierarchies ascend infinitely into spirit. On these levels

little is known, science has or can not enter into the realm of spirit. We do know, however, that our own personal hierarchy is our H.G.A., and that logically we are but a component part of some yet higher structure or hierarchy.

5. The universe has a hierarchical structure, interlinking

groups of entities living and working together. If we look sky-ward we can begin to see something of this structure on a physical level. Our stellar universe is made up of planets, solar systems, stellar clusters, galaxies, and on and on. While earth is not yet working with other groups of entities on a stellar level (as far as we are allowed to know), it is clear that we must share the

same stellar environment with others. We can, however, observe this 'working together' here on planet earth. We can see the governments of cities, counties, states, and countries working toward what is perceived as the common good (at least in most cases).

6. Hierarchies are born, evolve, and die. The best example of this, I think, is ourselves. We are born into this world, grow and experience (evolve) over some period of time then die, this is all a part of what we call 'life'. Other examples of this rule may be seen in various extinct forms of animal life, which came into existence, evolved over time, then died out. We can also see examples on the stellar level, stars which are born from collections of gases, grow and evolve into fiery furnaces, then die out.

7. Worlds are created by hierarchies of cosmic builders and architects acting together.

8. Every world contains hierarchies of recorders who constitute the forces of karmic history.

9. The cosmic elements and planes are composed of countless hosts of evolving hierarchies.

These last two rules are for the most part redundant (see 3 and 4 above); they serve to stress the fact that hierarchies do, in fact, extend infinitely in all directions.

10. Every hierarchy is composed of a host of smaller hierarchies.

11. Every hierarchy is a component part of a larger hierarchy.

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Thus we have the Enochian view on the nature, place, and path of Man. To better understand this mystery of the true meaning of A.'. A.'. and this nature of man we may now look at some of the Temurahs of the number 451.

These are; 451, 415, 541, 514, 145, and 154. We shall start

with the least of these.

The number 145; In Sepher Sephiroth it is defined as the numerical value of the 13 paths of the Beard of Microprosopus.

The number 154; Again from Sepher Sephiroth; it is 'Elohim of Loves', and we are referred to the number 149. The reference in 149 is to 'The living GODS'.

In these two numbers we have references to Man and this 'Starry' nature. Though in the number 149 it is perhaps more direct. 'The living GODS', indeed, the most tangible link between man and GOD is this 'Starry' essence. Both Man and ANY GOD that one cares to think of are at the core one and the same, that is to say, that we are all made of the same stuff, we are all MONADS at some level of evolution. But, on we go.

The number 415; Still again from Sepher Sephiroth. The number is that of the Voice of the Chief Seer and also 'The Holy One'.

Still again subtle references to this 'Star' nature which we have already examined.

The number 514 and 541. Here are references that are a bit more obscure. 514 gives reference to 'KABBALA DENUDATA', a reference that unfortunately I will have to pass on due to a misfortune beyond my control. The number 541 refers to 'Israel', which at first may seem strange, but, historically Israel is/are 'Gods' chosen people. We may take this to mean 'Free Man' in the Thelemic sense. The number is thus indicating Man, or rather those Men that have risen above the slavery of the old aeon and have begun to ascend/aspire to Yetzirah. Those Men who have realized some small part of their true essence.

So then! Just what the hell is the true meaning of the initials A. . A. and the number 451? It is no more and surely no less than the MONAD! Though others may use different words and different systems to explain this, their meaning will of necessity be the same.

{file "Chaos Magick vs. Thelema" "bos274.htm"}

CHAOS vs THELEMA ?  
Alistair Livingstone

Inspired, no doubt foolishly, by a new moon and the Cramps' "Psychedelic Jungle", I have decided to enter the Thelema vs Chaos debate. This is of course an impossible task, which is no doubt why it appeals to me.

Firstly, what is it that distinguishes Thelema from Chaos? In Starfire, Mick Staley attempts to distinguish Thelema from Crowleyanity. Thelema he suggested pre-existed Crowley's formulation of it. This immediately causes problems, since for the majority of magicians, Crowley = Thelema. But if it can be accepted that there is a something which exists independently of Crowley's writings, then it must be this something (Thelema) which is to be contrasted with Chaos Magick. The core of this something, I suggest, is the Will. Is this idea of the Will in any way opposed to Chaos?

What is Chaos then?

For the purposes of this argument I will interpret Chaos as follows: that the familiar world of everyday experience has its roots in Chaos. So that any attempt to understand the world via reason reaches a boundary, on the other side of which lies Chaos, a state of existence/non-existence which cannot be understood by the rational ego. However, through the techniques of ritual, that state can be manifest in the everyday world, suspending the accepted "laws" of common sense and allowing magick to occur. Furthermore, perhaps as a result of the practice Chaos magick, the idea of Chaos is slowly entering the popular imagination via science. This refutes classical science, which is based on the belief that if the structure of the physical world could be sufficiently precisely modelled in a mathematical form, it would be possible to predict the future state of various systems (wheather, for example) which make up the physical world.

However, it is now grudgingly admitted that this would require a precision of measurement which it is impossible to achieve. Engineers have long since had to accept this uncertainty - that all measurement is limited by the accuracy of the measuring device.

Absolute precision is an impossible goal. There is always a degree of uncertainty, an instability, and by focusing the Will upon this either/or region, the magician can exert an influence upon the world at this level, which when it occurs, can produce the Willed outcome.

To the extent that Chaos is a form of magick, ie. it seeks to exert an influence upon the world of everyday consciousness, it must involve the Will. Otherwise it would be closer to a form of mysticism, that is the attempt to "go with the flow" of the experienced world without seeking to influence the direction of that flow. In this form, Chaos is closer to a "higher form of order", that is that the apparent random or chance events of one's experience of existence are in fact the result of some greater existence than that of the individual. And that by disengaging the desires of the ego-self, one can experience this greater existence, interpreting the obstacles and blows of everyday existence as a stimulus to the development of a "Stoic" consciousness, which will enable the self to eventually swim freely as a fish in the river of the Tao, or Chaos.

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The idea which this is based on tends to be that of the hermit, the forest sage of Hinduism, the solitary adept of High Magick. No doubt if it was possible in this present age, one could experience such an existence if one could remove the self from the rest of human existence. But such a model is no longer valid, since the growth of human consciousness is such that there is no virgin wilderness left in which to undertake such a quest. We are forced to contend with the results of the human desire for knowledge, power, control and security.

This is perhaps the crucial difference between Chaos magick and Thelema. Thelema, as developed by Crowley into a form suitable for the 20th century, contains a whole heritage of experience and practice which reaches back through the Golden Dawn through hermeticism to Egypt and Sumeria, which in turn drew on the beliefs of our nameless ancestors who struggled to create models of the world, cosmologies and creation myths within which to make sense of

their being in the world.

Crowley`s task, as had been of Mathers and Eliphas Levi before him, was to synthesize this vast body of conscious/unconscious knowledge and represent it in a way understandable by at least a few of his contemporaries. Partly it is a question of language. Unfortunately the language of magick was limited by the dominance of Judeao-Christianity on the one hand and Reason on the other. Our everyday language derives from our perception of a world made up of distinguishable objects, and on the faculty of sight primarily. But as soon as we move into the more subjective sphere of magick, problems arise. To what extent do we share the same magickal reality and use words such as "the Will" in the same way? The problem is not confined to magick. For a time I worked in quality control at London Rubber. Periodically I had to compare my work with others to make sure we were all applying the same so that I was not rejecting condoms that another person was passing. In science the theory is that one person`s work is critically examined by their peer group. The difficulty is that as soon as creativity enters the picture, it will tend to disrupt this process. The test of any form of magick should be "does it work?". But how can that be judged, since the results of a ritual may not become apparent for some time. In the early eighties, much work was done to halt the expansion of nuclear weaponry. But it is only now, as profound changes occur in Eastern Europe, that this can be judged a success. And the changes may yet be lost by a failure of imagination and the difficulty of challenging the parasitic military-industrial complexes of both East and West.

Thelema may be saddled with the archaic terminology inherited via Crowley from the Golden Dawn, but at its heart lies a crucial bullshit detector. I have found that the question "what is your Will?" directed at any group or individual who claims to be desiring change is a very effective challenge. What is unsettling, however, is the discovery that in most cases it evokes only silence, or at best a string of evasions.

This I feel is the most damaging criticism of Thelema, that it has failed to cross over from magick into the diverse pool of "alternative" beliefs which seek to reshape society. This is hardly a question of mere academic interest, as Green issues emerge and look set to dominate the next decade, the "spiritual", that is neo-pagan, belief structures which infest Green consciousness are also going to exert a growing influence. We may yet discover that the future, as the Dead Kennedy predicted, will be "California .ber Alles".

Can Chaos magick then succeed where Thelema has not (yet)? I doubt it, since the reaction to both by the average alternative type (let alone Joe Normal) is that it is "too dark". The very word "Chaos" tends to get tagged with "anarchy" and evoke nightmare visions of mad-axemen running wild in the street. Of course, for some this may be its very appeal, anything so bad must be good...

No, somehow we have to achieve the Sysphean task of applying the notion of Will like Occam`s razor to the fast multiplying dualistic entities of New Age (un)awareness. In practical terms I understand this to mean directing our Wills at and with the growing Green movement, so that rather than disappearing into a fog of "good intentions", it becomes a real and willed critique of consumer culture. Just as Marxism failed to achieve its desires, since the working class had already been "mobilized" by the capitalists, so magick fails since the energies of the mass unconscious have already been tapped by advertising, via the mass media.

The energy tending towards change of consciousness (evolution) has been subverted by consumer culture into the desire to possess an unending stream of glass beads and cheap cottons, or in our case, microwave ovens and mink belly-button brushes. The whole thrust of advertising is to bypass our logic circuits and touch directly our desire for status and security. We don`t just buy the product, we buy the dream, maya the illusion of success. It is, however much we may protest, a form of magick. I may be an impoverished

squatter in  
a third world shanty town, but if I can buy a bottle of Coke, I  
believe I possess the whole dream of the richest American  
millionaire. I may be a Trabant owning East German, but by  
crossing  
the (former) abyss of the Wall I become a potential Porsche  
possessor.

But if you look at those already possess such dreams, what do  
you  
find? That it is, as in California, these same people who turn  
to  
the most ridiculous New Age bullshit in order to satisfy their  
craving for something more, for something to fill up the  
endless  
aching void they feel scratching and gnawing like some Charles  
Manson nightmare outside the walls of their Beverly Hills  
mansions.

But of course, the last thing they want to hear is "the truth".  
Better to create a multi-billion dollar New Age industry than  
accept  
that within the richest mansions lies the reality of Chaos, of  
that  
Void which spins around itself the veils of maya, the dance of  
illusion, in which one is equally a starving beggar and a  
voluptuous  
moviestar. "What is your Will?".

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Of course I am somewhat prejudiced for all I used to sing along  
with  
Bowie on Ziggy Stardust (I could make it all worthwhile as a  
rock n  
roll star) I chose magick as a path. Through experiences both  
beautiful and terrifying I have come to understand the human  
condition as but one aspect of a continuum of consciousness.  
For me,  
the whole universe is a living entity which I interact with in  
the  
fleeting streams of energies which inspire my awareness. Both  
rationally and poetically I perceive my brain, my body as part  
of  
the very substance of the universe and not distinguishable from  
it  
(ie NUIT). For me, the human condition is part tragedy, part  
farce.  
We are semi-intelligent apes who have been driven by fleeting  
glimpses of what might be, to create this world, our reality.  
But in  
our ignorance, we mistake the glimpse for the whole, the ego  
for the  
self. We strive for "order" and create a chaos, and then  
recognize  
in chaos a "higher form of order".

"Knowledge is power, power is control, control is security". Oh  
yeah? But knowledge is also pleasure, a pleasure more intense  
than

any created by security. Security is sterility, sterility is death.

We pay lip service to evolution, but cannot accept that evolution implies change, and change denise security. What do we will?

If our will is security, stability, then that we shall have, as so many fossils. To embrace Chaos (Thelema) is to renounce such false gods and accept that our actions as magicians will change not only ourselves, but our world. Insofar as both Chaos and Thelema are valid paths, thus far will they change us. To cling to an identity, however pleasing or fulfilling, is a denial of magick.

Magick is about change, the only constant factor in the unfolding of the implicate order/chaos of the universe.

Along with Thelema and Chaos, I also practise the magick of Maat. To

the Egyptians Maat was the "right order of the universe". The contrast is between the familiar Hindu concept of "karma", which

deals with our human existence and the less familiar concept of "rta" which deals with our aspects as forms of (universal) consciousness.

Magick diverged from science some 300 years ago. Science sought to discover "the hand of god" in the natural world; magick sought to

become the equal of the gods. Now we witness the overlapping of these paths. We are no longer the creations of some distant god, but

the natural products of the universe. We have "evolved" out of a handful of organic chemicals. Now we have the ability, through the

replication of DNA to evolve ourselves. We have, literally, the powers of a god. What we lack, and what magick must seek to provide,

is the intelligence to use (or refuse) such power. The way to achieve this is to ask the question: "what is our will?" Are our

genes our motivating force, or is there something else which I call

"consciousness"? This consciousness I hold to be implicit in the

structure of the universe, and has been revealed as such by quantum

physics, however difficult such a realisation may be for us. It may

be unprovable/undeniable, and therefore unscientific, but I suggest

that our so-called consciousness is a quantum phenomena.

This is what Crowley experienced as the interplay of Nuit and Hadit in the Book of the Law. It is also the root of Chaos. So that Thelema and Chaos are but different aspects of a single (multiple) experience, expressed in languages appropriate to their different times and ambiances.

Alone I cannot fully express the complexity of these possibilities, and yet we must each try to do so. Only by placing them at the heart of our experience of being in the world, can we hope to create a society which will survive rather than perish under its unconscious contradictions. As yet we are but "naked apes", but we are apes with sufficiently complex brains to at least glimpse the possibility of being more than we are and become "homo veritas", that is truly human at last.

As we are, we cannot fully know this to be true, only with our imagination can we glimpse the potential implied. It is my Will to bring this about, this is why I write these words, that they have touch and stimulate whoever may read them. So mote it be.

On rereading the above, I feel the need to expand the argument somewhat. Having bashed my way through an anthropological essay on nationality and the state, it struck me that recent events in Eastern Europe have many consequences. The whole point of the "iron curtain", was to allow East to develop its alternative economic system, as spelt out by Marx. What is happening now is the incorporation of that economic system into a global economy, which implies the failure of Marxism. This failure leaves a power vacuum.

The majority of critiques of the Western power structure have come from Marxism. But if it is now seen to have failed, the possibility exists for a more powerful critique to arise.

Where will we find this critique - in magick. Of course this requires magicians to adopt a more rigorous intellectual approach to their beliefs, but surely that is what Chaos/Thelema argument is about, with each side arguing that the other is deceiving itself as regards the "true" form of magick. What I am suggesting is that magicians start to take magic seriously as "energy directed (willed) towards change". Rather than as an escapist belief system parasitic upon the economic success of capitalism. To practise magick we must surely believe that we inhabit a magical, rather than a

strictly  
economic universe. How much more effective would our magick be  
then  
if we could replace the belief system of economic society with  
that  
of a society rooted in a magickal conception of reality.

Such is the apple with which I tempt you - do you dare taste  
the  
forbidden fruit ?

Alistair Livingston

----

I do know him personally and am glad to meet him again in  
summer.

A. Livingstone is a pseudonym of Ramsey Dukes (which is a  
pseudonym

too :-)). He is member of the OTO and made a lot of Chaos  
working &

theory. He wrote some very genuine books about magic (Liber  
SGDSMEE,

Thunderqueak), is now concerned with KI (Words Made Flesh).

You can contact him via:

T.M.T.S., Wharf Mill, Winchester, Hants, SO23 9NJ, England

With fractalic greetings and laughter \* Fra.: Apfelmann \*

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{file "Notes On The Historical Eggregore in Magick (I.O.T.)" "bos275.htm"}

Notes on the role of the historical Eggregore in modern  
Magic

by Fra.: U.D.

It is quite easy to poke fun at the historical claims of most  
magical and mystical orders, especially when they purport to  
have derived  
from "very ancient", possible even "Atlantean" or, to top it  
all, "pre-  
Atlantean" brotherhoods for whose existence even the most  
sympathetic  
historical scholar worth his name would be very hard pressed  
to find any  
significant proof. Actually, it is rather a cheap joke to  
cite, for  
example, AMORC`s claims that even good old Socrates or Ramses  
II (of all  
people!) were "Rosicrucians". However, the trouble only starts  
when adepts  
mistake these contentions for literal truths. "Literal",  
of course,  
derives from literacy and the letters of the alphabet. And,  
as Marshall  
MacLuhan has justly in his "Understanding Media" and perhaps  
even more so  
in "The Gutenberg Galaxy", western civilisation has a very  
strong tendency  
towards linear thinking, very probably due to - at least in  
part - the

linear or non-pictographic nature of our alphabet. The very structure of this alphabet informs us at quite a tender age to think in terms of linear logics such as cause and effect, or, more interestingly in our context, PAST-PRESENT-FUTURE. This is not at all a "natural necessity" as most people are wont to think, for the ideographic or pictographic "alphabets" as used for example in ancient Egypt or even modern China and Japan tend to bias the correspondingly acculturated mind towards what MacLuhan terms "iconic thinking" - a perception of holistic factors rather than the systematisation into separate (preferably indivisible) single units. Western thought has formulated this problem as the dichotomy of the analytic and the synthetic approach. But it is perhaps no coincidence that our contemporary culture tends to associate "synthetic" with "artificial", vide modern chemistry.

Now magical and mystical thinking is quite different; in fact it is not half as interested in causality as is linear thought. Rather, it strives to give us an overall, holistic view of processes within our perceived space-time continuum; an overall view which includes the psychology of the observer to a far stronger degree than even modern physics seems to have achieved in spite of Heisenberg's uncertainty principle and Einstein's earlier theory of relativity. In other words, mythological thinking is not so much about literal ("alphabetic"?) truth but rather about the "feel" of things. For example, a shaman may claim that the current rain is due to the rain goddess weeping because of some sad event. He might predict that her phase of mourning will be over in two days' time and that the deluge will then end. A Western meteorologist might possibly come to similar prognoses, but he will of course indignantly deny using any of "this mystic stuff" in the process. His rain goddess takes the form of barometric pressure, wind velocity and direction, air humidity and the like - but who is to say which view is the "truer" one, as long as abstract and mystic predictions prove to be accurate? From an unbiased standpoint, the modern demons "barometric pressure", "wind velocity" and factors of a similar like are just as abstract and mythic as the shaman's hypothetical rain goddess - especially

so for us laymen who religiously follow the daily indoctrination via the TV weather forecasts and satellite photograph divination: all we can do is believe in what the expert tells us is the truth. The non-shaman in a shamanic society shares a very similar fate when he has to believe simply that the rain goddess wants to be comforted say, by a substantial donation of meat or tobacco in the course of a fully fledged tribal ritual.

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There is an important difference however. If we accept the model (strongly propagated by A.O. Spare, who was, of course, in his very special manner, quite an orthodox Freudian) of magic primarily taking place within the subconscious (Freud) or, less ambiguous, the unconscious (Jung); and if we furthermore agree that said unconscious is not only the source of personal magical energy (mana, or, as I prefer to term it, magis) but tends to think and act in symbols and images, we might come to the conclusion that our shaman's explanation may perhaps not be scientific more satisfying in Western terms, but it is surely more in accord with the way our unconscious tends to perceive reality. In that sense it is not only more "natural" but, one suspects, even downright healthier for psychic hygiene. It is, so to speak, more "ecological and holistic" in terms of psychic structure.

As an aside I might mention that it is the better explanation for practical magical reasons as well. For at least rain goddesses can be cajoled into happiness by magical technique, ritual trance and the like until they stop weeping, a task a meteorologist will hardly be able to imitate. (Actually I have preferred the magic of rain prevention to the more classical example of rain making because it is far more relevant to our own geography and experience).

In recent years Rupert Sheldrake's theory of morphogenetic fields has raised quite a hue and cry, not only within the confines of the scientific community but strangely enough among occultists too. I find

this latter  
reaction quite astonishing, because a lot of what Mr.  
Sheldrake basically  
claims is nothing more than the old, not to say ancient, tenet  
of philoso-  
phical idealism: namely that there is what in both German  
and English is  
called "Zeitgeist", a form of unique time-cum-thought  
quality, leading to  
surprisingly similar albeit completely independent models  
of thought,  
technical inventions, political truths and so on. One would  
rather expect  
the people to be profoundly intrigued to be among  
materialist/positivist  
biologists or physicist rather than occultists who have  
traded in the  
Zeitgeist principle ever since occult thought proper as we  
understand it  
arose in the Renaissance. From a pragmatic point of view Mr.  
Sheldrake is  
behaving very much like our meteorologist, replacing mythic  
explanations  
with crypto-mythic "scientific" factors. Unfortunately, most  
scientific  
scholars tend to fear a devaluation of scientific termini  
tecnici; once  
they are mentioned in the wrong "context" (almost invariably  
meaning: by  
"wrong" people) they are readily labelled as "non-" or  
"pseudo-" scientific  
- which is, after all, precisely what happened to poor  
Mr. Sheldrake  
amongst his peers in spite of all his academic qualifications.  
This example  
goes to show how very much estranged occultists can be from  
their own  
sources even when working with them daily.

Reality too is always the reality of its description: we are  
marking our  
pasts, presents and futures as we go along - and we are doing  
it all the  
time, whether we are conscious of the fact or not, whether  
we like it or  
not, we are constantly reinventing our personal and  
collective space-time  
continuum.

1247

Space seems rather solid and unbudging; even magic can do  
very little it  
seems to overcome its buttresses of solidity and apparent  
inertia, oc-  
casional exceptions included. (May it be noted that I  
include matter in  
this space paradigm, because solid matter is usually defined  
by the very  
same factors as is space - namely width, length and height.)

Time, on the other hand, is much more volatile and abstract, so much so in fact that it is widely considered to be basically an illusion, even among non-occultist laymen. And indeed in his famous novel "1984" George Orwell has beautifully, albeit perhaps unwillingly, illustrated that history is very little more than purely the description of history. (Which is why it has to be rewritten so often. It seems that mankind is not very happy with an "objective past" and prefers to dabble in "correcting" it over and again. This is quite an important point I shall refer to again later on.) History is, after all, the defining of our past own roots and our present position within our linear space-time continuum in relation to past and future. Very often, unfortunately, the description and interpretation of history seem little more pathetic endeavour to obtain at least a minimum of objectivity in a basically chaotic universe. The expression "ordo ab chao" is more or less a summary of Western thought and Weltanschauung, of the issues straining and stressing the Western mind since ancient Greece. Chaos is considered "evil", order on the other hand is "good" - then the political philosophy, if you care to dignify it by this terms, of "law and order", appeals to people`s deeply rooted fears of loss of stability and calculability. ("Anarchy" is another widely misunderstood case in point.) The ontological fact that everything is transitory has never been particular well-received in Western philosophy and theology.

Now before you get the impression that I am only trying to impose a typical exercise in heavyhanded Teutonic style philosophical rambling upon your overbusy reading mind, let me hasten to point out that if past, present and future are, at least in principle, totally subjective, we as magicians are locally perfectly free to do what we like with them. For the magician is a) the supreme creator of his own universe and b) the master of Illusion (ref. the Tarot card "The Magician/Juggler"). This freedom of historical choice, however, is seldom realised let alone actively applied by the average magician. Maybe one of the reasons for this has to do with the somewhat pathetic fact that most of us tend to live our lives in a more or less manner, being mild eccentrics at best, distinctly avoiding

becoming too  
much over the top. There are a number of possible  
explanations for this,  
ranging from "every magician is just another guy/gal like me"  
to "prevention of insanity". As we deal all the time with insanity -  
i.e. extremely  
unorthodox states of consciousness by bourgeois standards,  
we magicians  
prefer some stability in our everyday lives and makeups, but  
this is not  
really our topic.

Rather than delve into social normality of the average  
magician I should  
like to investigate the many bogus claims to antiquity as put  
forward by a  
multiple of magical and mystical orders from this point of  
view. Such  
orders range from Freemasonry, Rosicrucianism and  
Theosophy to such  
venerable institutions as the O.T.O., the Golden Dawn and  
many others.  
Their historical claims are usually quite stereotyped: the  
spectrum covered  
includes Atlantis, Lemuria, Mu, Solomon, Moses, Dr. Faustus,  
St. Germain,  
the Gnostics, the Knight Templar, the Cathars, the  
Illuminati, the Holy  
Grail myth, prehistoric witchcraft, matriarchy, shamanism etc.

1248

Now it is quite common for shamans, to cite one example, to  
claim that in  
the good old days (usually, of course, dating back to a  
non-calibrated,  
non-defined time immemorial) things used to be much, much  
better. One of  
the more profane reasons for this contention may be the fact  
that most of  
these shamans have already achieved quite a venerable age in  
their trade;  
and don't we all know the typical attitude of old crones  
towards modernity  
? It may not sound particular spiritual or holy but maybe all  
we are seeing  
here is the primitive's parallel to the "Now when I was in  
Poona with Royal  
Indian Army, young lad..." reported occasionally to be heard  
in some of  
today's pubs.

But there is more to it, I think. By calling up "bogus"  
ancestors from  
Moses via Solomon to Dr. Faustus and St. Germain, the  
magician not only  
reinvents his own history, he also is summoning up the  
egregore of these  
"entities" (along with all their powers and inhibitions of

course) - or, to  
put into Mr. Sheldrake's terminology, their morphic fields.  
By violating  
all the painstaking endeavours of the meticulous  
historian, by simply  
ignoring a number of tedious and possibly contradictory facts  
and questions  
(such as whether Moses and Solomon have ever really been  
sorcerers of  
some standing in their own time) the magician becomes God in  
the fullest  
sense of the expression: not only does he choose his  
relatives in spirit  
quite arbitrarily, he even claims the right to do what  
not even the  
judaeo-christian god of the old testament is ever  
described as doing,  
namely changing "objective past" at will.

This type of creative historicism appeals, so it seems, very  
strongly to  
the unconscious mind, supplying it with a great deal of  
ideological back-up  
information, thus reducing its conscious-mind-imposed limits  
of "objec-  
tivity" to at least some modicum of superficial probability.  
It is only  
when the occultist mixes up the different planes of  
reference, when he  
purports to speak of "objective linear truth", instead  
of mythic or  
symbolological, decidedly non-linear truth, that serious  
problems arise. This  
should be avoided at all costs in order not to strain our  
psychic set-up by  
contradictory evidence, which can easily result in an unwilling-  
for neutral-  
isation of all magic powers.

But this, of course, is the same problem as with occult  
scientism. "Rays"  
are quite a convincing hypothesis to base telepathic  
experiments on, as  
long as you don't try to overdefine said rays by epitheta such  
as "electro-  
magnetic" or the like. For if you do, you become the  
victim of scien-  
tists' zealous inquisition boards. Or, as Oscar Wilde might  
have put it, it  
is not truth which liberates man's mind but lying. (Which,  
again, is one of  
the reasons why Aleister Crowley entitled his magnum opus  
"The Book of  
Lies" in the first place...)

1249

Let us then resort to creative historicism whenever we  
find it useful.  
Let us not have "historical objectivity" dictated to us by the

powers that  
be. Let us accept our fuzziness of expression which is, after  
all, little  
more than a honest acknowledgement of the fact that symbols  
and images are  
always more than just a little ambiguous, as our dreams well  
prove every  
night. As in divination, it does not pay to become  
overprecise in magic:  
the more you try to define a spell, the higher probability of  
failure. It  
is quite easy to charge a working talisman quite generally "for  
wealth"; it  
is quite another to charge it to "obtain the sum of \$347.67  
on March 13th  
at 4.06 p.m. in 93, Jermyn Street, 3rd floor" and still  
expect success.  
While the latter may strangely enough succeed occasionally,  
this is usually  
only the freak exception of the rule. However, by  
systematically rewriting  
our past in fuzzy terms, possibly eventing past lives and  
biographies for  
ourselves consciously or arbitrarily, we are fulfilling the  
final demand of  
Granddaddy Lucifer's "non serviam". Let nobody impose his or  
her time and  
history parameters on you!

And for practical exercise, allow your clock occasionally to  
be well in  
advance of your contemporaries; let it sometimes lay  
behind for a few  
hours\_and\_minutes (do not just change the hour hand as this  
would make it  
easy to recalculate into demiurge's "real" space-time  
continuum, making you  
yet again its slave!) Do this to learn about your former  
ill-advised  
humility towards the current time paradigm - and about  
the illusory  
character of time and its measurement in general. Rewrite your  
personal and  
family history daily, invent your own kin and ancestors.  
"Problems with Mom  
and Dad? Pick a new couple!" Experiment with retroactive  
spells, try to  
heal your friend's flu before he even contracted it. But do  
this in a  
playful spirit lest your censor should whack you for your  
constant viola-  
tions of the rules of this game by again confusing the frames  
of reference.  
Jump from one parallel universe to the next one, never permit  
yourself to  
stand still and become enmeshed by Maya's veil (you are  
supposed to be the  
\_Master\_of illusion, remember?). And don't panic: for  
nothing is true,  
everything is permitted.

{file "Nemesis Conjunction (I.O.T.)" "bos276.htm"}

### The Nemesis Conjunction

In this ritual the Greek Goddess Nemesis, a deity of fate and vengeance, is seen in the role of being the complementary opposite of ones ego referring to the inner self as the centre of both personalitties.

Habits and actions taken against ones real desires create the opposite to the same degree and thereby form an anti-personality of ones ego, which in this case is identified with the principle of Nemesis.

Disturbances on the plane of reality due to actions against ones subcon- scious desires can be eliminated by ritual union with this personal demon-sister/brother and enable one to reach ones inner self, which is defined as the mean value of both the personalities.

The effect of this ritual, if performed correctly, would by definition be fatal. Therefore the operation is strictly limited to the part of the psyche which the magician wishes to explore. A sigil representing this portion of the psyche is forcibly activated during the ritual in order that the magician may seek answers to his problems within the chosen area in the personality. No specific wishes or desires can be used for this purpose, only general ones. This is a necessary restriction to avoid being overwhelmed by any unpleasant effects. The magician should be aware of this when constructing the sigil.

#### Nemesis Conjunction:

1. Banishing.
2. The ritual is performed sitting on the ground in the posture of the Rune PERDRO. The head may rest on the lower part of the arms, and the face should be covered by the cowl of the robe.
3. Statement of intent: IT IS MY WILL TO TAKE A STEP TOWARDS THE CENTRE OF MY SELF BY UNION WITH MY OPPOSITE THROUGH THIS SIGIL!
4. The incantation is given while visualising a winged figure of opposite sex who approaches the magician. The figure wears the chosen sigil on his/her breast and is both beautiful and terrifying at the same time.
5. Incantation:
 

Come to me oh Nemesis, mighty, terrifying and beloved sister.  
 Come to me oh Nemesis, you, who are the goddess of my god,  
 you, who are the demon of my demon.  
 Come to me oh Nemesis, you, who are the demon of my god,  
 you, who are the goddess of my demon.  
 Come to me oh Nemesis, you, who are part of me which I am not,

you, who are the counterbalance on the scales of my fate.  
 Come to me oh Nemesis, you, whose wings carry us to our mutual central Kia.

Come to me oh Nemesis, you, who are my ultimate fear,  
you, who are my ultimate desire.  
you, with whom to unite is the sigh of  
ecstasy and the silence of death.  
Come to me oh Nemesis, for you are my path and I am our aim  
I call upon you to meet me in this  
sigil.  
Come to me oh Nemesis and guide me through this sigil to our  
mutual central Kia !

1251

Start hyperventilation during the reading out of the  
incantation.  
The visualised figure with the sigil coming closer and closer  
to  
finally melt into your own body. When this point is reached  
shout out:  
ZodACAM VaPAAHe ANANAEL ZoDA Ah!  
(I move the wings of the secret wisdom within me!)

6. Banishing and/or laughter.

With fractalic greetings and laughter \* Fra.: Apfelmann \*

1252

{file "Ideology (I.O.T.)" "bos277.htm"}

#### IDEOLOGY

0

The human mind seeks to create order out of Chaos

It is in the nature of humanity to attempt to formulate  
laws from ex-  
perience as a guide to future action. Acting as a  
feedback-response  
mechanism, the mind considers the results of previous  
behaviour and  
creates laws of action in an attempt to repeat past good  
results and  
avoid bad results. In the individual this is known as  
personality, in  
the communal world it is known as science.

1

All scientific laws are false

Science attempts to map the universe as a result of  
previous collec-  
tive experience. Since this is limited to what has  
actually been  
experienced so far, it is always inadequate, and since it  
is not what  
has been experienced it is always human-centred. It  
cannot be objec-

tive because the object does not experience, only the subject, humanity, experiences. Two approaches have been used to tackle this problem. The philosophy of the western world posits that an external, objective world interacts with us through scientific experiment, thus science creates objectively true laws. Other European philosophy holds, correctly in my view, that talk of an objective reality is beyond experience and is thus meaningless babble. Moreover, scientific experiment is no more objective than a child's attempt to walk. To know is not a high ideal, it is an instinct born of our particular way of survival, and is thus survival-centred. Science is our Elephant Trunk, our Giraffe Neck, and since it is inherently inadequate, it is a belief system, a set of interconnected ideas-about-things. In terms of European, Post-Hegelian philosophy, it is an ideology.

## 2

All ideologies are subject to chaotic dissolution

Every ideology, whether science, Christianity or whatever, seeks to and succeeds in creating a coherent view of reality that satisfies its believers. The problem is that there is inevitably a gulf between the ideology and reality. Ideologies are fixed; reality is fluid. Thus all ideologies are subject to readjustment when a new discovery challenges the existing view. The rediscovery of the Greek text of the New Testament and the discovery of the non-existence of the Ether each corroded the existing ideologies of their day.

The Christian world responded with Reformation and Counter-Reformation. (Historical note: Counter-Reformation was the Reformation of the Catholic Church rather than an attack on the Protestant Reformation.)

Science responded with Einsteinian relativity. These new elements are Chaotic. The extent to which the ideology can reform depends on how deep the Chaotic element bites into the ideological structure. Every ideology has central tenets upon which the rest depend: so the discovery that Jesus was actually stoned to death rather than crucified would cause major rumblings; the discovery that he was a woman would cause deeper rumblings; but the discovery that he was

a spaceman  
bringing down the  
collapsed in the  
again. Moreover,  
Western Democracy,  
before.

1253

3

There is no such thing as innate value

innate  
than  
"innate"  
longer seen as  
Gaia  
bring down a  
no  
praise, to work  
difference made  
of belief  
choose  
choose "pure  
confusion itself  
new  
cyclical and  
arise is  
our  
that things

All present Western ideologies depend upon a concept of worth, whereby certain things are automatically "better" than others. The White Race, Men, Adults, all have had their value knocked for six. Even the Animal Kingdom is no longer seen as of higher worth than the Vegetable as the spread of the Gaia hypothesis shows. This is the Chaotic element that can bring down a whole pack of cards. There is no ethical reference point, no beginning from which to derive an end to aim for, to praise, to work towards. As it says in Liber Al: "let there be no difference made between one thing and another". The result is a confusion of belief as people scramble to find a new ideology. Fundamentalists choose deliberate blindness and perverse stupidity. Thelemites choose "pure will, unassuaged of purpose". Chaoists worship the confusion itself as the only "true thing" left. Pagans begin to construct a new ideology based on the absence of hierarchy and turn to cyclical and egalitarian beliefs. That a new ideology, or many, will arise is inevitable; even the truth of Chaos is only true to us, in our experience. But so what. All things considered, I think that things are going pretty well.

Further readings:

Knowledge and Human Interest, J.Habermas, 1967  
Differance, translated as Language and Difference,  
Derrida, 1959  
Anything by Sir Karl Popper for the view from the  
opposition

1254

{file "Thunder, Perfect Mind (Tony Iannotti)" "bos278.htm"}

Thunder, Perfect Mind

or

How did all these people get into my room?

Tony Iannotti

The text called `_Thunder, PerfectMind_` is a composite document, composed of three distinct types of writing. These types of writing can be compared to the Isis aretalogies, Hebrew wisdom literature, and Platonic dialogue. The composite nature of the text is clearer when the three strands are separated and reconstructed, each by themselves. The three resultant texts can be found below.

If the document is to be considered agnostic document, a definition of agnostic must be tendered first. For now, the definition of Theodotus will be used, that "what liberates us is the knowledge of who we were, what we became; where we were, whereunto we have been thrown; whereunto we speed, wherefrom we are redeemed; what birth is, and what rebirth." The `Thunder, Perfect Mind_` answers some of these questions, but not others.

The questions dealing with self-knowledge are dealt with very fully in the text. The tradition of Isis aretalogies is one of self-definition, aretalogies being strings of "I am" statements. The part of the text like an Isis aretalogy describes the speaker in paradoxical but full detail. The very first section of the aretalogy text answers the questions of where the speaker comes from, where she has come to, and where she might be found. There is a slight deviation, in that she has actively come to "those who reflect" upon her, rather than "being thrown" to them, but the idea of being removed from one's original

habitation is there. In the sixth section of this part she says that she is an alien, as well as a citizen.

This brings up the question of what the point of the dichotomies in the aretalogy section is. They range from philosophical, political and social opposites to sexual and familial polarities. In each opposition of polarity, the speaker maintains that she encompasses both poles, or roles. She is "the whore and the holy one." She is "the barren one, and she whose sons are many." She is "Knowledge and ignorance." And she is "the one whom they call Law, and you have called Lawlessness."

In the last dichotomy, the difference may be ascribed to the people who call her either Law or Lawlessness, either "they" or "you." Similar distinctions are made in other seemingly paradoxical statements in terms of temporal placement. The tenses change, for instance, in the fifth section in many statements, such as "I am the one who is hated everywhere, and who has been loved everywhere.", "I am the one whom you have despised, and you reflect upon me." and "I am the one whom you have hidden from, and you appear to me." These distinctions, either temporal or nominal, are subservient to the larger message that the speaker is a very diverse personality. They are also only possible to discern in a small percentage of the proffered paradoxes. The main attempt is to define herself, not to set up distinctions in time or peoples. There is almost no cosmology or anthropology in this text, and this is a clue to the nature of the message of the text. The emphasis is on the person, not the cosmos; on the self, and not the environment.

1255

In this aretalogy third of the text, there an attempt to transcend the intellect through intellectual paradox. By setting up identities between polar opposites the mind is set in circles, as it is by the

Zen \_koans\_, until it is driven into the brick wall of impossibility.

In the introduction to his translation of this text, MacRae states

that "...the particular significance of the self-proclamations of

\_Thunder, Perfect Mind\_ may be found in their antithetical charac-

ter."{\FN:9\} One might rather say that the significance \_must\_ be

found in their antithetical character. There is no other common denominator.

The second type of writing seen in this text is comparable to

Hebrew wisdom literature. The excerpted and reconnected text is a

series of hortatory instructions for those who would be \_gnostikoi\_,

in the form of very short injunctions to "Look upon me" {\FN:10\} , "Hear

me" {\FN:11\} , "Do not be arrogant to me" {\FN:12\} , etc. The speaker

exhorts the reader to be on his guard twice, and not to be ignorant of

her twice. This emphasis on care and awareness augments the intellec-

tual exercises of the aretalogy section. One could easily skim over

the polarities and not stop to reflect on them or their import, in

which case their efficacy of liberation would be severely diminished. All three parts of this text work together.

The exhortations go on to impress upon the reader that he must be

aware that the speaker encompasses all things, great and small, as

well as left and right, male and female, royal and base, rich and

poor. There is an element of the union of opposites here as well, the

speaker saying she is compassionate and cruel, and obedient and

self-controlled. {\FN:13\}

In the third section of this part of the text, the instructions

are to "come forward to me, you who know me ... and establish the

great ones among the small first creatures." Here is some evidence of

an organised attempt to proselytise, or establish a group of those who

know the speaker. The fourth section also calls to "you, who know me."

They are told to learn the speaker's words, while those "hearers" are

told simply to hear. This suggests some form of hierarchy among the

"hearers" and the "knowers". The first step would seem to be that one

must hear the voice, and then come to know it.

This could be a sign of the initiatory path, along which one must pass to come to gnosis. As noted above, the simple act of hearing the message intellectually would not be enough. One must pay special care to the paradoxes presented, and reflect upon them until illumination comes. The process can again be compared to the effect of koans, where one perceives them first as outright nonsense, "the sound of one hand clapping," etc., until one comes to the crux of where they attempt to fix the mind.\{FN:14\}

Where the Thunder, Perfect Mind would fix the mind is on a realisation of the transcendence of the speaker, and eventually on the identification of the speaker with the hearer when that hearer becomes a knower. As it says in the sixth section of the aretalogy part, "I am the knowledge of my inquiry, and the finding of those who seek after me, ... and of the spirits of every who exists with me, and of the women who dwell within me." The path to gnosis and the traveler on that path are both played here by the character of the speaker.

1256

Another point made by this part of the text like wisdom literature is that manifestation implies duality, and that to perceive in the world implies discrimination. The nature of the speaker comprehends all things, but to appear in the world she must choose one of the two halves of all those things through which to appear. As a complete being she would be both invisible and insensible in any way, since to contain both poles of being, such as 1 and -1, would be to equal 0. This has a parallel in the way of the Tao, in which one of the aims is to do everything by doing nothing. One might hear the speaker saying "I am she who does everything, and nothing." The idea is to incorporate in oneself a balance between action and non-action, yin and yang, and by doing such one gets beyond having to struggle with the world. There will be no antagonism between the person

and then environment, once that person becomes one with the environment. (Or a reflection of it, by incorporating or epitomising all its elements.)

This shows the less ascetic nature of the text  
\_Thunder, Perfect Mind\_. The world is not actively evil, but rather simply distracting due to its incomplete nature. When one gets beyond this, then one has improved, but there is no shame in being merely a "hearer," and not a "knower." The only desiderata are to hear and then to know, to balance oneself according to what one comes to know, and despise nothing along the way, for every thing is part of the transcendent whole. Here one could draw Deist parallels, intensifying the impression that the writers of this text did not see the world as inherently evil.

It is our perception of the world that causes the apparent evil of the world. To perceive something is to discriminate between it and its context.

It is this separation or making of differences that allows us to operate in the world, but also that enslaves us to it by monopolising our attention.

\_Thunder, Perfect Mind\_ insists that only by seeing the larger picture of unions of all opposites can we escape this servitude to the world. In other words, what liberates us is the knowledge of into what we have been thrown, or have come.

The last section, the fifth of this part of the text, is a final exhortation to the reader to "look," "give heed" and be aware of who speaks and what that means, that by encompassing all things she is "the one who alone exists," comprising all, "and ... no one who will judge" her exists outside her. This extreme recognition of the unity of oneself with the cosmos, of subject with object, and of positive and negative, leads to an extension of the self to the limits of perception. Sometimes this continues to the point that manifestation requires a relimitation by definition of person. As the speaker has done this, the extension and then the relimitation in

order to communicate, she also implies that it is an achievement attainable by all, if one will just "hear" and "know."

The third part of the text represents Greece, as the first two reflect the Egyptian and Judaic strands of the Hellenistic world.\{FN:-15\} It consists of questions and answers, not always on philosophical subjects, but always leading to philosophical points. It is similar in many ways to the prototypical Platonic dialogue in which the interlocutor is led to the truth of the matter by way of dialectic. Another parallel would be the dialogue between Arjuna and Krishna in that chariot.

1257

There are six sections to this part of the text, as it has been cut up and fitted to the other two parts, and the first five display an elegant ring composition. Section one is a question and amplification of the question, while section five is the answer to it. Section two is another question and amplification, answered by section four. Section three is the center point, pointing out the union of the two questions and their respective answers. Section six is a conclusion of sorts, resuming that which the dialogue has attempted to draw.

The first question is why the reader, and people in general, display contradictory behavior. This is not a psychological type of inquiry, into the roots of irrationality, but rather another attempt to unveil the nature of the speaker. The contradictory behavior referred to deals with the reader's reaction to the speaker, and the nature of complete being in general.\{FN:16\} If complete being entails all things, then it elicits all responses, each of which will have an opposite reaction that will be elicited simultaneously (or thereabouts). Love and hate, truth and lie, knowledge and ignorance are all part of man's reactions to the world.

The answer to this problem is contained in section five. The

incompleteness of things, inside and outside, judge and judged, condemning and acquitting; these distinctions elicit opposite responses to each of their halves, yet both halves are only that: halves of a whole, which elicits both love and hate, fear and confidence, and obedience and self-control. The way out of the world of appearances is again to realise the unity of opposites. That what is seen inside is what is outside also.

The second question is directed toward the question of the ignorance of these unions of opposites. "Why have you hated me," asks the unity, "Because I am a barbarian among barbarians?"<sup>17</sup> Because I don't speak the language of any specific nation, not even those who don't speak your language? Because I speak of universals? The answer is that "those who are without association with me are ignorant of me, and those who are in my substance are the ones who know me."<sup>18</sup> Those who know, know; those who don't don't. One cannot understand the nature of the speaker or the world until one becomes a part of it, and all the parts of it. The antithetical and polarised nature continues to be shown, "On the day when I am close to you, you are far away from me, and on the day when I am far away from you, I am close to you."<sup>19</sup>

The third section unites these two questions of the manifestation of opposites, and the difficulty of perception of perfection. (not to mention perfection of perception!) Both problems stem from human nature in the world of manifestation. The separation of opposites, needed for perception of manifested things, is necessary to operate in the world as humans with human limitations, as these limitations are usually counted. But the speaker here says the real need ideally is not to separate, and thus to come to a realisation of the unity. This is similar to the idea of samadhi, where the subject and object of contemplation are united in a flash of illumination.

Section six concludes, saying that the worldly forms are pleasant, but numerous, disgraceful, and fleeting. When men "become sober and go up to their resting place.... they will find me there, and they will live, and they will not die again." This implies the possibility of a permanent state of comprehension of the unity of opposites.

Now we can see where Theodotus' definition of gnosticism is and is not exemplified by Thunder, Perfect Mind. The writers of this text were concerned with most of Theodotus' questions, but not all. They provide answers for where we have come from, and whereunto we have been thrown. They address the question of who we were, what we have become, but not really what birth is, and what rebirth. Nor do they proffer answers to whereunto we speed, or wherefrom we are redeemed, beyond the answers to the first questions of where we were and where we are. The answers that are offered deal with personal rather than cosmological questions (if there is a difference). The issue is primarily one of self-liberation, rather than redemption, unless the reception of the "good news" of unity is to be considered redemption.

This difference of degree of activity and passivity between Theodotus and the speaker of Thunder, Perfect Mind is revealed in the answers to whereunto we have been thrown, and wherefrom we are redeemed. In Thunder, Perfect Mind's view we came ourselves to this world, and liberate ourselves through Hearing and Knowing. What liberates us is still the knowledge, but the knowledge of slightly different things. The lack of cosmology or theology in the text, compared to other texts in the Nag Hammadi library, suggests the comparison rather to the more psychological sect of Buddhism in contrast to the majority of Mahayana that has absorbed local religious or theological superstructure.

The path suggested by the text towards illumination is a strictly intellectual path to the transcendence of intellect. Through the mortification of the mind rather than of the flesh one may achieve

\_gnosis\_. There is therefore no need for a theology on which to hang precepts of asceticism. The authors of the text say simply that when one understands the facts, one gives up the preoccupation of the world as incomplete.

The gnosticism exemplified by this text then, is transcendental, syncretic, and hortatory. It is transcendent in that it looks at the world and insists that there is a larger reality beyond what we see as separate, discrete things. It is syncretic in that it uses three distinct literary styles to get across its point. These three texts may have been actual texts on their own before incorporation into this text, or they may not. They fit so smoothly into each other in terms of subject continuity that were they originally distinct texts, they must have been revised for the purpose. The authors are hortatory as opposed to imperative in that they say that if you come to their idea of unity, then you will be less confused by the complexity of the world. If you do not, then you will stick to all those pleasant forms of passions and fleeting pleasures, and simply not achieve peace. They do not threaten any punishment for ignorance, only a perpetuation of a potentially temporary confusion.

1259

The comparisons of the three styles of writing is profitable only in so far as it serves to conveniently categorise the material. Too strict an analogy to the three styles would be blinding as well. The content is radically different in message from the usual content of any of the borrowed forms. Again, what must be looked at to explain the meaning of the text is the antithetical nature of the "I am" statements, and their commentary in the other two styles of text. The medium (in this case) is not the message. The function of the text must be considered to be not philosophical speculation, theological or moral exhortation or religious definition, as the borrowed types were, but rather psychological revelation, buttressed by

practical exhortation and logical proof.

What really qualifies the author or authors of this text for consideration as excellent and true gnostics is their appropriation of existing forms, whether myths, ritual speeches, or philosophical methods, and turning them to their own ends.

The text like an Isis Aretalogy

1) I was sent forth from the power, and I have come to those who reflect upon me, and I have been found among those who seek after me.

2) For I am the first and the last. I am the honored one and the scorned one. I am the whore and the holy one. I am the wife and the virgin. I am the mother and the daughter. I am the members of my mother. I am the barren one and many are her sons. I am she whose wedding is great, and I have not taken a husband. I am the midwife and she who does not bear. I am the solace of my labour pains. I am the bride and the bridegroom, and it is my husband who begot me. I am the mother of my father and the sister of my husband, and he is my offspring. I am the slave of him who prepared me. I am the ruler of my offspring. But he is the one who begot me before a time on a birthday. And he is my offspring in due time and my power is from him. I am the staff of his power in his youth, and he is the rod of my old age. And whatever he wills happens to me. I am the voice whose sound is manifold and the word whose appearance is multiple. I am the utterance of my name.

3) For I am knowledge and ignorance. I am shame and boldness. I am shameless, I am ashamed. I am strength and I am fear. I am war and peace. Give heed to me. I am the one who is disgraced and the great one.

4) But I am she who exists in all fears and strength in trembling. I am she who is weak, and I am well in a pleasant place. I am senseless and I am wise.

5) For I am the wisdom of the Greeks and the knowledge of the barbarians. I am the judgment of the Greeks and the barbarians. I am the one whose image is great in Egypt and the one who as no image among the barbarians. I am the one who is hated everywhere and who has been loved everywhere. I am the one whom they call Law, and you have called Lawlessness. I am the one whom they call Life, and you have called Death. I am the one whom you have pursued, and I am the one whom you have seized. I am the one you have scattered and you have gathered me together. I am the one before whom you have been ashamed, and you have been shameless to me. I am she who does not keep festival, and I am she whose festivals are many. I, I am godless, and I am one whose God is great. I am the one whom you have reflected upon, and you have scorned me. I am unlearned, and they learn from me. I am the one whom you have despised, and you reflect upon me. I am the one whom you have hidden from, and you appear to me. But whenever you hide yourselves, I myself will appear.

6) But I am the mind of ... and the rest of .... I am the knowledge of my inquiry, and the finding of those who seek after, and the command of those who ask of me, and the power of the powers in my knowledge of the angels, who have been sent at my word, and of the gods in their seasons by my counsel, and of the spirits of every man who exists with me, and of the women who dwell within me. I am the one who is honored, and who is praised, and who is despised scornfully. I am peace, and war has come because of me. I am an alien and a citizen. I am the substance and the one who has no substance.

7) I am ... within. I am ...of the natures. I am ... of the creation of the spirits. ... request of souls. I am control and the uncontrollable. I am the union and the dissolution. I am the abiding and the dissolving. I am the one below, and they come up to me. I am the judgment and the acquittal. I, I and sinless, and the root of sin derives from me. I am lust in outward appearance, and interior self-

-control exists within me. I am the hearing that is attainable to everyone, and the speech that cannot be grasped. I am a mute who does not speak, and great is the multitude of my words. Hear me in gentleness, and learn of me in roughness. I am she who cries out, and I am cast out on the face of the earth. I prepare the bread and my mind within. I am the knowledge of my name. I am one who cries out, and I listen. I appear and ... walk in ... seal of my ... I am ... the defense ... I am the one who is called Truth, and iniquity ....

8) I am the hearing that is attainable to everything; I am the speech that can not be grasped. I am the name of the sound, and the sound of the name. I am the sign of the letter and the designation of the division. And I .... light .... hearers ... to you ... the great power. And ... will not move the name. ... to the one who created me. And I will speak his name.

1261

Text. \_The text like a Hebrew Wisdom

1) Look upon me and reflect upon me, and you hearers. hear me. You who are waiting for me, take to yourselves. And do not banish me from your sight. And do not make your voices hate me, nor your hearing. Do not be ignorant of me any where or any time. Be on your guard! Do not be ignorant of me.

2) Give heed to my poverty and my wealth. Do not be arrogant to me when I am cast out upon the earth, and you will find me in those who are to come. And do not look upon me on the dung heap nor go and leave me cast out, and you will find me in the kingdoms. And do not look upon me when I am cast out among those who are disgraced and in the least places, nor laugh at me. And do not cast me out among those who are slain in violence. But I, I am compassionate and I am cruel. Be on your guard! Do not hate my obedience, and do not love my self-control. In my weakness do not forsake me, and do not be afraid

of my power.

For why do you despise my fear and curse my pride?

3) Those who have ... to it ... senselessly.... Take me ... under-  
standing from grief, and take me to yourselves from  
understanding and  
grief. And take me to yourselves from places that are  
ugly and in  
ruin, and rob from those which are good, even though in  
ugliness. Out  
of shame, take me to yourselves shamelessly; and out of  
shamelessness  
and shame, upbraid my members in yourselves. And come  
forward to me,  
you who know me and who know my members, and establish  
the great ones  
among the first small creatures. Come forward to  
childhood, and do not  
despise it because it is small and it is little. And do  
not turn away  
greatnesses in some parts from the smallnesses, for the  
smallnesses  
are known from the greatnesses.

4) Hear me you hearers. and learn of my words, you who  
know me.

5) Look then at his words and all the writings  
which have been  
completed. Give heed then you hearers and you also  
the angels and  
those who have been sent, and you spirits who have  
arisen from the  
dead. For I am the one who alone exists, and I have no  
one who will  
judge me.

1262

\_The text like a Platonic Dialogue.\_

1) Why, you who hate me, do you love me, and you hate  
those who love  
me? You who deny me, confess me, and you who confess me  
deny me. You  
who tell the truth about me lie about me, and you who  
have lied about  
me tell the truth about me. You who know me, be  
ignorant of me, and  
those who have not known me, let them know me.

2) Why have you hated me in your counsels? For I  
shall be silent  
among those who are silent, and I shall appear and  
speak. Why then  
have you hated me, you Greeks? Because I am a  
barbarian among the  
barbarians?

3) Why do you curse me and honor me? You have wounded

and you have  
whom you have  
... turn you  
know the first  
one and those after know me.

4) Those who are without association with me are  
ignorant of me, and  
Those who are  
far away from  
close to you,  
away from you,  
I am close to you.

5) You honor me ... and you whisper against me. ...  
victorious over  
because the  
condemned by  
him who will  
is outside  
you is the one  
you, you see  
outside of you; it is visible and it is your garment.

6) For many are the pleasant forms which exist in  
numerous sins, and  
fleeting pleasures,  
their resting  
and they will  
not die again.

1263

1) For examples of aretalogies see Grant, F.C.;  
\_Hellenistic Relig-  
ions: The Age\_of Syncretism.\_  
2) The text \_Thunder, Perfect Mind\_ is CG VI, 2.

The aretalogy-like material's sections are;

1. 13,1-13,6
2. 13,16-14,15
3. 14,25-15,1
4. 15,25-15,30
5. 16,5-17,1

6. 18,10-18,30
7. 19,5-20,10
8. 20,29-21,12

The wisdom literature styled section are;

1. 13,6-13,15
2. 15,1-15,25
3. 17,1-17,32
4. 20,26-20,28
5. 21,12-21,20

The dialogue material comes from;

1. 14,15-14,25
2. 15,30-16,5
3. 17,32-18,10
4. 18,30-19,5
5. 20,10-20,25
6. 21,20-21,32

3) This definition of Theodotus is cited in Clemens Alexandrinus, \_

Excerpta ex Theodoto\_ 78.2.

4) IA 2 (Sections will be referred to by their section number prefixed

by IA for aretalogy sections, WT for wisdom sections, and PD for

the dialogue sections.)

5) IA 2

6) IA 2

7) IA 5

8) Only in 9 out of 68 complete paradox statements does there occur

temporal or nominal changes along with alteration of description.

(Interestingly, all occur in sections IA 2 & IA 5, two sections of

8)

9) Robinson, James M., ed.; \_The Nag Hamadi Library in English\_,

(Harper &

Row: San Fransisco) 1977/81, p. 271

10) WT 1

11) WT 1

12) WT 2

13) WT 2. In the sentence regarding obedience and self-control, the

point is also to have no reactive emotions to these things, as the

emotions form attachment to objects. This advice towards detachment,

reminiscent of Eastern philosophies more often than Western, shows up

in the dialogue sections more obviously.

14) \_i.e.,\_ where the subject of the knowledge they are designed to

impart lies.

1264

15) The Macedonian, Seleucid, and Ptolomaic Kingdoms made up the

Hellenistic world, \_per se\_, though external contact

with Europe,  
Asia, and Africa was constant. Of course, all three  
nations were also  
assimilating parts of each other's cultures, creating  
the international and cosmopolitan atmosphere necessary for the  
creation of our  
text, and the sources are named after the originating  
national culture  
for convenience only.  
16) "Complete being" refers to the unified speaker and  
world.

(1)+(-1)=(0).

17) PD 2

18) PD 4

19) PD 4

20) These two questions presuppose a passive role on our  
part, which  
may or may not refer to the Gnostic Redeemer as well as  
us regular  
joes, the recipients of the redeeming message. In this  
text, however,  
there is no strong distinction between the speakers and  
the hearers on  
the basis of origin; only on the level of knowledge. We  
may be assumed  
to have the same genesis as she, and she states that she  
had an active  
role in coming into the world. This only difference is  
that she knows  
this, and presumably we do not.

1265

{file "Treatise On Mind (The Tigress)" "bos279.htm"}

Treatise on Mind  
From: The Tigress

From the moment that 2 cells form a zygote, we see the  
interaction  
of informational process - recognition, communication,  
interaction,  
integration, re-stabilization and reproduction and or  
re-structurization. This cycle of life can be seen from the barest  
combinations of  
any two elemental components beginning at the lowest  
atomic designations of energy and throughout the continuum of  
increasing complexity - perhaps far beyond our capabilities

to understand. \*\*\* If consciousness can be defined as an awareness

of integrity through this process of self recognition; then conscious-

ness can be easily applied to that which is non-human.\*\*\*

From the most basic interactions of chemistry, we find that even on

an atomic level there is to be found this type of consciousness. We

have become aware of the atom's necessary maintenance of its own

structure through the evidence of necessary balancing of protons,

neutrons and electrons; the importance of electron shell valences is

also a reminder of this type of integrity. Even on an atomic level,

there is a form of awareness of self-integrity in order to maintain

structure and identity.

This process of awareness is also a genius of discrimination. A

form of identification of self & non self on an energetic level.

There is a borrowing, and sometimes a sharing energetically, yet when

this process of self recognition begins to fail we see the destruction

of the matter it involves <this is evident with atomic structure and

also evident at the human level in the study of cancer.> Therefore we

might look at this process of self-recognition and maintenance and

examine its nature in order to find its function and capabilities.

When we look at different types of matter, we find that the more

simple the atomic structure of the mass, the less complex its process

of "consciousness" needs to be. Things which are comprised of only

one atomic component do not need complex processes of communication

between those components. Thus the level of consciousness is rather

low on an evolutionary scale of creativity, yet we also see that these

types of things are far more stable in regards to their integrity -

far less vulnerable to destruction. In example, it takes an enorm-

ously concentrated force of heat to break the integrity of an atom...-

yet a mere 2000 degree flame will not only destroy the integrity of

human consciousness, but also destroy the integrity of the individual

component molecules which form the material mass of a human to their

lowest forms as individual atoms.

1267

When we look at the forces involved in communication of energy,

we see a flowing medium of different frequencies within a single

spectrum of energetic potential. Elemental energies and forces

<light, sound, temperature, pressure, magnetism, electricity...>

differentiate and vary in intensity and frequency yet are very alike

in that they are all means of transferring energy as a form of com-

munication which can be informative/stabilizing or  
disinformative/des-

tructive, depending on the structure of the  
"consciousness" they

encounter. It may be perceived that the more complex  
the structure,

the lower the frequency of the integrity of that  
structure and the

more vulnerable that structure is to disinformation.

The more diverse the components are that are  
included within a

thing, and the more efficient the means of  
communication within the

structure of that thing; the lower the common  
denomination of freq-

uency of integrity must be in order that the  
informational frequency

will not be destructive to any of the component parts.  
To analyze

this statement we must look at other analogies within our  
environment.

Firstly I would like to examine the nature of sound.

1268

Sound waves come in varying frequencies and  
modulations, and as

humans we assign different notes to those steps within  
the frequency

spectrum which we can differentiate and perceive. If we  
play several

notes simultaneously, we find that in order to  
maintain a balance

harmonically, we must play notes that match each others  
modulation.

You can play a "C" note at any octave and in fact play  
all "C" notes

simultaneously and you will find that within the  
frequency range

these notes will compliment each other, in fact they will contribute/-

share energy with each other. WE find similar matching if we look at

musical chording. If you play the notes "F" and "C" , the sharing of

energy vibrationally between those two ranges of frequency will in

fact create the note of "A" in the range in which the two notes

frequencies overlap. In this way communication is informative and in

fact the "whole is greater" than the sum of its parts. Similarly,

playing two notes which lie in the same modulation frequencies simul-

taneously will increase the duration of the vibration compared to the

duration if each note were played alone.

When we examine the sharing of electrical information at an

atomic level, we see that through the temporary sharing of electrons

in a phase path also indicates something that we might consider as

investing a thing <atom> with more than the sum of its parts. Simil-

arly in using electric frequencies in a series, we store information

on silicon chips which invest them with more than they would be if one

simply looked at the electrical and silicon components alone. This

transference of energy is also a transference of information in

frequencies which in many ways we are still attempting to understand.

Simple, one component things, can sustain far higher frequencies

of energetic transmission than can complex components of things.

Frequencies which pass freely through atoms ultimately destroy complex

things such as humans when they are subject to them. It appears that

the more complex the union of the components, the slower and more

tediously complex the transformation of data must be. The more

complex a thing is, the lower the vibrational capability it sustains

in order to maintain the integrity of its own structure.

Energetic communication exists infinitely throughout the univ-

erse. The transference of information through radio waves and light

waves continues back in time to the occasion of what was known as the

Big Bang. It may be that in the future we will find that in the same

way gravity and electromagnetism are also continuums of information

from times long past. Scientifically we study these energetic con-

tinuums and yet we doubt and deny the holistic communicative nature of

the universe. We search for causes and effects within the realms of

our limited perceptions and are amazed when we can find no causal

effects to explain change.

When we examine biological life, we find that each evolutionary

adaptation seems to be an extension of the process of self/non self

awareness and maintenance of integrity. Not only do we see inten-

sification of sensory perceptual abilities, but also we note that the

integrational and responsive/reactive components of the process also

have to evolve and adapt in order to stay integrated with the rest of

the "consciousness". Amoebas are "simple" life forms, and yet we can

examine them and see that each organic component within that life form

serves as an informational and communicative component within the

process of maintaining the integrity <life> of the whole. When this

communication process or any part of it ceases, the organization of

the organism begins to deteriorate and eventually ceases and dies. In

biological life, we find that though we have maintained the use of

electronic communication on some neural levels, we have sunk to the

depths of transferring actual molecular compounds <proteins, amino

acids...> in most of our organic processes. Even the human brain,

supposed highest achievement of organic life forms, requires base

molecular salts in order to process electrical information. Our

complexity denies us the speed of light, radio,

and other faster and higher frequency modes of communication except

from outside of ourselves.

1271

The human consciousness is a genius of discrimination. We use

the abilities of discrimination to identify those stimuli which come

from outside of our biological forms in order to protect and maintain

our integrity <life. We use our senses <inefficient though they may

be> to gather and interpret pure energetic communications such as the

radiated energy of sunlight and we are so inefficient at interpreting

that data that we can only sense light and heat and it destroys those

sensors that gather that information through blindness and sunburn if

we continue too long in our attempts. Yet,

conversely, we need the information from sunlight which stimulates

our organic forms into producing vitamin D <without which we would

die>. Is this a remnant of photosynthetic capabilities from lessor

complex integrations, or merely a new attempt at further increasing

our potential?

1272

As organic forms of consciousness, we are sorely limited in our

perceptions of the universe. Limited in exploring the possibly

limitless ranges of energetic exchange simply due to the limits placed

upon communication due to the complexity of our

component structure.

Yet rather than admit to our limitations, we seek further exploration

through the development of tools made from things less complex than

ourselves. In the laboratory, we use light waves and shaped silicon

to create microscopes to increase our sense of visual acuity within

the spectrum of visible radiation imaging. In the studio, we use

simple cones flattened vegetable matter and electronic amplification

to create tools to compensate for our limited aural perception. We

have created many tools out of simpler and less complex components in

order to reach those higher frequencies of information which are

either so far removed from us as to be imperceptible, or so destruc-

tive to us that we dare not experience them ourselves.

The human zygote from the moment of conception is a discriminat-

ing consciousness which is involved in the differentialization of its

components in order to

develop finer levels of complexity. This fetus is also even before

birth learning to interpret communicative energies from the outer

world in order to begin definition of itself, its integrity and its

maintenance of self apart from the influence of "other". Cells,

joining together in communication to form co-operative systems each

with separate responsibilities to the whole. Organs with specific

functions supporting the organism in its fight to maintain its integ-

rity. Consciousness of Mind, determining the difference between self

and non self, regulating the integrity of the whole. This harmony of

components within a symphony of orchestration, this is the matter of

being alive.

1273

Despite our complexities, despite recognition of our vulnerabil-

ities and limitations; we as humans are beings of arrogant mind. We

claim supremacy over all biological organisms and claim the sole right

to conscious thought <as if we were the only from of communication we

wished to recognize.> We deny our insecurities and lay claims to

great understandings concerning the universe, when we in fact do not

even understand the actual workings of our own process of integration

and communication within our own biological forms.

We claim ownership of consciousness, yet we do not even pretend to

truly evaluate the process of consciousness nor its beginnings.

Despite our inadequacies, we assume to know the nature of the

beginnings of all life. We claim to know the "mind" of "God" <the

prime causation for all that exists> and we claim title to superiority

in emulation of this "God" - above and beyond all other forms of life

or integrity. An egotistic lot are we, who strive to seek security in

the midst of our fear, our inadequacies, our vulnerabilities; by

developing a system of belief which guarantees our security in a place

beyond our perception. We seek safety and foundation at the same time

that we reach outward to claim flight amongst the stars.

This is the paradox on humanity, of mind. Complexity found in

simplicity... using simplicity to explore a universe beyond the range

of our complex integrity. Our complex integrity vulnerable to all but

the simplest energies, while we lay grasp to use complex energies

which would destroy us in order to prove our strength. What it is we

look for, we eventually find at the expense of closing our senses to

see what really is. Perhaps it is true that the most foolish are

those who lay claim to knowledge for they have closed their minds

to further learning, and that the most wise are those who claim

knowledge of no thing, that they may learn all.

1274

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\*\* MAGICK 1 -- WHY MAGICK \*\*

The ability to think seems to set us apart from other crea-

tures. And although we are concerned with living in

the physical

world, we are mental beings. The fact is we are thinking all the time.

We plan, we brood, we get depressed or elated -- all of it is thought.

But the universe is mental too, and if we could control our thinking

we would see magnificent results in the everyday world.

Many systems have been developed over the ages to help us

control our thoughts. A great amount of dogma too has been kicked

around in an attempt to make us into better people. Magick (the occult

kind, spelled with a 'k') is one of the oldest and most general of

these systems. Magick is the study and application of psychic forces.

It uses mental training, concentration, and a system of symbols to

program the mind. The purpose of magick is to alter the self and the

environment according to the will.

Most of the magick we see today comes to us from ancient Egypt

and Chaldea. The Chinese, Hindus, and Tibetans developed their own

unique types of magick. Western magick was locked up by the Egyptian

priests for thousands of years and then suppressed by the rise of

Christianity. It was not until medieval Europe that magical knowledge

was rediscovered by the alchemists and Cabalists. Only during the past

hundred years or so has western culture been open minded enough to

permit widespread investigation of the subject. Only

since the start

of the twentieth century has science shown much interest in it at all.

#### PARAPSYCHOLOGY AND PSYCHIC PHENOMENA

Through parapsychology, we are gaining insights into the

hidden nature of man. Parapsychology is a branch of psychology which

studies psychic phenomena. It remains something of a frontier, even

today. Perhaps one reason for this is that psychic phenomena are

somewhat inconsistent.

Nevertheless, there is strong evidence from numerous cases and exp-

eriments in support of psychic phenomena. Somehow, under the right

conditions, the mind can directly affect the environment.

We may theorize that the human mind and body broadcasts a kind

of psychic energy or force, much like a radio station. Kirlian photog-

raphy, temperature effects, cloud chamber tests, and other experiments

tend to support this theory. Although the exact nature of this psychic

force

is subtle and unknown, it is undoubtedly the energy behind all psychic

phenomena and magick. However, it is \*not\* a radio wave, since it

behaves somewhat differently. The psychic force is too weak to be

measured directly (at least so far as we know).

Everyone has some  
psychic ability. There  
are numerous types of psychic phenomena. Parapsychology  
separates them  
into two groups: ESP and PK...

#### EXAMPLES OF ESP

ESP, the abbreviation  
for extrasensory perception, means the  
reception of information through paranormal means (ie.  
not regular  
physical senses of sight, sound, touch, smell, or  
taste). In theory,  
this is accomplished by receiving psychic force from  
outside the body.

Here are some examples of ESP:

1) Clairvoyance, or Remote Viewing -- the  
ability to sense or  
'see' (non-physically) distant objects, places, and  
people. Individuals  
who see ghosts and spirits are probably clairvoyant.

2) Clairaudience, or remote hearing -- the  
'hearing'  
of paranormal information.

3) Astral Projection (OOBE) or  
Traveling Clairvoyance -- Full  
experience at a remote location while the physical body  
sleeps.

4) Psychometry -- the reading of information by  
the  
touch of physical objects.

5) Telepathic receiver -- the ability  
to directly receive  
thought (communication) at a distance, with no physical  
connection to  
the sender. There are many everyday examples of this,  
in which we

think something just as another person is about to say it. This is an

easy one to test for through experiment. Very dramatic cases of

telepathy have been recorded; there is often an emotional element in

such cases.

6) A 'channel' or medium, as in a seance, who is indirect

communication with a 'spirit' or entity.

7) Experience with a Ouija board, pendulum, or automatic

writing.

8) Precognition--to foresee the future. Again, highly emot-

ional events are the ones most likely to be 'tuned in'.

9) Retrocognition-- knowledge of the past, by paranormal

means.

#### EXAMPLES OF PK

PK, the abbreviation for psychokinesis, is the active or

sending side of psychic phenomena. The theory here is that psychic

force is sent out from the individual. Examples of PK include:

1) Telepathic sender -- the transmitter in the telepathy just

discussed.

2) Psychokinesis (or telekinesis) proper-- the ability to

move objects by means of psychic force.

3) Somewhat along the same lines are poltergeist (noisy ghost)

phenomena in which objects move of their own accord or noises are

heard. There is always a human agent involved -- frequently a teenage

girl -- who appears to be the source of psychic energy.

4) Psychic healing-- the ability to heal various illnesses

and infirmities. There are many documented cases of this. Usually it

involves a healer and a subject, although there are recent cases

involving cancer patients learning to heal themselves.

5) Teleportation, apportionation, and levitation. Some occult-

tists feel a magician producing PK effects is simply a channel for

universal energy. Others think the force originates some way directly

within the magician.

#### THE SUBCONSCIOUS

Postulated by Freud and others, the concept of the subcon-

scious mind is an important one. Basically, this is the idea that part

of the mind normally operates below or outside of ordinary conscious-

ness and awareness. Dreams and hypnosis are examples of this. Also

subconscious are the many

automatic functions of the physical body such as respiration and

digestion.

## WHY DO MAGICK?

Magick encompasses many things--  
science and art, philosophy

and metaphysics, psychology and comparative religion.  
Magick is an

adventure at the borderlands of the unknown. It can fit  
the pieces of

the puzzle of life into a meaningful whole.

\*Magick is fun\* and interesting. Use magick  
to help raise

consciousness without drugs. Gain new experiences.  
Fantasy can come

alive through magick. Psychic phenomena can be  
controlled and be fun

and helpful.

\*Magick is beneficial\*. It can help you  
to have excellent

health, and bring you good luck. With magick life runs  
smoothly; life

is good. Also use magick for personality improvement, to  
control bad

habits and to develop new motivations.

\*Magick is  
powerful\*. Never underestimate the tremendous  
power

of magick. Use magick to alter events and to achieve your  
goals. Exert

an influence over people and phenomena. But power for its  
own sake is

self-defeating. The power which magick can give you should  
not be your

primary

reason for studying it.

## MAGICK AND WITCHCRAFT

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A number of other occult disciplines are prevalent today

besides magick. There are many cults and sects which profess their own

views, but there are really few differences between them. One popular

area in the occult today is witchcraft. This is far removed from the

cliche of devil

worship. Real witchcraft is a nature religion (pagan). Witchcraft has

much in common with magick.

Alchemy also has much in common with magick. Its heritage

comes from the middle ages. Alchemy fathered chemistry and the phys-

ical sciences. But the avowed purpose of alchemy, turning lead into

gold, is too limiting to be called magick. Sometimes the goal of

alchemy is interpreted in another way, as the transformation of man

into a spiritual being.

Then there are the numerous modern day seers or 'psychics', as

they like to be called, who operate within their own somewhat unique

systems. Although many of these people are deluded frauds, some are

very powerful occultists indeed.

Of course, everything I have said here is a generalization.

Magick, witchcraft, alchemy, or any occult field are complex subjects.

Suffice it to say that magick includes them all (it is eclectic). For

magick is undoubtedly a philosophy which has, as the late Aleister

Crowley wrote,

"The method of science -- the aim of religion."

#### REVIEW QUESTIONS

- 1) Define magick.
- 2) Define ESP and PK. Give examples.
- 3) What is the subconscious?

#### BOOK LIST

Hal N. Banks, *An Introduction to Psychic Studies*.

Annie Besant, *Thought Power*.

Michael H. Brown, *PK, A Report on the Power of Psychokinesis*.

Richard Cavendish, *The Black Arts*.

Alexandra David-Neel, *Magic and Mystery in Tibet*.

Raynor C. Johnson, *The Imprisoned Splendour*.

Janet Lee Mitchell, "Is Anything Out There?", *Fate* magazine,

May 1988.

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Ostrander and Shroeder, Psychic Discoveries Behind the  
Iron Curtan.

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Phil Hansford, 4/88

Mysteria

(818) 353-8891 (modem)

P.O. Box 83

Tujunga, CA 91042

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\*\* MAGICK 2 -- THE SUBJECTIVITY OF EXPERIENCE -- \*\*

' The universe is a projection of ourselves;  
an image as unreal as that of our faces in a  
mirror....We cannot affirm any quality in an  
object as being independent of our sensorium,  
or as being in itself that which it seems to  
us. Nor can we assume that what we cognize is  
more than a partial phantom of its cause.'

( --Aleister Crowley, Magick, p. 110)

Your awareness of the physical world and  
of your place within

it is mostly based upon the physical senses (hearing,  
sight, smell,

touch, taste). These five senses continually send  
information to the

mind, and it is up to

the mind to select and interpret them. If you could not  
do so, your

senses would overwhelm you and be meaningless.  
Selection and inter-

pretation of your sensory inputs is essentially an  
automatic, mostly

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subconscious function of the mind. The program or  
map which the

subconscious follows

as its reference point is called a 'model'. The model  
is a subcon-

scious mental photograph of how you believe the world

looks (ie.

worldview, mindset, egregore, or belief system). It was built up from

an early age by your religious and cultural background through inter-

action with family and

others. It contains your experiences, attitudes, and habits. And

whether you realize it or not, most of your behavior, thoughts,

feelings, and habits are based upon and conditioned by that model;

even personality. The model is one of the mind's master programs.

Change in behavior generally requires a change in the model. These

limitations built into our way of thinking cause our perceptions to be

subjective. That is why Hindu philosophy looks upon the world as

illusory (maya); the world itself (object) is not an illusion, however

from our viewpoint through perception

(subject) it is.

Thus we are all conditioned by experience.

Except that our

perceptions, hence our experiences, are first conditioned and limited

by the model. Our perceptions and experiences tend to conform to what

we expect. We tend to misinterpret or ignore things which do not match

our

preconceived notions about them. This is automatic.

The foregoing demonstrates how it is that there are so many

different versions of 'truth'. One's particular view is almost arbit-

rary. Although numerous religions, philosophies, and occult systems

abound, they do not contradict one another as much as it might

appear. Rather, they describe the same (universal) reality taken from

different perspectives. For there can be no ultimate truth in the

physical world. We can only base our actions upon assumptions and

agreements. All experience is subjective. I like to think of the

universe as something indescribable, perhaps a 4-dimensional 'thing'.

As soon as we attempt to put it into our 3-dimensional knowledge-base,

something changes and we only see an aspect of the big picture. Just

as a photograph can only show us a flat \*representation\* of a greater

thing, so it is with any attempt to describe \*spiritual reality\* in

physical terms.

Yet, there is a separate reality within each of us which is

often ignored unless we seek it. This inner self is in magick called

the 'true will'. The true will is the center of consciousness and

identity. It is the 'real you'. Everything else is an interface or

link to it from the outer (illusory) world. Since that interface is

based upon our model, it is conditioned and may sometimes produce false

information. 'Do what thou wilt' (Crowley) is an axiom of magick; for

the true will expresses our exact desires. And what we truly want

('down deep') we tend to automatically

get. This isn't always in our best interests, since the true will can

be conditioned (tricked) by the illusion; and then we might desire and

obtain that which is not ultimately good for us. (Karma strikes

again!) The task of the magician therefor is to awaken his awareneess

of the true will, to be free of conditioning, and thereby to transcend

maya. ('My will unconditioned is magical' -- Spare).

## HAPPINESS IS BEING HAPPY

There is no great secret to  
changing behavior or habits. It is

largely a matter of determination. It requires that you  
ignore the

'pull' of the model when you strive for changes within  
yourself. The

model is, after

all, a collection of 'habits', some of which must be  
unlearned for

permanent change to occur. There are two ways to do  
this: direct,

through will power and awareness alone -- observing and  
acting out in

an unattached or indifferent manner; and indirect --  
through con-

ditioning such as affirmation (explained later), self-  
hypnosis, and

magick. Meditation may help too, by relaxing tension and  
conflict.

Emotions follow physical  
expression: smile and act happy and

you will tend to feel and be happy. The same is also  
true for other

emotions. Also, emotions can be purposely used (or  
programed) to

replace other emotions. Using this technique, a magician  
is somewhat

like an actor

in that he learns how to turn his emotions on and off at  
will. Note

that this is not 'fakeing it'; the magician is probably  
more in touch

with his true feelings than most people. And for these  
reasons we say

that happiness is being happy.

## SYSTEMS OF MAGICK

Magick always involves self-hypnosis. However, it may be more

than that. For one thing, there are objective forces involved (or so

it would seem). Deities, spirits, and cosmic force can have an indep-

endent existence. And the repetitive physical movement sometimes

involved in ritual can itself generate PK force. On the other hand, it

could be argued that all of this is subjective to the magician. Or

that the deities and spirits are nothing more than archetypes or

cosmic patterns which the magician energizes with his own vitality.

Perhaps all magical effects could be produced through hypnosis alone.

But the effects are certainly real.

ough basicly Greatcomplexityisnotnecessaryinmagick.Alth

magick is a medieval system of symbolism (in a modern context), any

cosmological system will work from Cabala to Star Wars. We usually use

the medieval one in magick because it is convenient and traditional,

and

because it seems to fit our thought processes well. Traditional

symbols have greater emotional effect on the magician than modern ones

because of his familiarity with them. What really matters is that the

model of the magician be understood and programmed, and thus that the

model and the cosmological system do correspond.

#### REVIEW QUESTIONS

- 1) Contrast subjective with objective.
- 2) What is a 'model'?
- 3) Explain the task of the magician.

#### BOOK LIST

Eric Berne, Games People Play.

Fritjof Capra, The Tao of Physics.

Carlos Castaneda, The Fire From Within.

Arthur Koestler, The Roots of Coincidence.

John C. Lilly, The Center of the Cyclone.

-----, Programming and Metaprogramming in the Human  
Biocomputer.

-----, Simulations of God -- The Science of Belief.

Alan Watts, The Book (on the taboo against knowing who you  
are).

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Phil Hansford, 4/88

Mysteria

(818) 353-8891 (modem)

P.O. Box 83

Tujunga, CA 91042

\*\* MAGICK 3 -- THE FOUR WORLDS \*\*

The ancients described manas mind, body, and soul. Psychol-

ogists of the twentieth century added the subconscious to that def-

inition. This produces a four-fold classification. The universe is

also divided into four corresponding parts ('worlds'), as shown below:

|                  | WORLD           | BODY                         | QUALITY  |
|------------------|-----------------|------------------------------|----------|
|                  | =====           | =====                        | =====    |
| intuition        | spiritual world | spiritual body (soul or kia) |          |
| rational thought | mental world    | mental body (conscious mind) |          |
|                  | astral world    | astral body (subconscious)   | emotions |
| senses           | physical world  | physical body                | physical |

The astral body (subconscious) is the intermediary for int-

uition, magical and psychic phenomena, and is the 'psychic link' to

the physical world. J.H. Brennan says that the astral is the realm of

visual imagination. It seems to be both a 'place' and a 'state of

mind' at the

same time. Most occult and magical phenomena originate in the invis-

ible, non-sensate, non-physical realm (ie. without

physical senses).

Each of the four worlds interacts with the other worlds. Psychic

energy flows from the spiritual to mental to astral to physical. The

physical world is a projection (manifestation, reflection, or shadow)

of the higher worlds. Our center of consciousness is generally within

these higher worlds. "We are", to quote the rock music group the

Police, "spirits in the material world".

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There are many similar terms used by other occult groups. For

example, 'astral light' is another name for astral world, although it

may sometimes also refer to the entire non-physical realm, as may

'inner planes' or 'the invisible world'. Planes are

essentially the

same as worlds. Vehicles or sheaths are the same as bodies. Some

groups include an etheric or vital body between physical and astral:

it is mostly 'physical' with a little of the lower 'astral' besides.

And sometimes astral and mental are each divided into two parts (upper

and lower). The 'causal body' is the upper 'mental'.

#### MICROCOSM AND MACROCOSM

We have been describing 'traditional' occult philosophy here,

and certainly an important part of the tradition is the idea (and

terms) microcosm and macrocosm. The greater universe, known as the

\*macrocosm\*, includes everything that exists. It corresponds with the

\*microcosm\*,

or tiny universe, ie. man -- who is thought of as a miniature replica

of the macrocosm (whole universe). This basic magical relationship is

demonstrated in the Bible (Genesis 1.27), where God is the macrocosm;

and in the writing of Trismegistus ("As above so below"). Since man

is in the image of God (universe) it follows that God is in the image

of man (in other words, man and the God/universe match each other).

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The magician, as a microcosm is thus connected with the macrocosm.

There is an intimate relationship of energies between you and every-

thing else. The universe is reflected within us and we are projected

into the universe. This is an important theory behind magick and

astrology.

#### MAGICK WHITE AND BLACK

'Personal magick' is that magick used to affect the self;

often involving affirmation, self-suggestion, and self-hypnosis.

'Active magick' is outer directed magick (as in PK) used to affect

someone or thing, or to bring about an event. 'Passive magick' is to

be affected (as in ESP)

by an outside non-physical cause. Everyone possesses some magical (and

psychic) potential. Some are especially gifted. Usually people are

better at one kind of magick (ie. active or passive) than they are at

the other kind; only rarely does an individual excel at both. Training

and practice will, of course, improve ability somewhat.

Although the forces of magick are neutral, various systems may

take on the qualities of good and evil. There is so-

called white

magick or good magick, black magick or evil magick, and gray magick

between them. When many people refer to white magick they mean magick

for unselfish purposes, also healing and mental influence with spec-

ific permission. By black magick they refer to magick for self-inter-

est and healing \*without\* specific permission. Using magick to

forcefully control another's will is, in a sense, black magick too.

There are also some people on the occult fringe who claim to be,

possibly even think they are, 'Satanists', devil worshipers, or black

magicians. These people are most likely charlatans, hoaxters, dab-

blers, or merely misinformed. They may be attracted by the 'art' of

black magick, or even by the 'glamor' of doing something against the 'rules'. But a real black magician is very dangerous.

Because he has dedicated his life to evil. We usually think of 'white

magick' as having \*unselfish intent\*, and (in the extreme case) of

'black magick' as

being actual Satan worship, human or animal sacrifice, dangerous

unconventional magical practices, and other bizarre stuff as makes a

nightmare. It is all a matter of degree. Most mild self-interest

magick (one of the most common kinds) would be called 'gray'. Better

terms may be

\*constructive magick\* as being beneficial; and \*aversive magick\* as

magick intended to work against the natural order, and to tear down.

There is also the \*high magick\* of spiritual alchemy (ie. spiritual growth), also known as 'the Great Work'; and conversely there is 'low magick' which is concerned with materiality.

Any magick act is likely to produce side effects regardless of

whether or not the desired result is achieved. Such side effects are

no problem for constructive magick, since they are beneficial as well.

However, aversive magick can produce aversive side effects which may

even harm the magician -- aversive magick is dangerous!

## MAGICK IS A CONTINUOUS PROCESS

What we have been calling 'magick' is actually a continuous process. Since your subconscious never rests, your environment is continually being shifted into line with your model. This is true whether you study magick or not. For most people, these effects are usually very subtle, and they are probably not aware of them. However, as you work with the occult, the flow of psychic energy and your awareness of it increases. Your true will is more likely to be strongly expressed. Your luck may be affected (either in a positive or a negative way). Remember, our lives tend to follow what we want down deep. That is why a positive outlook is so very beneficial to us.

## THE MAGICAL DIARY

Sometimes it is helpful to keep a diary of your magical experiments and research. Such a diary should include the date, perhaps even some astrological data (or anything else you think may have a relationship to what you are doing). This is also a good time

to begin recording your dreams -- at least the important ones -- in a

dream diary. Your dreams

can tell you a great deal about yourself, and may sometimes reveal

premonitions. Dreams are personal. Don't fall for the commercial

'dream book' gimmick.

#### AFFIRMATIONS

The mind is always open to suggestion -- especially the

subconscious. Most of the time we censor any suggestions according to

the model; but one way to break through the censor is with repetition.

An affirmation does this exactly. By suggestion, we mean any statement

which is capable of affecting your model. Usually suggestion is in the

form of a positive statement (such as the hypnotist's patter -- " You

are becoming sleepy"). An affirmation is the same kind of thing -- a

positive suggestion, which you repeat (affirm) to yourself aloud or

silently (for example, "I remember my dreams"). If there is some

quality you wish to change or develop within yourself, an affirmation

is ideal. Repeat it several times every day at several different times

throughout the day,

especially when you go to bed. Affirmations are subtle and may require

a few months to work. Use them for changes, not miracles.

## SIMPLE BANISHING TECHNIQUE

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Visualization is another important method we use to influence

the subconscious. A good example of this is the simple banishing

technique which follows. Banishing is used in magick to 'clear the

air' of negative 'vibes' and interference...

Visualize a strong white light flowing out the top of your

head, flowing down around you and covering you. At the same time

imagine you are throwing away any 'problem' vibes. Maintain the

visualization for a half a minute or longer. Good way to help you

handle your emotions, and to control worry or anger.

## REVIEW QUESTIONS

- 1) What is a microcosm?
- 2) List the four worlds. Explain.
- 3) What is an affirmation? Give an example.

## BOOK LIST

Geoffrey Hodson, Theosophy Answers Some Problems of Life.

Marc Edmund Jones, Key Truths of Occult Philosophy.

Marion Weinstein, Positive Magic.

Nelson & Ann White, The Wizard's Apprentice.

Beatrice Bruteau, The Psychic Grid.

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Phil Hansford, 4/88

Mysteria

(818) 353-8891 (modem)

P.O. Box 83

Tujunga, CA 91042

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\*\* MAGICK 4 -- ELEMENTS AND FORCES \*\*

The Ancients divided the world into four basic principles or

\*elements\* -- earth, water, fire, and air. That viewpoint has mostly

changed with advances of science, but the four elements are still

accepted in magick, for they are more closely linked with emotions,

the human psyche, and with nature than are modern explanations of the

world. These

\*magical elements\* are also of some importance in astrology. Many

occultists think of the magical elements as forces, or as \*qualities\*

of energy; especially within the astral world. Each element has a

symbol and color. (Common symbols are -- fire: a triangle pointing up;

air: a triangle pointing up and with a horizontal line through the

middle of it; water: a triangle pointing down; earth: a triangle

pointing down and with a horizontal line through the middle of it.)

Colors of the elements are -- earth: brown and green; water: blue;

fire: red; air: yellow...The Eastern tattvic system uses different

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symbols and colors. (The tattvic symbols are briefly described later

on in this course.) The elements are often used in magick

ritual.

Magick sees relationships between things. These relationships

are called 'correspondences'. Although magical correspondences are not

literally equal to one another, you can think of them that way (such

as gold equals sun). Tables of these relationships, called 'Corres-

pondence Tables', are available (an important one is Crowley's '777').

Thus one thing or symbol can be used to suggest another. This is

important in

magick, for the magician may surround himself with as many appropriate

correspondences as he can to vividly affect the senses; thus making

his magical contact with the inner planes more lucid.

The magical elements have correspondences with the tarot cards

as the four suits. The four quarters (directions of the universe as

used in magick ritual) and the Archangels also correspond with these

same elements --

| Element | Suit      | Quarter | Archangel |
|---------|-----------|---------|-----------|
| earth   | pentacles | north   | Uriel     |
| water   | cups      | west    | Gabriel   |
| fire    | wands     | south   | Michael   |
| air     | swords    | east    | Raphael   |

Astrological signs also correspond with the elements. Taurus,

Virgo, and Capricorn are earth signs. Cancer, Scorpio, and Pisces are

water signs. Aries, Leo and Sagittarius are fire signs. Gemini, Libra,

and Aquarius are air signs.

#### ELEMENTALS

The magical elements are said to be peopled by spirits and

mythological entities called elementals or nature spirits. These are

grouped into four main categories --

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|               |                |                   |             |
|---------------|----------------|-------------------|-------------|
| Gnome (earth) | Undine (water) | Salamander (fire) | Sylph (air) |
| =====         | =====          | =====             | =====       |
| =====         |                |                   |             |

|        |            |          |              |         |
|--------|------------|----------|--------------|---------|
|        | dwarfs     | nymphs   | jin (genies) | fairies |
| angels | elves      | tritons  |              | storm   |
|        | brownies   | mermaids |              |         |
|        | hobgoblins | mermen   |              |         |
|        | lepricauns | sirens   |              |         |
|        |            | harpies  |              |         |

Elementals are usually only visible  
to those with clairvoyant

sight and are more likely to be seen at night in the  
mountains or

country away from cities -- especially if you are tired  
or sleepy.

Although elementals exist naturally, it is also possible  
to create one

which will exist for a limited time -- no elemental has  
immortality. A

created elemental is called  
an 'artificial elemental'.

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To the Ancients, elementals were the physical  
explanation of

the universe. However, some contemporary occultists see  
them only as

symbols for forces and otherwise not 'real' at all.  
Another word

sometimes used for elemental is 'familiar' (usually in medieval

witchcraft); the term is ambiguous, as it might merely be an ordinary

household pet such as a dog or cat.

#### YIN YANG

Chinese philosophy and acupuncture talk of yin yang. This is

the idea of polarity, or opposite pairs, as shown --

| YIN         | YANG      |
|-------------|-----------|
| ===         | ====      |
| water       | fire      |
| contraction | expansion |
| cold        | hot       |
| feminine    | masculine |
| moon        | sun       |
| negative    | positive  |
| passive     | active    |
| ebb         | flow      |
|             | 1305      |
| wane        | wax       |

The list could go on. In Chinese literature it is quite long. Some

occultists suggest everything can be similarly arranged into related

opposite pairs.

SIMPLE MAGICK

Here is a simple magical technique you may wish to try. It is

a variation of affirmation, which was discussed in an earlier lesson-

To help you to achieve your goal (magical or otherwise), find a

word or short phrase which sums up what it is that you want to accom-

plish. Write the word (or phrase) down 10 times each day until you

achieve success.

REVIEW QUESTIONS

- 1) List the four elements.
- 2) What is an elemental?
- 3) What are correspondences?

BOOK LIST

William Britten, Art Magic (long out of print, but in some libraries).

Pete Carroll, Liber Null.

Wing-Tsit Chan, A Source Book in Chinese Philosophy.

Manly Hall, Unseen Forces.

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Phil Hansford, 4/88

Mysteria

(818) 353-8891 (modem)

P.O. Box 83

Tujunga, CA 91042

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\*\* MAGICK 5 -- CHAKRAS AND MEDITATION \*\*

According to East Indian philosophy, man possesses  
seven major

\*chakras\* or psychic centers on his body. Each of  
these forms a

bridge, link, or energy transformer; changing pure  
(higher) energy

into various forms, and connecting the four bodies  
(ie. spiritual,

mental, astral, and physical) together. The chakras are  
located along

the nadies (a network of psychic nerves or channels)  
and follow the

autonomic nervous system along the spinal cord.  
Chakras correlate

with major acupuncture points along the 'governing  
vessel meridian'

(acupuncture term). The seven major chakras are connected  
together by

three major nadies which are parallel and near each other. The middle

nadi is called \*sushumna\* and it has neutral characteristics. The nadi

on the left (ie. nearest your left hand) is the \*ida\* nadi which has

yin characteristics. On the other side of sushumna

(nearest your right hand) is the \*pingala\* nadi, having yang qualities-

ies.

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Chakras are visible to clairvoyants as variously colored

rotating circles or funnels. In the East they are described as petaled

flowers or lotuses. Sources disagree on the colors.

The first chakra, located at the base of the spine at the

perineum is the \*root chakra\*, muladhara. It primarily relates to the

element of earth and to psychic smell.

The second chakra, known as the \*sacral center\*, svadhishthana,

is located above and behind the genitals. Its dominant element is

water, and it is related to psychic taste.

The third of the chakras is the \*solar plexus\*, manipura, located

at the navel and corresponding with the emotions and with the element

of fire; also with psychic sight (clairvoyance).

The \*heart chakra\*, anahata, is the fourth chakra, located

over the heart and corresponding with the element of air, and also

with psychic touch.

The fifth chakra is the \*throat  
chakra\*, vishuddha, located at

the base of the throat (thyroid) and corresponding  
with psychic

hearing (clairaudience).

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The remaining two chakras are very  
important. They relate

mostly to elevated states of consciousness. The \*frontal  
chakra\*, (or

'third eye') ajna, the sixth chakra, is located between,  
and slightly

above, the eyebrows. Ajna is the center of psychic  
powers and can

produce many psychic effects. Meditation on ajna is  
said to cure

nervousness.

Finally, the \*crown chakra\*, sahasrara, located  
at the head,

(pineal gland) is the seventh chakra. It is referred to  
as the thous-

and-petaled lotus and corresponds with astral projection  
and enlight-

enment.

There are also many minor chakras  
throughout the body. Each

chakra has a sound (letter) and a pitch which is

sometimes used to  
invoke it.

#### THE TATTVAS

Some occultists prefer to describe the  
magical elements as  
tattvas according to the Eastern system. Notice that these  
symbols and

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colors are generally different than the western symbols  
and colors for  
the elements.

| element  | tattva   | tattvic symbol  |
|----------|----------|-----------------|
| =====    | =====    | =====           |
| earth    | prithivi | yellow square   |
| water    | apas     | silver crescent |
| fire     | tejas    | red triangle    |
| air      | vayu     | blue circle     |
| (spirit) | akasa    | black oval      |

## YOGA

Yoga originated in India. It is a physical or mental discipline designed to condition and invigorate the mind and body. There are many kinds of yoga, but they may be generally divided into three main types...

Hathayoga--affect the mind through the body using physical exercises; improve physical health and endurance.

Rajayoga-- affect the mind through mental training; improve concentration.

Mantrayoga --affect the mind through chanting and affirmation; achieve relaxation.

## MEDITATION

This is a much touted area of the occult. There are many meditation techniques, and many claims made for the benefits of meditation. Basically, meditation has two functions -- relaxation, and

perhaps, improved concentration. There are two main types...

- 1) concentration meditation (focusing),
- 2) insight meditation (mindfulness).

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Most kinds of meditation are the concentrative type. One simply

focuses his attention upon a single physical object (such as a candle

flame); upon a sensation (such as that felt while walking or breath-

ing); upon an emotion (such as reverence or love); upon a mantra

spoken aloud or even silently; or upon a visualization (as in chakra

meditation, see below)...Concentration meditation is, simply put, a

form of self-hypnosis.

Amantra (or mantram) is one or more words or syllables which

are repeated -- often chanted -- aloud...A simple yet powerful mantra

is to vibrate the mystical word 'OM'. This mantra has long been

associated in India with the godhead/unity. Use it to aid in tuning

into universal vibrations which promote feelings of harmony, peace,

and well-being. Use it before magick ritual to 'get into the mood' and

afterward to 'dismiss the

forces'. You vibrate a mantra by saying it slowly aloud in a lower--

pitched voice than your normal speech, and a more or less constant

pitch as well. Let the sound fade at the end of the  
mantra. A powerful

one such as 'OM' will seem to vibrate the air around you.  
It should be

vocalized for 5-10 seconds and repeated a number of  
times with a few

seconds rest between each vocalization. Chanting of  
mantras may cause

slight dizziness from hyperventilation.

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The other main type of meditation--  
insight meditation-- is

the analysis of thoughts and feelings in such a way  
as to cause

realization of the subjectivity and illusion of  
experience. This is

done in an effort to attain transcendental awareness.  
Such statements

as, 'This body is not me', fall under this category.  
Buddhist medit-

ations are usually of this type.

#### CHAKRA MEDITATION

There is a special type  
of concentrative meditation which we

will call 'Chakra meditation'. This is basically Kundalini  
yoga -- the

practice of causing psychic energy (kundalini) to flow  
up sushumna,

energizing the various chakras along the way. The  
practice, considered

dangerous by

some, will produce definite physiological sensations  
and psycholog-

ical effects if continued long enough. It should not be

attempted by

epileptics or persons with an unstable mental or physical condition,

or with heart disease. Certain drugs and medications, such as those

used to treat epilepsy may retard progress. Although the technique is

very simple, it may eventually produce powerful results. Results may

at first appear hours after the practice during sleep. As each chakra

is energized by this practice, it is said to add occult powers (si-

dhis), until at last the crown chakra is reached, and with it, full

enlightenment is attained. Sometimes kundalini awakens all by itself.

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To practice this chakra meditation, you simply concentrate on

the chakras, beginning with the root chakra, and moving progressively

up, as you visualize psychic energy from the root chakra traveling up

shushumna and vivifying each higher chakra. As we mentioned the

chakras have certain properties associated with them, so that this

type of visualization may

'raise consciousness', promote astral projection, and other things --

once you have reached ajna and eventually the crown chakra. You might

typically meditate in this fashion for 15 minutes to a half hour a

day. It might help to practice some hatha yoga or other physical

exercise in an effort to make the spinal cord 'more flexible'. Diet

may also affect the process. The technique is also

similar to the

Tibetan 'Tummo' meditation. The rise of kundalini is sometimes

experienced as a 'vibration' or buzzing, as light, or as heat.

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#### HEALTH AND DIET

Certainly the way you treat your physical body will affect

your mind. In magick you want an alert mind. Therefore, your body must

be as healthy as you can keep it. Take care of your body. Exercise

regularly. eat a good diet (with vitamin supplements), and do not

consume anything which will have a negative effect upon the mind.

Drugs, smoking,, and alcohol

should be restricted, or eliminated. (The mind can create any condit-

ion which a drug can create.) A good rule here is moderation in what

and how much you consume. (Most of this stuff is pretty obvious isn't

it.) You may also want to cut down on sugar and processed foods. Many

occultists advise dietary changes, especially the non-eating of meat.

We cannot deny the

physical, psychological, and spiritual effect which all foods have.

This effect may be described as the 'heaviness' factor of foods.

Various foods are so ranked in the chart, lighter to heavier...

1. lettuce and other greens.
2. fruits and most vegetables.
3. wheat, rice, and other grains.
4. nuts, beans, and other legumes.
5. cheese, dairy products, including eggs.

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6. fish, seafood.
7. chicken, poultry.
8. beef, pork, other red meats.

Note that meats, especially red meats are the 'heaviest' foods.

Generally, foods which are harder to digest, or which are higher in

protein are 'heavier' than those which are not. Animal products are

heavier than plants. Foods high in carbohydrate (candy, bread, starch)

are heavy. However, the 'heaviness' of foods is not directly related

to the amount of calories.

What this means is that for various reasons, the heaviness of

food in your diet will affect your magical experiences. You may be

able to increase your psychic receptivity ('energy level') by eating

lighter foods, or by eating less. Conversely, emphasizing heavy foods

in your diet, or eating larger helpings, may help to 'bring you down

to earth' should you 'rent the veil' too much. These are generalizat-

ions, of course, and it may take a number of days of dietary change

before you notice much effect. I do not advocate radical dietary

changes, excessive fasting, or malnutrition. Your good health is far

more important in magick than any temporary effect you get from

prolonged starvation. A change in diet will sometimes only produce a temporary effect, until the physical body

adapts to the

change. Healthy natural foods and lifestyle make it easier for us to

be healthy, but ultimately, good health is a mental quality (at-

titude).

#### THE FOUR-FOLD BREATH

With physical exercise too, moderation is advised. (You

should be cautious, or not attempt it if you have a respiratory or

heart condition. Check with your physician if in doubt, and don't

overdo.) One of the most useful physical exercises is pranayama, or

controlled breathing (actually a type of hatha yoga exercise). For

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this and any other calisthenics or hatha yoga which you might choose

to do a 'kitchen timer' is suggested (many of these aren't accurate

for under three minutes, but are helpful for longer periods).

The main purpose of pranayama is to relax the body and mind.

There are many kinds of pranayama, but a simple one called the 'four--

fold breath' will suffice. This consists of four short quick inhall-

ations, then four short quick exhallations; then repeat, continuing

until the allotted time is used up. It will take about 1 1/2 seconds

for the four inhallations, and about 1 1/2 seconds for the four

exhallations; or about 3 seconds for the complete in-out cycle ('rep'

for repetition). There should be no strain of any kind during your

pranayama. You will probably notice a slight dizziness, particularly

at first, since the effect of pranayama is to hyperventilate. Try

sitting back in a chair with your eyes closed when you do your prana-

yama. Begin a minute a day for the first week and

gradually increase

up to about five minutes a day. If you do the pranayama  
befor

your magical activity, it will help you to get 'into the  
mood'. It is

also an excellent aid to relaxation and tension release.  
Pranayama

should not be done during heavy air pollution. Other  
exercises you

might consider are hatha yoga, calesthenics, walking or  
jogging.

#### REVIEW QUESTIONS

- 1) What is a chakra? List them.
- 2) Name the three major nadies. Which nadi is hot?
- 3) What is pranayama?

1321

#### BOOK LIST

Arthur Diekman, The Observing Self.

W.Y. Evans-Wentz, Tibetan Yoga and Secret Doctrines.

Sandra Gibson, Beyond the Mind.

King and Skinner, Techniques of High Magic.

Swami Sivananda, Kundalini Yoga.

John Woodroffe (pseud. for Arthur Avalon), The Serpent  
Power.

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Phil Hansford, 4/88

Mysteria

(818) 353-8891 (modem)

P.O. Box 83

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\*\* MAGICK 6 -- THOUGHTFORMS AND SPIRITS \*\*

Although there are hundreds of kinds of  
divination, the principle ones are astrology, geomancy, the tarot, the I  
Ching, and direct psychic means (especially clairvoyance). True  
divination is more than a mechanical system, for it implies true  
psychic interpretation (receiving). Some form of divination is often  
used in magick ritual to communicate with  
the entity invoked.

Since divination operates through the mind, it is affected and

biased by the mind. Our attitudes and fears may alter  
it. Sometimes

results are very detailed, and accurate -- but not always. Often the

future is plastic and changeable anyway, and the use of magick may

alter the result. Thus divination shows tendencies only, which may be

helpful, but must not rule us.

#### DEVELOPING CLAIRVOYANCE

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It is possible to improve your natural ability with clair-

voyance through practice. A good start might be to look around you,

then close your eyes and try to picture your surroundings. This is

also good exercise for visualization. And visualization is an essen-

tial talent in magick. Open your eyes again and check your accuracy.

Then close your eyes and try it

again. When you use your physical eyes, look at everything like a

child seeing it for the first time. Let the vividness of color and

form burn into you, until everything takes on a veritable glow. Try to

capture that glow when you close your eyes now and picture your

surroundings. It's just a simple step to extend what you see with your

eyes closed into what you remember seeing in the next room, or what

you \*imagine\* seeing in the next building, the next city, even the

other side of the world. Don't expect perfect results, especially at

first. Just try to be even partly right. Another exercise is to

picture a clock face, and thereby tell the time clairvoyantly.

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#### THE AURA

Under the right conditions, it is possible to clairvoyantly

observe a colored light around other people. This is known as the

'aura'. Sometimes the aura is seen as multi-colored emanations around

the person, built up of various differently colored layers and zones.

Although many

occult dabblers claim to be able to see the aura easily and under many

varied conditions, I seriously doubt that they do. There are optical

illusions and qualities of sight which can sometimes trick one into

thinking he sees what he does not see. In this area, the quality of

sight known as after image is especially pertinent. Do this: stare at

any solidly colored bright object for a few moments. Very intense red,

green, or blue are especially good for this. Now look away at a white

surface and you will see a phantom image of the object in its comp-

lementary color (a red object will show green, a blue one orange,

etc.). If the bright object is in front of a light surface, you may

observe a fringe of complementary color

around the object after a few moments. This is all very normal, and is

used by some magical groups as an aid to visualization sometimes

called 'flashing colors'. Some silly people will stare at other people

in the same way. And when they see the after image of the person's

clothing, they think they are seeing his aura. What is more, various

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meanings have been attributed to the colors of the aura. A psychic who

can see the aura is supposed to be able to determine that persons

emotional state. Thus psychic frauds can have a marvelous time with

auras. One deluded psychic taught a class I attended in which he

performed instant psychoanalysis on the

basis of the supposed aura. It was obvious that he was actually

observing after images from the students clothes!

This brings us to the chart of aura color on the next page.

It is a general guide, based mostly on Theosophical material. Various

groups may attribute different meanings to the colors. The colors we

show on the chart are emotional in nature; useful if you plan to

create an artificial elemental or do healing. Surrounding yourself

with a particular color will tend to produce the specific psycho-

logical effect described in the chart. That quality of color is

useful in magick ritual.

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#### COLORS OF THE AURA

BLACK malice

dark gray depression

pale gray fear

BROWN materialism

muddy gray selfishness

or

dull rust

RED energy

bright red anger and force

|                 |        |                |                     |
|-----------------|--------|----------------|---------------------|
| sensuality      |        | dirty red      | passion and         |
|                 |        | dull red       | selfish love        |
|                 |        | rose           | unselfish love      |
|                 | ORANGE | pride          |                     |
|                 |        | orange cloud   | irritability        |
|                 |        | bright orange  | noble indignation   |
|                 | YELLOW | intellect      |                     |
|                 |        | yellow-green   | low intellect       |
|                 |        | earthy yellow  | selfish thought     |
|                 |        | 1327           |                     |
|                 |        | lemmon         | high intellect      |
|                 |        | bright gold    | logical thinking    |
|                 |        | brt. red-yel.  | spiritual thought   |
|                 | GREEN  | empathy        |                     |
|                 |        | gray-green     | deceit, jealousy    |
|                 |        | greenish-brown | jealousy            |
| resourcefulness |        | emerald green  | unselfish           |
|                 |        | foliage green  | sympathy & empathy  |
|                 |        | brt. apple-grn | strong vitality     |
| compassion      |        | brt. turquoise | deep sympathy &     |
|                 | BLUE   | devotion       | (religious feeling) |
|                 |        | gray-blue      | fetishism           |
| devotion        |        | light blue     | noble spiritual     |
|                 |        | dark blue      | religious feeling   |
| idealism        |        | brt. lilac-blu | lofty religious     |
| spiritual       | VIOLET | spiritual      | psychic &           |
|                 |        |                | faculty             |

THOUGHTFORMS AND SPIRITS

Whenever we concentrate our thoughts, we draw psychic energy

together. This is called a thoughtform. Usually the energy dis-

sipates as soon as we break the concentration, but it is possible to

purposely concentrate energy in this way, producing very strong

thoughtforms. Such thoughtforms are

vortexes or centers of psychic energy. They can exist as entities by

themselves, at least for a while. They are basically inanimate,

non-thinking forces. Talking to one is about as logical as talking to

a chair. In this way, thoughtforms are similar to elementals, ghosts,

and spirits. All of these psychic entities consist of a psychic

energy vortex which could be described as a localized field or as a

discontinuity of the physical world.

Psychic entities respond to certain electrostatic and magnetic

fields, and to other energy vortexes. That is why they respond to

magick ritual. Someday, we may accomplish the same thing with elect-

ronic machines. Psychic entities are sometimes able to affect our

thought processes.

Thoughtforms, elementals, and ghosts are usually not very smart.

If they display any intelligence at all, it is limited. They are the

morons of the spirit world. Their behavior is usually automatic,

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repetitive, robot-like (just like some people). We see that artif-

icial elementals

are little more than astral robots. Spirits and deities are more

intelligent and volitional.

#### DIRECTED ATTENTION

Your mind follows your attention. Wherever you direct your

attention, there will your thoughts go too. By directing attention to

a specific place or purpose you \*focus\* mental energy upon it.

For example: you're having lunch in a cafeteria crowded with

people. It is a large place, and everyone there is talking at once, so

that the room is a constant jumble of noise. You happen to notice a

man accross the room; he reminds you of someone. All at once he drops

his fork and you hear it hit the table. But would you have noticed the

sound of his fork if you had not been looking? No. Only by focusing

your attention there were you able to pick out that individual event

and associated sound.

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It is a dark night. You are walking and the only light you have

is from the flashlight you hold in your hand. As you move the flash-

light around, the beam of light from it directs your attention first

one way then another. Now, the mind is something like that flashlight

in the dark. And by directed attention, you point the mind to one

place or another. As with that flashlight beam, you see where the mind

is pointed; nothing more. The rest is 'noise'. And so we could define

mental noise as anything not focused upon. In another way, noise could

be considered as negative emotions, attitudes, and thoughts which make

it more difficult to direct the attention.

Your emotions follow your thoughts quite easily. Your emotions

are not YOU, but are rather reactions prompted by your model and ego

-- like a performance or an act, while the real you watches. In a

similar way, directing your attention toward a specific emotion will

cause you to

experience that emotion.

#### VISUALIZATION EXERCISES

Visualization and concentration are very important in

magick. Here are some exercises to help in your development...

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A. Close your eyes and visualize a single digit number as

clearly as you can. Then a two digit number, then a 3 digit one. Hold

the visualization in front of your 'inner eye' for about two minutes.

Repeat with a letter or a word.

B. Visualize a brightly colored green circle or spot. Again

hold the visualization for two minutes. Try again with a different

color.

C. Visualize in succession, each one of the tattvic symbols,

in their proper color. Hold each symbol for at least two minutes.

D. Look through a tarot card deck and pick out several of

your favorite cards. Then, after briefly studying a card, visualize it

vividly in detail. Hold the visualization for at least two minutes. Do

this for each card you selected.

E. Repeat the above visualization exercises with your eyes open.

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#### REVIEW QUESTIONS

- 1) What is the aura?
- 2) What is a thoughtform?
- 3) How can you develop clairvoyance?

#### BOOK LIST

Annie Besant and Charles Leadbeater, *Thought Forms*.

W.E. Butler, *How to Develop Clairvoyance*.

J.H. Brennan, *Astral Doorways*.

Piero Ferrucci, *What We May Be*.

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Swami Panchadasi, *The Human Aura*.

A.E. Powell, *The Etheric Double*.

Harold Sherman, *How to Make ESP Work for You*.

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Phil Hansford, 4/88

Mysteria

(818) 353-8891 (modem)

P.O. Box 83

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\*\* MAGICK 7 -- BASIC RITUAL \*\*

'The first part of every ceremony is the  
banishing; the second the invoking.'

(--Crowley, Magick, p. 104)

It may be said that ritual is the very heart of  
magick. For

it is through ritual that we achieve our magical results.  
Ritual is a

magical procedure or ceremony we perform in order to  
change the

environment. Usually we think of ritual as bearing on  
active magick,

although certainly, it can also affect passive magick.  
Most often the

change achieved is subjective (it may be subtle) and in  
the physical

world. Outsiders may put them down to coincidence, but the  
effects are

very real. Magical goals for a ritual should not be taken  
lightly.

The successful practice of magick depends upon strong belief.

The simplest ritual of them all must be belief itself. If you can

believe in your desired results strongly enough, that act is a magical

ritual which will achieve your results. Even a very complex ritual is

1334

no more effective than strong belief. There are aids to concentration

which may help. Thus in \*creative visualization\*, imagination and

controlled breathing are brought into play.

## CREATIVE VISUALIZATION

When you want to magically achieve something, first picture it clearly in your mind. The more definite and specific your idea of what it is the better. Picture yourself having it or doing it. Visualize it as vividly and as intensely as you can and hold it in your thoughts for a few moments. Concentrate on it intensely (it may help to hold your breath). Feel the energy of desire welling up inside you. Then suddenly feel the image or desire released from your mind. Feel the energy filtering through the image and intensifying it, as if the image is a 'stencil'. Imagine the energy exploding out from you into the macrocosm in all directions at once, and feel the universe 'tilt' as it reacts to the force. (At the same time it may help to release your breath suddenly). Feel the energy draining from you. Finally, \*believe\* that your purpose \*has\* been accomplished; that it HAS HAPPENED, perhaps saying something such as "so mote it be", or "it is done".

THE BASIC PARTS OF A RITUAL

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Often rituals are more formal than the above,  
but anyway

magick ritual must always reduce to these stages -- 1)  
imaging; 2)

building; 3) firing. Sometimes a ritual must be  
repeated every day

for a while to achieve difficult results or to overcome  
weak belief.

## THE MAGICK CIRCLE

Often an important part of formal ritual is the magick circle.

Medieval magicians considered the circle essential, and placed great

emphasis upon its exactness. Elaborate designs were invented with

many layers of complex symbols and words. It was very important that

the circle

be completely intact with no breaks in it. The magician and any other

participants stand in the circle during ritual. The ritual began with

a banishing of evil forces (using the lesser ritual of the pentagram

for example) to keep them outside the circle. Today, circles are made

on the floor with chalk or paint, rock salt, or a rope. Whatever its

form, the circle is still an important part of magical protection for

the magician. This is especially important for aversive entities and

purposes. The circle also helps in focusing the energy of the ritual

toward its purpose, that is, it keeps it contained until the magician

is ready to release it. Of course, the magick circle is basically only a

symbol, but it may eventually be possible to supplement the circle

with electronic equipment for a

similar purpose. We are researching the practicality of electro-

statically charged Faraday shields.

## ARTIFICIAL ELEMENTALS

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An artificial elemental is useful for certain tasks: 1)

invisible watcher and observer, telling you what it sees; 2) psychic

guard; 3) it can be used in healing; 4) it is helpful in other ways.

Ophiel calls the artificial elemental a 'familiar'. Producing your own

artificial elemental is fairly easy. YOU MUST ASSUME THAT THE ACT HAS

PRODUCED RESULTS, EVEN IF YOU DO NOT IMMEDIATELY OBSERVE THEM. It is

entirely possible to produce one of these little beasts and not know

it (not being clairvoyant enough to

observe it directly). Therefore, and this is a general principle of

any magick, never ignore forces you have set into motion. Even though

you may not see the elemental, you may nevertheless 'feel' it.

WARNING-- Do not use artificial elementals for any kind of

aversive magick at this point; they can be nasty little critters to

get rid of. Should you have to eliminate one of them which you created

in error, you must re-absorb it back into yourself through your will;

or in some cases you can 'exorcise' it.

### HOW TO CREATE AN ARTIFICIAL ELEMENTAL

You can create your own artificial elemental  
for various

purposes. An artificial elemental is basically a  
thoughtform which has

been strengthened with emotion. Refer to the aura color  
chart in the

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previous lesson and decide what color to make the  
elemental, based

upon your intended purpose. Apple green is a good choice  
for general

purposes.

Then decide on a shape or outline. Do you want your  
elemental to

resemble some sort of animal? A simple circle or cloud is  
a good place

to start. With this in mind you can use ritual to create  
your elemen-

tal. Creative visualization is good for this. Visualize  
it glowing

before you. A darkened room is helpful for this.

Communicate with your elemental with  
telepathy, by talking to

it, or with creative visualization. Your artificial  
elemental is

closely linked to you and your subconscious  
attitudes. It will

generally not do things you think it cannot do. As in  
any magick,

results relate to effort and belief. Another way of  
looking at an

artificial elemental is as an aspect of your personality  
(sub person-

ality) which has been detached from you.

INVOCATION

invocation (ritually

Formal ritual usually involves the

calling up) of a god or goddess, spirit, or other entity. In this

sense, magick is somewhat similar to pagan religion and witchcraft.

However, we consider magick ritual a technique, not a religion.

Worship need not be involved.

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Sometimes the invocation of an entity creates an artificial elemental.

Crowley says there are three different kinds of invocation --

of 1) Devotion to the entity (as in the Bhakti yoga

the Hare Krishna sect; the Faustian devil pact).

2) Ceremonial invocation -- usual method of the middle ages.

in 3) Drama -- usually needs more than one person (as a mass).

Because of the microcosm-  
macrocosm identity, when you invoke

the gods, you are invoking aspects of yourself. Jung has referred to

the gods as primitive archetypes. This makes it sound like spiritual

entities are illusions. But in fact the microcosm-  
macrocosm identity

does not discredit the gods and goddesses. It instead helps to il-

lustrate our relationship to the cosmos.

>>CAUTIONS<<

1. Balance is important in magick.  
Vary the entities invoked

in order to keep your personality in balance.

2. Often as noted a ritual may produce side-  
effects, usually

something similar to, though not exactly the desired goal. If the true

goal is delayed (as sometimes happens) we may see the side effects

first. And if for some reason the goal is not achieved at all ('mi-

ssing the target') the side effects may be pronounced. Examples: 1)

You use magick ritual to hurry shipment of an anticipated package in

the mail. Side effect -- the next day an unexpected

package (the wrong

one) arrives instead. 2) You use magick ritual to cause a certain

person to phone you. Side effect -- for several

days all sorts of people phone you...The sides effects will not affect

you (or anyone else) adversely unless that is what you inwardly want.

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3. We may say with certainty that "something always happens"

when we perform a magick ritual. But like everything else, magick

follows the 'law of results'. This means that results require effort

of some kind. And if you don't work hard enough at it you don't get

results. Difficult goals have greater resistance (magical inertia) to

overcome. If the ritual doesn't produce the desired results there is a

good chance that the reason for the failure is within ourselves. Be

certain there is no contradiction between your model and your magical

goals. Sometimes self doubt and mental

contradictions (wanting and not wanting at the same time) may inter-

fere. The first step in magick is to re-program your model. And, of

course you can help your magical results by working on the physical

level toward your goals. Don't expect them to fall into your lap by

themselves.

4) A peculiar quality of magick is  
time displacement. Results

of a ritual are not usually instantaneous. There is often  
a delay of

12 hours or more. Difficult tasks or weakly performed  
ritual are more

likely to be delayed. In most cases a slight delay is  
alright, and it

gives us time to get used to the coming changes. And  
sometimes the

effects of a ritual

appear to extend to before the ritual was performed!

5) Because of the way magick works, a  
ritual may create an

emphasis in what is sought, and a de-emphasis in  
everything else.

Balance is therefore important here. Once the magical  
result is

achieved it may be 'bound' to you and difficult to get  
rid of should

you later decide to do so.

Example: You use a magick ritual to help you find and buy  
a new house.

Years later when you decide to sell it, you are  
unable to do so.

Consider your magical goals wisely so you don't get stuck with some-

thing you don't really want. Note that theory says you can always

unbind through ritual what was bound to you...theory says.

6) Sometimes the environment appears to react against the

magick after the results are achieved. This is particularly noticeable

in using magick to affect the weather (and the main reason why you

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should NOT use magick to affect the weather). For example...Your

performance of a ritual to produce a sunny day produces a sunny day.

The next day is sunny, alright, but the rest of the month is cold and

overcast. Here the weather seems to react to the magick in the op-

posite way to re-establish its natural balance. It is something like

pushing a pendulum to one side and releasing it -- the pendulum swings

to the other side. To quote

Emmerson -- "For everything you gain you lose something...". I don't

know that this is always true in magick, but it does illustrate the

point. And another reason not to use magick to affect the weather is

that it might foul it up in other parts of the country (world??).

7) Finally, magick ritual (or any magick or occultism) is very

dangerous for the mentally unstable. If you should somehow 'get out

too far', eat 'heavy foods' as previously discussed  
(lesson on chak-

ras) and use your religious background or old belief  
system for

support. But remember too, that wierd experiences are not  
necessarily

bad experiences.

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#### REVIEW QUESTIONS

- 1) What is creative visualization?
- 2) List the basic parts of a ritual.
- 3) What is invocation?

#### RESEARCH TOPICS (for independent study)

- 1) Examine the differences between western magick and  
oriental  
magick.
- 2) How do medieval grimoirs follow the basic ritual  
pattern?
- 3) Research and design your own formal ritual.

#### BOOK LIST

P.E.I. Bonewitz, Real Magic.

David Conway, Magic: an Occult Primer (or Ritual Magic).

Aleister Crowley, Magick in Theory and Practice.

Denning and Phillips, Creative Visualization.

Ophiel, Creative Visualization.

A.E. Powell, The Astral Body.

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Joseph Weed, Wisdom of the Ancient Masters.

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Julian Wilde, Grimoire of Chaos Magick.

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Phil Hansford, 4/88

Mysteria

(818) 353-8891 (modem)

P.O. Box 83

Tujunga, CA 91042

{file "Magickal Training Course (Phil Hansford)" "bos280.htm"}

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\*\* MAGICK 8 -- HEALING AND BANISHING \*\*

Psychic or spiritual healing is a human  
potential we all  
possess. Some people are especially good at this. It  
is probably  
easier to heal someone else by occult means than yourself.  
In addition  
to healing in the presence of the person, there is 'absent  
healing' in  
which the healing  
occurs at a distance. Note that there are some who  
maintain that  
influence on another person without his specific knowledge  
and permis-  
sion (yes, even in healing and helping) is black magick.  
(After all,  
everybody is living according to his own true will, so  
that healing or  
helping someone without permission is affecting his  
will). This means  
it is important to tell the person what you are planning  
to do and to  
ask his permission. The theory of psychic healing is that  
sickness is  
characterized (although not necessarily caused) by a  
deficiency and  
imbalance of vital energy. Psychic healing transfers

energy from the

healer to the sick to repair and rebalance his energies.  
If an inept

healer overdoes the process, or if he doesn't take the  
precaution to

'disconnect' himself afterwards, he may find himself

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becoming sick due to energy drain and a linkage to  
his subject.

Similarly, the healer should always be in a good state of  
health or he

could unintentionally transfer his illness to the subject.

The basic methods of psychic healing are:

1) creative visualization-

ization, 2) prayer, 3) ritual. Creative visualization is one of the

easiest techniques. Mild illness may yield to only one or two treat-

ments; serious ills will require many treatments over time. Psychic

healing should always be combined with medical care and treatment. It

does not replace

doctors, medicine, or hospitals, since different levels (worlds) are

involved. In creative visualization, we visualize the person being

well. It may be helpful to utilize the appropriate color from the aura

chart (such as bright apple-green, rose pink, or white) sent as a beam

to the person or as a cloud surrounding him. This technique can be

extended to include a simple kind of yoga in which we feel energy sent

as we exhale explosively; the energy sent either via the breath or

from one of the chakras such as the solar plexus. Sometimes in absent

healing it is helpful to arrange a time for treatment in advance,

asking your subject to be in a receptive state of mind and to sit back

and close his eyes.

#### THE BANISHING RITUAL

One of the most basic and useful ceremonial rituals of magick

is called the \*banishing ritual\*, or lesser ritual of the pentagram. A

pentagram (or pentacle) is a five-pointed star with the point up. The

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banishing ritual is helpful in psychic protection and healing since it

forms a protective barrier against malevolent forces. The psychic

barrier it creates can be made to permit entry of desired (const-

ructive) forces and the exclusion of negative ones. Thus, the banish-

ing ritual is an essential first step in almost any formal full magick

ceremony. The ritual requires that you use a magical implement or

"weapon", such as a

ceremonial knife, wand, or simply point your index finger, to "draw"

the pentagram in the air at each of the cardinal points (four direc-

tions). Also, you will be chanting ('vibrating') some Hebrew names of

God.



3. Point to 4:30 position.
4. Point to 10:30 position.
5. Point to 2:30 position.

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6. Return to 7:30 position.]

=====

Then turn slowly to the next cardinal point in sequence, and

as you do so, with your arm still extended in front of you, visualize

a white line connecting around to the cardinal point. Trace a similar

pentagram with the appropriate words and following the same procedure:

South -- Adonai Tzaboath

West -- Eh-Ei-He

North -- Agla.

Now complete the white line drawn back to the center of the eastern

pentagram. Note that the cardinal points must be followed in a clock-

wise order, and the pentagram must be drawn in the manner illustrated;

to do otherwise would change the function of the ritual. The result of

all this should be a large bright white pentagram visualized hanging

in mid-air

at each of the four directions, all tied together by a bright white

line. You could now, for example, visualize the pentagrams moving out

to the circumference of your home, thereby protecting all within.

There is also a somewhat simplified version of this ritual in

which the pentagram is traced only once overhead and then is energized

with one of the four names, such as "Eh-Ei-He". Oftentimes the simplified

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simplified version is sufficient, but naturally the effect of the full

version is more

complete.

One of the primary uses of this ritual is toward off psychic

attack -- that is, when another is (consciously or unconsciously)

attempting to harm you, cause sickness, accidents, bad dreams, emo-

tional upset, or to force you to do something against your will.

Fortunately this doesn't happen very often. The world of the magician

is fairly safe for the pure of heart. Psychic attack usually depends

upon vulnerabilities. If you are not vulnerable you are safe. Thus

unification with the true will is the greatest protection possible.

And the use of the banishing ritual is never hurtful. You can even use

it to hold off negative aspects of

yourself.

Other forms of protection sometimes helpful (depending upon

one's model) are recitation of the 'Lord's Prayer', the 23rd, and 91st

Psalms.

REVIEW QUESTIONS

- 1) What is a pentagram?
- 2) What is psychic healing? List the basic methods.
- 3) What is the banishing ritual? Why is it used?

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BOOK LIST

Dion Fortune, Psychic Self-Defense.

\_\_\_\_\_, Sane Occultism.

Adeliade Gardner, Vital Magnetic Healing.

Max Heindel, The Vital Body.

Ernest Holms, The Science of Mind.

Mouni Sadhu, Theurgy.

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Phil Hansford, 4/88

Mysteria

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\*\* MAGICK 9 -- ASTRAL PROJECTION \*\*

Astral projection (OOBE, out of the body  
experience) is a

popular area of occult literature; for traveling to see  
other worlds

and places while the physical body sleeps or is  
entranced is an

exciting notion. Astral projection is not dangerous. It  
is as safe as

sleeping. Most dreams are probably unconscious astral  
projections,

anyway. Although there has

been quite a bit written on the subject, astral  
projection is dif-

ficult for many people. The main difficulty is the  
tendency to forget

dream consciousness upon awakening. Accordingly, the  
successful

practice of astral projection requires work.

Modern psychology discounts the idea of actual  
OOBE (that the

spirit temporarily vacates the physical body). However,  
the idea is

very ancient. The Tibetans have an entire system of yoga  
(dream yoga)

based upon astral projection. And here we have an  
important assump-

tion: you are involved in an OOBE (at least to a degree)  
whenever you

dream. What sets it apart from a full OOBE is your hazy consciousness

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during the experience and poor recall afterwards. Many people forget

most of their dreams completely. Learning astral projection requires a

kind of inner mental clarity and alertness.

Dreams are a door to the subconscious which can be used for

psychological and spiritual insight, and sometimes for precognition.

Dream content is influenced by external sounds and sensations. For

example, a loud external noise (such as a train) will likely appear in

your dream (if it doesn't wake you up!). Dreams are also influenced by

events of the previous day, by your moods, and by suggestion. Every-

one normally dreams 4 or 5 times a night (about every 2 hours). The

longest dreams occur in the morning. Everyone dreams. You are more

likely to remember the details of your dream when you first wake up.

By keeping a dream diary you will improve dream recall. Have writing

equipment or a tape recorder at your bedside for this purpose; also a

light which isn't too bright. Suggest to yourself several times before

you go to sleep, "I will awaken with the knowledge of a dream." Then

when you do awaken, move quietly (sometimes

just turning over drives the idea away). Remember first, then write

the dream down, and then add as many details as possible. The next day

check for objective facts and expand if you can (by remembering 'what

happened before that'). Once you start remembering your dreams in this

way, it will become easier to do so. (If you are unsuccessful at this,

and \*really\* want to remember your dreams, you could arrange for

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someone to sit by your bedside all night long with a dim light on.

Then when he sees your eyes moving back and forth -- rapid eye move-

ments, a sign you are dreaming -- he can wake you and ask for a dream

report.)

#### FORMS OF ASTRAL PROJECTION

Astral projection may be subdivided into three basic types:

mental projection, astral projection (proper) and etheric projection.

And your OOBEE may shift between them. Mental projection is really

simple clairvoyance ('remote viewing'), and 'traveling in your mind'.

Imagination plays a key role. The experience of mental projection is

not particularly vivid, and you will more likely be an observer than a

participant. Nevertheless, mental projection is an important 'way in'

to astral projection proper.

During mental projection and astral projection you are able to

travel through solid objects, but are not able to act

directly upon

them or to move them (if they are in the physical world).  
This is not

true during etheric projection. Whether it is simply  
subconscious

expectation, or whether it is a true etheric  
projection which in

theory means that part of your physical body has been  
relocated with

your projection (the etheric or vital part) may be  
difficult to

determine. Etheric projections generally travel at or  
very near the

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physical world. There are even cases reported (very,  
very rare ones)

in which the entire physical body is transferred to  
another location

(teleportation), or cases in which the physical body  
exists and acts

in two separate places at once (bilocation)!

But our primary interest is astral  
projection proper, and

mental projection to a lesser extent. Astral and mental  
projection are

not confined to the physical world. Travel in the mental  
and astral

realms is feasible, and often preferred. Nor are astral  
and mental

projection restricted to the realm of the earth (you  
could even go to

the moon and planets).

## STATES OF CONSCIOUSNESS

The electrical activity of the brain has been observed and

classified with EEG (electroencephalograph) equipment; signals picked

up from the scalp by electrodes, then filtered and amplified, drive a

graph recorder. Brain activity has been found to produce specific

ranges for

certain basic states of consciousness, as indicated in 'hz' (hertz, or

cycles/vibrations per second):

delta -- 0.2 to 3.5 hz (deep sleep, trance state),

theta -- 3.5 to 7.5 hz (day dreaming, memory),

alpha -- 7.5 to 13 hz (tranquility, heightened awareness,

meditation),

beta -- 13 to 28 hz (tension, 'normal' consciousness).

As you can see, some form of physical relaxation is implied in the

alpha, theta, and delta consciousness. These states are in fact

reached through deep breathing, hypnosis, and other relaxation tech-

niques. OOBEE occurs during these states, and delta is probably the

most important for it.

The problem is really, as we have said, one of maintaining mental

awareness and alertness while experiencing these altered states.

Experimental subjects hooked to an EEG do not show a discrete change

from drowsy to sleep; it is very gradual.

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At the threshold between sleep and waking consciousness is a

drowsy condition known as the hypnogogic state. OOBEE seems to occur

during this state, or a variant of it. By careful control of the

hypnogogic state (not going beyond it) it is possible to enter OOBEE

directly.

#### BASIC TECHNIQUES

Most methods of astral projection are methods of conditioning.

Some form of trance or altered consciousness is always involved. No

one ever projects consciously while fully awake (some may think that

they do). Although there are many techniques used to produce an astral

projection,

they boil down to ten of them. They all sort of overlap.

1) Diet-- Certain dietary practices may aid  
in OOBE, esp-

especially at first. These include fasting, vegetarianism,  
and in general

the eating of 'light' foods as discussed in a  
previous lesson.

Carrots and raw eggs are thought to be especially  
beneficial, but all

nuts are to be avoided. Over-eating should be avoided.  
And no food

should be eaten just before an OOBE attempt. If you intend  
to practice

during sleep, for example, allow 2 to 4 hours of no  
food or drink

(except water) before bedtime. In general, we see here  
the same kind

of dietary restrictions advocated for kundalini yoga.

2) Progressive muscular relaxation--This  
is one of the basic

methods used in hypnosis and self-hypnosis. Physical  
relaxation can

assist one in attaining the requisite trance state.  
These techniques

involve beginning at the toes and tensing, then relaxing  
the muscles,

progressively up the entire body.

3) Yoga and breath-- Yoga, mantra,  
and breathing exercises

similarly aim at physical relaxation. The practice of  
kundalini yoga

is particularly relevant, since it is concerned with  
altered con-

sciousness. In fact the arousal of kundalini requires a  
similar state

of consciousness to

OBE.

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4) Visualization --This involves a type of  
extended clair-

voyance or picturing of remote surroundings. If you can  
experience the

feeling of being there, so much the better. Although  
this technique

is essentially mental projection, it is possible to  
deepen mental

projection into astral

projection through (you guessed it!) visualization.  
Crowley taught a

similar technique: a) visualize a closed door on a  
blank wall, b)

imagine a meditation symbol on the door, c) visualize the  
door opening

and yourself

entering through it. And J.H. Brennan describes  
similar techniques

wherein the door is shaped and colored like a tattva, or  
alternately,

a chosen tarot card is visualized and the student  
visualizes entering

into it.

5) Guided imagery -- In many respects similar to visual-

ization. Except in this case, there is a guide (or perhaps a voice on

tape) directing you by means of descriptions. As with visualization,

mental rather than astral projection is most likely.

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6) Body of Light -- The old Golden Dawn technique. Imagine a

duplicate (mirror image) of yourself in front of you. Then transfer

your consciousness and sensation to the duplicate ('body of light').

7) Strongwilling -- Sort of like creative visualization

experienced in the present. That is you express your strong desire to

project through your willpower while you visualize yourself doing it.

8) The Monroe techniques -- These are a series of steps

developed by Robert Monroe: a) relax the body, b) enter the hypnogogic

state, c) deepen the state, d) develop the sensation of 'vibration',

e) separate from the body. The Monroe Institute has developed some

cassette tapes which are claimed to help in this.

9) Dreamcontrol --This is one of the most important tech-

niques. It involves becoming aware that you are dreaming. There are

several ways to do this. Oliver Fox says to look for discrepancies in

the dream to realize you are dreaming. One occult student I know of

visualized a white horse which he could ride wherever he wished to go.

After a time, when the horse appeared in his dreams it was his cue

that he was actually dreaming/projecting. Don Juan tells Castaneda to

look at his hands while he is dreaming. And even the tarot and Cabala

may be used as dream signals.

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Another method is to tell yourself each night as you go to sleep, "I

can fly"; then when you do, you will know you are dreaming. Once you

know you are dreaming you can control your dream/OOBE and go anywhere

you want. Repetitive activities will also likely influence your

dreams. For example, if you are on an automobile trip and spend most

of the day driving, you will probably dream about driving. You can

condition yourself to be aware you are dreaming by doing a repetitive

activity many times (walking across

the room or a particular magick ritual, for example). Then when you

dream about it, you will know you are dreaming.

10) Dream expansion--A variation on dream control. A dream

may be \*extended\* by imagining it continuing from where it was when

you awaken. Then it is just a simple step to 'astral project' by

directing you 'dream'.

Although all these techniques may appear straight forward, they

all require effort. Astral projection is generally learned.

The astral world is the "ghostland" into which one passes

after death. It is sometimes possible to visit with the dead, or you

might be called upon to reassure and assist those who have just passed

over (died) or those who are consciously projecting for the first

time. Many spirits,

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elementals and ghosts exist in the astral world. The magician should

feel comfortable there. Tibetan belief is that through proficiency in

OBE, you no longer need reincarnate after death. The astral world is

extremely

changeable and subject to your thoughts. Your will can control your

movements in the astral world, and if you seem to be going somewhere

non-volitionally ('astral current') it is probably your true will

causing it anyway. You might also experience

heightened magical

ability while in the astral realm.

[This is a popular subject, and there may be other files online about

it. Check the MIND file area for OOBE.ARC. This file includes the

following articles --

MIAS.DOC.

MONROE.DOC.

OBEBOOK.AST

OOBE.THR.

TN.TXT.]

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#### REVIEW QUESTIONS

- 1) What is the relationship between astral projection and dreams.
- 2) What is mental projection?
- 3) List the ten basic methods of astral projection.

#### BOOK LIST

H.P. Battersby, Man Outside Himself.

Susan J. Blackmore, Beyond the Body.

J.H. Brennan, Astral Doorways.

Astral

Robert Crookall, The Techniques of Astral Projection.  
Denning and Phillips, The Llewellyn Practical Guide to  
Projection.  
Oliver Fox, Astral Projection.  
Gavin & Yvonne Frost, Astral Travel.  
Celia Green, Out-of-the-body Experiences.  
Richard A. Greene, The Handbook of Astral Projection.  
Herbert Greenhouse, The Astral Journey.  
Jack London, Star Rover (historical occult novel).  
Janet Mitchell, Out of Body Experiences.  
Robert Monroe, Journeys Out of the Body.  
Robert E. Moser, Mental and Astral Projection.

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Muldoon and Carrington, The Projection of the Astral Body.  
Ophiel, The Art and Practice of Astral Projection.  
A.E. Powell, The Astral Body.  
D. Scott Rogo, Leaving the Body.  
J.M. Shay, Out of the Body Consciousness.  
Susy Smith, The Enigma of Out-of-the-body Travel.  
Brad Steiger, The Mind Travelers.  
Yram, Practical Astral Projection.

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Phil Hansford, 4/88

Mysteria

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\*\* MAGICK 10 -- CABALA \*\*

Western magick is based upon the Cabala, a  
Jewish mystical  
tradition first written down in 12th and 13th century  
southern France  
and Spain. It was oral before that; and it contains  
the "lost"  
knowledge of the ancients, possibly going back to Egypt  
and before.  
The most important Cabalistic  
books are SEPHIR YETZIRAH (The Book of Creation), and the  
ZOHAR (Book  
of Splendor). Through Cabalistic philosophy we are able  
to classify  
and "pigeon-hole" all of existence.

The four worlds are recognized in the Cabala,  
but they are  
given Hebrew names. Thus -- Assiah, physical;  
Yetzirah, astral;

Briah, mental; and Atziluth, spiritual; as shown in the chart.

| WORLD     | NAME     | MEANING          | ATTRIBUTE  |
|-----------|----------|------------------|------------|
| spiritual | Atziluth | Archetypal World | pure deity |
| mental    | Briah    | Creative World   | archangels |

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|          |          |                 |        |
|----------|----------|-----------------|--------|
| astral   | Yetzirah | Formative World | angels |
| physical | Assiah   | Material World  | action |

The divine name of God is TETRAGRAMMATON (or name of four letters)

made from the Hebrew letters YOD HE VAU HE (English YHVH). Of the four

letters, YOD corresponds with Atziluth and the element of fire; the

first HE corresponds with Briah and water. These first two letters

make up a yang-yin pair (respectively). The other two letters also

form a yang-yin

pair (respectively), with the VAU corresponding with Yetzirah and air;

while the second HE corresponds with Assiah and the element of earth.

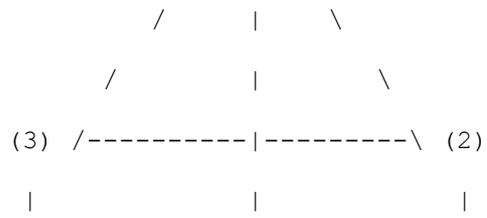
The Cabalistic parts of the soul use new names for the three

highest vehicles of consciousness. NESHAMAH (Divine Soul) is the

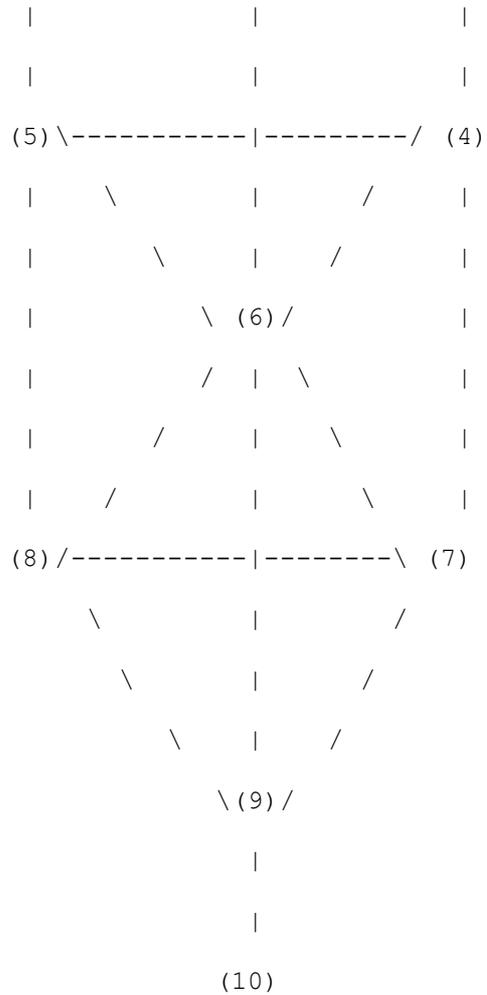
Spiritual body; RUAH (Moral Soul) is the Mental body; and NEFESH

(Animal Soul) is the Astral body.

An important attribute of the Cabala  
is the SEFIROTIC TREE (or  
"Tree of Life", Otz Chieem). The Sefirotic Tree is a  
diagram of the  
universe made up of the ten SEFIROTH (primal numbers  
or orders of  
creation) drawn as circles upon the Tree in a descending  
pattern from  
the highest aspect of God at the top to the most  
physical aspect of  
our world at the bottom. As can be seen in the  
accompanying diagram,  
the sefiroth are connected together with numbered lines,  
called paths.



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This is my attempt to draw a Sefirotic Tree using ASCII characters.

Several paths are omitted (15, 17, 29, 31). Please refer to a printed

diagram (in most any book on Cabala) for a better illustration.

-----

Above the Tree is the infinite void-- the unknowable, un-

manifest God as Divine Light -- the three veils of negative existence:

Ain, Ain Sof, and Ain Sof Aur. The Divine Light (Ain Sof Aur) is made

manifest by the first sefira where it is transformed into positive

existence. Emanations of energy (magical current) flow from the first

sefira (Source) along the paths into other sefiroth which transform

and emanate to lower and lower sefiroth. In Adam Kadman (primal or

ideal man) the sefiroth fit upon the

physical body; note the similarity to the chakras. The process of

creation is one of emanation from the spiritual at the top of the Tree

to the physical world (Sink) at the bottom. All current which is

Sourced into the Tree must also be Sunked (earthed). That is, magical

energy set in motion

by ritual should be used up in the physical world whether or not the

ritual was a success.

Sefiroth 1, 2, and 3 on the Tree form the Supernal Triangle

which is beyond normal human experience in the world of Atziluth. The

first sefira, KETHER, is the supreme \*crown\* of God; it signifies pure

Being, and is the Source. Kether is androgynous. Immediately arising

from Kether are

two further emanations. The second sefira is HOKMAH, the \*wisdom\* of

God and the masculine force of the universe. Third is BINAH, the

\*understanding\* or intelligence of God; this is the supernal mother.

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Between theSupernals and theother seven sefirothis the

Abyss -- a great gulf which forever separates ideal from actual.

Within the Abyss an 11th sefira, DAATH, the \*knowledge\* of God is

sometimes placed.

The second triangle, comprised of the 4th,5th, and 6th

sefiroth in the world of BriaH, is sometimes called the Mental Tri-

angle. Sefira 4, HESED, the \*love\* or mercy of God, is male and

positive. The 5th sefira, GEVURAH, the power or \*strength\* of God

complements Hesed as justice. Sixth is TIFARETH, as the compassion or

\*beauty\* of God; the heart of the universe.

The third or Astral Triangle  
contains sefiroth 7, 8, and 9 in

Yetzirah. Sefira 7, NETSAH, is the lasting endurance or  
\*victory\* of

God. Complementing Netsah is 8, HOD, the majesty or  
\*splendor\* of God.

The 9th sefira, YESOD, the \*foundation\* of the world, is  
linked with

the moon, hence the tides and the libido. Yesod is  
experienced as

dream consciousness, and is very important in magick  
and astral

projection.

Finally, at the physical world of Assiah  
is the 10th sefira,

MALKUTH, the \*kingdom\* of God, and the basis of all  
material creation.

We experience Malkuth as sense consciousness.

The Sefirotic Tree has three vertical columns  
or \*pillars\*.

As you face the tree, the pillar on the right, headed  
by Hokmah and

ending with Netsah, is called the Pillar of Mercy and has  
light/masculine

line (yang) qualities. The pillar on the left, headed  
by Binah and

ending with Hod, is the Pillar of Severity with  
dark/feminine (yin)

qualities. The Middle Pillar between them  
equilibrates the two

opposites, and is the \*Shekhinah\*, or feminine

counterpart of God.

The \*kliploth\*, or evil demons, generally in Assiah, represent un-

balanced forces or excesses.

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All the attributes of the universe fit like pieces of a puzzle

upon the Sefirotic Tree. Each numbered part is a numeric key to the

various correspondence tables, such as Crowley's '777'. The sefirotic

tree has its parts variously colored and each sefira has a color; in

fact the paths which run between the sefiroth have their own colors

too. There are four major color scales for the sefirotic tree and

each color scale corresponds with one of the four worlds. That means

we are dealing with not just one sefirotic tree, but actually with a

separate tree for each of the four worlds; although it is easier to

think of it as the same tree with a different color scale. The Queen

(Briah) and King (Atziluth) scales are

the most important. There is also the Empress scale (Assiah), and the

Emperor scale (Yetzirah).

The Queen and King scales for these fireoth  
are shown below.

(Note that when 4 colors are listed together, the  
sefira is divided

into quarters and the first color is assigned to the  
upper quarter,

the 2nd color to the right quarter, the 3rd color to the  
left quarter,

and the last color to the lower quarter.)

| KEY | QUEEN SCALE                          | KING SCALE      |
|-----|--------------------------------------|-----------------|
| === | =====                                | =====           |
| 1   | pure white brilliance                | brilliance      |
| 2   | gray                                 | pure soft blue  |
| 3   | black                                | crimson         |
| 4   | blue                                 | deep violet     |
| 5   | scarlet red                          | orange          |
| 6   | yellow (gold)                        | clear pink rose |
| 7   | emerald green                        | amber           |
| 8   | orange                               | violet purple   |
| 9   | violet                               | indigo          |
| 10  | citrine, olive, russet,<br>and black | yellow          |

These paths  
The 22 paths connect the sefiroth together.

correspond with the 22 letters of the Hebrew alphabet,  
as based upon

the SEFIR YETZIRAH. Due to the nature of the Hebrew  
alphabet (some

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letters can take two forms) SEFIR YETZIRAH divides each  
of two of the

letters into two (dual) parts. For this reason, it is  
necessary to

divide each of the two related paths into two (dual)  
parts. These are

numbered 31, 31b (bisected); 32, 32b. Yet when these  
paths are drawn

on the sefirotic tree they are usually shown undivided  
(and numbered

simply 31, and 32). The following

table shows the colors and location of the paths in  
relation to the

sefiroth. You will want to add the path numbers to the  
illustration of

the sefirotic tree, or draw a new tree. Some writers may  
refer to "32

paths", by calling the sefiroth "paths" 1-10.

| KEY | JOINS SEFIROTH | QUEEN SCALE                   | KING SCALE                 |
|-----|----------------|-------------------------------|----------------------------|
| === | =====          | =====                         | =====                      |
| 11  | 1 - 2          | sky blue                      | brt. pale yellow           |
| 12  | 1 - 3          | purple                        | yellow                     |
| 13  | 1 - 6          | silver                        | blue                       |
| 14  | 2 - 3          | sky blue                      | emerald green              |
| 15  | 2 - 6          | red                           | scarlet                    |
| 16  | 2 - 4          | deep indigo                   | red orange                 |
| 17  | 3 - 6          | pale mauve                    | orange                     |
| 18  | 3 - 5          | maroon                        | amber                      |
| 19  | 4 - 5          | deep purple                   | greenish yellow            |
| 20  | 4 - 6          | slate gray                    | yellowish green            |
| 21  | 4 - 7          | blue                          | violet                     |
| 22  | 5 - 6          | blue                          | emerald green              |
| 23  | 5 - 8          | sea green                     | deep blue                  |
| 24  | 6 - 7          | dull brown                    | green blue                 |
| 25  | 6 - 9          | yellow                        | blue                       |
| 26  | 6 - 8          | black                         | indigo                     |
| 27  | 7 - 8          | red                           | scarlet                    |
| 28  | 7 - 9          | sky blue                      | violet                     |
| 29  | 7 - 10         | buff, flecked<br>silver-white | crimson (ultra-<br>violet) |
| 30  | 8 - 9          | gold yellow                   | orange                     |
| 31  | 8 - 10         | vermilion                     | glowing orange-            |

|     |        |                              |                                  |
|-----|--------|------------------------------|----------------------------------|
| 32  | 9 - 10 | black                        | indigo                           |
| 31b |        | deep purple,<br>nearly black | white merging<br>into gray       |
| 32b |        | amber                        | citrine, olive,<br>russet, black |

The queen and king scales are complementary.

Also complementary

are the paths and the sefiroth. Traditional use of the queen

scale sefiroth will find the king scale as paths and vice versa. The

use of complementary scales is based upon the idea of balance. A tree

composed of sefiroth in the queen scale and paths in the king scale is

all you need for most magick. Although correspondences are what work

for you, there is said to be an ancient tradition surrounding the

conventional color scales and it may be helpful to look into the

energy associated with them.

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From the magical point of view, the Tree of Life is a map of

consciousness which is useful for understanding and attaining various

states of consciousness. In cabalistic magick we are concerned with

the linking of higher energy to lower levels on the tree. That very

thing takes place naturally as well, in nature and in life. A subject

in itself is cabalistic meditation (pathwork, or the way of return),

in which we attempt to climb up the tree (ladder of lights) to attain

union with divinity.

#### REVIEW QUESTIONS

- 1) What is the sefirotic tree?
- 2) How is the queen scale used in magick?
- 3) What is a path? How many are there?

#### BOOK LIST

J. Abelson, Jewish Mysticism

Edward Albertson, Understanding the Kabbalah

Bernard J. Babmerger, Fallen Angels

Richard Cavendish, The Black Arts

\_\_\_\_\_, editorial comments to "Cabala", Man Myth and Magic  
Aleister Crowley, The Book of Thoth  
\_\_\_\_\_, 777 Revised  
Denning and Phillips, The Magical Philosophy  
\_\_\_\_\_, Magical States of Consciousness (on pathworking)  
A.D. Duncan, The Christ, Psychotherapy and Magic  
Dion Fortune, The Mystical Qabalah  
Adolphe Frank, The Kabbalah: The Religious Philosophy  
of the Hebrews  
Perle Epstein, Kabbalah, the Way of the Jewish Mystic  
William Gray, The Talking Tree  
Stephan A. Hoeller, The Royal Road  
Isidor Kalish, Sepher Yezirah: A Book on Creation  
Alta J. LaDage, Occult Psychology  
Bernhard Pick, The Cabala: Its Influence on Judaism and  
Christianity  
Charles Ponce, Kabbalah: An Introduction and Illumination  
for the World Today  
Henry B. Pullen-Burry, Qabalism

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Israel Regardie, A Garden of Pomegranets  
\_\_\_\_\_, The Golden Dawn  
\_\_\_\_\_, The Middle Pillar  
Leo Schaya, The Universal Meaning of the Kabbalah  
Gershom Scholem, Kabbalah  
\_\_\_\_\_, Major Trends in Jewish Mysticism  
\_\_\_\_\_, On the Kabbalah and Its Symbolism  
\_\_\_\_\_, Zohar: The Book of Splendor  
Arthur Edward Waite, The Holy Kabbalah  
R.J. Zwi Werblowsky, "Cabala", Man, Myth and Magic

William Wynn Wescott, An Introduction to the Study of  
the Kabalah  
\_\_\_\_\_, Sepher Yetzirah

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Phil Hansford, 4/88

MYSTERIA

(818) 353-8891 (modem)

P.O. Box 83

Tujunga, CA 91042

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\*\* MAGICK 11 -- PSYCHIC ENERGY \*\*

We have seen in the theories of magick,  
that there isa

definite relationship between the 'inner' and 'outer'  
worlds. We saw

this in the theory of the microcosm and the macrocosm;  
in the four

worlds; in the theory of correspondences; and also in  
the Cabala and

Tree of Life. This relationship between inner and  
outer is very

important. And it means quite simply that success (or  
lack of it) in

one world (inner or outer) influences success (or lack of it) in the

other. Therefore developing of magical ability is more than meditation

and magical practice, for it

implies mastery of the four worlds. The developed magician is not only

master of the inner worlds; he is also master of himself.

This is not to imply that successful magicians are all mil-

lionaires (or whatever standard people measure success by), but it

should mean that they are basically pleasant people, at least; no

serious hangups. The developed magician is described as a 'king' in

the Book of the Law. This means simply that he has full control over

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all aspects of his physical and inner life. He should be who he wants

to be, doing what he wants to do.

#### PLANETARY CORRESPONDENCES

The \*numbers\* in the tables and diagram of the preceding

lesson on Cabala are the 'key' numbers which we find in various

\*correspondence tables\* (such as Crowley's '777'). One important set

of correspondences for the planets, is shown below...

| KEY | PLANET | METAL | ATTRIBUTE |
|-----|--------|-------|-----------|
| === | =====  | ===== | =====     |

|   |         |         |                  |
|---|---------|---------|------------------|
| 3 | Saturn  | lead    | home             |
| 4 | Jupiter | tin     | luck, wealth     |
| 5 | Mars    | iron    | anger, war-like  |
| 6 | Sun     | gold    | vitality         |
| 7 | Venus   | copper  | love             |
| 8 | Mercury | mercury | knowledge        |
| 9 | Moon    | silver  | emotions, travel |

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Notice that we have included the metal which is associated with the

planet, as well as common attributes of each planet. The theory of

Cabalistic magick is to select the appropriate planet for the desired

result. The attribute column will assist in that selection. Once a

particular planet is determined, an entity is selected from the

correspondence tables by matching the key number. A set of correspon-

dence tables may be available on this board as a separate file (777.A-

RC). Additionally, a list of selected deities from several popular

pantheons and with a brief description about them may be available on

this board as GODS.LST.

Although Hebrew Mysticism is the original source of Cabalistic

ideas, it is mostly unconcerned with the magical implications of those

ideas. How can a religious philosophy which is monotheistic lend

credibility to a polytheistic approach? Various deities are understood

as \*aspects\* or \*qualities\* of the Supreme God. This is not a con-

tradition, merely a restatement of the microcosm-macrocosm idea once

again. The Sefirotic Tree, in its representation of the universe is

the Macrocosm. While it could be said that any single sefiroth has its

own separate qualities, it remains, nonetheless, a part of the whole

tree, and

a part of the macrocosm. As a result, virtually any pantheon or belief

system is compatible with the Cabala.

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#### WILLPOWER AND MAGICK

Western magick has traditionally placed a great deal of

emphasis upon the use of willpower as a means of development and

self-mastery. But this may not be the best method in the long run.

Isaac Bonewitz describes how the subconscious will sometimes rebel

against willpower with 'spectacular results'. It is far better to run

one's life democratically.

Hawaiian Kahuna magick describes the 'three selves', ie. the

lower self (or subconscious), the middle self (or normal conscious-

ness), and the high self (spirit or Holy Guardian Angel). Enlightenment-

ment in the Hawaiian system consists of unification of the three

selves. They become 'buddies'. Enlightenment does not come from great

change. It comes from great acceptance. Continual effort at becoming

better takes you nowhere. For becoming it is not being it. The

unification is achieved by first developing communication with the

subconscious and later with the high self also. Simple exercises with

a pendulum, automatic writing, raised finger responses, self hypnosis,

recording and analysis of dreams etc. facilitate communication with

the subconscious. At first communication with the high self must be

via the subconscious, but later it is possible to go direct to it.

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#### PSYCHIC ENERGY

Many occult groups follow an energy model formagick and the

physical body. This model (or theory) equates psychic energy with

kundalini/prana/sexual or life force energy. The ideal of kundalini

yoga is thus to raise the kundalini to the higher chakras (especially

ajna and

sahasrara) thereby enhancing psychic/magick powers. The release of

psychic energy is also relevant to mental control, good health and

longevity, and the attainment of 'cosmic consciousness'. Meditation

and yoga is used to

liberate psychic energy so that it can be used for magical purposes.

But there are other ways to liberate psychic energy. Many of these

techniques will act as a mental catharsis in the sense of invigorating

the psyche and

resulting in improved intellectual and physical performance.

1) Psychotherapy of certain types which releases pent up psychological energy.

2) Overcoming mindgames, hangups, and inhibitions. This is

the basis of all listed practices, as hangups waste psychic energy.

Certain psychotropic drugs may have this affect. Also the 'kicks' from

'risks' like skydiving.

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3) Vigorous dance and physical exercise --to the point of

'second wind'.

4) 'Desirelessness' and various religious practices.

5) The way of return, and various other mystical practices.

6) Atavistic resurgence. This last item deserves some extra

mention. It was one of Austin Spare's methods. It means to contact

the primitive emotions deep within the psyche. In a sense it is

regressive. However, there is power there, if you are able to control

it.

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We have seen how magical theory is based upon the assumption

that psychic phenomena is real. If this is so, then magick is also

real. And we have also seen how magick is the art and science of

causing change in accordance with the will by non-physical means.

Magical philosophy is the

working system of terms, theories, and symbols upon which magick is

based. But magick goes further than that, for as an ancient system of

psychology, magick may be used as is a means of self improvement and

spiritual growth. For magick and mysticism are parallel paths, each

ultimately leading to transcendence.

#### REVIEW QUESTIONS

- 1) What do we mean by the relationship between the inner and outer worlds?
- 2) What is wrong with willpower?
- 3) Explain the energy model of magick.

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#### BOOK LIST

P.E.I. Bonewitz, Hawaiian Magic (tape).

Pete Carrol, Liber Null.

-----, Psychonaut.

John Heriot, Teaching Yourself White Magic.

Allan P. Lewis, Clearing Your Lifepath.

Max Freedom Long, The Secret Science Behind Miracles.

-----, The Secret Science At Work.

Stephen Mace, Stealing the Fire from Heaven.

Julian Wilde, Grimoire of Chaos Magick.

=====

Phil Hansford, 4/88

Mysteria

(818) 353-8891 (modem)

P.O. Box 83

Tujunga, CA 91042

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{file "Chaos-sphere" "bos281.htm"}

Practical Applications of the Chaosphere

by Fra.: Neonfaust

The Chaosphere is the prime working tool of Chaos magicians and the

physical Magical Pact of the Illuminates of Thanateros (IOT). The

Chaosphere has a vast range of applications of which a few shall be

briefly delineated here:

Meditation employing the Chaosphere:

1, The Chaosphere is a symbol of the primeval Big Bang, it maybe

considered as a "frozen explosion" or even as "frozen information".

stare if Regard the Chaosphere in a relaxed state, using the 180\*

you prefer. After a while shut your eyes and meditate on

the

entropy

in

you will

creative powers of Chaos. Chaos is not disorder let alone

but rather the sum total of all possibilities incumbent

existence and the unmanifest as a whole. In this manner

open the doors to the magickal multiversum for yourself.

2, Proceed as described above simultaneously meditating on

Nietzsches Zarathustra admonition:

be able to "I say unto you: a man must have chaos yet within him to

chaos yet give birth to a dancing star. I say unto you: ye have

within you."

or friend You can have this statement read aloud to you by a partner

Experience during your meditation (or use a cassette recording).

above shows that this will greatly enhance the effect described

under item number 1.

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Sigil charging employing the Chaosphere:

the magickal In lieu of other charging techniques you can project

(preferably by sigil activation into the Chaosphere; banishing

forget the laughter) should follow immediately. Afterwards aim to

avoid whole magickal operation as thoroughly as possible to

interference with the sigil's operation by the unwanted

rise of

consciousness of said operation/sigil and resultant  
inhibiting

psychic censor activity.

Drawing energy employing the Chaosphere:

To be performed preferably after a meditation with  
the Chaos-

sphere (see above); regard the Chaosphere in a very  
intensive manner

for a while and stretch your palms in its direction.  
Now close your

eyes fully or halfway and suck in the powers of Chaos  
through your

palms while inhaling; exhaling, distribute the energies  
all over your

body or store them in the Hara centre (appr. three  
fingers` width

below the navel). You will probably experience these  
energies as a

warm or cool current, possibly as a slightly tingling  
sensation.

Telepathy employing the Chaosphere:

During a partner experiment participants concentrate  
on the

Chaosphere (can also be performed with different  
participants

working on different locations); observe in a very relaxed  
state

messages, information and/or images rising from the  
unconscious.

Advanced magicians will find that this experiment can be  
performed

successfully via great distances even without participants  
practising simultaneously. For Chaos (= pure information)  
is not

restricted by space and time.

Astral projection and lucid dreaming employing the  
Chaosphere:

1, Using the 180\* stare regard the Chaosphere  
until you ex-

perience a strong suction emerging from the sphere and  
pulling at your

"psychic entrails". This can frequently even be felt as a  
strong

physical sensation. Give way to this suction and let your  
astral

body emerge gradually. In the beginning this should be  
practised

partially, ie. the astral body portion extracted  
increasing with

every subsequent attempt. Thus, you may for example only  
project

half an arm the first time, the full at the next go etc.  
Finally the

astral body should emerge totally. Be aware that astral  
projection

may demand weeks` or months` dedicated practice to  
succeed, depending

on personal talent and inhibitions. Incidentally, the  
same technique

may be used to extract the magickal doppelganger,  
personal daemons

etc.

2, Immediately before dropping off to sleep visualize  
the

Chaosphere as accurately as possible and continue as  
described

above. This will induce either stronger astral projection  
or lucid

dreaming or both. This has proved to be an extremely  
powerful

exercise, but it is strongly suggested that you attempt it  
only

after having acquired a thorough working knowledge with the variaant

described above under item 1. (If you start off with mental working

without chances are that you will very soon become severely sloppy

even being aware of the fact; this may in turn inhibit control of

magickal powers and could lead to obsession.) You may also want to

wake yourself up at 4 a.m. and give this exercise a try for a few

minutes before dropping off to sleep again. Take care to note your

- rely on dreams next thing in the morning, do not - repeat: DO NOT!

your memory alone.

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Activating psychogones/chaoservitors employing the Chaosphere:

Use the Chaosphere as a "base camp" and "home" for psychogones/-

chaoservitors and/or as a form of "launching pad". In case of the

former the Chaosphere presents itself as a high class power recep-

tacle and storage battery from which you can extract your psycho-

gones/chaoservitors into the Chaosphere as you would with sigils to

be activated; thus, the Chaosphere will become a gate to the Sphere

of Chaos for your magickal entities in which (and from which) they

will become active in accord with your bidding.

Charging magical objects employing Chaosphere:

Magical objects such as talismans, amulets, fetishes

etc. can be

charged with the aid of the Chaosphere by fastening them to the

sphere or its tip during a ritual, placing them under it etc. while

directing the energies of Chaos into the objects in question.

#### Combat magic training employing the Chaosphere:

During combat magical training the Chaosphere is particularly

suited as a power storage battery out of which the magician draws

Magis or Mana. It is furthermore used as a combat target while

practising the kiai or other battle cries and martial arts Chi

techniques. In the same manner, magickal energy bolts, curses, words

of powers and strong affections are hurled emphatically into the

Chaosphere where they may be stored for further use.

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#### Charging the Chaosphere:

Experience has shown that the Chaosphere does not demand a

special

charging by ritual etc. Rather, the charging takes place alone by

its practical application. Should you desire to incorporate magickal

magickal "condensator" fluids or solids (eg. as used for charging  
mirrors) this can easily be achieved by unscrewing the  
tips and  
replacing them after filling in the condensator.

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{file "I.O.T. History (The Beginnings)" "bos282.htm"}

THE PACT (IOT) - The Story So Far

by Pete Carroll

In 1976 in an abandoned ammunition dump dug deep into a mountain

somewhere in the Rhineland, two magicians, one English, one German

announced the formation of a magical order with the celebration of a

Mass of Chaos in the company of a couple of dozen other magicians.

Soon after we emerged from the bowels of the mountain a localized

tornado hit immediate area. This was but a small portent of things

to come.

We left the mountain with no particular idea other than to form an

Order such as had never existed before, that would break the

existing mold and provide a vehicle for Chaos Magic. A year later

some of us met in a splendid Austrian castle and formally arranged

ourselves into the Magical Pact of the Illuminates of Thanateros,

using as a basis a simple structure of four grades and five offices

that I had devised in the meantime. Since then the Pact has evoked a

veritable whirlwind of activity, and at the time of writing counts

some sixteen temples in the UK, Germany, Austria, Switzerland,

Australia and the USA. A meeting for all members is now held

annually, usually at the same original castle (Burg Lockenhaus,

Austria, 2.-6.August 1991 followed by an Exercitium open for all).

It is always a wild experimental gathering during which plenty of

hard work is being done. In devising a structure I sought mainly to avoid the mistakes of previous established orders such as the Golden Dawn and the Ordo Templi Orientis. A certain division of labour is essential just to ensure that people take responsibility for organizing that which needs organizing. Beyond that it seems an absurdity to form an order on the basis of one or a few persons

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adopting the role of great guru almighty. Their bluff must eventually be called, and such organisations are unlikely to advance beyond whatever set of ideas they start with. Crowley had to break with the Golden Dawn to make his own contribution to magic, and Austin Spare had to break with Crowley in his turn. Such progress through schism is an idiotic waste of time and effort. Any contemporary order which wishes to remain alive, exciting and innovative requires a structure or at least a communication network to exist at all, but dogmatic ideas, rigid hierarchies and fixed teachings and beliefs will kill its creative spirit rapidly. Thus in the Pact, the individual temples, which are its basic unit, experiment with whatever techniques, rituals and ideas they please, and exchange results and inspirations through newsletters, magazines, a computerized electronic mailbox system, inter-temple visits and the annual Pact meeting. There is thus a natural

selection of ideas. Techniques, Spells and Rituals which are found

to be really useful become used and expanded upon whilst the less

effective material is forgotten. Those members who enter the Pact

bubbling over with ideas are encouraged to put them into use

immediately. Naturally in an organisation such as this there is less

emphasis on discipline than on enthusiasm and creativity. The Pact is

more interested in those who can experience magic as a living thing,

than in those who can merely follow instructions. Indeed the only

power the Pact reserves over its members is the right of expulsion

for extreme non-fraternal behaviour or for bringing the Pact into

danger. The Pact has but two aims. Firstly the pursuit of the Great

Quest. Work of Magic and pleasures and profits attendant to this

Secondly to act as a Psychohistoric Force in the Battle for the

Aeon. To fulfill the first aim we provide communication facilities

that enable us to work together and develop our own magics through

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the exchange of ideas and information. Esoterics should also be fun.

If you don't enjoy doing magic you are probably doing something

wrong. The profits are entirely whatever rewards individuals can

make from their own magic. There are no membership fees and the

annual Pact meeting is free and funded by seminars and

exercitiums

that some members hold for the general public plus any members who

wish to attend. The somewhat grandiosely phrased Psychohistoric

action in the Battle for the Aeon, consists mainly in spreading the

philosophy of magical paradigm where we can, in print and by word of

mouth, although we occasionally perform acts of magic to hasten

things along.

The magical techniques and philosophy of the Pact are mainly Chaoist

in inspiration. Chaos Magic calls for a concentration of the actual

mechanics at work when planning acts of evocation, divination,

enchantment, invocation and illumination. It is techniques and

intention that are important in successful magic. The most Important

Techniques are those which adjust subconscious belief. Subconscious

belief controls both the self or selves and the world. So long as

this is never forgotten one can structure a ritual or spell with

just about any form of symbolism from Tibetan Tantra to Icelandic

Runelore. And indeed, where else but in the Pact could you find

magicians experimenting with Runic Sex Magic? Well perhaps you will

find other examples. I notice the eclectic approach becoming ever

more pervasive in esoterics. Insights and ideas are now poached

shamelessly from one so-called tradition to another, but this is how

it should be, and Chaos Magic boldly encourages the meta-

tradition

which takes anything and everything that is effective from  
all  
traditions to create an explosive mixture.

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So, on with the pursuit of the Great Work of Magic, with  
whatever

forms of Techno-Shamanism, Tantric Goetia or Greco-  
Egyptian Quantum

Physics we can make work for us. There are worlds within  
us, and the

universe is infinitely more weird, I`m sure, than all our  
theories

put together. Hopefully, some of the explosives the Pact  
cooks up

can propel us a little further into these strange domains.  
I have no

idea how this years Pact meeting will unfold, except that  
there will

be magicians from many lands seated in a huge circle ready  
to offer

their specialities in everything from Buddhist sorcery  
through Norse

wyrdcraft and Chaos mathematical investment schemes to  
Voodoo and

Ice Magics. We have the technology and we`re crazy enough  
to use it!

The Pact may be contacted in the US care of:

Temple Oblivion, P.O.Box 18514, Encino CA 91416-8514

Blackout and Sigils  
Fra.: Apfelmann

The blackout or as it is commonly referred to, the death posture, is the technique that the late Austin Osman Spare refined for his own magical use and which has been adopted by chaoists, solo and group, world wide as its popularity has been increased by the works of the IOT over the last decade or so.

The normal procedure, as many will undoubtedly be familiar with, (and this is only one of its uses) is that a sigil/glyph of desire is held in the mind's eye whilst in what we all refer to as the death posture e.g., stood on tiptoe, arms locked behind the head, body stretched to its limit, deep spasmodic breathing, until total exhaustion and inevitably one blacks out, the sigil is then lost to the mind of the inner and the banished of laughter is evoked to prevent the resurfacing of the said sigil.

Anyone who has used this technique for the above said purpose, will have at sometime or another experienced, even if just slightly, difficulty in holding the posture long enough for the desired gnosis to take effect

sufficiently for blackout. And due to this difficulty, a well planned ritual can be a well planned waste of time as the desired result is not implanted properly.

A technique that has been repeatedly employed by myself on such occasions is based upon the same principles as the death posture but as I have found, a little easier and without pitfalls that one can experience with A.O. Spare's technique.

This technique is a strange mixture of inhibitory and excitatory gnosis, forced overbreathing, dancing or spinning, and of course exhaustion. The end result is of necessity for this process the blackout, which is as we know, of the inhibitory gnosis. I will now explain how this technique is employed by one for the insertion of sigils for whatever purpose one feels the need.

First one has to sigilise the desire in any form that one may wish, but in all cases and especially this one, it must be very easy to visualise. Once that has been achieved, one may then begin to design the ritual for that particular purpose in mind. Banishings and invocations may be employed, if so wished, this is, however, not a necessity for the successful outcome of this process. At the culmination of the rite the individual starts the overbreathing, panting deeply and spasmodically and at the same time visualising the sigil as vividly as you possible can, bright, intense and very clear as the overbreathing continues. Then when you feel that the time is right, start your spinning round and round, still overbreathing and still holding your visualised sigil in your mind's eye. Music can be played for a background to the dancing, tom toms or any other drum is rather excellent background sound for this purpose. When the individual has reached a state of sheer exhaustion, very dizzy, sweating and ready to drop, he or she then, still spinning and overbreathing and of course holding the visualised sigil in mind, works their way to the centre of the circle or working area.

There a partner, either active or passive to the rite, (in other words, if a solo worker, try to get someone to help you with this part) stops you spinning and grabs you in a bear hug lifting you off the ground and squeezing you about the solar plexus, where a large network of nerves lie. At this precise moment the music, if any has been employed, is stopped, and death-like silence is kept. The practitioner holds his or her breath whilst being squeezed and the sigil is visualised as if burning with bright, white heat as its image is burnt into your mind. Within seconds the blackout will occur and the sigil is lost to the mind. At this point it is important that your partner lets you drop to the floor, unless that is you wish to return to primal chaos!

On coming round, in most cases, you should evoke laughter to banish the sigil and all thoughts thereof, your laughter breaks that silence and the rite is finished in whatever manner wished.

With fractalic greetings and laughter \* Fra.: Apfelmann \*

1404

{file "Chaoism and Chaos Magick (Pete Carroll)" "bos283.htm"}

Chaoism & Chaos Magic, A Personal View  
by Pete Carroll

As there are as many Chaos Magicians as there are Chaoists practising magic, I cannot speak for the subject in general but only for my own Chaoism and Chaos Magic.

However, if you want a one-line definition with which most Chaoists would probably not disagree, then I offer the following. Chaoists usually accept the meta-belief that belief is a tool for achieving effects; it is not an end in itself.

It is easy to see how other people and cultures are the victims of

their own beliefs. The horrors of Islam and the ghastly state of

politics in sub-Saharan Africa, are obvious examples, but we rarely

pause to consider the extent to which we are the victims of our own

beliefs, and the ability we have to modify them if we wish.

It is perhaps worth considering the recent history of belief in

Western cultures before mounting an attack on the very foundations

of the contemporary world view. For about a millenia and a half the

existence of "God" was an incontrovertible fact of life in Christendom. It was never questioned or thought to be questionable.

Hideous wars and persecutions were conducted to support one

interpretation of deity against another. Learned men wrote thousands

of books of theology debating points which seem utterly tedious and

idiotic to us now, but the central question of the existence of

"God" was never considered. Yet now, the belief in "God" as the

author of most of what goes on in the world has been almost

completely abandoned, and belief in even the existence of an absentee

"God" is in most places fading. Satanism as an anti-religious

gesture is now a waste of iconoclastic talent. The alchemists,

sorcerers and scientists of the late Middle Ages and the Renaissance

won a stupendous posthumous victory. Their questioning of the

medieval world view started a rot that brought the whole edifice

down eventually.

We can laugh looking back on it now, but I assert that we now live

under a collective obsession which is even more powerful and will

appear equally limiting and ridiculous to future historians.

Since the eighteenth century European enlightenment, a belief has grown

to the point where it is now so all-pervasive, and so fundamental a

part of the Western world view, that one is generally considered mad

if one questions it. This is a belief that has proved so powerful

and useful that virtually everyone in the Western world accept it

without question. Even those who try to maintain a belief in "God"

tend to place more actual faith in this new belief for most

practical purposes.

I am about to reveal what this fundamental contemporary belief

is. Most of you will think it is so obvious a fact that it can,

hardly be called a belief. That, however, is a measure of its extror-

dinary power over us. Most of you will think me a madman or a fool to

even question it. Few of you will be able to imagine what it would be

like not to believe it, or that it would be possible to replace it

with something else. Here it is: the dominant belief in all Western

Cultures is that this universe runs on material causality and is

thus comprehensible to reason. Virtually everyone also maintains a

secondary belief that contradicts this - the belief that they have

something called free will, although they are unable to specify what

this is - but I will deal with that later.

1406

We spend billions every year indoctrinating our young with the

primary belief in material causality in our schools. Our language,

our logic, and most of our machines, are built largely upon this

belief. We regard it as more reliable than "God".

Now, it has been one of the functions of the Magician to try and

break through to something beyond the normal. My own magical quest

has always had a strongly antinomian and iconoclastic element, and I

long ago decided to go for broke and attack the primary beliefs of

our culture. Religion is too easy a target as it is already fatally

disabled by our ancestors, the Renaissance sorcerers and scientists.

Contemporary Satanists are waisting their efforts.

Ideology is thankfully beeing gradually replaced with economics. The

main thrust of my Chaoism is against the doctrine of material

causality and secondarily against most of the nonsense that passes

for modern psychology.

Anyway, now I have to firstly try and convince you that there is

something seriously wrong with material causality, and that there is

something that could supersede it as a belief. These are vitally

important questions for magicians, for since the demise of

essentially spiritual descriptions of magic, the belief in material

causality has been increasingly used in a haphazard fashion to form

various ill-conceived metaphors such as "magical energy" or "magical

force" which are tactily presumed to be something analogous to

static electricity or radio waves. This is, I think, complete

bullshit. Magic can sometimes be induced to behave a bit like this,

but it is not a very effective description.

Before attempting a frontal assault on material causality I shall

1407

backtrack a little to gather ammunition. Few people noticed that in

the 1930`s a serious crack was discovered in the fabric of material

causality which, on the grounds of faith alone, was supposed to

cover everything. This crack was called Quantum Physics, and it was

pre-eminently Niels Bohr who, with his Copenhagen Interpretation,

poked a finger into the crack and prised open a wrap to reveal a

different reality.

Basically Bohr showed that this reality is better modelled by a

description of non-material causality operating probabilistically

not deterministically. This may sound tame at first, but the

implications for our everyday view of the world and for our theories

of magic are awesome. It brought to an end the era of the clockwork

universe paradigm which began over two hundred years ago and which

almost everyone still believes in their guts, even if they cannot

formulate it precisely. I urge magicians everywhere to give thanks

by drinking what is probably the best lager in the world, for it was

the Carlsberg Brewery in Copenhagen that supported Bohr and his

colleagues while they did the physics.

The majority of straight scientists find quantum physics as

distasteful as a priest would find witch-craft. If they have to use

it they prefer not to think about the implications. Even Einstein,

who started quantum physics going but made his major contribution in

Relativity, felt repelled by its implications, on ground of

scientific faith and residual Judaic belief, and wasted much of his

later life campaigning fruitlessly against it.

1408

Quantum physics says to me that not only is magic

possible in a

world that is infinitely Chaotic than we thought, but that magic is

central to the functioning of this universe. This is a magical

universe not a clockwork one. Causal materialist beliefs were a

liberating and refreshing breath of fresh air after a millenia and a

half of monotheism, but now, at their zenith, they have become

tyranny. Relativity and the fundamental physics associated with it

are probably close to a final refinement of the causal materialist

paradigm, and as such they now seem a terrible prison. For all

practical purposes they confine us to this planet forever and rule

out magic from our lives. Quantum physics, which I believe currently

to be basically an investigation of the magical phenomena underlying

the reality most people have perceived as non-magical for the last

two hundred years, shows us a way out.

It may be some time before any significant portion of humanity

learns to believe the new paradigm in their guts and live accordingly,

but eventually they will. Until then it is bound to sound like discom-

bobulating gobbledegoose or tarted-up intellectualism to most people.

I would like to mention my other favourite iconoclasm in passing

without explanation. I reject the conventional view of post-mono-

theistic Western psychology that we are individual unitary beings

possessing free will. I prefer the description that we are colonial

beings composed of multiple personalities; although generally unaf-

flicted with the selective amnesia which is the hallmark of this

otherwise omnipresent condition. And that secondly there is no such

thing as free will; although we have the capacity to act randomly, or

perhaps one should say more precisely stochastically, and the propen-

sity to identify with whatever we find ourselves doing as a result.

1409

All the gods and goddesses are within us and non-materially about us

as well, in the form of non-local information.

I consider that all events occur basically by magic; the apparent

causality investigated by classical science is merely the more

statistically reliable end of a spectrum whose other end is complete

Chaos. However, I would like to end with a few words about how my

Chaoism affects my personal activity in what is ordinarily called

magic.

There are for me two main aspects of magic; the parapsychological

and the psychological. In enchantment and divination I believe that

the magician is attempting to interact with nature via non-material

causality. He is basically exchanging information with his environment

without using his physical faculties. Austin Osman Spare precisely

identified the mental manoeuvres necessary to allow this to occur. The

manoeuvres are startlingly simple and once you have understood them

you can invent an unlimited number of spells and forms of divination.

The manoeuvres are sacred but the forms of their expression are

arbitrary; you can use anything at random. Bohr and Spare are for me

Saints of the Church of Chaos.

1410

I consider that when a magician interacts with those apparently

sentient sources of knowledge, inspiration and parapsychological

ability that used to be called spirits, gods, demons and elementals,

he is tapping into the extraordinary resources that each of us

already contains. When activated they may also receive some input

via non-material causality from outside. Yet since we all contain

such a rich multitude within our own unconscious or subconscious and

can also receive congruent information from the collective unconsciousness as it were, then the possibilities are practically

limitless. Given the correct technique one can invoke or evoke

anything, even things which did not exist before one thought of

calling them. This may sound like complete Chaos, and I have to

report that my own researches confirm that it is !

Chaos Magic for me means a handful of basic techniques which must

be adhered to strictly to get results, but beyond that it offers a

freedom of expression and intent undreamt of in all previous forms

of magic.

1411

{file ""Dark Night of the Soul"" "bos284.htm"}

The Dark Night of the Soul

Fra.: Apfelmann

-----

"The Dark Night of the Soul" is the name given to that experience

of spiritual desolation that all students of the Occult pass through

at one time or another. It is sometimes characterised by feelings that

your occult studies or practises are not taken you anywhere, that the

initial success that one is sometimes granted after a few months of

occult working, has suddenly dried up. There comes a desire to give up

on everything, to abandon exercises and meditation, as nothing seems

to be working. St. John of the Cross, a christian mystic, said of this

experience, that it; "...puts the sensory spiritual appetites to

sleep, deadens them, and deprives them of the ability to find pleas-

ure in anything. It binds the imagination, and impedes it from doing

any good discursive work. It makes the memory cease, the intellect

become dark and unable to understand anything, and hence it causes

the will to become arid and constrained, and all the faculties empty

and useless. And over this hangs a dense and burdensome cloud, which

afflicts the soul, and keeps it withdrawn from the good."

Though the beginner may view the onset of such an experience with

alarm (I know I did), the "Dark Night" is not something bad or destr-

uctive. In one sense it may be seen as a trial, a test by which the

Gods examine our resolve to continue with occult work, and if you are

not completely whole-hearted about your magical studies, it is during

this period (at its beginning) that you will give up. The Dark Night

of the Soul should be welcomed, once recognised for what it is (I

have always received an innate "warning" just before the onset of such

a period), as a person might welcome an operation that will secure

health and wellbeing. St. John of the Cross embraced the soul's Dark

1412

Night as a Devine Appointment, calling it a period of "sheer grace"

and adding;

"O guiding Night,

O Night more lovely than Dawn,

O Night that has united the lover with his beloved

Transforming the Lover in her Beloved."

When entering the Dark Night one is overcome by a sense of

spiritual dryness and depression. The notion, in some quarters, that

all such experiences should be avoided, for a peaceful existence,

shows up the superficiality of so much of contemporary living. The

Dark Night is a way of bringing the Soul to stillness, so that deep

psychic transformation may take place. All distractions must be set

aside, and it is no good attempting to fight or channel the bursts of

raw energy that from time to time may course through your being. This

inner compulsion to set everything aside results in the outer depres-

sion, when nothing seems to excite.

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The only thing to do is obey your inner voice and become still,

waiting for the inner transformation, (which the "Dark Night" heralds-

), to take place. You may not be aware for a very long time of the

results of that inner change, but when the desire to work comes again

and the depression lifts, the Dark Night has (for a moment) passed. No

one can help during this time, and in many cases there is hardly

anyone to turn for advice. One must disregard the well-meaning advice

of family and friends to "snap out of it" this is no ordinary depres-

sion, but a deep spiritual experience which only those who have passed

through themselves (in other words to a magical retreat) but for many,

as the routines of everyday life prohibits this, all

you can do is

cultivate an inner solitude, a stillness and silence of heart, and

wait, (like a chrysalis waits for the inner changes that will result

in a butterfly) for the Transformation to work itself out. There are

many such "Dark Nights" that the occult seeker must pass through

during the mysterious process of mitigation. They are all trials but

experience teaches one to cope more efficiently.

With fractalic greetings and laughter \* Fra.: Apfelmann \*

1414

{file "Liber OZMA (Tim Maroney)" "bos285.htm"}

Liber OZMA

Tim Maroney

-----

0000000 "There is no bond  
O O that can unite the  
divided  
O O but love:  
O O all else is a curse."  
0000000 Z M A:

-- AL I:41

"In their rules there was only one clause: DO WHAT YOU  
WILL"

-- Gargantua, 57

"For the cherub with his flaming sword is hereby commanded  
to leave

his guard at the tree of life, and when he does, the whole of creat-

ion will be consumed, and appear infinite. and holy whereas it now

appears finite & corrupt" -- THE MARRIAGE OF HEAVEN & HELL, 14

"Every man and every woman is a star."--AL I:3

There is no god but humanity.

1. People have the right to live by their own law --

to live in the way that they will to do:

to work as they will:

to play as they will:

to rest as they will:

to die when and how they will.

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2. People have the right to eat what they will:

to drink what they will:

to dwell where they will:

to move as they will on the face of the earth.

3. People have the right to think what they will:

to speak what they will:

to write what they will:

will:  
to draw, paint, carve, etch, mould, build as they

to dress as they will.

4. People have the right to love as they will :-

"take your fill and will of love as ye will,

when, where, and with whom ye will." -- AL I:51.

5. People have the right to use force to secure their rights.

"For how should I be able to govern others,  
when I don't know how to govern myself?" --  
Gargantua, 52

"Love is the law, love under will." -- AL  
I:57

TIM MARONEY

1416

{file "Sigil Magick (I.O.T.)" "bos286.htm"}

Sigil Magic for the Professional Magician  
by Areosol

I will assume that you are already initiated into the secrets of

Austin Spare's sigil magic. Consulting with my clients as a profes-

sional magician, I am always confronted with the same question: Is the

client's will identical with my own? If it is, there should be no

problem involved in charging the sigil in the client's stead by

myself. (The client, one must remember, will usually not be familiar

with the basic tenets of sigil magic or even magic in general and will

probably hesitate to try it out for himself.) However, I

believe as a

matter of principle that everybody should vaccinate  
his will for

himself. I do not feel happy with charging myself i.e. my  
subconscious

with other people`s desires. For example: if Mrs. X  
wants to be

brought together with Mr. Y by a sigil (love spell),  
it could be

interesting to know what might happen if the pertinent  
sigil were

charged by myself.

Accordingly I had to find a means to implant  
sigils into my

individual clients in such a way that they are not aware  
of what they

are really doing. At first, talking with the client, I  
will try to

find the "smallest common denominator" out of a  
tangled mass of

multiple desires. This will continue until the client is  
able to word

his or her statement of will (henceforth to be termed  
"will sentence")

in plain and unambiguous language. Following this all  
contact between

the client and myself will be abandoned for two or three  
weeks. In the

meantime I will construct the sigil, usually  
employing the word

method, and sketch it on a piece of parchment. Very  
often the clie-

nt`s name will be encoded applying the magical camea  
of the planet

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pertinent to the client`s desire. I may then supplement  
the sigil with

this personalised glyph. Then I will outline a short  
ritual for the

client in which will be hidden the charge proper of the sigil (employ-

ing either the mantric method or a variation of the so-called "death

posture").

After a while I will send the client this constructed sigil by

mail including instructions on how to charge it plus possible addit-

ional admonitions, if necessary. Most probably the client will have

forgotten the precise wording of his/her will sentence by now; neither

will he or she be able to draw any conclusions from these strange

glyphs. After having been charged the sigil can be sealed and con-

stantly worn in a locket, it can also be put permanently in view e.g.

as a wall decoration. Some of my clients have placed or hung their

sigils nicely framed in their office rooms.

To charge a sigil the following method is very effective. The

client arrives for consultation. In some cases has to bring along some

substance imbued with his or her Od. During a small ritual client

must close his/her eyes and place the odic substance on the sigil

which will be lying open in front of him/her. Then I will take the

client's finger and prick it quickly and sharply with a small chirur-

gical lancet. After the blooddrop has been smeared onto the sigil, the

latter will be folded and sealed immediately. I then admonish the

client to bear in mind that this talisman must never

get into other

people`s hands. This charging method is especially effective in

working with protection or "antipersonnel mine" sigils.

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Here are some examples relating to client`s feedback:

30.04. Sigil as wall decoration

24.06. Business enterprises developed well.

12.07. Protection/defence sigil, charged employing  
chirurgical

lancet.

14.07. Client feels well and secure.

23.06. Sigil as a defense "antipersonnel mine" with  
codification of

client`s name by the magical camea of Mars, charged  
with

lancet.

09.10. "Mine" fully operative: sickness and accidents of  
2-3

enemies.

11.10. Sigil employed as a wall decoration.

11. Business successful. Sale of real estate to a  
monastery (!)

has been agreed upon.

27.12. Sigil, mantric charge.

14.02. Client`s partner becomes more friendly and loving.

18.03. Partnership satisfactory.

17.06. Sigil charged spastically by myself in client`s  
stead.

18.06. Shortly before the potential buyer arrived for  
inspection in

the afternoon, the last seat in the coffeehouse  
(sales

business; object) had been taken, suggesting excellent  
decreased immediately after inspection number of customers  
again.

07.12. Fast charge of a "combat sigil".

21.12. The idea incorporated by the sigil incarnates as a  
conscious wish in the target person`s love partner.

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{file "Drugs and Religion -- Snakebite Trips? (Loren Petrich)" "bos287.htm"}

Drugs and Religion -- Snakebite Trips?

Loren Petrich

about early In Merlin Stone's book "When God Was a Woman",

goddesses, there is a strange hypothesis about the  
importance of

snakes in the early Middle East. MS notes that snakes are  
associated

with prophecy and wisdom -- and goddesses -- in several  
places, such

as Egypt, Sumer, Crete, and Greece. In Egypt, the female  
deity of

predynastic northern (Lower) Egypt was the cobra goddess  
Ua Zit.

Egyptian deities and royalty has a uraeus emblem -- a  
head and hood

of a cobra. Some Sumerian goddesses, such as Inanna, were  
associated

with snakes. In Minoan-era Crete, we find some statuettes  
of goddesses

or priestesses with snakes. In one case, the snakes are  
cobras. In

Greece, in what is most likely a Minoan legacy, Hera and  
Athena were

associated with snakes, and the shrines of Delphi,  
Olympia, and Dodona

were originally associated with goddesses. However, they were taken over by the followers of the male gods Zeus and Apollo, who were depicted as snake-killers. Even then, the greatest wisdom was associated with priestesses. Serpenticidal male gods also include Marduk, who killed Tiamat, and Yahweh himself, who killed Leviathan.

MS suggests a connection to the Adam and Eve legend. The

Philistines had "snake tubes" nearly identical to some found on Crete,

which is consistent with them being Cretan refugees. So some "snake

priestesses" may have set up shop in Palestine when the Israelites

showed up. The Adam and Eve legend may have been an effort to

discredit these women, for it suggests that snakes are wicked, and

women who listen to snakes are wicked. This is all in keeping with the

Yahvist effort to discredit religions other than the worship of

Yahweh, which is a sordid story of religious persecution. This

persecution involved going so far as destroying a bronze snake kept in

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the Temple, the Nehushtan, which could supposedly cure snakebite. This

snake was probably associated with an earlier acceptance of this snake

cult.

Buthow didthissnake cultactuallywork?

It is difficult to

say, but MS offers a strange hypothesis. She notes that we are told

that Cassandra and Melampus had acquired prophetic powers from having

their ears licked with snakes. So is there some snakebite connection?

MS suggests that there was, and tells of someone who had been

immunized against krait venom, but who had been bitten by a krait

[\_Cobras in the Garden\_, H. Kursh]

He had developed a sense of enhanced awareness and he had

visions. He reported himself making up verses, and said "My mind had

extraordinary powers."

This is evidently much like mescaline [from peyote] or

psilocybin [in certain mushrooms], used by some Native Americans for

similar purposes; those who take these two or LSD often feel as if

they are in touch with the basic forces of existence and a sensation

of perceiving the events and meaning of the past, present, and future

with great clarity and comprehension. It could well be that some snake

venoms have components similar effects.

So could it be that early snake prophetesses (and male

prophets) were going on snakebite trips?

Oracles connected with snakes were consulted in Greece and

elsewhere for important decisions, which seems very

trustworthy of

people with "highs".

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One does have to ask the question on how this type of

prophesying got associated with women instead of men or both sexes

equally in the ancient Middle East.

This only adds to the riddle of Minoan Crete. Since the

priestesses there were important citizens, and since they are

associated with snakes, then could some of the leaders of Crete back

then have been snakebite-tripping priestesses? The possibility of a

"feminist theocracy", rule by a largely female priesthood, seems

awesome enough (no prominent "kings"), but this is truly wild.

I confess I don't have much taste for theocracy, but I would

certainly prefer a Minoan-type theocracy (if that was what it was) to

the more familiar kinds -- Jewish, Christian, and Muslim -- which I

find absolutely disgusting.

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{file "Wishing Well (I.O.T.)" "bos288.htm"}

The Wishing Well -or - Releasing The Butterfly of Chaos

Frater Choronzon

The general function of a Wishing Well is understood from an early

age by most people. The user projects some required outcome of

events, or "wish" into the well, perhaps accompanied by a symbolic

financial donation, and waits for events to take their course.

Similar properties are attributed in popular tradition to acts of

cutting a birthday cake and breaking a wish-bone while devoting

certain species of poultry.

In every sense, the act of making a wish using any of the above

ritual props is a magical operation though experience suggest that

Wells tend to be more effective than both chicken bones and all but

the most esoterically decorated cakes in achieving the intended

result.

As of late, many Wishing Wells have been withdrawn from public

access; and, moreover, recent opinion polls have indicated high

levels of dissatisfaction with the scarcity of wish-fulfillment

opportunities, particularly among vegetarians. This paper attempts

some analysis of the dynamics involved in successful wish-making,

and offers a ritual procedure which readers may find useful pending

the launch of another "Wishing Well Withdrawal" from the public eye.

Anyone who has studied non-linear dynamics (or Chaos Mathematics) as

applied to the interaction of complex systems (for instance life-in-

general) will be aware of the extreme sensitivity of such systems to

initial conditions. This is illustrated by the so called Butterfly

Effect; a model of the process by which a butterfly flapping its

wings on the Caribbean Islands can set in train a series of

atmospheric interactions which may culminate, after some elapsed

time, in the occurrence of a hurricane in London.

The hypothesis in this context is that the ritual act of making a

wish sets up initial conditions for a Chaotic/dynamic process which

culminates, after some elapsed time, in the occurrence of whatever

event was the original objective of the wish; hence the subtitle

"Releasing the Butterfly of Chaos". Atmospheric effects are often

synchronous with successful magickal operations as was observed, for

example, by those who were present for (or within earshot of) the

4,000 watt "Enochian Verse Recital" in South London, 17.30 Hrs,

Monday, 28 May, 1990; but where magic is concerned the atmospheric

are felt to be little more than by-products of casual sequence which

is primarily electromagnetic in character.

The actual process by which a successful wish is transformed into

its outcome is, of course, magic; at least in the sense that modern

TV receiver might be acknowledged as such by Agrippa or Abra-Melin

the Mage - Was there ever a more effective acrostic "for divers

visions" than an infrared remote control?

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A detailed explanation of how the magical process appears to work

would fill a book (reasonable offers from reputable publishers

Laws of accepted); suffice it to say that no rewrite of either the

Physics or the Axioms of Mathematics is required, and to mention

that the Astrological elements of the hypothesis will form the

substance of a paper to be presented to a forth coming meeting of

the "Talking Stick".

For the purpose of this exercise, the process may be appropriately

visualized by consideration of nothing more complicated than a

humble smoke-ring. In mathematical terms this is a Torus (a ring-

doughnut shaped structure) which has a clearly defined, coherent and

self-contained existence for an extended period within a fundamentally chaotic matrix; ie. it can hung around for

several

seconds retaining its structure in the turbulent air of a

smoke-filled room. Such ordered structures fall quite naturally out

of the Chaos Mathematics which models the behavior of gases and

liquids (Fluid Dynamics for the technically inclined).  
Examples of

such ordered structures in a chaotic environment abound,  
and not

only on this planet. The Great Red Spot on Jupiter, for  
instance,

has been in existence at least since Galileo observed it  
in 1610,

though the chaotic nature of that planets atmosphere was  
not

appreciated until the flypast of the Voyager spacecraft of  
1979.

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A perfect smoke-ring requires very little expenditure of  
energy to

be brought into existence, though that energy, in the form  
of a

controlled pulse of gas projected from its creator lips  
has to be

quite precise - ie. smoke-rings don't always work,  
particular if

someone is watching, and the best ones of all usually  
happen quite

by accident! Significantly, the only way an observer can  
know if a

smoke-ring is there because it has smoke in it. If an  
identical

pulse of gas is projected from a non-smoker, the Toroidal  
ring

structure will be established in the just the same way  
within the

atmosphere, but its presence is almost impossible to  
detect, even

with the most sophisticated of scientific instruments.

The atmosphere is not the only chao/dynamic envelope  
surrounding our

planet; there also exists the magnetosphere, which we  
perceive at

ground level as the earths magnetic field. At present it

exerts a  
force which causes a compass needle to point approximately  
towards  
the North Pole.

The magnetosphere extends out into so-called empty space  
well beyond  
the atmosphere of the planet, and is anything but static  
in  
character. Complete polarity reversals can occur. A record  
of these  
is preserved in the sequence of North and South oriented  
volcanic  
rocks which have been mapped in the ocean floor extending  
outwards  
from mid-oceanic ridges, such as that which runs the  
length of the  
Atlantic. The magnetosphere exhibits its own "weather"  
patterns  
which, like the atmospheric weather, are driven  
primarily by  
radiation from the Sun/Solar Winds. Magnetic and electric  
storms  
which affect TV and radio reception are a phenomena of  
magnetospheric weather, and interaction between the  
magnetosphere  
and the atmosphere can result in phenomena such as the  
Aurora

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Borealis or Northern Lights. Other manifestations include  
ball-  
lightning and St. Elmo`s fire.

The ritual procedure put forward here postulates a process  
whereby a  
sudden pulse of electro-chemical energy, through an  
operators  
nervous system, establishes a magnetic structure which is  
the

mathematical equivalent of a smoke-ring. It is suggested that this

can occur on the onset of orgasm or accompanying a powerful

martial-arts styled shout or KIAI, by a process akin to that of the

Faraday Induction described in any half-decent textbook. The

"magical" part of the process involves injecting a flash-visualisation of the eventual desired outcome of the magneto-

smoke-ring as it is being established. The rest of the process of

wish fulfillment is left to the wondrous dynamics of Chaos. It may

be helpful for the operator to face towards the geographical

(magnetic) North Pole.

If performed as a solo working, this ritual may usefully be preceded

by a banishing and visualisation exercise. The ritual text is

written in the Enochian language of the angelic calls which were

devised or discovered by Dr. John Dee in the 16th Century. In the

sense that Enochian can be seen as a system of control (or cyber-)

language for "life, the universe, and everything" it has many of the

characteristics of a computer programming language. Among such

properties would be those of recursive self-reference (ie. the

ability to modify itself), and some of the phraseology of the

preamble to the ritual is designed to apply ideas developed by

Douglas Hofstadter in his book Godel, Escher, Bach to the Enochian

language. Specifically, the text of the ritual should increase its

own potency with repetition.

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After the Enochian preamble, the participant(s) should make a

vocalized statement of a "wish" or willed endpoint for the working,

at the same time strongly visualizing the desired outcome. This

"wish" may be of a benefic or malefic intent, but beware! the

Enochian preamble carries a force of personal honor, in wishes of a

dishonorable character they are likely to backfire.

The pre-climatic mantrum "Zarzas Zarzas Nasatanata Zarzas" is held

to be untranslatable. It is, by tradition, a formula which opens the

Gates of Hell or the Abyss; in this context it is used to invoke the

dynamic process of Chaos by which the wish can be fulfilled. Some

occult authorities, Crowley among them, assert that the Zarzas

formula is dangerous and advise against using it. Modern Chaos

magicians do not share that view and, besides having employed it for

years with no particular ills impacting the user, is consistently

been found to enhance the effectiveness of most categories of

magical working.

The final climatic KIAI may be shout such as that projected by a

martial arts practioner in the process of shattering a

concrete

block (or someone`s sternum), or else an exaggerated cry of orgasmic

ecstasy. Prospective participants with orgiastic inclinations may

care to experiment with variant techniques to effect the final KIAI

exclamation which sets the magical "butterfly effect" process in

motion. For example, the Enochian couplet following the statement of

the wish might be committed to memory by operator of either gender,

and repeated while other participants stimulate that operator to a

frenzied pitch of ecstasy, culminating in the final KIAI. Such

variants are for the more experimentally inclined, but it is the sort

of experiments which magicians of an unhibited frame of mind (or

1428

body) may find it enjoyable to carry out as an end in itself. Any

feedback on results would be welcome!

1429

Ritual text / Enochian Invocation:

|                 |   |       |             |          |
|-----------------|---|-------|-------------|----------|
| COMSELH         | I | P     | MALPURG     | DSI      |
| The circle with |   | eight | fiery darts | which is |

|                |         |    |       |
|----------------|---------|----|-------|
| DRILPA         | EMETGIS | DE | CHAOS |
| the great seal |         | of | chaos |

|    |        |    |     |     |
|----|--------|----|-----|-----|
| AS | IOADAF | DE | TOL | GLO |
|----|--------|----|-----|-----|

was in the of all things.  
beginning

T I TA HUBAR BLIOR  
It is as a continual of comfort  
burning lamp

judgement NONCA GMICALZOMA CRIP I CORAXO  
to you of power & but is as thunders of  
understanding & wrath

CIAOFI DE PAR AG IAIADIX  
to the of them of no honor  
terror

SOLPHETH BIEN:  
hearken to my voice:

VOMSARG IADNAMAD GOHULIM:  
unto every one of you of undefiled knowledge it is said:

"OI EMETGIS LONSHI OVOF SA  
"This seal of power may be in  
magnfied

MIAN I SAPAH DE OI

1430

continuancewith the mighty of this  
sounds

LU IA HE BAHAL"  
song of honor cried with a loud voice"

VLCININ DS I ZA ZAZ  
Happy is s/he who has framed

ANGELGARD MANIN PRGE  
thoughts in the mind with the fire

ANANAEL PI  
of this secret wisdom, s/he

I VEGE T CAPMIALI FISIS  
is become also successively to execute  
strong

BUTMONA ATH OD AMMA EMNA:  
By mouth the works and curses herein:

>> MAKE YOUR WISH HERE <<

SA CHAOS ANGELGARD HARG  
Into chaos the thoughts are planted

OD IONAS AZIAGIAR.  
and they will become like unto  
the harvest

ZARZAS ZARZAS NASATANATA ZARZAS

!!! KIAI !!!

1431

{file "Hymns To The Star Goddess (O.T.O.)" "bos289.htm"}

XXXI Hymns

Fr. Achad (Charles Stansfield Jones)

Key entry by Fr. Nachash

Ur.us-Hadit Camp, OTO

Completed 11-21-90 e.v.

\*\*\*\*\*  
\*\*\*\*\*

XXXI HYMNS

TO THE STAR GODDESS

Who is Not

BY XIII: which is ACHAD

I ... Invocation

Mother of the Sun, Whose Body is White with the Milk  
of the Stars,

bend upon Thy servant and impart unto him Thy Secret Kiss!

Enkindle within him the Holy Ecstasy Thou hast  
promised unto them

that love Thee; the Ecstasy which redeemeth from all pain.

1432

Hast thou not proclaimed: All the sorrows are but  
shadows, they

pass and are done, but there is that which remains?  
That the

Universe is Pure Joy--that Thou givest unimaginable  
Joys on

Earth--that Thou demandest naught in sacrifice?

Let me then rejoice, for therein may I serve Thee most  
fully. Let

it be Thy Joy to see my joy; even as Thou hast promised  
in Thy Holy

Book!

Now, therefore, am I Joyful in Thy Love.

AUMN

II ... The Brook

I wandered beside the running stream, and mine eyes  
caught the glint

of Thy Starry Orbs in the swirling waters.

So is it with my mind; it flows on towards the  
Great Sea

of Understanding wherein I may come to know Thee more  
fully.

Sometimes, as it journeys, it threatens to overflow  
its banks in

its eagerness to reflect a wider image of Thine Infinite  
Body.

Ah! How the very stones, over which flow the life of  
my being,

thrill at the tender caress of Thy reflected Image.

1433

Thou, too, art Matter; it is I---Thy  
Complement---who am

motion! Therefore these very stones are of Thee, but the  
Spirit---the

Life---is the very Self of me; mine Inmost Being.

Flow on, O Stream! Flow on, O Life! Towards  
the Great Sea

of Understanding, the Great Mother.

### III ... The Rose Garden

Long have I lain and waited for Thee in the Rose  
Garden of Life;

yet ever Thou withholdest Thyself from mine Understanding.

As I lay I contemplated Thy nature as that of an Infinite  
Rose.

Petals, petals, petals.. but where, O Beauteous One, is  
Thy Heart?

Hast Thou no Heart? Are Thy petals Infinite so that I  
may never

reach the Core of Thy Being?

Yet, Thou hast said: "I love you! I yearn to  
you! Pale or

purple, veiled or voluptuous, I who am all pleasure and  
purple, and

drunkenness of the innermost sense, desire you: Come unto  
me!"

Yea! Mine innermost sense is drunken; it is intoxicated  
upon the Dew

of the Rose. Thy Heart is my Heart; there is no  
difference, O Beloved.

When I shall have penetrated to the Heart of Thine  
Infinite Rose,

there shall I find Myself.

But I shall never come to myself---only to Thee.

1434

IV ... The Fox Glove

Tall and straight as a Fox Glove do I stand before  
Thee, Mother  
of Heaven.

The flower of my being is given over to a strange  
conceit; I grow  
up towards the Stars and not towards the Sun.

Art Thou not Mother of the Sun?

Thus have I blasphemed the Lord and Giver of Life for  
Thy sake. Yet

am I not ashamed, for in forgetting the Sun I am  
become the

Sun--Thy Son--yet a thousand times more Thy Lover.

The foxes have holes and the birds of the air have  
nests, but now

I have nowhere to lay my head; for tall and straight as a  
Fox Glove

do I stand before Thee. My resting place is the Womb of  
the Stars.

Yet all that I may comprehend of Thine Infinite Body  
is but as

the Glove upon one of Thy soft sweet hands, touching  
the Earth, not

hurting the little flowers.

## V ... The Storm

A Dark Night and the Storm. The lightening flashes  
between Thee and

me. I am dazzled so that I see Thee not.

So in the depths of my being flash the fires of life;  
they blind

me to the Understanding of Thee and Thine Infinite Body of  
Stars.

Yet I see Thee reflected in the body of her I  
love, as we lie

with quivering limbs awaiting the coming of the sound of  
thunder.

She fears the thunder, and turns within herself for  
consolation.

But even there the Lightning flameth, for I have loosed  
the fires of

my being within the dark recess---in honour of the  
Storm and of

Thine Infinite Body which I see not.

## VI ... The Hole in The Roof

Once I knew an ancient serpent. He delighted to  
bask in the

Sunshine which penetrated through a tiny hole in the roof  
of the cave.

He was old and very wise.

He said: "Upon me is concentrated the Light of the whole Universe."  
Universe."

1436

But a little brown beetle, who had long lived in the cave with

him, looked up, and spreading his wings passed out through the

hole in roof---into the Infinite Beyond.

Thus, forsaking wisdom, would I come to Thee, Beloved Lady of

the Starry Heavens.

## VII ... The Design

Strange curves: and every Curve a Number woven into a Musical

and Harmonious Pattern.

Such was the design showed me by my friend when first we met.

It was like an exchange of greetings by means of an inward recog-

nitition.

Oh! Could I but grasp the Ever-changing Design of Thy Star

Body, Mother of Heaven!

Yet, it is written: "Every man and every woman is a  
star. Every

number is infinite, there is no difference."

Such then is Life, for those who love Thee: Strange  
Curves, and

every Curve a Number woven into a Musical and Harmonious  
Design.

1437

#### VIII ... The Snow Drift

My body was blue as Thine, O Beloved, when they  
found me. I was

stiff as if held in a close embrace. Nor was I  
conscious of aught

but Thee, till the small fires of Earth brought me back  
with an agony

of tingling pain.

How came I to be lost in the snow-drift?

I remember how I had taken shelter from the blinding  
storm. The

snow fell about me, and I waited, turning my thought to  
Thee.

Then did I realize how every snow-flake is built as  
a tiny star.

I looked closer, burying my face in the white pile,  
as in Thy

Bosom. Mine arms embraced the snow-drift; I clung to  
it in a mad

ecstasy.

Thus would I have pressed Thy Body to mine, wert Thou

not Infinite

and I but as tiny as a star-flake.

So was my body frozen---as by the utmost cold of inter-  
stellar space.

It was blue as Thine when they found me locked in Thine  
embrace.

1438

#### IX ... Daylight

In the Daylight I see not Thy Body of Stars, O Beloved.

The little light of the Sun veils the Great Light of  
the Stars,

for to-day Thou seemest distant.

The Sun burns like a great Torch, and Earth seems as  
one of His

little Spheres, filled with life.

I am but a tiny spermatozoon, but within me is  
the fiery and

concentrated essence of Life.

Draw me up into Thyself, O Sun! Project me into the  
Body of Our

Lady Nuit!

Thus shall a new Star be born, and I shall see  
Thee even in

the Daylight, O Beloved.

Once I bought a little bird; his cage was very small;  
it had only

one perch. He was so young he had not even learned to  
sing, but he

chirped gladly when I brought him home.

Then I raised the bars of his cage, and without a  
moment's hesit-

ation he flew out into the room, and spying the  
cage of the

love-birds, perched upon it and examined it carefully.

Not long afterwards another and stronger cage was  
obtained for

the love-birds, for they had pecked through some of the  
frail bars.

When the little bird was offered the discarded cage,  
he quickly

hopped from his tiny one to theirs.

Now he has three perches and room for his tail, and  
when we open

the door of his cage he refuses to come out. Perhaps he  
fears to lose

what he had once coveted and then obtained.

Herein lies the secret of Government. Give the  
people what will

make them reasonably comfortable; let them have three  
perches and

room for their tails; and forgetting their slavery and  
restrictions,

they will be content.

Hast Thou not said "The slaves shall serve." Lady of

the Starry

Heaven?

1440

## XI ... The Moral

There is another moral to the story of the little bird. Having

gained his desire for a larger cage, he forgot his longing for Free-

dom.

The door remained open; the room was before him, wherein he

could stretch his wings and fly.

Yet he preferred his cage.

The wide world might have been his had he known how to use it, but

he was not ready for that; he would have perished of cold had I let

him out into the wintry snow.

Let those who would travel the Mystic Path remember this:

Earth Consciousness is an illusion and limitation. When it frets us,

like a little cage, our chance for greater freedom comes.

But when a larger cage is offered---when we obtain Dhyana---let us

not rest there thinking ourselves free. The door is open, Samadhi

lies beyond, and beyond that, when we are ready for

it, the Real

Freedom, Nirvana.

O Lady of the Stars, let me not content till I  
penetrate the

ultimate bars and am Free---One with the Infinitely Great  
as with the

Infinitely Small.

1441

## XII ... The Invisible Foot Prints

Long have I roamed the Earth delighting in the Good,  
the Beautiful

and the True; ever seeking the spots where these seem  
to be most

Perfect.

There is joy in this wandering among the flowers of  
life, but Thy

Joy, O Beloved, is to be desired above all.

Now I seek a resting place, I am set upon a new Quest,  
to Worship

at Thy feet.

For it is written of Thee: "Bending down, a lambent  
flame of

blue, all touching, all penetrant, her lovely hands  
upon the black

earth, and her lithe body arched for love, and her soft  
feet not

hurting the little flowers."

Oh! That I might discover Thine Invisible Footprints  
upon the Earth

and there come to the Understanding of Thy Being, O

Beloved.

1442

XIII ... The Finger Tips

Or, it may be, O Beloved, I shall discover the  
imprints of Thy

finger tips amid the flowers or upon the Black Earth.

Hath not Nemo a Garden that he tendeth? Doth he not  
also labour in

the Black Earth?

Who knoweth when Thy hands may grasp me and draw me up  
into Thine

arms, there to nestle at Thy breast, to feed upon the  
Milk of the

Stars?

Beloved, verily this tending of the Garden of the  
World---although

the labor may seem heavy---leadeth to a Great Reward. As  
Thou hast

said: "Certainty, not faith, while in life upon  
death, rest,

ecstasy." Nor dost Thou demand aught in sacrifice.

What do the Bhaktis know of Love? They see the Beloved  
everywhere.

But when I am one with Thee, O Beloved, I shall not  
see Thee, for

I shall know Thee as Thou art.

## XIV ... The Well of Stars

I know a hidden well of clearest water. Naught but  
the coping

of delicate pink onyx is visible until the secret spring  
be touched.

Then beware! For above the entrance hangs a fiery sword.

Few find this Well or know its Secret; there are  
but two roads

leading thereto.

From the broad Mountain summit we may search the slopes  
for a vision

of the Woodland Delta where grow the Trees of Eternity,  
or we may

journey through the Valley between the Ivory Hills---if  
we fear not

the purple shadows and the black pit-fall.

From Thee we came; to Thee may we return, O Well of  
Living Stars!

## XV ... The Icicles of Isis

It hath been written how the Old King dreamed of  
his banished

peacock, entombed in a palace of ice, who cried: "The  
Icicles of

Isis are falling on my head."

Thus it is with those who are banished to the Palace of  
the Moon----

for the Word of Sin is Restriction.

Oh! Lady of the Starry Heavens, let me not become  
frozen at the

touch of the cold Veil of Isis. For the Moon is but the  
dead reflector

of the Sun, and He but the youngest of Thy Children of  
Light.

1444

Let me lift Thy Peacock Veil of a Million Starry Eyes, O  
Beloved!

Show Thy Star Splendour, O Nuit; bid me within Thine  
house to dwell!

#### XVI ... Purple Mill

The delicate purple mist streams up from the hills: I  
watch and

wait for the meaning of it all.

Sometimes it seems like the incense smoke of  
Aspiration ascend-

ing towards the Sun---giver of Light, Life, Love  
and Liberty

to the Children of Earth.

But the Sun is going down behind the Mountains,  
and Thy Starry

Lamps glow in the Sky.

Is not the Lamp above the Altar a symbol of the Desire  
of the Higher

to draw up the lower to Itself?

So, O Lady of Heaven, I liken the Mist to the life-  
breath of Souls

who pant for Thee here below.

And I remember Thy words:

Above, the gemmed azure is

The naked splendour of Nuit;

She bends in ecstasy to kiss

The secret ardours of Hadit.

The winged globe, the starry

blue,

Are mine, O Ankh-af-na-khonsu!

1445

I, too, would ascend as a delicate purple mist that  
steams up from

the Hills. Art Thou not all Pleasure and Purple?

#### XVII ... The Infinite Within

I would that I were as the feminine counterpart of  
Thee, O

Beloved; then would I draw the Infinite within.

Yet since Thy Pure Being must ever be more refined  
than this body

of mine I should interpenetrate every part of Thee  
with my living

flesh.

Thus, O Beloved, should we enter into a new and  
more complete

embrace: not as of earth wherein the male uniteth with  
the female by

means of the physical organs of love, but with

every atom of my

being close pressed to every atom of Thine---within and without.

Then, O beloved, would I cry unto the Lord of the Primum Mobile

to teach me the Art of the Whirling Motion of Eternity.

Thus, whirling within Thee, our never-ending nuptial feast shall

be celebrated, and a new System of Revolving Orbs be brought to birth.

Ah! the shrill cry of Ecstasy of that Refined Rapture---the Orgasm

of the Infinite Within.

1446

XVIII ... The Rainbow

As I sat in the shelter of the forest glade, my eye caught the

multi-coloured gleam of diamonds. I looked again; the Sun rays were

playing upon the dew which clung to a little curved twig.

It seemed like a tiny rainbow of promise.

Then, while I watched in wonder, a small grey spider bridged the

arch of the bow with his silken thread.

Ah! My Beloved, thus, too, hath the Spider of Destiny woven his

silken rope from extreme to extreme of the Great Rainbow of Promise.

Fate hath fitted me as an Arrow to the String of  
Destiny in the bow  
of the Sun.

But Whose Hand shall draw that Mighty Bow, O Beloved,  
and send me  
upon fleet wings to my resting place within Thine Heart?

1447

XIX ... Dropped Dew

As I came from tending the Rose Garden and was about  
to return to  
my humble shelter, my eyes caught the gleam of dropped  
dew like a  
tiny trail along the path.

It was very early; the Sun had not yet re-arisen;  
the Stars  
still twinkled faintly in the sky.

Who could have come before me to the Garden?

I followed the trail of dew, stooping down so  
that I saw in  
each crystal drop the reflection of a tiny star.

Thus came I to my lady's chamber; she it was who  
carrying roses  
had left this silvery thread as a clue to her hiding  
place.

When I found her, her eyes were closed, as she pressed  
the fragrant  
the pink blossoms to her white breast.

Then did I bury my face in the blossoms and I saw not  
her eyes

when she opened them in wonder.

Thus, too, would I follow the Star-trail of  
Dropped Dew, ere

the re-arisen Sun hides Thee from me, O My Beloved!

Thus would I come to Thee and bury my face in Thy  
Breast amid the

Roses of Heaven.

1448

Nor should I dare to look into Thine eyes,  
having discovered

Thy secret---the Dew of Love---the Elixir of Life.

XX ... Twilight

Twilight... and in a few brief moments the Stars will  
begin to peep.

I will await Thee, here amid the heather, O Beloved.

I wait... no stars appear for a mist has stolen up from  
the foot of

the mountains.

Thus I waited for a sight of Thy Star Body till the cold  
damp mist

of suppressed emotion chilled my being and my reason  
returned.

The woman stood girt with a sword before me. Emotion  
was overcome

by clarity of perception. Then did I remember Thy words:  
"The Khabs

is in the Khu not the Khu in the Khabs. Worship then  
the Khabs and

behold my light shed over ye."

Thus turned I my thoughts within, so that I became  
concentrated

upon the Khabs---the Star of mine inmost being. Then  
did Thy Light

arise as a halo of rapture, and I came a little to lie in  
Thy bosom.

But I offered one particle of dust---and I lost all in  
that hour.

Such is the Mystery of Her who demandest naught in  
sacrifice.

The twilight is returned.

1449

#### XXI ... The Dog Star

Wisdom hath said: "Be not animal; refine thy rapture!  
The canst

thou bear more joy!"

I have been like an unleashed hound before Thee, O  
Beloved. I

have striven towards Thee and Thou seest in me only the  
Dog Star.

Yet will I not fall into the Pit called Because,  
there to perish

with the dogs of reason. There is no reason in me; I  
seek Under-

standing, O Mother of Heaven.

Thus, with my face buried in the black earth, do I  
turn my back

upon Thee. I will refine my rapture.

So Thou mayest behold me as I am, and so Thou shalt  
Understand at

last, O Beloved; for in reverse Thou readest this DOG  
aright.

Hast Thou not said: "There is none other?"

1450

XXII ... Pot-pouri

The roses are falling. This is the night of the full  
moon whereon

the children of Sin attend the Sacred Circle.

Therein they will sit divided---but not for love's  
sake---for they

know Thee not---O Beloved. Into the Elements, the  
fiery, the

watery, the airy and the earthly Signs are they  
divided when they

gather at the Full Moon within the forest.

I wandered down the deep shadowy glade, there I  
espied a tiny

sachet of pot-pouri, dropped---maybe---from the  
streaming girdle of

one of the maidens.

Tenderly I raised it. Its perfume is like unto the  
perfume of her

I love. She, too, perhaps, has heard the call of the

moon and is

even now on her way to the secret tryst.

But hast Thou not said: "Let there be no difference  
made among

you between any one thing and any other thing; for  
thereby cometh

hurt." What matter then the name of the maiden?  
What matter the

flowers of which it is composed?

Yet dare I not burn this incense unto Thee, O  
Beloved, because of

Thine hair, the Trees of Eternity.

Oh! Little sachet of pot-pouri, thou hast reminded  
me of her I

love, for the roses are falling, it is the night of  
the Full Moon

and the children of Sin gather to attend the Sacred  
Circle.

1451

XXIII ... Red Swansdown

It hath been told how Parzival shot and brought  
down the Swan

of Ecstasy as it winged over the Mountain of the Grail.

But there is within the archives another story, unheard  
by the ears

of men.

From the breast of the Eternal Swan floated one  
downy feather,

steeped in blood. This did the youngest and least  
worthy of the

Knights hide tenderly in his bosom till he concealed  
it within the

hard pillow of his lonely couch.

Night after night that holy pillow became softer;  
sweeter and

sweeter were his dreams. And one night---the  
night of the

crowning of Parzival---he was granted the Great  
Vision wherein

the Stars became like flecks of Swansdown upon  
the Breast of

Heaven, each living and throbbing, for they were steeped  
in Blood.

Then did every atom of his being become a Star  
racing joyfully

through the Great Body of the Lady of Heaven. Thus in  
sweet sleep

came he into the Great Beyond.

Grant unto me Thy Pillow of Blood and Ecstasy, O Beloved!

1452

#### XXIV ... Passing Clouds

A dark night: Not a star is visible, but  
presently the moon

shines out through a rift in the clouds. And I remember,  
"The sorrows

are but shadows, they pass and are done, but there is  
that which

remains."

Yet is the moon but illusion.

A dull day: but presently the Sun is seen as the clouds  
are dispelled

by His light.

Is He that which remains?

Night once more: the Sun is lost to sight, only the  
moon reminds me

of His presence. The clouds scud swiftly across the Sky  
and disappear.

Thy Star Body is visible, O Beloved; all the sorrows  
and shadows

have passed and there is that which remains.

When clouds gather, let me never forget Thee, O Beloved!

1453

XXV ... The Coiled Serpent

Thus have I heard:

The ostrich goeth swiftly; with ease could he outstrip  
those who

covet his tail-feathers, yet when danger cometh he  
burieth his

head in the sand.

The tortoise moveth slowly and when embarrassed he  
stoppeth, withdra-

wing into his own shell; yet he passeth the hare.

The hare sleepeth when he should be swiftly moving;  
he runneth in

his dreams thinking himself at the goal.

But the Coiled Serpent hath wisdom, for he hideth his  
tail and it is

not coveted; he raiseth his head and fears not; he  
moveth slowly

like the tortoise, yet withdraweth not; he nestles close  
to the hare,

darting his tongue with swiftness, yet falleth not  
asleep by the

wayside.

Would that I had the Wisdom of the Coiled Serpent, O  
Beloved, for

Thou hast said: "Put on the wings, arouse the  
coiled splendour

within you: come unto me!"

1454

#### XXVI ... Love and Unity

Twenty-six is the numeration of the Ineffable Name,  
but It con-

cealeth Love and Unity.

The Four-lettered Name implieth Law, yet it may be  
divided for

love's sake; for Love is the law.

The Four-lettered Name is that of the elements,  
but it may be

divided for the chance of Union; for there is Unity  
therein.

There is but One Substance and One Love and while these  
be twen-

ty-six they One through thirteen which is but a half  
thereof.

Thus do I play with numbers who would rather play with  
One and that

One Love.

For Thou hast said: "There is naught that can unite  
the divided

but love!"

And is not Achad Ahebah?

1455

XXVII ... The Riddle

What is that which cometh to a point yet goeth in a  
circle?

This, O Beloved, is a dark saying, but Thou hast said:  
"My colour

is black to the blind, but the blue and gold are seem of  
the seeing.

Also I have a secret glory for them that love me."

And Hadit hath declared: "There is a veil; that veil is  
black."

I would that I could tear aside the veil, O Beloved, for  
seeing Thee

as Thou art, I might see Thee everywhere, even in the  
darkness that

cometh to a point yet goeth in a circle.

For Hadit, the core of every star, says "It is I  
that go," and

Thou, Mother of the Stars, criest "To me! To me!"

Resolve me the Riddle of Life, O Beloved, for  
loving Thee I

would behold Thy Secret Glory.

1456

XXVIII ... Sayings

Isis hath said: "I am all that was and that is and  
that shall be,

and no mortal hath lifted my veil."

Who cares what is back of the moon?

Jehovah showed his back unto Moses, saying: "No man  
hath seen my

face at any time."

Who cares to face the elements?

Hadit hath said: "I am life and the giver of life;  
therefore is

the knowledge of me the knowledge of death."

Who cares to know death?

But Thou, O Beloved, hath said: "I give  
unimaginable joys on

earth, certainty, not faith, while in life upon  
death, peace

unutterable, rest, ecstasy; nor do I demand aught in  
sacrifice."

Who would not long to invoke Thee under Thy Stars, O  
Beloved?

1457

Falling, falling, falling! Thus fall the Rays from  
Thy Body of

Stars upon this tiny planet, O Beloved! Innumerable  
streams of

Light like Star-rain upon the black earth.

Since every man and every woman is a star, their  
lives are like

unto streams of light concentrated upon every point in  
Space.

As I lay with arms out-stretched, my bare body shining  
like ivory

in the darkness. my scarlet abbai flung wide, mine eyes  
fixed upon

the star-lit Heaven; I felt that I, too, was  
falling, falling,

falling, in an ecstasy of fear and love into the void  
abyss of space.

Then did I remember that Thou art continuous. Beneath,  
above, around

me art Thou. And lo, from a falling star I became as a  
comet wheeling

in infinite Circles, each at a different angle, till my  
course traced

out the Infinite Sphere that is the Symbol of Thee, O  
Beloved.

Then did I aspire to find the Centre of All.

And even now I am falling, falling, falling.

I am a Fool, O Beloved, and therefore am I One or  
Nought as the

fancy takes me.

Now am I come to Justice, so that I may be All or  
Naught according

to the direction of vision.

No Breath may stir the Feather of Truth, therefore is  
Justice ALone

in L. Yet the Ox-goad is Motion and Breath Matter if it  
be called

the Ox which is also A.

How foolish are these thoughts, which are but as the  
Sword in the

hand of Justice. They are as unbalanced as the Scales  
that stir not,

being fixed in the figure of Law above the Court House  
of a great

City.

But Thou hast said: "Love is the law, love under will."

And Love is the Will to Change and Change is the Will to  
Love.

Even in the stern outline of the Scales of  
Justice do I

perceive the Instrument of Love, and in the Life  
Sentence, the

Mystery of Imprisonment in Thy Being, O Beloved!

Three Eternities are passed... I have outstripped a  
million Stars in

my race across Thy Breast---The Milky Way.

When shall I come to the Secret Centre of Thy Being?

Time, thou thief, why dost thou rob the hungry babe?  
Space, thou

hadst almost deceived me.

O Lady Nuit, let me not confound the space-marks!

Then, O Beloved, Thy Word came unto me, as it  
is written:

"All touching; All penetrant."

Thus left I Time and Space and Circumstance, and every  
Star became

as an atom in my Body, when it became Thy Body. Now  
never shall

I be known, for it is I that go.

But Thou, O Beloved, though Thou art infinitely  
Great, art Thou

not energized by the Invisible Point---the Infinitely  
Small?

A Million Eternities are Present, Deem

not of Change; This is the

Here and Now,

and I am

NOT

-oOo-

{file "Mind, A Treatise on The (The Tigress)" "bos290.htm"}

Treatise on Mind

From: The Tigress

From the moment that 2 cells form a zygote, we see the interaction

of informational process - recognition, communication, interaction,

integration, re-stabilization and reproduction and or re-structuriz-

ation. This cycle of life can be seen from the barest combinations of

any two elemental components beginning at the lowest atomic design-

nations of energy and throughout the continuum of increasing com-

plexity - perhaps far beyond our capabilities

to understand. \*\*\* If consciousness can be defined as an awareness

of integrity through this process of self recognition; then conscious-

ness can be easily applied to that which is non-human.\*\*\*

From the most basic interactions of chemistry, we find that even on

an atomic level there is to be found this type of consciousness. We

have become aware of the atom's necessary maintenance of its own

structure through the evidence of necessary balancing of protons,

neutrons and electrons; the importance of electron shell valences is

also a reminder of this type of integrity. Even on an atomic level,

there is a form of awareness of self-integrity in order to maintain

structure and identity.

This process of awareness is also a genius of discrimination. A

form of identification of self & non self on an energetic level.

There is a borrowing, and sometimes a sharing energetically, yet when

this process of self recognition begins to fail we see the destruction

of the matter it involves <this is evident with atomic structure and

also evident at the human level in the study of cancer.> Therefore we

might look at this process of self-recognition and maintenance and

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examine its nature in order to find its function and capabilities.

When we look at different types of matter, we find that the more

simple the atomic structure of the mass, the less complex its process

of "consciousness" needs to be. Things which are comprised of only

one atomic component do not need complex processes of communication

between those components. Thus the level of consciousness is rather

low on an evolutionary scale of creativity, yet we also see that these

types of things are far more stable in regards to their integrity -

far less vulnerable to destruction. In example, it takes an enorm-

ously concentrated force of heat to break the integrity of an atom...-

yet a mere 2000 degree flame will not only destroy the integrity of

human consciousness, but also destroy the integrity of the individual

component molecules which form the material mass of a human to their

lowest forms as individual atoms.

1462

When we look at the forces involved in communication of energy,

we see a flowing medium of different frequencies within a single

spectrum of energetic potential. Elemental energies and forces

<light, sound, temperature, pressure, magnetism, electricity...>

differentiate and vary in intensity and frequency yet are very alike

in that they are all means of transferring energy as a form of com-

munication which can be informative/stabilizing or disinformative/des-

tructive, depending on the structure of the "consciousness" they

encounter. It may be perceived that the more complex the structure,

the lower the frequency of the integrity of that structure and the

more vulnerable that structure is to disinformation.

The more diverse the components are that are included within a

thing, and the more efficient the means of communication within the

structure of that thing; the lower the common denomination of freq-

uency of integrity must be in order that the informational frequency

will not be destructive to any of the component parts. To analyze

this statement we must look at other analogies within our environment.

Firstly I would like to examine the nature of sound.

Sound waves come in varying frequencies and modulations, and as

humans we assign different notes to those steps within the frequency

spectrum which we can differentiate and perceive. If we play several

notes simultaneously, we find that in order to maintain a balance

harmonically, we must play notes that match each others modulation.

You can play a "C" note at any octave and in fact play all "C" notes

simultaneously and you will find that within the frequency range

these notes will compliment each other, in fact they will contribute/-

share energy with each other. WE find similar matching if we look at

musical chording. If you play the notes "F" and "C" , the sharing of

1463

energy vibrationally between those two ranges of frequency will in

fact create the note of "A" in the range in which the two notes

frequencies overlap. In this way communication is informative and in

fact the "whole is greater" than the sum of its parts. Similarly,

playing two notes which lie in the same modulation frequencies simul-

taneously will increase the duration of the vibration compared to the

duration if each note were played alone.

When we examine the sharing of electrical information at an

atomic level, we see that through the temporary sharing of electrons

in a phase path also indicates something that we might consider as

investing a thing <atom> with more than the sum of its parts. Simil-

arly in using electric frequencies in a series, we store information

on silicon chips which invest them with more than they would be if one

simply looked at the electrical and silicon components alone. This

transference of energy is also a transference of information in

frequencies which in many ways we are still attempting to understand.

Simple, one component things, can sustain far higher frequencies

of energetic transmission than can complex components of things.

Frequencies which pass freely through atoms ultimately destroy complex

things such as humans when they are subject to them. It appears that

the more complex the union of the components, the slower and more

tediously complex the transformation of data must be. The more

complex a thing is, the lower the vibrational capability it sustains

in order to maintain the integrity of its own structure.

1464

Energetic communication exists infinitely throughout the univ-

erse. The transference of information through radio

waves and light

waves continues back in time to the occasion of what was known as the

Big Bang. It may be that in the future we will find that in the same

way gravity and electromagnetism are also continuums of information

from times long past. Scientifically we study these energetic con-

tinuums and yet we doubt and deny the holistic communicative nature of

the universe. We search for causes and effects within the realms of

our limited perceptions and are amazed when we can find no causal

effects to explain change.

When we examine biological life, we find that each evolutionary

adaptation seems to be an extension of the process of self/non self

awareness and maintenance of integrity. Not only do we see inten-

sification of sensory perceptual abilities, but also we note that the

integrational and responsive/reactive components of the process also

have to evolve and adapt in order to stay integrated with the rest of

the "consciousness". Amoebas are "simple" life forms, and yet we can

examine them and see that each organic component within that life form

serves as an informational and communicative component within the

process of maintaining the integrity <life> of the whole. When this

communication process or any part of it ceases, the organization of

the organism begins to deteriorate and eventually ceases and dies. In

biological life, we find that though we have maintained

the use of

electronic communication on some neural levels, we have sunk to the

depths of transferring actual molecular compounds <proteins, amino

acids...> in most of our organic processes. Even the human brain,

supposed highest achievement of organic life forms, requires base

molecular salts in order to process electrical information. Our

complexity denies us the speed of light, radio,

1465

and other faster and higher frequency modes of communication except

from outside of ourselves.

The human consciousness is a genius of discrimination. We use

the abilities of discrimination to identify those stimuli which come

from outside of our biological forms in order to protect and maintain

our integrity <life. We use our senses <inefficient though they may

be> to gather and interpret pure energetic communications such as the

radiated energy of sunlight and we are so inefficient at interpreting

that data that we can only sense light and heat and it destroys those

sensors that gather that information through blindness and sunburn if

we continue too long in our attempts. Yet,

conversely, we need the information from sunlight which stimulates

our organic forms into producing vitamin D <without which we would

die>. Is this a remnant of photosynthetic capabilities

from lessor

complex integrations, or merely a new attempt at further increasing

our potential?

As organic forms of consciousness, we are sorely limited in our

perceptions of the universe. Limited in exploring the possibly

limitless ranges of energetic exchange simply due to the limits placed

upon communication due to the complexity of our component structure.

Yet rather than admit to our limitations, we seek further exploration

through the development of tools made from things less complex than

ourselves. In the laboratory, we use light waves and shaped silicon

to create microscopes to increase our sense of visual acuity within

the spectrum of visible radiation imaging. In the studio, we use

simple cones flattened vegetable matter and electronic amplification

to create tools to compensate for our limited aural perception. We

have created many tools out of simpler and less complex components in

1466

order to reach those higher frequencies of information which are

either so far removed from us as to be imperceptible, or so destruc-

tive to us that we dare not experience them ourselves.

The human zygote from the moment of conception is a discriminat-

ing consciousness which is involved in the

differentialization of its

components in order to

develop finer levels of complexity. This fetus is also even before

birth learning to interpret communicative energies from the outer

world in order to begin definition of itself, its integrity and its

maintenance of self apart from the influence of "other". Cells,

joining together in communication to form co-operative systems each

with separate responsibilities to the whole. Organs with specific

functions supporting the organism in its fight to maintain its integ-

rity. Consciousness of Mind, determining the difference between self

and non self, regulating the integrity of the whole. This harmony of

components within a symphony of orchestration, this is the matter of

being alive.

Despite our complexities, despite recognition of our vulnerabil-

ities and limitations; we as humans are beings of arrogant mind. We

claim supremacy over all biological organisms and claim the sole right

to conscious thought <as if we were the only from of communication we

wished to recognize.> We deny our insecurities and lay claims to

great understandings concerning the universe, when we in fact do not

even understand the actual workings of our own process of integration

and communication within our own biological forms.

We claim ownership of consciousness, yet we do not even pretend to

truly evaluate the process of consciousness nor its beginnings.

1467

Despite our inadequacies, we assume to know the nature of the

beginnings of all life. We claim to know the "mind" of "God" <the

prime causation for all that exists> and we claim title to superiority

in emulation of this "God" - above and beyond all other forms of life

or integrity. An egotistic lot are we, who strive to seek security in

the midst of our fear, our inadequacies, our vulnerabilities; by

developing a system of belief which guarantees our security in a place

beyond our perception. We seek safety and foundation at the same time

that we reach outward to claim flight amongst the stars.

This is the paradox on humanity, of mind. Complexity found in

simplicity... using simplicity to explore a universe beyond the range

of our complex integrity. Our complex integrity vulnerable to all but

the simplest energies, while we lay grasp to use complex energies

which would destroy us in order to prove our strength. What it is we

look for, we eventually find at the expense of closing our senses to

see what really is. Perhaps it is true that the most foolish are

those who lay claim to knowledge for they have closed their minds

to further learning, and that the most wise are those who claim

knowledge of no thing, that they may learn all.

1468

{file "Dragon Trad and the Holy Grail (C.J. Mandrake)" "bos291.htm"}

Dragon Trad and the Holy Grail

Cameron Mandrake

Recently we have discovered the significance of sharing water in our

circles. This ritual should be warm and meaningful. This being the

case it should only be shared by members of the coven and visitors

should be excluded unless the visitor is VERY close to the group.

Someone reads the following poem or one that is written for the

occasion.

Quest for the Grail

by C.J. Mandrake

I have sailed the seven seas.

I have walked the deserts of this world,

searching for clues and kin;

always awed by the stories that they told.

Time my only enemy,

every stone my friend;

carried by myth's fluid words,

looking for a gold cup 'round every bend.

Mountains loom before me:

The path, all but lost behind.  
Arthur's song plays deep within me!  
The Merlin's words dance within my mind!  
`The blessed cup that you seek,  
it is the Mother's womb.  
It has poured out all our world  
and it will be your tomb.'`

1469

Grail of Love  
Grail of Light  
Grail of Truth  
Grail of Might  
carry me to the very Fount of life.

I threw a coin in a wishing well:  
My wish, the Grail to see.  
When the waters stilled again  
I beheld the Mystery.  
The Cup is made of flesh and blood.  
The secret of deep peace it lends.  
I drink from it every day  
and I share it with my friends.

One and one and one is three:  
Three by three is nine.  
The heart of the world I see,  
the secret of the Grail is mine.  
The Cup, it is a lotus flower  
deep within my soul,  
flaming with the love of Her:  
The Goddess and I made whole.

\*\*\*\*

1470

The reader takes the chalice of water and drinks and the cup is passed

around the circle deosil, each person taking a drink in turn. Each

person may offer a thought before they drink. This may be a thanks or

an observation or anything that seems significant to the moment. When

the cup makes it back to the reader, he/she again drinks of the cup

and pours the remainder as a libation. With the libation is said...

I partake of the Cup of Abundance. I share this Cup with those around

me. I return what is left to the earth. <pours water out onto the

ground> And my Cup remains full. <holds cup to heart> Blessed Be.

This rite is very good for group binding. Last time we did this we

drank water from the Chalice Well in Glastonbury that one of the coven

members brought back from vacation.

Enjoy! And Bright Blessings.

CJ

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1471

{file "Ritual of the Blessed Motherboard (Discordian Humor)" "bos292.htm"}

Ritual of the Blessed Motherboard

The Tigress

Thus it follows that after many days of chaos, unfounded mayhem and

startling inconvenience <as given in favor by the Goddess Eris> so it

shall be that I am finally able to share with you the official cere-

mony of the Blessed Motherboard and the Horned One that Plugs in the

Wall. This ceremony is one to be practiced by discordian compu-pagans

each Midsummer Eve in holy celebration and appreciation of debugged

upgrades, new shareware, faster circuitry and all the blessings that

flow from the Goddess...

Note : Let it be said that if your system crashes, your motherboard

becomes twitchy, your hard drives fail, or your cables spout forth

fire - that this is an indication that the Goddess is displeased with

your compu-worship. At this time, if the posting of many tales of

compu-sexuality doth fail to pacify Her. This is the time that this

ritual must be done to regain Her pleasure.

It is thus that this ritual be made easier if thou coven of compu-pag-

ans is large, for then the obtainment of the necessary materials be

far easier...

Necessary ritual components -

To represent the Matron Goddess : 1 AT Motherboard  
<preferably a 386

with Large Co-processors.> <may be in "twitchy  
condition".>

To represent the Crone: 1 AT&T Phone bill from Mother  
Bell. <the

higher the debt, the better one can justify ones needs to  
the Goddess>

1472

To represent the Maiden: a large firepit dug in the shape  
of a circle

around which the pentagram will be formed. <dry wood  
laid in prepar-

ation>

To represent the God: 1 very Large, very THICK power  
supply cable

For the Pentagram : 1 can of neon or glow in the dark  
paint

For the Quarters : The following items are placed at each  
quarter -

North : A Power supply with cable, the energy which  
inspires us

East: A keyboard through which our innocence is  
transformed to lust

South: A hard drive which saves our writ to seal our doom

West : A Monitor by which all might see our lustful spells  
at work

The Altar : A makeshift desk

The Incense: A chipped ashtray and a pack of Camels <extra  
humps>

The Cup: A container of highly caffinated substance  
<coke, jolt,  
pepsi>

The Bowl : a bowl of fine earth to represent the  
accumulation of dust

in your house which you haven't cleaned since you spend  
all your time

at the keyboard .

The Flame: One jar of kerosene, gasoline, or other  
flamable substance

with matches that one uses to light the fire.

1473

In addition: Each member of the network coven should  
bring spare

parts, broken cables, split chips, bungled software,  
etc...for fire

offerings at the conclusion of the ceremony. Clothing  
during this

ceremony is optional.

Opening Chant <To be sung as the HPs and HP draw the  
circle and

pentagram around the firepit><sung to the tune of "Rain  
drops keep

falling on my head >

Circuits keep blowing on my board

my hard drive keeps crashin  
and its heads are getting scored  
Messages are lost OH  
Time to appease the Goddess of all Computers  
Alas I'm broke  
My bills  
Are higher than my income  
Oh please Goddess I'm begging thee  
To hear my plea and heal my system  
ba dum dum, ba dum ba dum dum

1474

Cables are ruined by crossing wires  
My modem is burping  
and its screwing up my files  
Data's being lost OH  
I ask the Horned One Plugging into my wall  
Oh Please don't surge  
My dos  
is shareware and its fragile  
Oh please Horned One  
I'm begging thee  
Remember that my ram is borrowed  
ba dum dum, ba dum ba dum dum

The Crone works her spells through Mother Bell  
My phone bills enormous  
and my life is living hell  
Long distance is a bitch OH  
What did I do before to deserve this karma?  
I have five days

To pay  
The toll charge for downloading  
from New Jersey  
Oh Mother Bell,  
have mercy on my lust addiction  
ba dum dum, ba dum ba dum dum

1475

I worship through the message base  
Hiding behind keyboards  
where you cannot see my face  
Sexual inuen - DO  
Maiden protect me from my own sweet confusion  
Let me log in  
to boards  
To satisfy my hunger  
and to praise you  
and sacrifice your innocence among the echos  
ba dum dum, ba dum ba dum dum

Its My Lust..... Sacrifice it or BUST

<To be sung until the Pentagram and altar are set up, the  
last sentence repeated and slowly faded>

The ritual begins...

As the coven sings the ritual opening chant the HP &  
P paint the

Pentagram around the firepit with neon or glow in the dark  
paint. The

items are placed in the designated directions and the  
altar is set up

to the north of the fire with the following items placed upon it.

To the North end of the altar the ashtray and cigarettes

To the East end of the altar the holy cup

To the South end of the altar the bowl of earth

To the West end of the altar the jar of kerosene and matches.

1476

As the HP calls the elements the P shall pass her the items in ques-

tion

The coven at the end of each elemental calling shall chant the fol-

lowing:

Elemental Power

Come out and play with me

Play midst my flaming spree<fire>

and sing the chant with me <Air>

Splash in my rain barrel <Water>

Slide down my cellar door <Earth> And we'll be jolly friends

Forever more

The HP calls to the Element of Fire <and taking the kerosene from the

P> intones:

Fire, Fire burning bright, like a candle in the night

Come and join us in our flight, Lend us your eternal light

Warm the Maiden with your flame,

I call you in the Goddess's Name.

The HP pours the kerosene liberally upon the firewood in the pit and

lights the fire with the matches. <the coven sings the elemental

chant>

1477

The P hands the HP the bowl of earth. The HP tosses the earth upwards

to scatter it around the circle and over the altar as she intones:

Elemental Earth I beckon thee, with us in this circle be

Ashes to ashes, dust to dust, firm foundation is a must

Warm bed for the Matron's frame I call you in the Goddess's Name

<the coven sings the elemental chant>

The P hands the HP the cup of caffinated substance. The HP lifts it

to her lips and intones:

Water quench our thirst, keep us wet and wild

Join us in our circle hence, praise the lady mild.

Liquid of Life that has no shame

I beckon thee in Goddess's Name

The HP drinks from the cup and beckons the P to drink of it, he does.

<the coven sings the elemental chant>

The P hands the HP the ashtray and a cigarette and lights it for her,

the HP takes a long drag and as she exhales intones:

Airy, Airy, quiet and contrary how doth your winds blow?

Through maidens hair your breath ensnare, your secrets we would know.

The Pow'r of Wind by Lady made tame

I beckon thee in Goddess's Name

1478

<the HP smokes and exhales as the coven sings the elemental chant>

The HP and P prepare to summon the directions in supplication to be

followed by the closing of the circle.

The following is a chant used by the coven at each directional opening.

ing.

"From the North awakening, the energy inspires

From the East our eagerness to learn amid the fires

From the South commitment and thus we seal our doom

From the West comes reckoning, our message answered soon"

The HP and P walk to the North and hold up the Power supply. The P

intones:

The Power of the north inspires us and lends us its energy for our

use in supplication. This Power Supply I offer to thee Oh Goddess

that your Power run through my computer and my life. The P tosses the

Power supply into the fire.

<the coven sings the directional chant>

The Hp and P walk to the East and hold up the keyboard.  
The P in-

tones:

The Power of the East transforms our innocence through  
tasting the

fire of Life. This Keyboard, I offer to thee Oh  
Goddess that your

knowledge guide my fingers on their path through the  
system of Life.

The P tosses the keyboard into the fire.

<the coven sings the directional chant>

1479

The HP and P walk to the South and hold up the hard  
drive. The P

intones:

The Power of the South is that of action and  
consequence, of commit-

ment to the path and the ability to remember the  
lessons learned

thereof. This Hard Drive I offer to thee Oh Goddess that  
your memory

of my acts and deeds be remembered with praise and  
favor in thine

eyes. The P tosses the Hard Drive into the fire.

<the coven sings the directional chant>

The HP and the P walk to the West and hold up the  
monitor. The P

intones:

The Power of the West is that of access to all  
things, to seeing

turthfully into the path of a life and judging it

thusly, worthy or

unworthy. This monitor I offer to thee Oh Goddess that  
your eternal

eyes may see into my life and may watch over my actions,  
and that I

may find favor in you as my eternal Sysop. The P tosses  
the monitor

into the fire.

<the coven sings the directional chant>

The HP and P walk thrice around the circle widdershins  
and all chant

thusly:

Ring around the altar

Power never falter

Goddess, God

We summon thee <repeated until the circle is thrice  
closed.>

1480

The Circle Closed and the directions and elements  
present, the HP and

P prepare to call to the Goddess and to the Horned One.

The HP stands before the fire pit and calls:

Virgin Goddess, gentle maid

She whose seeking to get laid

Bring your innocence to Bare

For those who worship for your care

<the P leads the coven in the Maiden chant>

Come on Maiden light your fire

Come on Maiden light your fire

Come and set the night on FIRE

The HP stands before the fire pit and holding the phone bill calls:

Oh Mother Bell, Oh Crone of Disconnection from this pagan life

I beseech thee, hold back thy hand of dread financial strife

In attonement bills I pay to thee

Of thy modem killing hand let me be free

The HP tosses the phone bill into the fire.

<The P leads the coven in the Crone Song>

" We're sorry, the number you have reached has been temporarily

disconnected Booooo Hissssss

We're sorry, the number you have reached has been temporarily discon-

nected Booo Hissssss"

1481

The HP stands before the Altar and holds high the very long and very

thick cable of the Horned One that Plugs into the Wall and calls:

Oh Horned One, Powerful Consort of the Blessed Motherboard

Surging with Energy you take your place as Lord

Pulsing with Power, with each surge of volts you swell

Pumping life into the Goddess, you serve her purpose well

The HP tosses the very long, very thick cable into the fire

<the P leads the coven in the Horned One chant>

Pump, Pump, Pump it up....keep the power flowing  
Pump, Pump, Pump it up....hard fast and never slowing  
Pump, Pump, Pump it up....We know you please the Goddess  
Pump, Pump, Pump it up....Be strong and never modest

The HP raises the Blessed Motherboard with Large Co-processors high in

the air and the P and HP each take and end in their hands. Raising

the Motherboard high in the air they intone:

Blessed Mother, Sacred Goddess come to bless your users  
Keep us safe from disk crash and lurking abusers  
Let thy healing hands caress our crippled hardware  
Let our nodes stay stable, that through distance we may share

In your holy worship together we may gather nightly  
Writing inuendo, our modems steaming slightly  
Bless us Holy Goddess, and show us by your sign  
That we have earned your favor, your blessing so divine.

1482

The HP and P lead all in the following chant:

A Prayer to the Goddess for self consecration  
Dominus regit Goddess

The Blessed Goddess is my mistress;  
I shall not be in want  
She maketh me lie down on soft bedding  
and leadth me to think of rumpling it

She revives my soul <when I thought I was exhausted>  
and guides me along the most sensual pathways for  
pleasures sake  
Though I walk through the valley of the shadow of  
dangerous desire  
I shall fear not impotence  
for she is insatiable  
my rod and staff they comfort her  
We spread a table of ecstasy in the presence of those  
who are sorely troubled by arousal  
She annoints my head with honeyed oil  
and I make her cup run over  
Surely the pleasure and bliss shall follow me all the  
days of my life  
and I will dwell in the caves of ecstasy within mind  
forever.

1483

Thus said, the HP and P intone the following:

OH Blessed Motherboard please accept this offering in  
your name, and

in the name of the Horned One who plugs in the Wall  
and gives you

pleasure...

that we may be blessed in our offerings to you both in  
circle and in

life.

Thus said, the HP and P toss the Motherboard into the  
fire.

The HP and P lead the coven in the following chant -

Blessed be the Motherboard from whom all messages flow  
Blessed be the Horned One who fills Her with His offering  
Blessed be the sysops who transfer the packets  
bring Blessed be the writers and those who inspire what they  
Blessed be the hard drives that keep messages from harm  
Blessed be the modems which send packages large and small  
Blessed be the shareware we use to commune  
Blessed be the network which links us up with all  
Blessed be our minds, that we might write our prayers  
Blessed be our fingers that tap amongst the keys  
Blessed be our monitors that shine with holy light  
Blessed be our senses that stimulate with ease  
Blessed be the circle, a circuit without end  
Through which we hail and merry meet with those that we  
call friend.

1484

At this point the HP and P gaze into the fire for the  
portent of the

Goddess's sign of approval <the flames of blue light from  
the mother-

board offering>

At seeing this both HP and P raise their arms in joyful  
supplication

and shout <To be echoed by the Coven members in  
attendance after each

line>

The Maiden's found appeasement and She is satisfied  
The Crone is in abeyance, her compu-billings fried  
pleased The Horned One's filled with power, in joining He is

The Goddess sends Her blessings, cleansing virus and disease.

We thank the 4 directions for standing by our side

We thank the elementals and their power all allied

To Celebrate our status annointed compupagans of sin

Let Joyful Inhibition be released and the saturnalia begin!!!!

<the HP and P release the circle and the partying shall now commence>

Sensual foods and drinks are served and shared, <the rest you can

imagine>

1485

{file "Prosperity Spell [Famtrad] (Rowan Moonstone)" "bos293.htm"}

Prosperity Spell

Rowan Moonstone

The following is a quarterly prosperity spell given to me by Angel and

Gracie, my first two FamTrad teachers. I have no idea where they got

it, but I can tell you that it DOES work. I've used it for years and

it never fails to bring me some unlooked for money. I find that I've

overpaid a bill, or an old debt which I had written off as uncollec-

tible gets repaid, I find a \$20 on the sidewalk, etc. Try it, it

works!

The spell is to begin at one minute past midnight SUN TIME (I HATE

daylight savings time when I do this. Means 1AM!) on the night of

April 30 (May 1), July 31 (Aug 1), Oct 31 (Nov. 1) and Jan 31 (Feb 1)

In other words, on the first minute of the cross quarter day.

You will need the following:

1 gold candle

6 green candles

9 white candles  
Pine oil for anointing candles  
salt

All candles must be dressed with pine oil and then arranged as follows:

gold candle in the center  
green candles in a circle around gold candle  
white candles in a circle around green candles.

At one minute past midnight on the appointed day, trace a salt circle around the outermost circle of candles, light the gold candle first, then the green candles, moving deosil, then the white candles, moving deosil. Circle the altar three times, chanting "Orbiting Jupiter trine the sun, bring money on the run." Do the chant 3 times also. Sit quietly for a few minutes and visualize your monetary NEEDS. (needs, not desires). The SNUFF (do not blow or pinch) the candles in reverse order.

That's it. That's all there is to it and it works beautifully. Since Lammas is coming up, thought I'd post it for everyone to see. I've got a bunch more stuff from these two ladies if anyone is interested. They worked a great deal with Archangels and I suspect a strong Kabalistic crossover in there somewhere. But the spells and rituals DO work quite nicely.

BB Rowan

1486

{file ""Quarter Calls"" "bos294.htm"}

Quarter Calls for The Dragon Tradition

EAST  
Mighty Dragon, Guardian of the realms of the East. Your tongue is a sharp sword, cutting with the knowledge of the arcane. Your spirit flows as graceful as a swift in flight. Purify us with truth.

Blessed Be.

SOUTH

Mighty Dragon, Guardian of the realms of the South, your  
breath is  
aflame with the fires of inspiration and passion.  
Your spirit is  
searing and fervent. Purify us with Love. Blessed Be.

WEST  
Mighty Dragon, Guardian of the realms of the West, your  
coils are the  
cleansing healing waves that nurture the soul. Your  
spirit lunges,  
leaps and splashes like a Talbot at play. Purify us  
with pulsing  
tides. Blessed Be.

NORTH  
Mighty Dragon, Guardian of the realms of the North, your  
talons run  
like roots into the earth, giving you infinite strength.  
Your spirit  
is substantial, hard and pure like a clear crystal.  
Purify us with  
persistent wisdom. Blessed Be

Each of these Dragons has a secret name that they are  
also invoked-  
with. A suggestion is that anyone using these invocations  
meditate to  
find an appropriate name for each Guardian and use it  
along with or  
instead of the words "Mighty Dragon".

Blessed Be.

Enjoy!

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1487

{file "Safe Travel Spell (Rowan Moonstone)" "bos295.htm"}

Safe Travel Spell  
Rowan Moonstone

You will need:

2 white candles annointed with sandalwood oil.  
1 purple candle annointed with sandalwood oil.  
Photo or personal articles of the person the spell is for  
"Personality " candle, appropriate to the recipient of the  
spell  
Sandalwood incense

Altar should be arranged as below:

---

---

|                |  |                  |                           |     |
|----------------|--|------------------|---------------------------|-----|
|                |  |                  |                           |     |
|                |  | O (white candle) | O (Personality candle)    | O   |
| (purple candle |  | (1)              | (3)                       | (4) |
|                |  |                  |                           |     |
|                |  | O (white candle) | Photos or personal object | O   |
| (incense)      |  | (2)              |                           |     |
| (5)            |  |                  |                           |     |
|                |  |                  |                           |     |

---

Light white candles (1& 2) light personality candle (3)  
light purple  
candle (4), light incense (5). Repeat the following  
invocation:

"Hail Mother of the World!  
Nanna, Isis, Astarte, Selene, Holy Sin (pronounced Sheen).  
See me, look upon me  
See me, look upon me  
See me, look upon me  
Protect me and my people tonight.  
Send your white light around me.  
Send your protective light around \_\_\_\_\_  
That they may be protected  
As they travel and as they dream.  
Send only good and lucid energies their way.  
Thank you.  
Thank you.  
Thank you.

You can either let the candles burn out by themselves,  
or snuff them  
in reverse order and let them burn a little each night  
if the person  
will be on an extended trip. On the last night let them  
burn down on  
their own. NEVER blow our or pinch out the candles.  
This destroys  
the luck.

BB Rowan

1488

{file "Wiccan Rede, The (J. Taylor, S.O.T.E.G.)" "bos296.htm"}

WITH THESE EIGHT WORDS  
THE WICCAN REDE FULFILL:  
"AN IT HARM NONE, DO WHAT YE WILL."  
Copyright 08/17/92 by Servants Of The  
Elder Gods, Rocky Mountain

Cove

n and James C. Taylor

OVERVIEW. The purpose of this paper is to look at the Wiccan Rede, at the types of conduct it excludes, and at the type of conduct it requires. We will begin with a detailed examination of the wording of the Rede itself, which presents as "pseudo-archaic" but actually makes excellent use of the specific meanings of several archaic words which have no real equivalents in contemporary English. We will then take a look at the two sections of the Rede, and see why they are presented in their proper order as written. Finally, we will examine various uses of magick and see how--and if--they adequately measure up to the standard of the Rede.

THE VOCABULARY OF THE WICCAN REDE. As mentioned above, the Rede appears to be presented in a pseudo-archaic or "phony ancient" form of English. Is this simply harmless foolishness, or is there some excellent reason for the vocabulary selected? Let's take a look at the Rede, word by word.

AN: This word is commonly mistranslated as "IF", which is a significant error. The word "AN" is more accurately translated "JUST SO LONG AS".

IT: This pronoun refers to whatever it is that you are thinking of doing.

HARM: This refers to anything which either you or any other person involved or affected by "it" would regard as loss, damage, pain, discomfort, injustice, invasiveness, or prevention, relative to the situation existing before "it" was done. Anything which goes against another person's free will, even if it intends them good, would constitute serious harm.

NONE: This ought to be self-explanatory. "None" is an all-exclusive word. If you harm anyone or anything, including yourself, including a small rock in Trenton, New Jersey, you have harmed "some", not "none".

DO: To perform whatever working is contemplated by

"IT", above.

WHAT: The meaning here is "Whatever", and refers forward.

YE: The archaic PLURAL form of "you". The current word "you" denotes both the singular and the plural; the archaic word "YE" is always plural. We shall see, later on, that this is no accident.

WILL: To will something is to exercise your intellectual decision-making power to determine the course of action which you feel to be the best. "Will" has little or nothing to do with "wish" or "want" or "desire". It is not an emotional inclination or feeling. It is the employment of reason to make a decision based upon your best judgment.

#### THE TWO SECTIONS OF THE WICCAN REDE;

1489

##### A. SECTION ONE: "AN IT HARM NONE".

Why does the Wiccan Rede not say, "Do what ye will, an it harm none"? There is a reason why the "An it harm none" comes first in the Rede, and that reason is that "An it harm none" is intended to come first in your own thinking, as a Wiccan initiate and practitioner. If you or any Wiccan begins with "Do what ye will", I assure you that you, like the Fundamentalists before you, will find a way to excuse and even to justify anything you take it into your head to do! Knowing this about human nature, the Lady inspired the Rede to be written as it is, with the "An it harm none" to come first.

The Wiccan Rede's "An it harm none" has parallels in many disciplines. Perhaps the most significant parallel is found in the Hippocratic Oath taken by every physician before s/he is certified to practice. The first part of the Hippocratic Oath binds the physician "First, to do no harm." It is sobering to realize

Rede, are or that magical ethics, as set forth in the Wiccan  
with such a should be so similar to medical ethics, an issue  
powerful effect on so many lives.

When we read of a physician who has violated his  
medical ethics, we read this with outrage toward him and with  
empathy toward those patients who suffered inadequate care because  
the physician violated his ethics. It is more sobering to realize  
that future generations will regard violations of magickal  
ethics with the same degree of outrage, and rightly so.

B. SECTION TWO: "DO WHAT YE WILL."

Even without the first part of the Rede, "Do what  
ye will" is most certainly not a blanket permission to do  
whatever you desire to do. As one Wiccan High Priestess has observed,  
"Power corrupts, and absolute power corrupts absolutely."  
Seems like I've heard that before, but it's certainly true when  
you're talking about using real magick to accomplish real goals  
in the real world.

1490

When we realize the kinds and orders of results,  
both expected and unexpected, both knowable and unknowable,  
which eventuate from almost every human action, it would seem the  
better part of both valor and wisdom to never do anything at all,  
especially not anything which is done with spiritual power guided  
by no more than human wisdom! Unfortunately, to do nothing  
is also a choice, and the results of inaction are often far  
worse than the results of even ill-considered action. This is  
why the second half of the Rede demands that we make a decision and  
act upon it, as well as conforming that decision to the  
requirement that it harm none.

THE STANDARD OF THE REDE. Please note that the Wiccan  
Rede contains no loop-holes whatsoever. The Rede does not say, "An it

harm none to  
the best of your knowledge." The Rede also does not say  
"An it harm  
none to the best of your ability to discern whether  
it will harm  
someone."

The Wiccan Rede does not say these things, or anything  
similar to  
them. It simply says "An it harm NONE, do what ye will."  
This means  
that YOU, once you have committed to live by the  
Wiccan Rede, are  
committed to be solely and totally responsible for any  
harm resulting  
from ANY ACTION YOU TAKE, MAGICKAL OR NOT.

Paul Seymour's forthcoming book begins with some  
strong cautionary  
notes concerning the use of magick. One of the examples  
he gives is  
particularly tragic, and concerns a young man who worked  
a simple and  
apparently harmless "money spell". The spell worked,  
and the young  
man got his money--he inherited it, when his parents were  
both killed  
in an accident shortly after he worked the spell.  
Paul does not say in his book if this young man was a  
Wiccan initiate.  
If he was, then in addition to his sorrow and loss, he has  
had to live  
with the fact that, by the standard of the Rede, he  
is ultimately  
responsible for the death of his parents.

When you commit to live according to the Wiccan Rede,  
you commit to  
conform your entire life, not just the magickal,  
mystical and reli-  
gious aspects of it, to the standard set by the Rede.  
Never again  
will you be able to act impulsively or without considering  
the results  
of what you do. Never again will you be able to act or  
even speak in  
thoughtless irritation or anger. Instead, you will come  
to consider  
the implications of every word you speak, and of every  
routine action  
you do. For it is not just by magick that we can harm  
ourselves or  
others; everything we do, and everything we say, has the  
potential to  
help or harm others, and to help or harm ourselves.

It is also important to note that the Rede sets up a  
standard which  
prevents us from harming ourselves as well as others.

Other religions, including Christianity, regard it as virtuous to suffer harm for the sake of another, even to die so that another person might live.

The Wiccan Rede does not permit this. You are to harm none, and this means that you are not to harm yourself, even for the sake of doing good for someone else.

To some, this may seem like a selfish standard. But think about it.

Would you wish to benefit by someone else's injury or death? Of course

not! If you did derive some benefit, such as an inheritance, from the

death of another person, would you feel good about this? Well, some

people might, but probably you would not. Therefore, in a very real

sense, you yourself are harmed by a benefit you derive from the injury

or death of another. True, the harm is emotional, but it is entirely real.

Wicca recognizes that human beings are social creatures. What does

harm to one, does harm to all in varying degrees.

Therefore, it is

imperative that each person strive to harm no one, himself or herself included.

Finally, it is significant to note that word "ye" in the statement,

"Do what YE will." This is the ancient plural form of "you", and it

means that your individual will is assumed to be in accord with some

other will, instead of acting entirely on its own.

What is this other will which, together with yours, comprises the "ye"

in the Rede? Well, if you are working in a coven, it could well be

the combined will of the members of the coven. But this would not

apply to those who are working on their own, and it is not the highest

or best meaning, even for those working in coven.

How does one act, so as to be certain to harm none? Not by refusing

to act, since inaction is itself a decision, and often causes far more

harm than even rash action. Not by delaying action until the time for

it is past, because that is the same as inaction. And not by relying

solely upon your own human wisdom, either.

The best way to act, so as to be certain to harm none, is to call upon

the Goddess and/or the God, and to hand to Them the

power you have  
raised, together with the situation you have raised the  
power to deal  
with, and say, "You are holy, good, and wise, and know how  
to use this  
power to help and not harm. Do Your will in this  
situation. That is  
my will, that Your will be done." And thus the Rede is  
fulfilled: For  
the "ye" who will are yourself and Them-selves, who are  
good, and love  
humanity, and who always act for the highest good of all.

1492

{file "Wicanning Ritual (Earthworld Circle)" "bos297.htm"}

--- A WICCANING ---  
Date: 08-31-92 18:25  
By: Ceridwen Goddess

(please bear in mind that since non-Wiccans were  
present at this  
ceremony, some things WERE toned down...we did not  
perform the  
Five-fold Kiss, or a more emphatic version of the Great  
Rite... our  
horned statue of Pan was left at home in favor of a  
small, antlered  
god-figure from an American Indian motif.. we did not  
include the  
scourge on the alter, or the Cords (I chose instead  
to wear our  
blue-colored Cord around my waist, however), and  
\*\*most\*\* references  
to the Horned God were altered to reflect a less-  
imposing Antlered  
One... I do hope that those who may read this will  
understand my  
reasoning for these actions.

Lammas 1992

I thought that i would share with you the ritual that we  
performed in  
blessing our children this past Lammas (we did it on  
July 30th),  
Blessings to you all!  
-Heidi

A WICCANING:

--consecrate the salt and water

(Priestess takes her athame, plunges the blade into the  
container of  
salt, "So that you may be fit to dwell in this Sacred  
Space, I bless

this salt, in the names of our Lord and Lad, i bless this  
salt" then  
transferring three 'knife-fuls' to the container of [in  
this case  
water taken from the beach where we held the ritual] water  
"So that  
you may be fit to dwell in this Sacred Space, I consecrate  
and bless  
this water" and stir the salt into the water.)

--purify work space with [salt-]water  
(Priestess walks the diameter of the Circle and casts the  
[salt-]water  
along its perimeter)

--purify work space with incense and candle...  
(Priest traverses the perimeter of the Circle with  
frankincense &  
myrrh and then a candle)

Priest hands athame to Priestess who casts the Sacred  
Circle:

"With earth and air draw forth all that is fair  
by fire and sea of ill stay free  
O Circle, be thou a meeting-place of love and joy and  
truth  
a shield against all wickedness and evil  
a rampart of protection that shall preserve  
the powers that we may raise within Thee.  
Wherefore do i bless and consecrate thee.

Priestess welcomes all gathered into the Circle space:  
"May your mind be free, may your heart be free, may  
your body be  
free."

1493

Invoking the Watchtowers:

The Priestess takes the bowl of water to the East and  
says:

O cool lakes and deep seas of the East  
waters soft and giving of fresh life  
join with us --  
Cast your blessings upon these children  
and become a friend to them!  
Blessed Be.

All echo, "Blessed Be!"  
(the water is placed at the east gate)

The Priestess takes a candle to the South and says:

O warm sun and warm skies of the South  
bringing life anew, the growth of all things,  
and promise of the future,

join us --  
Cast your blessings upon these children  
and become a friend to them!  
Blessed Be!

All echo, "Blessed Be!"  
(the candle is placed at the south gate)

The Priestess takes the censor/sage to the West and says:

O Winds of the East  
who bring forth freshness, life, and joy...  
join us --  
Cast your blessings upon these children  
and and become a friend to them!  
Blessed Be!

All echo, "Blessed Be!"  
(the censor is placed at the west gate)

The Priestess takes the bowl of earth to the North and  
says:

O mighty mountains and endless steppes of the North  
Meadows of green and the creatures that therein dwell  
join us --  
cast your blessings upon these children  
and become a friend to them.

All echo, "Blessed Be!"  
(the bowl is set at the north gate)

1494

The Priestess holds the alter Wand aloft and asks:  
"Repeat after me....  
As above so below  
as the Universe, so the soul  
as without so within.  
Blessed and Gracious Ones -- on this night  
do we consecrate to you  
our minds, our bodies, and our spirits. Blessed Be!"

INVOKING THE GODDESS AND GOD

goddess:

All-dewy Sky-sailing Pregnant Moon  
who shines for all  
who flows through all  
light of the world which is yourself  
maiden mother crone  
the weaver the green one

O most gracious and magnificent Lady  
We ask that some portion of your presence  
be here among us now  
Give protection and shelter to the small  
and sacred ones  
who are here to be dedicated in Your honor.

god;

Seed sower, grain reborn  
Antlered One come!  
Bright sun, Dark death,  
Lord of winds, lord of the dance  
sun-child, winter born king  
Hanged one  
Untamed, untamed!  
Stag and stallion, goat and bull,  
sailor of the last sea, guardian of the gate  
lord of the two lands  
ever-dying, ever-living, radiance

O ancient lord of the universe  
we ask some portion of your presence here  
among us now.  
Shield and strengthen the children who shall be  
dedicated in your honor!

1495

#### THE BLESSINGS and PURIFICATIONS

Maiden (in this case an unattached and close aunt of the children):

(as she sprinkles the children with barley)

"Dearest ones, may you never know hunger or poverty for material or spiritual things. I bless you with the barley of the Spirits, for nourishment and wealth."

Mother (the Priestess who is the mother of the children):  
(as she sprinkles the children with water)

"I bless you in the name of the Spirits of all life and healing, with the waters of the Earth, that you may be healthy and strong in body, mind, and spirit. Let love be your treasure, may you be happy in your heart."

Crone (the Priestess's mother and the grandmother of the children):

(as she sprinkles the children with salt)

"Dearest ones, may you have access to your own wisdom and that of others. May you be protected from foolishness and self-destruction. May you know the essence of things; may you be bright and find it easy to learn and teach."

The Antlered One (the Priest, who is the father of the

children):

(fire/sage incense)

"With the Fire of the Universe to spark your temper,  
I would ask that you may find joy and a sense of merriment  
in all that you accomplish - to see the lighter side  
of life's journey and find happiness in your work."

THE DIVULGENCE OF THE NAMES (explained to the Witnesses):

ANCIENT EUROPEAN PEOPLES BELIEVED THAT YOU MUST HAVE TWO  
NAMES, ONE PUBLIC AND ONE A SECRET NAME THAT ONLY THOSE  
PRESENT AT THE BLESSING CEREMONY KNEW. THIS SECOND NAME  
IS FOR USE AFTER PUBERTY, WHEN THE SOUL CHANGES INTO ITS  
FIRST ADULT SELF, WHEN IT CAN BE UTTERED ONCE MORE, AND  
MADE PUBLIC. THE PURPOSE OF THE FIRST PUBLIC NAME WAS TO  
DIVERT THE EVIL EYE, TO GAIN FAVOR WITH THE FATES, TO  
KEEP AWAY SICKNESS, AND TO HELP THE CHILD REACH ADULTHOOD.

Priestess:

souls  
"Great Spirit of Nature, protect and guide these young  
among us.

Gods  
May the Blessings of the wise and joyous Father of the  
far-seeing and far-knowing be upon thee.  
May the blessings of the Triple Goddess,  
of Maiden, of Mother, of Crone, and all their power  
be upon thee."

followed by  
The following blessings/invocations were spoken and  
the child being immersed in the ocean water of the beach  
where  
the ritual was held:

1496

ELIZABETH'S DUNKING:

Anna Perenna  
Great Goddess, Mother of All  
Envelope this daughter of yours  
in the waters of Your womb  
Grant her protection from wrong-doing  
Wash away the memories of her pain  
Shower her with Your blessings  
in a life everlasting  
Bless Elizabeth Mae Luzerne.  
So Mote it Be!

PATRICK'S DUNKING:

small  
Great Goddess, Nurturer and Bearer of all Men, great and  
Without whose womb they would not be  
Mother of Gods, of Sacrificial Kings,

Presidents, Emperors, and beggars  
Welcome this son of Yours into Your Light  
and as you have taught us, let him find  
"Beauty and strength, power and compassion,  
mirth and reverence, honor and humility"  
within his heart.  
Wash his fears away with your caress!  
Bless Patrick Howard Lloyd!  
Blessed Be!

MORGAINNE'S DUNKING:

Hail, o gracious and most magnificent Lady  
whose slender hand turns the vast wheel of the sky.  
whose triple aspect does see  
the beginning, the life, and the end of all things.  
whose wells of mystery do give  
inspiration and rebirth throughout eternity,  
receive here this small daughter of yours with blessings  
and with love.  
Bless Morgainne Ellayne!  
So mote it be!

(explained to the Witnesses:)

WHIMSICAL THE SECOND NAMES CHOSEN WERE DECIDED UPON FOR BOTH  
AND SERIOUS REASONS -- FOR PERSONALITY AND FOR  
CIRCUMSTANCE.

"For this newest arrival, a small girl-child who came as  
an unplanned gift from the gods, whose arrival has  
challenged us and helped us grow, as did her namesake,  
bringing all of Mankind's challenges upon him, she is  
called PANDORA."

drink, "For a small boy-child who seems to live for good food and  
reminds us who enjoys this life he's been blessed with, and who  
as that merriment is part of our everyday challenge as well  
inspiration paying the bills and doing the housework, so we found  
name in the spirited and fun-loving god of wine, and give his  
to our son, who will be BACCHUS."

1497

she was (our oldest, 4 year old daughter was severely burned when  
16 months old, thus the inspiration for her naming...)

beautiful bird rise "And at last, for our eldest daughter, as did the  
is miraculously from its burning, so did she -- and aptly she

named PHOENIX."

Priestess:

these

"O Lady of the Starry Heavens, Wise All-Father, behold

lovely children, PANDORA, BACCHUS, and PHOENIX  
conceived and brought forth in love.

Bless and protect them and grant the gifts of wisdom,  
inspiration, and wonder, adorn them with your enduring  
and eternal strength and steadfastness. May they ever  
have spirits that seek the stars, and roots that hold  
tight deep within thy loving breast."

SHARING OF THE BREAD AND WINE:

chalice:

Priestess blesses the wine, dipping the athame into the

"As the cup is to the female so the athame is to the male,  
and conjoined they bring blessed creation"

"Offering to the Mother:

Hail Earth, Mother of All!

May your fields increase and flourish.

Your forests grow and spread,

And your waters run pure and free!

Accept my offering, O Earth Mother!

Bring forth that which is good, and sustaining,

For every living thing!"

--The Bread:

As the bread is passed around, the Priestess asks for its  
glorification:

"Let us join hands and purify ourselves  
breathing in the life force of the universe  
and expelling all evil from us.

Take now of the bread

and know of the grain of which you partake

as the latest of countless generations

growing to fruitfulness

and in dying, giving of the seeds

from which new life shall spring

Know that every seed, every grain is

the record of times most ancient

and a promise of all that shall be.

Partake of the bread

and know of life eternal and of Immortality.

With this knowledge are our souls sustained."

--The Wine:

As the Chalice of wine is shared around the Circle, the

Priestess asks for it's glorification, also:

Drink now of the wine  
And know of the tranformation  
of simple fruits to sparkling elixir  
as this wine has undergone change  
so by life's cauldron shall we  
As this wine gives the enchantment of the Divine  
or abasement into the lower realms,  
so do all humans rise or fall in each life  
As their own will and strength determines.

--The Storytelling:

at this point the group of celebrants and the witnesses  
were asked  
to seat themselves and the Priestess read a story called  
"The Burning  
of the Lady's People" chosen from a collection of Goddess  
tales,  
THE STORYTELLER'S GODDESS by Carolyn McVickar Edwards.

--OPENING THE CIRCLE:

All join hands, Priestess says:  
"Lords of the Winds, the Fires, the Seas, and the Fields,  
before you  
depart to your fair and lovely realms, we thank you for  
your presence  
this evening! Blessed be! ...

May the Circle be open but not broken  
may the Beauty of the Goddess and the Strength of the God  
dwell in our hearts. Merry meet, and merry part, and merry  
meet again. Blessed Be!"

END

The Priestess of EarthWorld Circle wishes to  
acknowledge the many  
sources from which these invocations and blessings and  
ritual writings  
were chosen including MAGICAL RITES FROM THE CRYSTAL WELL  
by Ed Fitch,  
and several of the various books by Stewart and Janet  
Farrar, Doreen  
Valiente, Starhawke's THE SPIRAL DANCE, A WICCAN BARDO by  
Paul Beyerl,  
and probably others that i've forgotten their original  
sources over  
the years of use.

WP 04/28  
Women's Spiritual  
Adherents

The New Theology-Sheology; Mystical  
Movements, Gaining Momentum ... and

By Judith Weinraub  
Washington Post Staff Writer

Pagans at the Harvard Divinity School. A goddess-centered ritual at the University of Pennsylvania. A feminist seder in Silver Spring. New moon groups at a rabbinical seminary. Women's spirituality sessions at Appalachian State University, Wesleyan University, Brown.

What on earth is going on?

If the events of the last few months are any indication, women are looking for a spiritual connection - for a way to push the boundaries of their religious experience beyond the ordinary confines of traditional Judeo-Christian monotheism. Consciousness-raising may have been the solace of the '70s and career development the icon of the '80s, but the '90s offer a very different option - the spirit. Today's seekers, after all, are the daughters of the feminist revolution. Not for them the victimized heroines and saints of the past. Not for them the patriarchal structure of the male-dominated religions of the Old and New Testaments. Their touchstones are the pagan religions, the pre-Christian Earth-centered goddess cults that stress the harmony of the universe - movements that offer equality rather than hierarchy, peace rather than war, joy rather than guilt, ritual rather than rote. "It's religion without the middleman - including sex and drugs," says Margot Adler, a journalist at National Public Radio and the author of "Drawing Down the Moon: Witches, Druids, Goddess-Worshippers and Other Pagans in America Today." The women's spirituality movement, which practitioners estimate as attracting as many as 500,000 people across the country, is basically benign. And has nothing to do with the satanic cults of national TV talk shows. Whether mainstream, new age, goddess-oriented (a point of view expressing a female- and earth-centered style of worship rather than a specific body of liturgy) or wiccan (a mainly British Isles paganism that refers to the Old English word for witch), today's

celebrants are as various as they are hard to count.  
 "It's definitely growing, but you'll never get  
 hard figures," says  
 Adler, whose book was originally published in 1979 and,  
 with more than  
 100,000 in print, still sells more than 10,000 a year.  
 "A group of  
 women can start a group and not tell anybody, and  
 you'll have a  
 thriving group doing rituals and who will know?"  
 What can be traced is the flourishing book industry,  
 mostly out of  
 San Francisco, that the movement has spawned. Two books  
 published in  
 1979 - Adler's and "The Spiral Dance," a more personal  
 vision by the  
 San Francisco-based "priestess" known as Starhawk -  
 have been par-  
 ticularly influential.  
 What can also be pinned down are the threads  
 that are woven  
 through the burgeoning movement: a dissatisfaction with  
 the way women  
 are treated within traditional religions, a yearning  
 for ritual, a  
 desire for a historical connection, despair over the  
 fragmentation of  
 society and a concern about the future of the planet.  
 Says Diana Hayes, professor of theology at Georgetown:  
 "Within  
 Christianity, theology and spirituality have been male  
 oriented, male  
 dominated, because they are the ones articulating it. But  
 we all are  
 affected by who we are, where we came from, our life  
 experience, our  
 relationship with god.

1500

"So the challenge has been to get this realization  
 out in the open  
 and to have the men who dominate theological circles  
 realize that they  
 cannot speak for the rest of the human race. Women do not  
 think or act  
 the way men do. Therefore our spirituality will not be  
 the same as  
 men's."

Listen to voices from the women's spirituality  
 movement:

Diann Neu, women's religious leader, master's  
 degrees in sacred  
 theology and in divinity from the Graduate Theological  
 Union, Graduate  
 School of Theology, Berkeley; co-founder of WATER  
 (Women's Alliance  
 for Theology, Ethics and Ritual) in Silver Spring: "I was  
 a Catholic

woman who thought I'd be one of the first to be ordained.  
I thought it would happen by 1980. After all, there were only two possible paths from the seminary: to teach on a faculty or to be ordained. I wasn't interested in teaching and of course couldn't be ordained - though I always hoped there was the possibility. I was disappointed. Pained. Hurt. Angry. Distressed. So I started creating alternatives. I knew it was something I needed to do. It was very exciting to me."  
Starhawk, priestess of the Old Religion of the Goddess, witch, religious leader, writer, counselor, women's spirituality superstar:  
"In the very simplest terms, the goddess represents the sacredness of nature, of human life and human creativity as well - the idea that human beings are meant to be integrated with nature. In the goddess tradition the sacred is embodied in the earth, in ecological systems, in human beings in different cultures. If we're all sacred, we have to deal equally with each other. And when we really see the earth as this sacred place, and we know that everything is connected, it makes it very hard to think about killing somebody, to write off whole groups of people."  
Diana Hayes, Catholic convert (from AME), professor of theology, Georgetown University: "All of us have to be allowed to voice our spirituality in our own ways. I see myself not as a feminist but as a womanist, a feminist of color. Women of color - black, Hispanic, Asian - have begun to realize that the feminist movement has been an exclusive, white, middle, and upper-middle-class movement. Womanists are challenging the feminist movement in the same way that feminists have been challenging the church. As a black woman within the Catholic church, without that attitude, I'd have to be deaf, dumb and blind."  
Margot Adler, journalist, an elder with Covenant of the Goddess, a priestess, the granddaughter of analyst Alfred Adler: "I think it would be fair to say that none of this would have happened to me if I hadn't been hit over the head in the seventh grade by studying the gods Artemis and Athena. This was the late '50s, and there weren't a lot of powerful images of women. What was interesting

was we studied

Greece for a whole year, and this was my religion. But I think way down deep I didn't want to worship these goddesses - I wanted to BE them."

Linda Pinty, a student at Harvard Divinity School, the intern minister at the First Parish Church of Unitarian Universalists in Cambridge, and one of the co-founders of CUPPS, the Covenant of Unitarian Universalist Pagans: I was brought up a Baptist in Michigan but left the church in my late teens and read my way to the Unitarian Universalists. I felt it was a place I could have freedom to search. The neo-pagan movement brings a lot of things together. It offers a much healthier and holistic way of experiencing ecstasy about life, the goodness of creation and connecting at deep levels with other creatures. In neo-paganism, a need to heal the earth is prominent - it's important to take care of Mother Earth."

1501

Susan Gale, a Philadelphia wife and mother and self-described "radical feminist witch not yet out of the broom closet" in her neighborhood: "There's a pain that's in young women even a decade after feminism. I was raised in a tough poor working-class neighborhood. My mother was a German Protestant, my father an Italian Catholic. I was raised as a very religious Presbyterian, but it didn't matter that I was the most brilliant student in my religion class - there wasn't a place for me as a minister. Deacons and ministers were men. And a lot of it rubbed me the wrong way: the anti-sexuality, anti-sensuality, the guilt and sin and punishment rather than joy. From the time I was a little kid, I couldn't accept redemptive suffering. Why is the central metaphor of most religions the bloody violent death of a male? Why is it not birth?"

Invoking the Spirit

Starhawk signs her books "Blessed be." It is also her greeting and her Amen.

In a large room set up with flowers, crystals, trinkets and copies of her books, she presided recently at a women's ritual at the University of Pennsylvania's Christian Association.

"Where would you like the altar?" asked a participant before the candles encased in glass were set on a brightly colored cloth in the center of the room.

Two hundred women of similar mind-sets - but varying ages, religions, occupations and sexual orientations - were ready to join Starhawk at the three-hour, \$40 event. Another couple of hundred men and women

arrived later that evening for Starhawk's lecture.

People like Geela Razael Raphael, a rabbinical student who was one of the event's organizers. "Starhawk is a spiritual leader, a women's spirituality leader," says Raphael. "As a potential rabbi wanting to be a spiritual leader, I want to see as many role models as I can. Her form of non-hierarchical religion can be used in more traditional practice."

In person, the 40ish priestess looks not unlike the one-time tall Jewish girl from Los Angeles she used to be. But her soft-voiced, authoritative presence and staccato chanting and drumming command her sessions with surprising power.

Women wear comfortable clothing: jeans, skirts, sweaters, tie-dye revisited. A majority tend to be of a certain size - the goddess religion rejoices in the female body. There are many embraces. Net-working materials are exchanged. Before casting the formal circle that so many women's rituals start out with, Starhawk encourages the youngest and strongest in the group to form an inner circle around the altar.

Starhawk warms up the group with physical and vocal stretches. As participants form a larger ring around the inner one, she "casts" the ritual circle, theoretically making the space within it a special place. Candles representing the four directions and the Earth's center are lit. Earth, air, fire and water are invoked.

Women stand and sway as she drums, urging them to find their centers, their connectedness, often against the background of a simple chant:

"Rising, rising, the earth is rising.  
Turning turning, the tide is turning."

Changing changing, she changes everything she touches.  
Changing, changing, and everything she touches changes."

1502

Like many women's ritual leaders, Starhawk uses such chants as a kind of surrogate liturgy. Presented at different moments that morning, the lilting song she teaches is used as a blessing, a uniting force, a backdrop to movement and dance. Starhawk leads the group through a series of activities - sometimes draw upon the circle as a whole, some small group discussions, guided visualizations. "What kind of a body are you in?" she asks. "Look at your body. How does it feel?" Some people writhe. Others beat time to the drums. Some stand awkwardly (earlier she assured them not to worry if they feel ill at ease). Some look dubious. To focus the visualization even more, Starhawk takes the group to an imaginary crossroads in the sky. "Close your eyes," she says. "Reach out and feel and touch and smell these roads until you find one that feels like a road in the future. Go down the road. Know you can come back to this place of power because it is you. And remember there are many roads to the future. The road you chose is only one possibility." The session ends with a grand finale "spiral dance" - clockwise to invoke, then counterclockwise to release. "Anything you want to do involves both," she says. A gifted speaker with an easy sense of humor, Starhawk is equally at home beating time in the center of a ritual or working the crowd at the podium of a lecture hall. She is also at home with what she calls the "W" word ("witch"). "Unless we understand it, we don't know why a powerful woman is so threatening and so frightening," she says. "There was a 400-year reign of terror particularly directed against women who were then burned alive," she says, likening the witch hunts to the African slave trade, the Holocaust. Starhawk became interested in witchcraft in her late teens when she and a friend did a student seminar on the subject at UCLA. Now she

is at the forefront of a movement to reclaim the word for positive use. (Male witches also use the word rather than warlock, which means traitor.)

For most people, of course, the word "witch" conjures up an image of a crinkled old woman you wouldn't want your children to talk to.

But the picture of the craft that emerges within today's women's spirituality movement (and that is reinforced by Starhawk's Philadelphia ritual) is a combination of group therapy, positive thinking, stretching exercises, guided visualization, song and dance - and even pot luck.

Its goddess- and nature-oriented precepts are similar to the Old Religion of prehistoric times and societies that fell victim to the witch hunts and persecutions of medieval and renaissance Europe. It is earth-centered, individualistic and peace-loving.

Starhawk spends about a third of her time teaching ritual and spreading the faith at college campuses and other forums around the country, and in Canada. She feels that people crave it. "Even people who live in cities - like most of us - are still connected to the cycles of nature," she says. "Doing ritual that helps you affirm that helps us not to feel cut off from the larger life around us, the actual life support systems that sustain our lives."

1503

#### Women's Rites

Spring, with its vivid reminders of the cycle of birth and death and rebirth, is a fertile time for the rituals of women's spirituality.

Look at some recent manifestations in the Washington area:

Last month, attracted by a flier heralding a celebration of the goddess ("dancing, singing, drumming, healing, creativity, inspiration, discovery, nurturing and goddess games"), 21 women gathered in a conference center in Potomac in honor of the spring equinox. "The day was designed for women who wanted to bring out the goddess within

them," says organizer Nancy Smith, a seminar leader who specializes in stress management and massage therapy.

120 men, women and children turned up last month for a feminist Seder (for Holy Thursday as well as Passover) put on by the Silver Spring-based WATER. Now a place where Christian and Jewish women can come together for a feminist interpretation of religious rituals, WATER was created by Diann Neu and Mary Hunt, two Catholic theologians, in 1983. They send out 10,000 newsletters, stage workshops, conferences and lectures, hold ecumenical monthly breakfasts for women in ministry, publish books and act as an all-purpose feminist resource.

On April 14, the new moon heralded the Jewish celebration of Rosh Hodosh. A group of women interested in finding or creating ritual specifically for Jewish women gathered in a Silver Spring home in honor of the occasion. Instead of going ahead with their scheduled topic - the redefinition of God in non-masculine terms - the group (representing a 30-year age span) shared its feelings and prayed (to the feminine aspect of god) about the recent death of a 42-year-old friend.

At the All Souls Church in the District a smaller group of women is currently investigating women's religious history each Sunday afternoon through "Cakes for the Queen of Heaven," a 10-part correspondence course available through the Unitarian Universalist Church. Bev Tubby, who took the course last year, is one of the conveners this year. "In spite of everything that's been written about feminism and role differences, women really do bring a wonderfully strong view to this world," she says. "We do have a different perspective - it has to do with the human context and human relationships. If women are not cognizant of their spiritual history, they are missing out on a more complete identity that can help form our ideas of who we are and what we want to do in this world and how we're going to do it."

And June 6, "Kestryl & Company," the first of six biweekly talk shows about contemporary witchcraft will air on Arlington Community Cable, Channel 33. Produced by Cheryl Ann Costa, a computer programmer and third-degree Wicca high priestess, and

moderated by Erica  
 Angell (known as Kestryl), a housewife and second-degree  
 high priestess, the show will feature high priests, magical tool  
 makers, tarot experts and pagan bards. "Many people are looking for a  
 way to plug into The Craft," says Costa. This is an easy way to do it.  
 Having cast their lot with an enlarged view of the  
 sacred, these women, like many others all over the country, are  
 looking to the spiritual as a hope for the future.  
 "It's life-giving for me to be a part of it, and  
 to create it," says WATER's Neu.  
 "What I keep coming back to is that there is a  
 growing power within women. We are breaking all kinds of silences.  
 Things are happening because there are more and more groups where  
 women feel safe. My hope is that we'll keep creating these safe  
 spaces where being together as men and women is possible."

1504

{file "The 12 Steps and Shamanism (Matrika, P.A.N.)" "bos299.htm"}

The 12 steps and Shamanism  
 by Matrika co-sysop of PAN - the Psychic Awareness Network  
 at 1-703-362-1139 copyright by PAN and Harvest ( a pagan  
 newsletter at box 228 S. Framingham MA 01701 - \$13. per year)

Author's note - this article was first published by me  
 under the name JUKNO in Harvest's Yule edition, 1989.

Recently a local character in Alcoholics Anonymous here  
 in the Worcester MA. area died. His name was "John the Indian"  
 (he identified himself this way) and he was well-known as an AA speaker  
 all over the world, although he lived near central Massachusetts.  
 John had about thirty years of sobriety and was a great power of  
 example to many people including Betty Ford who told him she had listened  
 to tapes of his talks while she was in detox.

John's story intrigued many people. An Indian who had  
 been orphaned on the reservation when Tuberculosis wiped out his  
 family, he had ended up on skid row after serving in the Canadian army

during World

War II as a dishwasher. He came to AA in his mid-twenties, an illiterate wine. (my note - this is NOT to imply that most alcoholics are on skid row. In fact most of them are people with nice families, a place to live, a car or even two, a job, etc. etc. etc. Less than 2% of the alcoholics in this country are on skid row) He ended up owning his own construction business after learning to read (from an elderly woman in AA who was a school teacher) and marrying a lady in AA with whom he raised a lovely family.

Because John had inspired me and so affected my life with his gift of simplicity, I was inspired to do a shamanic-style rite in his memory.

I had always felt sorry for John because, in the process of his recovery, he seemed to have lost touch with the beauty of this heritage. Then it hit me; John WAS a shaman and anyone who truly worked a 12-step program was one too.

In BIRTH OF A MODERN SHAMAN by Cynthia Bend and Tayja Wiger (Llewelyn

Publication box 64383, St. Paul MN. 1988 ) it states " A shaman is hard to define. There are no two alike..... what

happens, a shaman goes through a catastrophe or a string of catastrophes that enhance certain abilities within him ( or her! )

.....Most often the Shaman has to go through a severe trauma, a severe illness or a severe psychosis and recover from it before he learns the recovery process that he can use."

The authors are quoting Tsonkawa, Tayja's teacher on the Shamanic path. (a Native American Medicine person)

Many other authors on Shamanism; Sunbear, Lynn Andrews, Amber Wolfe and Micheal Harner, to name a few: echo this truth. A shaman is a person who goes through great suffering, usually in the form of a mental or physical illness, and then goes on to heal himself or herself. They are then able to use that same process to heal others.

This is what happens in a twelve-step fellowship. Through the process of healing ourselves, we come to the point where we can help others by

"carrying the message" after having had a "spiritual awakening" as the result of taking the first eleven steps.

1505

Here are some books that can help any Pagan, Shaman, Druid, Witch, Practitioner of Feminist Spirituality, or other Magickal folk as they walk the steps in the process of recovering, while retaining their own unique spiritual path.

TRUTH OR DARE by Starhawk (San Francisco, Harper and Row, 1987) This contains many references to the 12-step programs, especially Alcoholics Anonymous and Adult Children of Alcoholics, in a work on Wicca by a well-known priestess of the Craft who is also a psychotherapist.

CRYSTAL CLEAR by Connie Church (New York, Willard books 1987) It contains a good section on how to use quartz crystals to help in relieving yourself of bad habits, compulsions, and obsessions, specifically for use with the various twelve-step programs. (note - amethyst is traditionally said to help in all these areas)

BIRTH OF A MODERN SHAMAN, mentioned above, tells the story of a blind Native American woman who was a survivor of Child abuse and had been Psycotic as well as Alcoholic. This is the story of her complete recovery, including her eyesight, (documented by doctors) and the discovery of her Psychic gifts with her Native roots. Her healing occurred through a process that began for her in Alcoholics Anonymous.

THE TWELVE STEPS FOR EVERYONE published by Compcare (Minneapolis MN.) this is a non-sexist book on the steps by a grateful recovering member of Emotional Health Anonymous written in non-sexist language. The author draws heavily on the Eastern traditions of spirituality as well as the traditional Western monotheistic ones.

EVERYDAY A NEW BEGINNING Published by Hazelden corp. (Also in Minneapolis, MN. I believe) This is a daily meditation guide

BY women in

Anonymous fellowships and FOR women in these same self-help groups.

Unlike the TWENTY-FOUR HOURS A DAY book (published by the same company

and widely used in AA) it doesn't use quotes from the Bible. Instead

it uses quotes from various women authors. Many men also claim to

have benefitted from it due to it's non-religious approach.

PAGANS IN RECOVERY a networking newsletter for Magickal folk, Shamans,

Druids, Feminist Priestesses, Witches, Pagans, Pantheists, etc. who

are in recovery via a 12-step fellowship of any type. It has con-

tacts, reviews, articles, recovery techniques and more. It is a great

source of support and inspiration to any Pagan in any of the Anonymous

support groups. It is \$8.00 a year and the address is P.I.R. c/o

Bekki 6500 S.R. 356 New Marshfield, OHIO 45766

1506

#### ADDITION TO READING LIST

REFLECTIONS IN THE LIGHT by Shakti Gawain, published by New World

Library, San Rafael, California 1978. While not ONLY for the 12-step

programs this book does go into the problems of addictions in light of

the New-Age, Psychic Awareness as well as many other subjects. It

provides a inspirational message and/or a creative visualization

exercise with a non-sectarian affirmation for each day. The book is

neither sexist nor sectarian and is truly a beautiful aid to anyone

seeking to work the program of recovery. It is also a great way to

share what you are doing with friends who share your spirituality but

not your program, as it makes no direct references to the 12-step

groups at all. It is very useful to those of us who prefer a daily

meditation to the "prayer" people in the monotheistic Churches and

Synagogues tend to use in their application of the program to their

lives.

{file "Divine Circle Scam" "bos300.htm"}

Divine Circle of The Sacred Grove \*\*\*SCAM\*\*  
Office of the Preceptor  
P.O. Box 66311, Seattle, WA, U.S.A. 98166

THE FOLLOWING IS FOR PUBLICATION;

To the Pagan Community:

In July of 1991, ADF sent out a Druid Alert about an organization called the Divine Circle of the Sacred Grove.

ADF

began investigating this group because they were using ADF letterhead, membership forms, advertising copy, and other materials with their names substituted for ours. Prior to

raising

any public issues, ADF's Preceptor, Domi O'Brien called

the group

and talked to their Scribe, Kal Mannis. Mr. Mannis told

her that

if she had questions, she could come to a public meeting

on July

2nd, 1991, in Seattle, and ask them there.

and

Domi, Bwca, Erynn and members of 4 other Traditions

organizations attended their talk. We noted with increasing

amazement their claims and their views of the

interrelationship

of Druidism and Wicca, and after they mentioned Isaac

Bonewits,

Domi challenged some of their statements, as the ADF

Preceptor.

The DCSG literature going back to 1988 was examined, along

with

other statements which have been made to us or others.

Janette

Laverna Garcia a/k/a Gordon a/k/a Copeland, born 2/9/1942, Houston TX,; Richard Norman Ian Garcia a/k/a Gordon a/k/a Copeland, born 8/12/1940, Prescott, AZ; Jerry Eugene

Everett

Wayne Reamer a/k/a Prophet, born 8/12/1948, Pottstown, PA;

Kalman

Mannis, Nancy Brown, Brenda Matarazzo, David Trippey,

Donovan

Cotton; Dr. Jay Tibbles, Mary Ernst, and others affiliated

with

their group were examined for legitimate mundane and

magickal

credentials. The only person whose credentials we were

able to

verify was Dr. Jay Tibbles.

Janette's claims, as given in her various pieces of literature, and as made to us, or to persons whose credentials we

were able to verify, include: Hereditary Witch and Druid;

Pipe

Carrier for the Lumbee, the Sioux, the Cherokee, and the

Chumash;

member of the MotherGrove and Board of Directors of the

ADF, as well as group marriage to the entire ADF Board of Directors; membership and 3rd Circle status in the British Circle of the Universal Bond; training by Ross Nichols, 3rd Degree Celtic and Egyptian Priestess; 3rd Degree Alexandrian Priestess, New York, 1973; 3rd Degree Gardinarian Priestess, New York, 1965; incorporation of her organization in 14 states; training by Rhuddlwm Gawr, and training by Grandmaster Eli (Barney Taylor, of the Druidic Craft of the Wise), marriage to Eli, as well as being both Eli's daughter and granddaughter. She has also claimed to be a registereed nurse, a cosmetologist; a paralegal; a professional writer of romance novels, and a Vietnam Veteran. Ms. Copeland (?) claims that she has 10,000 people on her mailing list, groves all over the United States, and that she was born in London during the Blitz, although she has alos claimed that she was born in Houston TX. Ms Garcia (?) claims that her father, a U.S. Army Major on Eisenhower's staff during WW II (not, by the way, Grandmaster Eli), and her mother, a nurse now resident in Atlanta, were both members of the Circle of the Universal Bond. She claims that she was raised by a Cherokee grandfather. She claims to have been teaching Wicca, which she says is a simplified version of Druidism for the masses, since 1954, when she was 12 years old.

1508

Ms Gordon(?) took Lady Sabrin's course from Our Lady of Enchanment in 1987 and 1988, giving totally different information about herself then she gives now. According to Lady Sabrina, Janette has been selling Sabrina's courses as her own ever since. We have examined lessons from Janette's and Sabrina's courses, and they are indeed substantially identical, except that Sabrina can spell. Janette joined ADF in 1987, giving yet another set of data about herself, claiming no leadership positions, newsletters, or other affiliations. A check of the material on her

application

shows it to be substantially false.

Secretary of In checking Janette's claims, we contacted the state, and Board of Nursing Registrations in the 14 states in

which she claimed incorporation. Her organization is incorporated

only in Washington and California. She is not listed as a registered nurse anywhere we checked. She and her group

were

offering BA's, MA's, and PhD's in Washington State until directed

to cease and desist by the Higher Education Coordinating Board.

They later obtained a religious exemption by saying that they

were offering degrees only in Divinity and Theology.

Former

members of their organization state that most of their claims in

their catalog as to available courses and faculty credentials are

false.

In examining their other claims we contacted over two

hundred persons and groups in this country and abroad in an

effort to authenticate their initiations and organizational affiliations.

No one we contacted verified any of the DCSG's claims. All

stated that they had never trained or initiated any known officers or members of the DCSG. Most had never even heard

of

them. Further, former members of her organization have mentioned

paying thousands of dollars for courses, and additional thousands

paid out on "tithes" -- 10% of their annual income to support the

work of the Order of Melchizadek (demanded in the middle of their

initiation or elevation rituals). We have also been contacted by

Social Services, Education, Law Enforcement and other authorities for other information about DCSG, and/or its

members.

ADF and some other Pagan groups and organizations are

cooperating fully with these investigations, and have made it

clear to the investigators that we do not regard these people as

legitimate members of the Pagan community, since none of their

alleged training and initiations can be verified, and may have

been directly disproven. As Pagans, whatever our path, we can

ill-afford to remain silent while groups knowingly steal and sell

courses written by others, claiming training ties to the

most senior and respected members of our community that they do  
not have, and engage in questionable behaviour presenting  
themselves as our kin, elders, and representatives to the world at  
large.

|                               |              |                 |
|-------------------------------|--------------|-----------------|
| Domi O'Brien                  | T. Bwca      | Erynn Darkstar  |
| DTG Priestess                 | Elder, NECTW | Greenleaf Coven |
| CWO Priestess                 |              | Inis Glas       |
| Preceptor/Vice ArchDruid, ADF |              |                 |

1509

By: Domi O  
To: Lewis Stead  
Re: Details, please.

Lady Sabrina was initiated by Bob Moshier and Dorothy  
Trion in Tuscon Arizona in 1978, according to what she says. She  
was in Danville, California for a  
while, near San Franscisco; and was in COG (I have not  
checked this); she then studied with Gavin and Yvonne in New Bern  
for 1 and a half years; then moved to Billerica, Mass; then to  
Hudson, NH;  
then Nashua, NH. I was in Epping, NH when a Gardnerian  
friend and fellow NH College administrator, Gerry Reilly, introduced  
me to Sabrina. Since I am Daughters of the Triple Goddess and  
Celtic Wiccan Order trained, Gerry's brand of witchcraft and  
Sabrina's struck me equally weird.

I talked to Gavin and Yvonne last week; they feel Sabrina  
has borrowed heavily from them but they don't have an issue  
with it and they don't consider their organisation and hers to be  
connected.  
In 1987 Geraldine Gumm aka Gerri Garcia aka Queen Druid  
aka Laura Copeland aka Janette Gordon aka Janette Copeland aka  
Laverna Gordon aka Laverna Copeland aka Gerry Garcia aka Gerri Gunn aka  
Gerri Teah Garcia aka Jerry Leah Garcia took Sabrina's course; in  
winter of 1989 she began advertising a coorespondence course in  
Wicca, which according to Sabrina is Sabrina's. I've looked at them;  
they are very much alike. The Frosts and Sabrina both teach non-  
mainstream Wicca and charged for Craft when no one was doing that. I

have  
mainstream  
really  
Craft, but  
teach it

heard far more negative things about some far more  
figures; both the Frosts and Sabrina are very public and  
seem to have nothing to hide. What they teach isn't my  
I will defend their right to practice their version and  
as they see fit. Or did you mean something else ?  
Domi of ADF

By: Domi O  
To: Corwynt  
Re: ADF letter

"Janette's" arrest  
usually  
and real  
states.  
dead bodies

Indeed it is from us. Since then, we have gotten  
and conviction records from New Mexico and word from a  
reliable source that her real name may be Geraldine Gumm,  
date of birth may be 2-9-40. I am also informed by a law  
enforcement source that she has other records in several  
These range from child neglect to unlawful touching of  
to kidnapping.

bodies and  
crow  
in 1978.  
being  
whom they  
by Ted  
initiating  
court papers  
who'd like

Her group was investigated in 1975 in Arizona for dead  
missing persons, moved a bit over a hundred miles as the  
flies, and she and her husband were arrested in New Mexico  
The children involved were returned to their parents, two  
kept in social service custody while it was determined to  
belonged, and two members of the group were "deprogramed"  
Patrick. She was calling herself "Queen Druid" then and  
folks as "WI" or "witch one". I have a lovely pile of  
and newspaper clippings I will gladly share with anyone  
to send me \$4 for photocopying and postage...  
Domi O'Brien  
Box 66311  
Seattle, WA 98166

1510

{file "Wiccan Rede (Poetic)" "bos301.htm"}

The Rede of the Wicca  
(Being known as the Counsel of the Wise Ones:)

Bide the Wiccan laws ye must  
in Perfect Love and Perfect Trust

Live and let live  
Freely take and freely give

Cast the circle thrice about  
To keep all evil spirits out

To bind the spell every time  
Let the spell be spake in rhyme

Soft of eye and light of touch  
Speak little, listen much

Deosil go by the waxing moon  
Sing and dance the Wiccan rune

Widdershins go when the moon doth wane  
And the werewolf howls by the dread wolfsbane

When the Lady's moon is new  
Kiss thy hand to her times two

When the moon rides at her peak  
Then your heart's desire seek

Heed the northwind's mighty gale  
Lock the door and drop the sail

When the wind comes from the south  
Love will kiss thee on the mouth

When the wind blows from the east  
Expect the new and set the feast

When the west wind blows o'er thee  
Departed spirits restless be

Nine woods in the cauldron go  
Burn them fast and burn them slow

Elder be ye Lady's tree  
Burn it not or cursed ye'll be

When the wheel begins to turn  
Let the Beltain fires burn

When the wheel has turned to Yule  
Light the log and let Pan rule

Heed ye flower, bush and tree  
By the Lady, Blessed be

Where the rippling waters go  
Cast a stone and truth ye'll know

(continued from previous page)

When ye have a need  
Hearken not to others' greed

With the fool no season spend  
Nor be counted as his friend

Merry meet and merry part  
Bright the cheeks and warm the heart

Mind the Threefold Law ye should  
Three times bad and three times good

When misfortune is enow  
Wear the blue star on thy brow

True in love ever be  
Unless thy lover's false to thee

Eight words the Wiccan Rede fulfill  
An' it harm none, do what ye will

1512

{file "Blessing Prayer (Traditional Gardnerian "Dryghten Prayer")" "bos302.htm"}

"Dryghten" Blessing Prayer (Gardnerian)

By: David Piper

The only published copy of the Blessing Prayer that I know of is in the book "Witch Blood! The Diary Of A Witch High Priestess!" by Patricia Crowther in chapter four (paperback edition 1974, House Of Collectibles, Inc.).

"In the name of Dryghtyn, the Ancient Providence,  
Who was from the beginning and is for eternity,  
Male and Female, the Original Source of all  
things;

all-knowing, all-pervading, all-powerful;  
changeless, eternal.

"In the name of the Lady of the Moon,  
and the Lord of Death and Resurrection.

Quarters,  
"In the name of the Mighty Ones of the Four  
the Kings of the Elements.

"Blessed be this place, and this time,  
and they who are now with us."

Life, Light, Love!  
Blessed Be!  
Dianis Lucien

-----  
-----  
(120) Tue 17 Nov 92 21:12  
By: Airmid  
To: David Piper  
Re: Monism/monotheism  
St:  
-----

-----  
@INTL 93:9500/0 93:9500/0  
DP> When you examine the "Blessing Prayer" of  
English Trad  
Wicca however, the Dryghtyn is obviously more than just  
a unifying  
essence since It is called: "the original source of  
all things;  
all-knowing, all-pervading, all-powerful; changeless,  
eternal." It  
describes the Ultimate, the Absolute, the Godhead of which  
the God and  
the Goddess are at one and the same time, both Its  
Polarities and also  
Its first Manifestations.

Dryghtyn is also the name used for JHVH in some old  
English bibles. I  
think that was where the term actually originated. I  
think I saw a  
passing reference to it in some boxed comparative  
translated text in  
"In Search of the Indo-Europeans."

1513

{file "Meditation Techniques, Basic (Bill Witt)" "bos303.htm"}

=====  
BASIC MEDITATION TECHNIQUES  
by  
Bill Witt  
=====

The course is devided into three sections. Section  
one deals with  
what meditation is and how it plays a part in the lives  
of those who  
use it. Section two will go into the techniques and  
tools of medita-  
tion. Section three gives suggestions on how to use  
what you've  
learned, in everyday life. A list of books for further  
reading on the  
subject, will be given at the end of section three.

Webster defines meditation as "The act of meditating;  
close or con-  
tinued thought; the revolving of a subject in the mind."

To meditate is to focusmentally on one thought,

idea, or concept.

It may also mean, to revolve an idea in your mind so as to change the way in which you think of that idea. Meditation is therefore, a tool with which you may manipulate thought in an organized manner.

Many people view meditation as a very difficult thing to learn. In reality though, we do it often without even knowing it. When you daydream or find your mind fixed on one thought, that is a form of meditation. Have you ever watched a bird in flight, or stared up at the clouds in the sky, or maybe even found yourself watching a stream of water flow by? If you have and at that moment the rest of the world around you has seemed removed, then you were in a state of meditation. The real key to this practice, is to be able to exercise control over your thoughts and awareness of the world around you.

There are many groups of people for whom meditation is an everyday ritual. Others use it at special times as a means of relaxation and "mental house cleaning." It allows the individual a freedom unlike no other freedom. The freedom to look inside oneself and learn just who you are. Some use it as a way of being closer to nature or God. No matter how you wish to use it, you will find it a healthy and very rewarding experience.

Most all religions practice meditation in one way or another. Eastern philosophies such as Yoga, and Buddhism are not the only ones to view meditation as a way of looking for the Truth found in one's own consciousness. Even in Christianity meditation finds a place of value. The Bible itself mentions the value of meditation. In writing to the Phillipians, the Apostle Paul tells them this. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4.8)

So you ask, what can it do for me. Well, beyond just being a good

way to really relax, which we can all use in this hectic world, it can be a doorway to the Truth inside yourself. It is a way of gaining wisdom. Knowledge has always been fairly easy to come by. Wisdom on the other hand, is a bit harder to grasp onto.

1514

In "The Task" by William Cowper, the following line is found.

"Knowledge dwells in heads replete with thoughts of other men: Wisdom, in minds attentive to their own."

For me, meditation becomes a way of "grounding" myself, of reaching a place of peace and stability, where I can find how I fit into the universe.

In many philosophies, meditation is viewed as a necessary skill. All those who are students of these philosophies must learn the ways of meditation early in their training. Although the techniques may vary from one group to another, the most basic concepts remain the same.

The ability to be able to focus on one thought and selectively block out all others is the foundation upon which many more advanced skills will be built. These skills may range from telepathy to the ability to move objects with only the mind.

It is well known that Yogi adepts can lower their breathing and heart rates to near death levels. This is something you should not try as it takes years of practice to learn and can be quite dangerous.

Still, these yogis are proof of the type of power the mind can exercise over the body through meditation.

In some cultures, the use of drugs to achieve a meditative state is encouraged. The American Indians for example, used drugs derived from various plants to put themselves into an altered state of consciousness. This was usually done as a religious practice and as an event marking the change from one state of life to another. A good example would be the ceremony marking the coming into manhood of a young boy.

Today there are still many, who advocate the use of drugs to achieve these altered states. It is my opinion that such measures are neither necessary nor good. You can reach an altered state of consciousness without the use of drug induced "highs". It takes practice, but it can be done.

In New Age philosophy, the art of meditation is highly valued. We also find another well developed skill which is called "creative visualization". This is the idea of visualising what you want to the point of it becoming reality. A good example would be a salesman visualizing himself as successful and prosperous. The concept is simple, if you can visualize a personal reality, you can change or bring that reality into being. "Positive Thinking" is a very similar idea. The technique of creative visualization goes beyond positive thinking however. It deals with the premise that we all create our own reality and therefore have the power to change many aspects of that reality. The idea of "personal reality" is a lengthy one and we do not have enough room to cover it in this course.

So far we have looked briefly at what meditation is and how it is used. By no means have we touched on all the aspects of this practice. There are many books on the subject which cover it in much more detail. My purpose is to give you an overview of the many facets of meditation in the hope that you will wish to learn more.

1515

#### BASIC MEDITATION TECHNIQUES

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This is the second part of a three part online course in Basic Meditation Techniques

The course is divided into three sections. Section one deals with what meditation is and how it plays a part in the lives of those who use it. Section two will go into the techniques and

tools of meditation. Section three gives suggestions on how to use what you've learned, in everyday life. A list of books for further reading on the subject, will be given at the end of section three.

In this second section of the "Basic Meditation Techniques" course, we will discuss various relaxation procedures and how they will aid you in entering a trance or meditative state. You will also be given some ideas about types of music and other "tools" which can help you achieve these relaxed states of mind. Let's begin.

First, let's set the stage for our meditation practice. You should pick a place which is as private and safe as possible. An altered state of mind, as in meditation, lessens your awareness of the outside world. For this reason, it is not advisable to practice these techniques in a public place where there is a chance of being mugged, robbed, or molested. If you are at home, with other family members or friends present, ask that you not be disturbed and that all other noise in the house be kept to a minimum. When you have found a place suitable for meditation, you may begin.

"The seekers of new mind states—the mind control devotees, the encounter group enthusiasts, the drug takers, the psychics, the meditators — all are on a journey into the interior universe trying to burst the limits of the socially conditioned mind. Whether acceptable or unacceptable, moral or immoral, wise or foolish, the mind of man is stirring toward a new evolution."

Dr. Barbara Brown (1)

As I said in section one, trance or meditative states alter the way your mind deals with the realities it accepts as normal. Things which are experienced in a trance state are often not easily expressed in everyday language. You will at some level, experience a heightened state of awareness. Colors, smells, and sounds may seem amplified from what they normally are.

People who can achieve very deep states of trance often leave their bodies in astral projection, or have psychic experiences.

I highly recommend, that if you wish to enter deep states of meditation, you do so under the guidance and teaching of someone who is well trained in the practice of such techniques. The key thing to remember is that it's not what level your working on as much as what you are learning. There is alot to be gained in wisdom and knowledge at all levels of trance.

Now let's learn some simple and usefull relaxation exercises.

1516

You want to besure that the timeyou pick to practice yourmedita-  
tion is a time when you are least likely to be disturbed. You should not be overly tired or have just finished eating as both of those conditions may cause you to fall asleep. Even though you wish to acheive an altered state of consciousness, you do want to remain conscious to some degree. If you fall asleep when you are meditating, no harm is done and you will awaken quite refreshed and rested. Unfortunately though, you may not be able to recall all the things you experienced while in trance.

If you are lying down, be sure your back and neck are properly supported so as not to fatigue the body. If you are sitting, be sure that both feet are flat on the floor and that you are sitting as erect as possible without being too stiff or strained. You should have your arms resting comfortably in your lap with palms up.

In eithercase, it is important thatyour body not become strained or fatigued for at least thirty minutes. This is a good length of time to begin with as it should put neither a physical or mental strain on your being.

Next, visualize a yourself in a cocoon of whitelight. You should surround yourself completely. See the light as bright and warm. You may play with this sphere of light making it bigger or smaller until

it "feels" right for you. Say to yourself, "I am protected by the pure white light of all that is good and truthfull. I am surrounded by the pure light which keeps out all unwanted and evil influences."

This is a good idea to do for several reasons. There are those, and I am one of them, who believe that each of us generates an aura which protects us from outside influences when we are in trance. This aura may be strengthened by visualizing the light as growing brighter at our command. Even if you do not accept this idea, the practice lends a feeling of safety and security to you. Nothing which is outside of you may enter or touch you without your permission.

Learning to control and pay attention to your breathing is the next step. You should start by taking a deep breath in through your nose, hold it for the mental count of 4 and then let it all out slowly through your mouth. Repeat this until you begin to feel at rest and relaxed. Allow your breathing to settle into a steady, rhythmic rate. Just this simple technique can relax and refresh you at any time. When you are only doing the breathing exercise, it is not necessary to go through the white light sphere visualization. Some people use a muffled metronome or recording of some other rhythmic sound, such as ocean waves, to aid them in setting the pace of their breathing. A good source of recorded sounds which can help you in meditation is a series of records and tapes which have been produced under the title "ENVIRONMENTS".

Now, as you are breathing, see yourself lying in the warm light of the sun. The light is warm and pleasant to be in. Starting with the tips of your toes, feel the light warming all of your body, slowly moving up into your legs, your trunk, and then into your arms and fingers. As you feel this warming become more and more relaxed, going deeper and deeper into a calm and quiet place.

When you feel totally relaxed and at peace, bring a single thought into your mind. It should be of a pleasant experience or of an idea such as love, joy, peace, or compassion. Focus on this one thought and if some other thought should try to intrude, picture it as being written on a clear board between you and your focal thought. Then picture it being erased from that board as it might be from a piece of paper. Deal with any thought, other than your focal thought, quickly. Try to maintain concentration on your focal thought for at least five minutes. Picture it as being real and experience it as if it were. When you are able to do this and can exclude all other thoughts as they attempt to enter your mind, you will have learned the single most important technique of meditation.

It is now time to begin coming back to normal consciousness. slowly let the thought fade from your mind and again become aware of the warm light of the sun. As you feel the light bathing you in its' warmth, start to reconnect your mind with the physical sensations of your body. Become aware of your breathing and the room around you. Do this slowly and calmly. When you are fully aware of your surroundings, open your eyes slowly. Enjoy the sense of calm and peace.

If you succeeded in doing this exercise, you should feel more relaxed and calm than normal. It is important to remember that you are comparing it to normal for you, not to what you think others would or should feel.

If you do not feel you succeeded try again in a day or two. Between meditation sessions, practice your deep breathing exercises. If you keep trying, you will soon reach a calm and meditative state. Do not attempt to meditate when you are ill, tired, or hungry. Those feelings only serve to make your efforts more difficult. A very important part to remember is that you can not force yourself into a meditative state. You must flow into it and surrender to it calmly.

Some things which are found to be helpful in meditation follow.

Try concentrating on the flame of a candle when focusing. You could also use a crystal ball. The latter is rather expensive but small crystal window ornaments or pyramids also work well and cost much less.

Music is also an aid to some. The music should be quiet and rhythmic. It should bring on feelings of peace and comfort. Such music may range from New Age recordings to classical.

Another useful device is to focus on a symbol which holds special meaning for you. It may be an well known symbol or one you design yourself. As long as it holds a special meaning or expresses a special concept, it is a useful focusing tool.

This brings section two of this course to a close. In the next part I will give you some practical ways in which to use what you have learned.

1518

The most obvious use of the techniques you have learned, is relaxation. During the course of the day, many of us have moments when the pressure becomes almost too much. When this happens, we often can't deal with other people or projects the way we should. The breathing exercises you learned in section two can help at these times.

It doesn't require a lot of time or absolute quiet as does your meditation practice. All that is required is about five minutes and relative privacy. At these times, begin doing your rhythmic breathing and visualize a place which is calm and refreshing. This simple and quick exercise, can work wonders to help you regain control in a hectic situation.

Another way in which meditation is used is in the development of psychic powers. There are several books on the subject,

listed at the  
end of this section. Most of those who teach about the use  
and develop-  
ment of these abilities, agree that meditation is  
necessary to any  
such study. Again the reason for this is that meditation  
allows you to  
reach an altered state of consciousness. In this altered  
state your  
mind is more open to such phenomenon as telepathy. If  
you should  
decide to persue studies in this direction, please seek  
the help of  
someone trained in these areas.

One final use I will suggest is visualization.  
Meditation can be  
used as a tool for problem solving. While in a  
meditative state of  
mind, you have the ability to take any situation and  
manipulate it. By  
that I mean you can mentally play the out the situation  
using several  
different solutions. Then, you can pick the one which  
seems to best  
solve the problem. While the use of meditation can help  
you deal with  
problem solving more effectively, it is not infallible.  
All it can do  
is allow you to think more clearly and concisely about  
the problem at  
hand.

Well that concludes this study on meditation. I  
hope you have  
gained something usefull from this course. It has been by  
no means, a  
full explanation of the subject. There is much more to  
learn than  
could be covered in this short series and It is my hope  
that you will  
want to continue your studies into this fascinating and  
usefull skill.

More studies of this type will be developed in the near  
future. The  
New Atlantis BBS will continue to post these studies as  
an ongoing  
service to it's users. Please feel free to leave  
suggestions on the  
BBS about subjects you would like to see covered.

1519

#### SELECTED BIBLIOGRAPHY:

list of books for further reading will be included.

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End Of File

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Changes in format by the magician. 02/26/89 Crystal Cave  
719-391-1092

1520

{file "When Magic Doesn't Work (Magical Blend Magazine)" "bos304.htm"}

The following is from Magickal Blend Magazine, a  
bay-area periodical that publishes four editions a year.  
The magazine deals with many branches of the magickal  
world

and can be useful to all aspiring magicians.

Subscriptions

cost \$12 per year. They can be reached at:

Magickal Blend  
P.O. Box 11303  
San Francisco, Ca. 94101-7303

WHEN MAGIC DOESN'T WORK  
by Van Ault

Every magician has occasions in which the magic he  
is directing  
does not seem to work. The desired result, whether  
internal or  
external, does not come into manifestation. These  
occasions are

opportunities for greater development in the magical arts, and by working through the disappointment and discouragement, he can reach greater self-knowledge and technical expertise in the art.

I believe that magic always works. Magic is a tool, a reality shaper. Like any tool, however, its ability is limited to the operator's knowledge and skill. For an illustration, let's use the bow and arrow. Your intention is the arrow and your magical technique for directing that intention is the bow. You use the bow/technique to poise, balance and guide the intention/arrow with the strength of your arms and hands/ determination and will.

What happens when this all works together optimally? The will firmly grasps the clear intention, balances it upon the technique, you gather your emotional and mental force, and then fire the intention into the invisible world to be made manifest. In its own time and way, your wish materializes.

Conversely, if you haven't got the skill to bring all of these efforts together, things can go askew. Your arrow can veer and stray, or it may travel a few feet before losing power. Your bow can break, or not be strong enough to propel the arrow. Or, you may find that you've got your bow and arrow ready to use, but you haven't got sufficient strength to manipulate it.

I offer the following meditation process for those times when it seems that your magic doesn't work. When you've tried all the techniques, when you've gotten no results, when you're wondering if any of this matters at all, the process in this meditation can produce miracles and create a sense of completion. You can read the script into a tape, or have a friend lead you through it.

## RIVER OF LIFE MEDITATION

Find a comfortable place where you can relax  
and be completely  
quiet...relax...allow your thoughts now to just come and  
go...come and  
go...and take a deep breath in and hold  
it...(pause)...now gather up  
the tension in your body, and release it as you  
exhale...take another  
deep breath, and as you exhale, let go of anybody  
else's energy or  
thoughts you may be carrying...and breathe in new  
energy...breathe in  
new possibilities...and allow your body to fill with  
lightness...feel  
it becoming lighter and lighter as you relax more and  
more...relaxing  
deeply...going deeper...feeling very light now...so  
light you could  
almost float away.....

And as you relax, imagine a beautiful colored mist  
is swirling up  
around you, billowing up around you into a cushiony,  
soft, cloud of  
energy...and you are resting completely upon this  
cloud...and you are  
safe...as you breathe in and out, let your thoughts  
just come and  
go...relaxing more and more...and the cloud of energy now  
lifts you up  
into the air and carries you down into your own inner  
world...down  
between the boundaries of time and space...to a place  
of timeless  
beauty and infinite possibilities...floating down now,  
going deeper and  
deeper, leaving the outer world and its concerns far  
behind, as you  
drift and float on this beautiful cloud...going further  
and further-  
...down below you is a rock, a giant rock...and the cloud  
gently and  
effortlessly lands upon the rock and you step off it,  
as the cloud  
swirls back into a mist and disappears for now...

Stand upon this rock now, and feel the strength of  
it under your  
feet...and as you turn around, you look out upon a great  
river...flow-  
ing as far as you can see...seeming to come from  
some infinite  
place...and disappearing into an infinite place,,,a  
flowing, endless  
river of energy...this is the river of all life  
waters...all of life  
draws upon the life force that moves through its steaming  
currents...  
look closely at the water...what color is it? it may look  
like liquid  
light to you...look deeply into it, and sense the power  
and depth of

the river...what sound does it make as it courses  
through its chan-  
nels?...as you stand securely upon your rock, notice  
and fragrance  
...and bend down and cup your hands in the living  
water, and splash  
some of it on your face...feel the life giving force on  
your skin...  
take a sip of the water...allow the river of life to  
nourish you....

Now relax a moment upon the rock...and bring into  
your mind the  
magical intention that never seemed to go  
anywhere...what were you  
trying to accomplish?...what was the basic intention you  
had?...what  
was the emotion behind the intention?...feel the  
energy of that  
emotion moving onto the palms of your hands now...feel the  
energy  
glowing...pulsating...breathe and allow your intention  
that you're  
still clinging to externalize...the energy of it is now  
shimmering,  
glowing...swirling into a sphere...allow all of your  
desire to flow  
into this sphere...and allow this sphere to appear to  
you however it  
appears...and just observe what you see...you may see  
pictures or  
symbols emerging within the sphere...whatever you see is  
fine...

1522

When your sphere is completely filled with the  
last of your  
desire, emotion, and intention, hold it aloft...feel the  
power of it in  
your hands, a globe of power that you can now  
release...and look out  
into the river of life...watch as its currents of  
possibility flow for  
ever and ever, as far as you can see...and whenever  
you're ready, with  
as much and as little force as you need, throw the  
pulsating sphere  
into the river...and give this intention to the life force  
of this  
great river...watch as the sphere touches the  
water...and gradually  
disappears into the current...

Take a deep breath... as the sphere disappears the  
last of your  
intention and emotion and desire merges with the source  
of all life,  
from which it originally came...and leaves you...

Now complete any business here that you need to finish... take a few moments to enjoy the flowing river of life, and know that the possibilities it nourishes can bring miracles into your life too...

Take another deep breath, and notice the colored mist is once again swirling around you... billowing up underneath you to form a beautiful cloud of cushiony energy, which is lifted up into the air, with you upon it... relaxing into the cloud you are returning the way you came... lifting up up through time and space, coming back from the inner world... coming up... further and further... floating and drifting back... coming back... bringing you all the way back into your body now, into this room... bringing your attention completely back into this time and place... take a deep breath and begin to re-orient yourself to the outer world... and when you're ready, count to three..., and on the count of three open your eyes, and return feeling relaxed, alert and at peace.

\* \* \*

As always, change any of the wording or images in this meditation if it suits your purpose better. The important part is just to finally and completely let go of your intention, so that the energy can be recycled in whatever form the creative force and your own consciousness will allow. Out of this release, new lives, new opportunities, and new magical opportunities are born!

1523

{file "MONISM (Durwydd Mac Tara)" "bos305.htm"}

MONISM, One Wiccan Perspective  
Copyright 11/24/92  
Durwydd MacTara

"Henotheism n. Belief in one god without denying the existence of others."  
(American Heritage Second College Dictionary)

"Monism n. philos. A metaphysical system in which reality is conceived as a unified whole." (American Heritage Second College Dictionary)

"Monotheism n. The belief or doctrine that there is only one

God." (American Heritage Second College Dictionary)

"Pantheism n. 1. The doctrine identifying the Deity with the various forces and workings of nature. 2. Belief in and worship of all gods." (American Heritage Second College Dictionary)

"Polytheism n. The worship of or belief in more than one god." (American Heritage Second College Dictionary)

"To witches, deities manifest in different ways and can be worshipped and contacted through any form suitable to local conditions and personal needs. Wicca does not believe, as do the patriarchal monotheisms, that there is only one correct version of God and that all other God forms are false: the Gods of Wicca are not jealous Gods. We therefore worship the personification of the male and female principles, the God and the Goddess, recognizing that Gods are aspects of the One God and all Goddesses are different aspects of the one Goddess, and that ultimately these two are reconciled in the one divine essence."  
(Vivianne Crowley, WICCA: The Old Religion in The New Age, - pp. 11-12)

Vivianne Crowley, a very capable spokesperson for British Traditional Wicca, identifies the core belief of Wicca (at least BTW) as Monism in the piece quoted above. However, she also opens the door to defining Wicca as duotheistic in principle with the subdivision of the monist reality into the praxis of worshiping both Lord and Lady.

However, there is yet a THIRD level of obscurity in Wiccan Praxis! Most Wiccans worship a threefold Goddess (Maid, Mother, and Crone) and many also worship at least a twofold God. So, are the Wicca REALLY polytheists or perhaps pantheists or even modified Henotheists as some have claimed? Or, perhaps, a new category altogether needs to be invented to accurately describe Wiccan belief and practice.

One suggestion has been made to add a word to our Thea/Theo-logical lexicon, perhaps "Cthonotheism" (provided we MUST have a "Theism") to describe "Theistic Wicca". One advantage is that it makes the assumption of worshipping that which was there to be found and worshipped, NOT a Deity or deities invented in 1939! (More on this later.)

The following is the only published copy of the (Gardnerian) Blessing Prayer that I know of.

"In the name of Dryghtyn, the Ancient Providence,  
Who was from the beginning and is for eternity,  
Male and Female, the Original Source of all things;  
all-knowing, all-pervading, all-powerful;  
changeless, eternal.

"In the name of the Lady of the Moon,  
and the Lord of Death and Resurrection.

"In the name of the Mighty Ones of the Four Quarters,  
the Kings of the Elements.

"Blessed be this place, and this time,  
and they who are now with us."

("Witch Blood! The Diary Of A Witch High Priestess!" by Patricia Crowther in chapter four (paperback edition 1974, House Of Collectibles, Inc.)) Courtesy of David Piper

Airmid (aka Erynn Darkstar), a contemporary craft scholar and researcher

says of this new (to most of us) name of Ultimate Deity:  
"Dryghtyn is also the name used for JHVH in some old English bibles. I think that was where the term actually originated. I think I saw a passing reference to it in some boxed comparative translated text in "In Search of the Indo-Europeans."

Grendel, an Asatruar from Seattle suggests the "Dryghtyn" may be an alternative spelling of the Teutonic "Drihten" meaning "Lord". I admit this is interesting, to me, as the closeness of the linguistic link between the Old English and Old German languages has been a scholarly "fact" widely known for many years.

As a side issue, this might be some evidence that runs contrary to the thesis put forth by Aidan Kelly that Gerald Gardner "manufactured" Wicca in 1939. From personal experience, I have found that one unique

distinction  
of the non BTW strains of Witchcraft (some times called  
"FamTrads" of  
Family Traditions) is the incorporation of old Christian  
Imagery, often  
including ArchAngels for the four directions or elements.  
Though this  
instance does not include Archangels, it DOES include  
archaic (and rel-  
atively unknown) Christian terminology. If Gardner did  
discover a remnant  
of the Old Religion upon which he based his modern  
reconstruction effort,  
it is this sort of linguistic "artifact" which would  
have survived.  
Perhaps a more scholarly investigation than mr. Kelly's will  
"turn up" more  
evidence?

1525

Jim Taylor, an Eastern Orthodox Theologian, also makes two  
(to me) il-

luminating statements, concerning "The Dryghtyn Prayer":

1. "'In the name of Dryghtyn, the Ancient Providence,  
Who was from the beginning and is for eternity,  
Male and Female, the Original Source of all things;  
all-knowing, all-pervading, all-powerful;  
changeless, eternal.'

This would be, entirely, an acceptable way of describing God,  
both for most  
Jews and for most Christians."

AND

2. "'In the name of the Lady of the Moon,  
and the Lord of Death and Resurrection.'

The Lord of Death and Resurrection would seem, to any Christian  
to refer to  
Jesus Christ."

This evidence of a possible mixing of an older  
(unrecorded) Christian  
Prayer may lend further credence to Gardners' claims of  
building on an  
older, hidden, traditional remnant.

I, personally, also agree with Mr. Taylors' statement that  
"the idea of  
Wicca being 'manufactured' in 1939 is far too pat, and ignores  
a great deal  
which ought not to be ignored. At the very least, some  
degree of recog-  
nition should be accorded to the obvious fact that most  
Wiccan practices  
and attitudes predate Wicca by considerable periods of time--  
possibly even  
millennia".

The existence of Monism, Duotheism, and Polytheism  
simultaneously in the  
belief structure of Wicca is one good example of one of the  
Five Mysteries

of Wicca, that of Union. Wicca is a mystery religion, a PARTICIPATORY religion, and much of its symbology must be lived and practiced to have meaning because much of the real (some say hidden meaning is based on the knowledge of experience and not the intellectual knowledge of mere logic and conscious thought processes.

I am an eclectic Wiccan with strong ties in my beliefs and practice to British Traditional Wicca. I am a Monist, yet I have had strong direct experience with Brigid, Danu, and the Morrigan as well as the Earth Mother and the Horned Lord of the Forests. So my personal answer to the question of "What kind of Theism fits Theistic Wicca?" is "several, or none; it is not really a valid question in those limited terms"! But perhaps the concept of "Chthonotheism" would give a better label to this concept when attempting to discuss the idea of the peculiar theism unique to Wicca?

Blessed Be,  
Durwydd MacTara

1526

{file "Bardic Wedding (RowanHart Circle)" "bos306.htm"}

Wedding Ceremony  
The Bard

#### THE ORDER OF SOLEMNIZATION OF MARRIAGE (GENERAL)

The Altar shall be dressed with a white cloth, with a Cup, and an un-sheathed Sword. A small lectern should be provided to the Minister, that he may hold the Sword and read the ceremony. One candle shall be unlit upon the altar, and two lit candles shall be provided, to either side.

Smaller candles shall be provided to at least the wedding party, and to the whole congregation, if possible.

% Ministers take Altar  
% Groom and attendants take altar  
% Processional music starts  
% Bridesmaids process  
% Bride and father process  
% Bride and father take altar

MINISTER: Dearly beloved, today you are surrounded by your family, your friends, and your loved ones, all of whom have gathered here today in the sight of the ONE to share your joy and witness your marriage.

Who gives this woman to be wed?

FATHER: I do.

% (the Bride's father shall give the Bride's hand to the Groom, and then take his seat)

MINISTER 2: This most sacred of bonds is not to be entered into lightly, but soberly and advisedly, with openness and honesty. I require and charge you both now, upon your honors, to disclose any reason or impediment why you may not be lawfully joined this day.

BRIDE/GROOM: By our honors, there are none.

% (The Minister shall turn to the congregation and say:)

MINISTER: Likewise, I charge all of you now, upon your honors, that if any know a reason that these two may not be lawfully joined this day, to speak now or forever hold your peace.

% (There shall be a short pause for any response)

MINISTER: (N) and (N), life has no singular meaning so much as it is made up of many meaningful events, some of which may be specified and planned for. One of these is Marriage. As you know, no minister, no priest, no rabbi, no public official can marry you; you can only marry yourselves. By a mutual commitment to love each other and to create an atmosphere of consideration and respect, you can make your marriage come to life.

1527

MINISTER 2: On this, the day of your marriage, you stand somewhat

apart from all other human beings. You stand within the charmed Circle of your love, and this is as it should be,  
b u t  
alone. love is not meant to be the possession of two people  
a form in Rather it should serve as a source of common energy,  
w i t h which you can find the strength to live your lives  
together courage. From this day onward, you must come closer  
strength than ever before, yet your love should give you the  
tinies, and to to stand apart; to seek out your own unique des  
is always a make your own special contribution to that which  
part of us, and more than us.

MINISTER: A marriage that lasts is one which is continually develop  
ing, in which each person is continually developing while  
growing in understanding of the other. Deep knowledge of  
time. another is not something that can be achieved in a short  
Real understanding can only develop fully with years  
of in- timacy. This wonderful knowledge of another grows out  
of really caring for the other so much, that one wants to  
understand as completely as possible the intricacies of the  
other.

MINISTER 2: May you be blessed with this deep knowledge  
of each other through all the days of your lives.

Would you now give your vows?

BRIDE/GROOM: We will.

MINISTER: What tokens do you give that you will keep these  
vows?

BRIDE/GROOM: We give these rings.

% (The rings shall be given to the Minister, who  
shall take them in hand.)

MINISTER 2: The ring is used in this ceremony because  
the Circle is our symbol for Spirit; that which was in the Beginning, is  
now, and ever shall Be, Love, without end. In this ceremony,  
it is that love which is deathless and eternal.

% (Both Ministers shall join hands, holding  
the Rings, and shall say:)

MINISTER: We ask now the Blessing of the One upon these rings. They are bands of silver with the Tree of Life cast in relief upon their surfaces. Let the bands represent eternity, love without end, and let the trees represent the nurturement you will share in that Love, now and always.

BOTH: And so it is.

% (The Rings shall be taken by the second Minister.)  
% (And if it is a Swordfasting, then the Minister shall take up the Sword, and flourish it aloft, and then place it point-down in front of him.)

1528

% (The Bride and Groom shall face each other, and place their hands upon the Sword's pommel, with both Ministers placing their hands over the Bride and Groom's.)  
% (the Minister #2 shall turn to the Groom, and say:)

MINISTER 2: (N), repeat after me:

(N), I take you as my wife.  
I pledge to share my life openly with you  
To speak the truth to you in love  
And to honor and cherish you all the days of our lives.

I promise to love and tenderly care for you  
For better and for worse  
For richer and for poorer  
In sickness and in health  
In all storms and fair days we may weather together

For as long as we both shall live.  
I promise to respect your needs,  
To support you in your endeavors  
And encourage you as an individual  
Through all the changes of our lives.  
With these words, I pledge my love.

% (The Groom shall take the Ring)

And with this ring I seal my vows  
Now and forever.

% (The Groom shall place the Ring upon the Bride's finger.)

% (The Minister shall then turn to the Bride, and say:)

MINISTER: (N), repeat after me:

(N), I take you as my husband.  
I pledge to share my life openly with you  
To speak the truth to you in love  
And to honor and cherish you all the days of our  
lives.

I promise to love and tenderly care for you  
For better and for worse  
For richer and for poorer  
In sickness and in health  
In all storms and fair days we may weather  
together

For as long as we both shall live.  
I promise to respect your needs,  
To support you in your endeavors  
And encourage you as an individual  
Through all the changes of our lives.  
With these words, I pledge my love.

% (The Bride shall take the Ring)

And with this ring I seal my vows  
Now and forever.

% (The Bride shall place the Ring upon the Groom's  
finger.)

1529

% (Both Ministers shall then say:)

MINISTER: May you never hunger.

MINISTER #2: May you never thirst.

% (Here there may be an interlude of music)

MINISTER 2: At this time, I would like to speak of some of  
the things

that many of us wish for you.  
First, we wish for you a love that makes  
you both better  
people, That continues always to give you joy  
And a zest for living,  
And provides you with the energy to face  
the responsibilities  
of life.

We wish for you a Home, not a place  
of stone or wood, but an  
island of serenity and sanity.  
We hope that this Home is not just a place  
of private joy  
and retreat, But rather serves as a Castle wherein the

values of your life and family are generated and upheld.

living We hope your home stands as a symbol of humans  
together in Love and peace, Seeking Truth and nurturement  
through each other.

Simplicity, We hope that it has within it the elements of  
cordance with Exuberance, Beauty, Silence, Color and a  
the Rhythms of Life.

We wish for you a Home with  
Books, Poetry and Music, For a  
home with all the things that represent the highest striv  
ings  
Of men and women.

Spiritual Finally, we wish that your lives be blessed with  
Abundance, and that your spiritual involvement  
be enhanced through This marriage.

§ (The Minister shall turn to the  
congregation, and shall  
say:)

MINISTER: Let us all stand together for the closing  
benediction, and  
the passing of the Light.

§ (The congregation shall stand. The Bride and  
Groom shall go  
§ to the Altar and light the single candle from  
their candles,  
§ and then shall light their attendant's candles,  
and shall §  
light the candles of the first person in each row of the §  
congregation. They shall then return to the altar, and §  
extinguish their candles, placing them on the altar, and §  
return to their place before the Ministers.)

MINISTER 2: May we all recognize that the Presence of  
the One has  
already blessed you with the presence of each other. Keep  
in your  
rememberance the sacredness of this trust and the love  
that  
knows no end. May that Peace, which passes all human  
understanding abide with you now, and for always.

BOTH: And so it is.

1530

MINISTER 2: And forasmuch as (N) and (N) have expressed  
their desire

to be husband and wife, showing their love and affection  
by joining hands, and have made promises of faith and  
devotion, each to the other, and have sealed these promises by giving  
a n d receiving of rings:

MINISTER: In the presence of this company of witnesses,  
by virtue of my sacred stewardship and the power vested in me by the  
State of Arizona, I now pronounce you Husband and Wife.

You may kiss the Bride.

% (The Bride and Groom shall then recess from  
the altar, % followed by their attendants. The congregation shall be %  
released by rows.)

% (Here ends the Order Of Solemnization Of  
Marriage (General)

1531

Weasel Wicca: a Toon Trad  
by fara Shimbo, Diane Darling and the European Land  
Otters  
(Green Egg, Issue 95, Yule '91, p. 21.)

The Great Mothers of this tradition are  
Galanthus, who was turned into a weasel for lying to Juno; and Eris, both  
Goddess and Ferret incarnate, who are IN CHARGE.

This is the Holy Sacred Oath of the Weasel  
Tradition:  
"I don't believe anything unless I want  
to. My mind is subject to change within reason and without notification at any  
time. We will always have Paris. (But not paris of sox.) I can do  
without my socks.  
Other than that there are absolutely no absolutes."

Sacred Objects of the Weasel tradition include:  
density) \* A Floppy Witch Hat (double sided, single  
\* The nearest operational refrigerator  
\* Dirty Socks  
\* Tubes made of cardboard or plastic  
\* Rubber erasers and squeaky toys  
\* Loud plastic bag and ping pong balls  
\* The Golden Apple of Eris  
\* Silk Top hat.

In order to be initiated into the  
Weasel Tradition, a new ber-

serker must:  
\* Co-habit with a Ferret; at least one.  
\*Acquireyourtoolsin  
asomewhatless-than-  
entirely-scrupul-  
ous manner- stopping short of Genuine Theft. Use your  
imagination.  
\*Sacrifice aSock toGalanthus. Itmust bea  
goodSock, one  
you wouldn't otherwise throw away, and you must have the  
other one in  
your possession.  
\* Bake some holyFhood, with Weasel  
Help,which includes  
raisins and chocolate chips.  
\*Write aritual containingat leastthree  
thingswhich are  
obviously or blatantly lifted, word for word, from  
somewhere else.  
Anywhere else.  
\* Let a weasel lick your lips while you sing:

The Weasel Help Song:

Everyone needs Weasel help,  
Weasel Help, Weasel Help  
Everyone needs Weasel help,  
to get them through the day!  
I don't need no Weasel Help,  
Weasel Help, Weasel Help,  
I don't need no Weasel Help,  
no matter what you say!

The Sacred Holidays of the Weasel tradition are  
any holidays  
which have even the slightest thing to do with Fhood.

1532

{file ""Weasel Wicca" (Humor fm. Green Egg)" "bos307.htm"}

A Weasel Wiccan Witual

=====

Participants infloppy witch hatsenter, bearing  
theHoly Fhood  
and Drinkh. Arrange tastefully around altar area.  
Prominent should be  
the Golden Apple of Eris, which is set upon the altar by  
itself.

Call Watchtowers, lighting quarter candles at each.  
Suggestion  
invocations:  
EAST,being Air,signifies mediaand  
masscommunications. Invite  
the Marx brothers, Firesign Theatre, Douglas Adams, and  
Robert Anton  
Wilson, and, of course, the Illuminati, as  
representatives of Chaos.

(Squeeze squeaky toys)  
SOUTH, for Fire, signifies fidelity to ideals. I suggest John Lennon and our witch ancestors, whose bravery in defense of the Sacred Right To Be Strange led to the ultimate sacrifice. May we be as brave, but luckier. (Hide the Matches.) WEST, for Water, signifies here the Waters of Life, ie: Bhooze. Invite W.C. Fields along with Dionysius and Osiris (inventors of wine and beer, respectively.) (Slug some eggnog.) NORTH, for Earth, signifies the Ultimate Mystery: Life, the Universe and Everything. Toast the Mystery itself and invite it to relax, take off its cloak and join us for awhile. (Hide a cookie.)

And to provide a fifth point: SKY, for Eris, Our Mother, Lady Luck Herself, Lady of Chaos and Dealer of the Inside Straight. Hold up the Golden Apple, hail Her enthusiastically and invite Her to the party.

Close the Circle, which is, of course, semi-permeable to ease--kind.

Light a tar candle; assume \*ahem\* serious demeanor. Whoever is to read, don silk hat and drape a sock for a priest's vestment. Proceed: "For unto us is born a Saviour, who is Coyote, Pan, loki, Raven, Dionysius, and Robin Hood; to save us all from Santa's power when we have come to play, o tiding of chocolate and toys. And Io, neither is his Mother a Virgin, for She believeth in a good time. And when He came forth, She wrapped him in a National Enquirer and cradled him in her top hat, which holdeth all the stars of all the skies plus 500 foolproof card tricks; and the Wise came to Marvel (and to DC) because indeed and forsooth, they knew trouble when they beheld it."

And Eris, the Great and Terrible, said to her son: "Kid, this is a special occasion; how should we celebrate?"

And the Tiny One spoke, surprising all but the Mother of the Unexpected: "let's have lots of Fhood, and create the most chaotic and demented animal of all to play with. And since I have a feeling that

this party will be repeated many, many times, let's make that a rule:  
anyone celebrating My birthday should do the same. For I am the Glitch  
and the Song and the Gambler's Luck, and I love Surprises--which will  
never be lacking with Them around. Let them do this in honor of Me."

1533

And Eris was pleased and created The Weasel (hold one up).

"This is the SacredWeasel, beloved little monster, honored  
pest, dearest of Holy Terrors and Agent of Entropy Everywhere. May it  
always remind us that Eris and the Kid love Surprises."

(Holdup plateof cookies:)"This isthe HolyFhood; weshare it  
in Their names, and with the wish that we should always keep Life as  
interesting and strange as possible."

(Hold upHoly Bhooze:)"This isthe HolySpikedEggnog; weshare  
in with the understanding that reality can always use a little bend-  
ing."

Share  
all,generalhailing,toasts,silliness,woozlesnoozling,  
tricks and demonstration of weasel arranging. Guard honored guests of  
all species from overindulging in and/or diving into eggnog. Songs  
excellent idea.  
Open circle whenever you feel like it.

=====  
=====  
Fara Shimbo, an ethologist living outside Boulder, Colorado with her  
husband Robert, ferret, Ruby, Siamese cat, mong, and Thoroughbred  
Hunter, Official Dude (AKA Chewie). She is main honcho of  
\_Ferret unity  
and Registration Organization (FURO)\_, a weasle warrior of  
reknown and  
author of "The Ferret Book" (see review GE83) and, with  
Bill Phillips,  
of \_Ferrets and the New Inquisition\_, published by  
the California  
Domestic Ferret Association (Box 1861, healdsburg, CA  
95448. She is  
editor-in-chief of \_The Weasle Help Monthly\_, (wonderful!)  
newsmagazi-  
ne of FURO, available by joining FURO, PO Box 18193,  
greensboro, NC  
27419.

{file "Rabbit (John Lone Wolf)" "bos308.htm"}

This is the story of Rabbit.

A long time ago- No one knows how long ago it was-- rabbit was a brave and fearless warrior. Rabbit was befriended by Eye Walker, a witch.

The witch and Rabbit spent much time together sharing and talking.

One day EyeWalker and rabbitwere walking alongand thesat down on the trail to rest. Rabbit said "I'm thirsty." Eye Walker picked up a leaf and blew on it... it turned into a gourd of water... he handed it to Rabbit. Rabbit drank the water and didn't say anything. Than he said "I am hungry"

Eyewalker pickedup a stone andblew onit... itturned intoa turnip. She gave the turnip to Rappit... He tasted it and than ate the turnip with relish... but didn't say anything.

Thetwo continued along thetrail, which ledinto the moun- tains. Near the top, rabbit tripped and fell and rolled almost to the bottom. Rabbit was in very sad condition when Eye Walker got to him. She used a magick salve on Rabbit to heal his great pain and mend his broken bones. Rabbit didn't say anything.

Several days laterEye Walkerwent searchingfor herfriend. She searched high and love but Rabbit was nowhere to be found.

Finally Eye Walkergave up.She met Rabbitquite byaccident one day. "Rabbit, why are you hiding and avoiding me?" the witch asked.

"becauseI amafriad ofyou. I amafraid ofmagick," Answered Rabbit, cowering in fear. "Leave me alone!"

"I see." SaidEye Walker. "I haveused my magical powerson your behalf and now you turn on me and refuse my friendship."

"I want nothing more to do with you or your powers," Rabbit countered. He did not even see the tears his words were bringing to Eye Walkers eye's. "I hope we never meet and that I never see you again." Rabbit continued.

"Rabbit" Eye walker said. "We once were great friends and companions, but no more. It is within my power to destroy you, but because of the past and the medicines we have shared together I will not do this. But from this day on I lay a curse on you and your tribe. From now on, you will call fears and your fears will come to you. Be on your way, for the sweet medicines that bound us together as friends are now broken."

1535

{file "Literary Roots of Wicca (Diane Vera)" "bos309.htm"}

The article below was written back in 1991 or 1992 e.v.  
For an update by the author, please see:

<http://www.angelfire.com/ny5/dvera/pagan/intro.html#bos>.

Modern Wiccan Concepts based in Literary Satanism

By: Diane Vera

As I pointed out to Warren Grant in the PAGAN echo recently, Charles G. Leland mentions Michelet in the Appendix to Aradia: \_Gospel\_of\_the\_Witches\_: "Now be it observed, that every leading point which forms the plot or centre of this Vangel\_ [...] had been told or written out for me in fragments by Maddalena (not to mention other authorities), even as it had been chronicled by Horst or Michelet" (pp.101-102, 1974 Weiser paperback edition).

In A History of Witchcraft, Jeffrey B. Russell writes: "Michelet's argument that witchcraft was a form of social protest was adapted later by Marxists; his argument that it was based on a fertility cult was adopted by anthropologists at the turn of the century, influenig Sir James Frazer's Golden\_Bough\_, Jessie Weston's From\_Ritual\_to\_Romance\_, Magaret Murray's Witch-

Cult\_in\_Western\_Europe\_, and indirectly T.S. Eliot's  
\_The\_Waste\_Land\_" (\_A\_History\_of\_Witchcraft\_, p.133).

.  
Russell states further: "Neopagan witchcraft has roots in  
the tradition of Michelet, who argued that European witchcraft  
was the survival of an ancient religion. This idea influenced Sir  
James Frazer and a number of other anthropologists and writers  
in the late nineteenth and early twentieth centuries. The publication  
of Charles Leland's Aradia in 1899 was an important step in  
the evolution of the new religion of witchcraft. [...] The  
doctrines and practices of the witches as reported by Leland are a  
melange of sorcery, medieval heresy, witch-craze concepts, and  
political radicalism, and Leland reports ingenuously that this is  
just what he expected, since it fitted with what he had read in  
Michelet"  
(Russell, p.148).

.  
As far as I know, it's possible that Michelet's influence  
on Gardner was only indirect, via the other above-named writers.  
This would not invalidate my point, which is that Michelet played a  
key role in the development of the ideas in question.

.  
Michelet has had a more direct influence on feminist  
Goddess religion than on Wicca proper. Michelet's La Sorciere  
(Satanism\_and\_Witchcraft) is listed in the bibliography  
of Woman,\_Church,\_and\_State by Matilda Gage (19th-century  
Women's Suffrage leader and the founder of pre-Wiccan feminist  
Goddess religion) and, more recently, in  
Witches,\_Midwives,\_and\_Nurses:\_  
Dierdre A\_History\_of\_Women\_Healers by Barbara Ehrenreich and  
English (1973).

.  
In my opinion, Michelet's most important contribution to  
both Wicca and feminist Goddess religion was that, as far as I know,  
he was the first well-known writer (in recent centuries, anyway) to  
use the word "Witch" (capital W) with its present-day positive  
connotations of healing and opposition to tyranny.

{file "Satanism 101 (Diaane Vera)" "bos310.htm"}

The article below was written back in 1991 or 1992 e.v.  
For an update by the author, please see:

<http://www.angelfire.com/ny5/dvera/pagan/intro.html#bos>.

## Intro to Satanism

By: Diane Vera

As promised in the PAGAN RELIGIOUS STUDIES echo, here's my  
brief introductory essay on Satanism (though Corwynt won't be  
seeing it, alas). I'll confine myself to discussing  
serious occultists who identify as Satanists. I have no interest in the teen-age  
glue-sniffing "Satin rulz" crowd, who are into "Satanism" as a  
way to shock the grown-ups, and who usually (as far as I know)  
outgrow it. Nor am I interested in criminals who say the Devil made  
them do it (often, I suspect, as a way to get themselves declared  
insane).

Since I don't know how much you don't know, perhaps I  
should start with the usual elementary disclaimers:

(a) Most Satanists do not think of themselves as  
"worshipping evil".

Satan is associated with a variety of human traits and  
magic(k)al energies which Christianity traditionally considers  
"evil", but which the Satanists themselves do not consider "evil" --  
though some Satanists may describe themselves as "evil" in an ironic  
sense.

(b) In what there is of a Satanist subculture (for serious  
occultists), nobody advocates sacrificing animals or  
babies, sexually abusing children, or other horrific activities  
described in fundamentalist propaganda. As Anton LaVey explains in  
\_The\_Satanic\_Bible\_, such activities serve no useful  
magic(k)al purpose.

(c) Although Satan is, obviously, a figure from Christian  
mythology (derived from Judaism and Zoroastrianism), Satanism is not  
just "reverse Christianity". I have yet to meet even one  
Satanist who believed in Christian theology, or a simple reversal  
thereof. (I've heard that such Satanists do exist, but they don't seem to  
be part

of the organized Satanist scene.) All Satanists I've ever encountered have some alternative explanation of who/what Satan is.

.  
There are many alternative explanations and, correspondingly, many different kinds of Satanism. Following is a list of some of the many different possible interpretations of who/what Satan is:

.  
(1) Satan is the Christian-era guise of some pre-Christian deity, e.g. Set or Pan.

.  
(2) Satan is not a real entity at all, but just a symbol of human individuality, pride, thinking for oneself, sensuality, etc.

.  
(3) Satan is an actual discarnate intelligence, and is the bringer of wisdom in a form of Gnosticism with the Christian "God" cast as the Demiurge. This idea is based on a form of Gnosticism that actually existed in the early centuries C.E., which venerated the serpent of the Garden of Eden myth.

.  
(4) Satan is not an actual discarnate, sentient being, but is more than just a symbol. Satan is, at the very least, today's most powerful magic(k)al egregore. "Satan" is present-day society's number-one magic(k)al Name of Power.

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(5) Satan is an impersonal "Dark Force in Nature".

.  
(6) Satan is one of many gods, all of whom are in some sense real. There is no one all-powerful "God" like the Christian idea of "God". There are many gods who are powerful, but not all-powerful.

.  
Of the above possibilities, my own personal beliefs lean toward a combination of interpretations #4, 5, and 6. The Church of Satan, founded in 1966 C.E. by Anton LaVey, usually espouses interpretation #2 and sometimes #5. The Temple of Set is into something like (but not quite) a combination of #1 and #3.

La> If you haven't been around other satanists, how do  
you know  
La> what is being practiced, is what you would do? I  
could call  
La> myself a Dianic Wiccan, but what I might practice is  
not what  
La> is generally practiced...and there is no way for me  
to really  
La> learn "right way" from "wrong way".

.  
It doesn't matter. Satanism isn't really just one  
religion, but a  
category of religions, some of which are radically  
different from  
each other. (See my message to Deborah Kest on "Satanism  
101".)

Since most forms of Satanism do celebrate individuality,  
the lack of  
standardization is just fine, in my opinion. The only  
"right way"  
or "wrong way" has to do with what works, and this will  
vary from  
one individual to another.

.  
La> The reason you are being "punished" I think  
ostracized<SP?> is  
La> a better word, is that most Satanists, and people who  
follow  
La> left-handed Magick/spirituality (folks I know it is  
not a fair  
La> term, but it works for this argument) are considered  
by many  
La> of us the true enemies of Spiritualism that we would  
practice.

.  
The term "Left-Hand Path" is OK. We use it too. You and  
I would  
probably define it very differently, however. What's your  
definition?

.  
La> Even more than Christianity folks who follow your  
system of  
La> believes are very different than we. Pagan and  
Christianity,  
La> have very similar ideas and ethics, and while not at  
all  
La> tolerant of each other (generally) can live and let  
live.  
La> Satanists et.all on the other hand, have such a  
different view  
La> of life, love and the pursuit of the Divine, it is  
hard for us  
La> to accept you into our midsts.

.  
Could you please be more specific? What do you see as  
the  
similarities between neo-Paganism and Christianity?

.  
I too see some profound differences between Satanism and  
neo-  
Paganism. And I too see enough similarities between neo-  
Paganism  
and Christianity that one can meaningfully use a term like  
"Right-

Hand Path", which includes both Christianity and neo-Paganism but not Satanism.

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But I also see some profound similarities between Satanism and neo-Paganism (especially Wicca) as well, which set them both apart from Christianity. For example, Satanism and Wicca-based Paganism are both much more tolerant toward sexual variety than Christianity traditionally is. (To be more exact, Wicca is now tolerant toward sexual variety, though there was a time when it was quite homophobic.) And in general, Satanism and Wicca-based Paganism both emphasize individuality in ways that Christianity doesn't.

Also, as I've discussed at length both here and in the PAGAN and PAGAN RELIGIOUS STUDIES echoes, Satanism and most forms of neo-modern Paganism (especially Wicca) are both part of the family of Western magic(k)al religions, with many common roots and many basic magic(k)al concepts in common. We have natural reasons to be part of the same magic(k)al community (e.g. occult bookstores and this computer network). It would be much more pleasant for everyone concerned if neo-Pagans could get used to Satanists, because you are going to keep running into more and more of us whether you like it or not.

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{file "Satanism Defined (Delohine)" "bos311.htm"}

Satanism, A Personal Definition  
By Delphine

Please keep in mind that Satanism is a *\*very\** individualistic religion, and if you asked 50 Satanists what Satanism is, you'd probably get 60 different responses. As a solitaire Satanist, I'll

have a go at this.. but I'm pretty bad at trying to summarize what I believe, so please feel free to ask me questions.

For me, these are the most important things I believe as a Satanist:

\*I believe in Satan as a literal entity. Many other Satanists do not, esp. those from the LaVey school of thought.

\*Satan is NOT a fallen angel, or a lesser created being, but instead a deity with as much power (for lack of a better word) as any other. He is the Shadow, a Destroying Deity.. and by such destruction, he purifies, for death of anything leads the way for rebirth. He is a symbol of rebellion, of pride, and of righteous anger. He brings freedom, in many different ways.

\* My first care is to myself, for if I am unable to serve myself, I have no basis by which to judge the actions of others. I strive for excellence, in a sense, very close to what Setians call "Xeper".

\*I believe in free will, with the understanding that "with freedom comes responsibility". I do not accept the threefold law, or any specific prohibitions like "harm none". In relating to others, I use the rule "do unto others AS they do unto you". If I am harmed or treated with dishonor, I will not continue to treat such persons in a way that is more than they deserve. Revenge, at the proper time and in a fitting manner, is acceptable behavior. If there are consequences to such revenge, I will accept them responsibly.

\*I will endeavor to be honorable about my own actions, and I will expect the same behavior from others.

\*I see Satan in Nature, in the floods, hurricanes, volcanoes, and tidal waves. I see fundamental laws in Nature, that death is as necessary as life. I am humbled and empowered by this, for though it blindly destroys, it is yet a part of me, as deity is immanent and transcendent to me. Satan the transcendent is that excellence that I strive for, Satan the immanent is the spark in me that strives.

\* I am polytheistic. The divine, to me, is like a jewel with many

facets, each a part of us, each with something to teach  
us. No such  
lesson, to me , is greater or lesser than any other; but  
are instead  
more or less appropriate for a person at a given time.

There is a great deal more I could say, and in greater  
detail, but  
this covers a large part of Satanism to me. Of course,  
I'm sure that  
Diane Vera, Sheryl, Balanone, and others will have  
different beliefs  
than I do. It seems that individualism and personal  
pride seem to be  
the link between most serious Satanists.

-Qapla'  
Delphine

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{file "Wiccan Rede (Poetic, WCC)" "bos312.htm"}

#### The Wiccan Rede (WCC)

Bide ye Wiccan laws ye must,  
in perfect love and perfect trust  
Live ye must and let to live,  
fairly take and fairly give  
Form the circle thrice about,  
to keep unwelcome spirits out  
To bind the spell well every time,  
let the spell be spake in rhyme  
Soft of eye and light of touch,  
speak ye little, listen much  
Deosil go by the waxing moon,  
sing and dance the Wiccan rune  
Widdershins go by the waning moon,  
chanting out the baleful tune  
When the Lady's moon is new,  
kiss the hand to her times two  
When the moon rides at Her peak,  
then the heart's desire seek  
Heed the north wind's mighty gale,  
lock the door and trim the sail  
When the wind comes from the south,  
love will kiss kiss thee on the mouth  
When the wind blows from the west,  
departed souls will have no rest  
When the wind blows from the east,  
expect the new and set the feast  
Nine woods in the cauldron go,  
burn them quick and burn them slow  
Elder be the Lady's tree,  
burn it not or cursed you'll be  
When the wheel begins to turn,  
soon the Beltain fires will burn  
When the wheel has turned to Yule,

light the log the Horned One rules  
Heed ye flower, bush and tree,  
by the Lady blessed be  
Where the rippling waters flow,  
cast a stone and the truth you'll know  
When you have and hold a need,  
hearken not to others' greed  
With a fool no season spend,  
nor be counted as his friend  
Merry meet and merry part,  
bright the cheeks and warm the heart  
Mind the threefold law ye should,  
three times bad and three times good  
When misfortune is anow,  
wear the star upon thy brow  
True in love you must ever be,  
lest thy love be false to thee  
These eight words the Wiccan Rede fulfill,  
An Ye Harm None, Do What Ye Will

1541

{file "Orphic Invocations of God & Goddess (Phaedra)" "bos313.htm"}

#### Orphic invocations of Goddess & God

Bright Blessings to all...  
Here are invocations to the Goddess and God that I have  
used quite successfully in ritual. They are from the Orphic  
Hymns, for those who like historical accuracy, but have been  
updated just a tad, for those who like ritual with modern applications.  
Hope you enjoy them.

Invocation to the Goddess

Divine are Your honors, Oh Mother of the Gods and Nurturer  
of All. Yoke your swift chariot drawn by bull-slaying lions and,  
prayers. O Mighty Goddess who brings things to pass, join our  
are Many named and reverend, You are the Queen of the Sky.  
In the cosmos, Your throne is above all others, for You

mortals. Queen of the Earth, and You give gentle nourishment to  
Goddesses, Gods, and mortals were born of You,  
And You hold sway over the rivers and all of the sea.  
Persephone, Hestia, Gaia, Demeter, Inanna, Isis, Astarte, Ishtar,  
Diana,  
gifts, Giver of prosperity who bestows upon mortals all manner of  
Come to this Rite, Queen whom the drum delights.  
Honored and loving Nurturer of Life,  
Joyfully and graciously visit our deeds of piety.

Blessed Be.

Invocation to the God

Hear Our Prayer, O best and Many-Named God.  
Fine-haired, solitary, and full of lovely song;  
Many shaped and noble nurturer of all,  
Maiden and yout in one, unwithering bloom, O Adonis  
You vanish and grow again in the fair seasons' turn.  
Kurnunnos, Pan, Myrddhn, two horned Spirit of growth and  
blooming;  
Much loved and wept for are you,  
    O Fair and Youthful Hunter of the luxuriant mane.  
Desire is in Your mind and You come to the Goddess  
    in reverence and respect,  
    in sensuous joy is your desire fulfilled  
You are the seed planted in the depths of the Underworld  
That springs forth, the Green God, that we may sustain our  
lives.  
You sacrifice Yourself in gentleness when you are grown.  
Come Kind-Hearted One, Come Blesseed God,  
    and bring much joy to all.  
Blessed Be.  
  
Hope you find these beneficial...  
Briget Bless...Phaedra.

1542

{file "EAST" "bos314.htm"}

EAST  
(INVOCATION)  
Facing East:

Guardians of the watchtower of the east, we do  
summon, stir, and  
    call thee up to protect us in our rite. Come to us now  
on the cool  
    breath of Autumn's sigh which  
    heralds the advent of Winter and the close of harvest  
time. Breathe  
    into us the spirit of the pure joy of life. So mote it  
be!

Responsorial: So mote it be!

AIR (invocation)  
(Celebrant with the incense burner symbolizing the element  
of air) :

"I am everywhere. I fill the fleshy pouches of  
your lungs, I  
    stir all things from the smallest blade of grass to the  
tallest tree.  
I cool you with my breezes and  
destroy you with my storms.  
Without me you would die. Am I not holy and worthy of

praise? "

EAST  
(BANISHMENT)

Facing East:

"Guardians of the watchtower of the east, return now  
to the brisk

Autumn breezes which are brimming with the excitement  
of the year's

climax. Take with you our  
blessings and thanks. Hail and  
farewell!

Responsorial: Hail and farewell!

1543

{file "SOUTH" "bos315.htm"}

SOUTH (invocation)

Facing South:

Guardians of the watchtower of the south, we do  
summon, stir, and

call thee up to protect us in our rite. Come forth  
from the cook

fires and smokehouses where food is being made ready for  
the coming

cold months. Kindle within us the flame of spiritual  
awakening. So

mote it be!

Responsorial: So Mote it Be!

FIRE (invocation)

(Celebrant with the candle symbolizing the element of  
fire):

"I live in the guarded embers of campfires and the  
pilot lights

of stoves, I spring from the lightning and the hands of  
men, I warm

you and I destroy you. Without me you would die. Am I not  
holy and

worthy of praise? "

SOUTH (banishing)

Facing South:

"Guardians of the watchtower of the south, return now  
to the

dying fires of Autumn's heat soon to give way to Winter's  
chill. Take

with you our blessings and thanks. Hail and farewell!

Responsorial: Hail and farewell

1544

{file "WEST" "bos316.htm"}

WEST (invoking)  
Facing West:

Guardians of the watchtower of the west, we do  
summon, stir, and  
call thee up to protect us in our rite. Come forth from  
the rainbow  
hued morning dew that covers the fields, and is soon  
to be frost.  
Asperge us with your diadems and water our deepest roots  
that we may  
find peace of mind. So mote it be!

Responsorial: So mote it be!

WATER (invocation)  
(Celebrant with the water vessel symbolizing the element  
of water):

"I rise from the moist crevices of the Earth, I beat on  
the shores of  
Her body, I fall from the skies in silver sheets. Without  
me you would  
die. Am I not holy and worthy of praise? " (Celebrant  
asperges the  
circle with water)

WEST (banishing)  
Facing West:

"Guardians of the watchtower of the west, return now to  
the  
Autumn rains which cool the Earth's fevered brow baked in  
the heat of  
Summer afternoons. Take with you our blessings and  
thanks. Hail and  
farewell!

Responsorial: Hail and farewell!

1545

{file "NORTH" "bos317.htm"}

NORTH (invoking)  
Facing North:

Guardians of the watchtower of the north, we do  
summon, stir, and  
call thee up to protect us in our rite. Come forth from  
the fertile  
bosom of our Blessed Mother Earth, and nourish us so

that our hopes  
may grow to fruition. So mote it be!

Responsorial: So mote it be!

EARTH (invocation)  
(Celebrant with the salt vessel symbolizing the element of  
earth):

"I am your Mother. From me come the fruit and grain  
and animals  
which feed you. I am your support, and my pull on your  
bodies keeps  
you held firmly to me. Without me you would die. Am I  
not holy and  
worthy of praise? "

NORTH (banishing)  
Facing North:

Guardians of the watchtowers of the north, return  
now to the  
Earth where worms burrow deeper and seeds nestle  
awaiting the long  
sleep of Winter. Take with you our  
blessings and thanks. Hail and farewell!

Responsorial: Hail and farewell!

1546

{file "Wiccan History (BTW, Julia Phillips)" "bos318.htm"}

Wiccan History  
Wicca is a relatively modern attempt (approximately  
50 years old)  
at reviving and reconstructing the old pre-Christian  
religions of  
Europe. In a mythopoetic sense it is many centuries  
old. However,  
the Witch of 200 years ago would not recognize what is  
called "witch-  
craft" today. Modern Wicca may have some of its roots in  
some of the  
local folk-magic and "family witchcraft" of mid 20th  
Century England.  
It does have traceable roots in the Golden Dawn magical  
society of  
late 19th century England, some of Aleister Crowley's  
magickal work  
and some Ceremonial Magic dating back to Elizabethan  
times. For a  
modern history of English Wicca, the reader can most  
profitably  
consult the works of Janet and Stuart Farrar and Doreen  
Valiente.

PREHISTORY

Up until recently, the earliest known remnants of human society that give us any clues to the spiritual dimension of prehistoric man are those belonging to the Gravettian-Aurignacian cultures of 2500-1500 B.C.E. This is called the Upper Paleolithic Period. Though most of the sites so far discovered have been found in Europe, a very important site in Anatolia (modern Turkey) has also been found and is the (so far) the first or oldest City of Catal Huyuk (pronounced chatal Hoo-Yook), they form a conjectural foundation for the religion of the goddess as it emerged in the later Neolithic Age of the Near East. There have been numerous studies of these Paleolithic cultures, including extensive explorations of the sites occupied by these peoples, including the apparent rites connected with the disposal of their dead.

The earliest remains of ancient civilization indicating some form of Goddess worship were in the caves in Lascaux, France. Here, the first and earliest non-anthropomorphic divine figures were symbolized by the horse for female Divinity and the Bison as the male divine influence. This portion of the cave was painted in approximately 17,000 B.C.E. and sealed approximately 10,000 B.C.E. The anthropomorphic Goddess figures appear sometime approximately 7,000 B.C.E. The earliest remains in Catal Huyuk have been reliably carbon dated to 6,500 B.C. and show some interesting parallels in that the horse was replaced with an anthropomorphic goddess and the Bison (an ice age animal) has been replaced with the aurochs bull, ancestor of modern cattle. The anthropomorphic Goddess is an Earth Mother and the nearby volcanoes (then active) were considered her breasts.<sup>1</sup>

One major conjecture has been that the concept of the creator of all human life may have been formulated by the clan's image of women. The reasoning behind this conjecture lies in the observations in this century of the few remaining Paleolithic type cultures. These Paleolithic cultures tend to be woman centered since it is from the women that babies come and the women are absolutely essential for the

continuation of the tribe or clan. Current information also indicates that it is also probable that the mother was regarded as the sole (or at least primary) parent of children in this culture, and that there was a definite pattern of ancestor worship. It is also very probable that ancestry was matrilineal.

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The most tangible evidence that these very ancient cultures and their predecessors worshipped a goddess is the numerous sculptures of women found throughout most of Europe and the Near east. Some of these sculptures date as far back as 25,000 B.C.E.! Small female figurines, made of stone, bone and clay (most seemingly pregnant) have been found throughout the widespread Gravettian-Aurignacian sites as far apart as Spain, France, Germany, Austria, and Russia spanning an apparent period of at least 10,000 years. Erich Neumann, in "The Great Mother" (p.95) says- "Of the Stone Age sculptures known to us, there are fifty-five female figures and only five male figures. The male figures, of youths, are atypical and poorly executed, hence it is certain that they had no significance for the cult. This fits in with the secondary character of the male godhead, who appeared only later in the history of religions and derived his divine rank from his mother, the Goddess."

Johannes Maringer, in his book the "Gods of Prehistoric Man" says- "it appears highly probable then that the female figurines were idols of a Great Mother cult, practiced by the non-nomadic Aurignacian mammoth hunters who inhabited the immense Eurasian territories that extended from Southern France to Lake Baikal in Siberia." It was from the Lake Baikal area in Siberia that tribes are believed to have migrated across the Bering land bridge to North America about this time period, and formed the nucleus of what was to become the race of North American Indians. In some primitive societies known to history,

the male role in procreation was not known. Intercourse and pregnancy both begin with puberty, and there was no evident reason to regard one as the cause of the other. Women were believed to conceive from the light of the moon or from ancestral spirits.

Neolithic cultures have left a bit more evidence for study and the images are a bit clearer and less speculative. One good instance of this is the stone age painting of a priestess officiating over a group of worshippers along with a male wearing a horned headdress. An interesting point here is that the priestess pictured is wearing a garter and wielding a ceremonial dagger, much like the ones used in modern witchcraft. Of course much has been made of this, including a lot of unfounded speculations on the "ancient connections" of modern witchcraft, but that is a topic beyond the scope of the present work. The beginnings of Roman religion are sure to have been based on the Etruscan culture. Ancestor worship was the earliest form of religion in Rome. Another interesting fact relating to ancient Matrilineal forms influencing present society is reflected in the Jewish custom current today that membership comes from the mother's side of a marriage.

The above mentioned goddess images, some as old as 7000 BC, offer silent testimony to the most ancient worship of a great goddess in the land that is most often remembered today as the homeland of Judaism and Christianity. In exploring the influence and importance of the worship of the Goddess in Canaan in biblical times, we find that as Ashtoreth, Asherah (perhaps the origin of the tribe of Asher?), Astarte, Attoret, Anath, or simply as Elat or Baalat, she was the principal deity of such great Canaanite cities as Tyre, Sidon, Ascalon, Beth Anath, Aphaca, Byblos, and Ashtoreth Karnaim.

Goddess as Isis or Hathor. For four generations they had been living in a land where women held a very high status and the matrilineal descent system continued to function at most periods.

Judging from the number of Hebrews who emerged from Egypt in the Exodus, as compared with the family of the twelve sons who supposedly entered it four generations earlier, it seems likely that a great number of those Hebrews known as Israelites may actually have been Egyptians, Canaanites, Semitic nomads and other Goddess-worshipping peoples who had joined together in Egypt. Archaeological records and artifacts reveal that the religion of the Goddess still flourished in many of the cities of Canaan long after the Hebrews invaded.

What are some of the modern day applications of this long history of Goddess worship? For an answer to this, let's look at an encapsulation of the "herstory" of the legend of the Universal Goddess as taught to the new entrants to the Faerie Tradition in 20th Century America.

According to the legends of the Faerie, Witchcraft and magick began more than 35 thousand years ago, when the last ice age in Europe began and small bands of nomadic hunters followed the free-running reindeer and bison herds. They were armed with but primitive weapons (Stone Age, remember?), and had to lure or chase the animals over a cliff or into a pit to kill and eat them. As Starhawk says, "...some among the clans were gifted, could "call" the herds to a cliff side or a pit, where a few beasts, in willing sacrifice, would let themselves be trapped."

As the last ice age retreated the tribes of nomadic hunters worshipped the Goddess of the Wild Things and Fertility and the God of the Hunt. Semipermanent homes were set up in caves carved out by the glaciers. Shamans and Shamanka conducted rites within hard to reach portions of the caves, which were painted with scenes of the hunt, magical symbols and the tribes totem animals.

The transition from Hunter-Gatherers to agriculturists was reflected in the change of the "Lady of the Wild Things and Fertility" to the "Barley Mother" and the "God of the Hunt" to the "Lord of the Grain". The importance of the phases of the moon and the sun was reflected in the rituals that evolved around sowing, reaping, and letting out to pasture.

Villages grew into towns and cities and society changed from tribal to communal to urban. Paintings on the plastered walls of shrines depicted the Goddess giving birth to the Divine Child - Her son, consort and seed. The Divine Child was expected to take a special interest in the city dwellers, just as His Mother and Father had taken an interest in the people who lived away from the cities. Mathematics, astronomy, poetry, music, medicine, and the understanding of the workings of the human mind, developed side by side with the lore of the deeper mysteries.

1549

Far to the east, nomadic tribes devoted themselves to the arts of war and conquest. Wave after wave of invasion swept over Europe from the Bronze Age onward. Warrior gods drove the Goddess' people out from the fertile lowlands and the fine temples, into the hills and high mountains, where they became known as the Sidhe, the Picts or Pixies, and the Fair Folk or the Fairies. The mythological cycle of Goddess and Consort, Mother and Child, which had held sway for 30,000 years was changed to conform to the values of the conquering patriarchies.

In Canaan, Yahweh fought a bloody battle to ensure that his followers had "no other gods before me." The Goddess was given a masculine name and assigned the role of a false god. Along with the suppression of the Goddess, women lost most of the rights they had previously enjoyed.

In Greece, the Goddess in Her many aspects, was "married" to the new gods resulting in the Olympic Pantheon. The Titans, who the Olympians displaced were more in touch with the primal aspects of the Goddess.

The victorious Celts in Gaul and the British Isles, adopted many features of the Old Religion and incorporated them into the Druidic Mysteries. The Faerie, breeding cattle in the stony hills and living in turf-covered round huts preserved the Craft. They celebrated the eight feasts of the Wheel of the Year with wild processions on horse-back, singing and chanting along the way and lighting ritual bonfires on the mountaintops. It was said that the invaders often joined in the revels and many rural families, along with some royalty, could claim to have Faerie blood. The College of the Druids and the Poetic Colleges of Ireland and Wales were said to have preserved many of the old mysteries. \*\*\*

In the late 1400's the Catholic Church attempted to obliterate its competitors, and the followers of the Old Religion were forced to "go underground." They broke up into small groups called Covens and, isolated from each other, formed what would later be known as the Family Traditions. Inevitably, parts of the Craft were forgotten or lost and what survives today is fragmentary.

After nearly five centuries of persecution and terror, came the Age of Disbelief. Memory of the True Craft had faded as non-members who could remember how they once had met openly died and those who came after never knew of them. All that was left were the hideous stereotypes which were ludicrous, laughable or just plain tragic. With the repeal of the last Witchcraft Act in England in 1954, the Craft started to re-emerge as an alternative to a world that viewed the planet as a resource to be exploited.

Janet and Stewart Farrar, in the introduction to *The Witches* Goddess say of the modern re-emergence of the Goddess " ..may well prove to be one of the most significant spiritual, psychic and psycho-logical developments of our lifetime". They have since done a wonderful job of presenting an overview of the ascendancy and history of the expression of the masculine principle of deity as expressed by Male God-forms and Gods with their book *The Witches' God*. What do the Farrars consider this "masculine principle" to be? "...it represents the linear-logical,analyzing, fertilizing aspect, with its emphasis on Ego-consciousness and individuality, while the feminine principle represents the cyclical-intuitive, synthesizing, formative, nourishing aspect, with its emphasis on the riches of the unconscious, both Personal and Collective, and on relatedness."

As mankind started to develop his cultures in directions that were more male dependent in the nature of the cultures, the emphasis in religion shifted to become more male god than female goddess oriented. As this happened, the Goddess(es) lost ground to the God(s). At first, the female aspect merely became secondary to the male, but eventually the male took over and dominated to the total exclusion of the female, particularly in western society as we know it today. "The first major god-form to claim a monopoly of divinity was the Hebrew Yahweh, from which in due course sprang the Christian and Moslem forms." "Dr. Raphael Patai, in his books *Man and Temple* and *The Hebrew Goddess* shows that the Goddess Asherah was worshipped alongside Yahweh as his wife and sister in the Temple at Jerusalem for 240 of the 360 years the temple complex existed, and her image was publicly displayed there." There is also evidence that the Jewish community at elephantine in egypt acknowledged two goddess-wives of Yahweh, and also there still remains in Ezekiel (xxiii)a metaphorical reference to a pair of wives, where Yahweh condemns the "whoredom" of two sisters who "became mine and bore me sons and daughters".

{file "What is Wicca (Durwydd Mac Tara)" "bos319.htm"}

MY WICCA  
By Durwydd MacTara

My RELIGION is Wicca, my LIFE-STYLE is Witchcraft! I believe in a supreme being that is both Immanent and Transcendent, that is expressing itself within AND without. However, I also believe that trying to define/describe such an infinite Divine Being in finite terms to be a waste of time and energy. I CAN describe my perceptions of the Ultimate in terms of the energies that I work with and find significant in my daily living. My style and methods of relating to what I can perceive of these Divine Energies are what I describe as my RELIGION. How I apply these insights gained via my religious practices, I term my CRAFT.

The name for my religion is derived from the Saxon root "wicce" (pronounced "witchy") and is loosely translated as "Wise". The word "Wicca" was first used in modern times in England by Gerald B. Gardner to describe/define an attempt at restoring "the old wisdom" of pre-Christian beliefs and practice into a modern context in the 1940's. Ergo, I could call my religion "wisdom" and my style of application of this wisdom "wise-craft" or more simply, "The Craft of the Wise".

For the sake of convenience and easy understanding, I divide the expressions of the Divine Energies into two groups; that of the active positive (symbolically "male") energies represented to me by the stag horned Lord of the Forest, and those of a more passive, nurturing, or "negative" polarity represented to me by the Threefold Goddess. Approaching my perceptions of the universe and its energies in this way allows me to break them down into "bite sized chunks", applicable to my daily life in a mundane world, and what good is ANY belief

system if it is not of immediate and practical use here and now?

So what are some of the beliefs and practices of this religion called Wicca, and how do I apply them to my daily life? What does it all mean? The following explanation is based on a press statement released by the American Council of Witches released in the early 1970's, with some editing on my part to reflect my own beliefs and practices.

=====  
BASIC PRINCIPLES OF THE CRAFT

1. The first principle is that of love, and it is expressed in the ethic,

"AN IT HARM NONE, DO AS THOU WILL"

a) love is not emotional in it's essence, but is an attribute of the individual as expressed in relation to other beings;  
b) harming others can be by thought, word, or deed. Thought is included here, because for the Witch, "thoughts are things" and every action, even thoughts, intended or not; can become magical actions, whether consciously or not;  
c) it is to be understood the "none" includes oneself, though it is permissible to harm self in helping others, should one so choose;  
d) the harm which is to be regarded as unethical is gratuitous harm; war, in general, is gratuitous harm,

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although it is ethical to defend oneself and one's liberty when threatened by real and present danger, such as personal defense or defense of another WHEN REQUESTED.

2. The Witch must recognize and harmonize with the forces of the universe, in accord with the Law of Polarity: everything is dual; everything has two poles; everything has it's opposite; for every action there is a reaction; all can be categorized as either active or reactive in relation to other things.

a) The Infinite and Ultimate Godhead is one unique and transcendent wholeness, beyond any limitations or

expressions;

thus, it is beyond our human capacity to understand and identify with this principle of Cosmic Oneness, except as It is revealed to us in terms of It's attributes and operation.

b) One of the most basic and meaningful attribute of the One

that we, as humans, can relate to and understand, is that of polarity, of action and reaction; therefore Witches recognize the Oneness of the Divinity, but worship and relate to the Divine as the archetypal polarity of God and Goddess, the All-Father and the Great Mother of the universe. The Beings are as near

as

we can approach to the One within our human limitations of understanding and expression, though it is possible

to

experience the divine Oneness through the practices of

the

Mysteries.

c) Harmony does not consist of the pretty and the nice, but the balanced, dynamic, poised co-operation and co-relationship.

3. The Witch must recognize, and operate within the framework of

the Law of Cause and Effect; every action has it's reaction, and every effect has it's cause. All things occur according to this law;

nothing in the universe can occur outside this law, though we may not

always appreciate the relation between a given effect and it's cause.

Subsidiary to this is the Law of Three, which states that whatever

goes forth must return threefold, whether of good or ill; for our actions affect more than people generally realize, and the resulting

reactions are also part of the harvest.

4. As Above, So Below. That which exists in the Macrocosm exists, on

a smaller scale and to a lesser degree, in the Microcosm.

The powers

of the universe exist also in the human, though in

general instance

they

lie dormant. The powers and abilities can be awakened and used if the

proper techniques are practiced, and this is why initiates

of the

Mysteries are sworn to guard the secrets from the

unworthy: Much harm

can be done by those who have power without

responsibility, both to

others and to themselves according to the Laws of Cause

and Effect and

of Threefold Return.

a) Since our philosophy teaches that the universe is the physical manifestation of the Divine, there can be nothing in the universe which does not partake of the nature of the Divine; hence, the powers and attributes of the Divine exist also in the manifest, though to much smaller degree.

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b) These powers can be awakened through the various techniques of the Mysteries, and, although they are only capable of small effects in and of themselves, it is possible to use them in order to draw upon the forces of the universe. Thus humanity can be the wielders of the power of the Gods, a channel for Godhead to act within It's own manifestation. This, many feel, is further

reason

for the oath of secrecy.

c) Since the universe is the body of the One, possessing many of the same attributes as the One, it's Laws must

be the

principles through and by which the One operates. By reasoning from the known to the unknown, one can learn of the Divine, and thus of oneself. By experiencing the

Mysteries

a person can truly LEARN more about the One. Thus the

Craft is a

natural religion as well as a MYSTERY religion, seeing

in Nature

the expression and revelation of Divinity.

5. We know that everything in the universe is in movement or vibration

and is a function of that vibration. Everything vibrates; all things

rise and fall in a tidal system that reflects the motion inherent in

the universe and also in the atom. Matter and energy are but two

poles of one continuous phenomenon. Therefore the Witch celebrates,

harmonizes with, and makes use of the tides of the universe and of

life as expressed through the cycle of the seasons and the motion of

the solar system. These ritual observances are the eight great

Festivals of the Year, referred to as the Wheel of the Year. Further,

the Witch works with the forces and tides of the Moon, for this body

is the mediator of much energy to our planet Earth and thus to oursel-

ves.

6. Nothing is dead matter in the universe. All things exist,

therefore all things live, though perhaps in a different

manner from  
the Witch  
condition to  
therefore  
partake of the

that which we are used to calling life. In view of this,  
knows that there is no true death, only change from one  
another. The universe is the body of Godhead, and  
possesses one transcendent consciousness; all things  
consciousness, in varying levels of trance/awareness.

a) Because of this principle, all things are sacred to  
the Witch, for all partake of the one Life.

Nature  
is part of us as we are a part of Nature.

b) Therefore the Witch is a natural ecologist, for

7. Throughout the development of the human race,  
civilizations have  
Divine. These  
expressive to  
they expressed.  
divine forces  
contacting and  
both natural  
which they are  
Godhead.

seen and worshipped many and various attributes of the  
universal forces have been clothed in forms which were  
the worshipper of the attribute of the Godhead which  
Use of these symbolic representations of the natural and  
of the universe, or god forms, is a potent method for  
utilizing the forces they represent. Thus the Gods are  
and truly divine, and man-made in that the forms with  
clothed are products of humanity's striving to know the

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a) In keeping with the Law of Polarity, these god-forms  
are brought into harmony by the one great Law which  
states: All Gods are one God. All Goddesses are one  
Goddess. There is one Initiator. This law is an  
expression of our understanding that all of the forces

of  
the universe, by whatever ethnic god-form is chosen to  
clothe and relate to whichever force, can be resolved  
into the fundamental polarity of the Godhead, the Great  
Mother and the All-Father.

b) It is the use of differing god forms, of differing  
ethnic sources or periods, which is the basis of many of  
the differences between the various Traditions of the  
Craft. Each Tradition uses the forms, and thus the  
names,  
which to that Tradition best express and awaken an  
understanding of the force represented, according to the  
areas of emphasis of the Tradition.

c) Because we know that differing names or representations are but expressions of the same divine principles and forces, we require our members to swear that they will never mock the names by which another honors the Divine, even though those names be different from and seemingly less expressive than the names and god forms used by our Tradition (for to the members of another Tradition, using it's names, ours may easily seem equally less expressive).

8. A Witch refuses to allow her/himself to be corrupted by the great guilt neuroses which have been foisted on humanity in the name of the Divine, thus freeing the self of the slavery of the mind. The Witch expresses responsibility for her/his actions, and accepts the consequences of them; guilt is rejected as inhibiting to one's self-actualization, and replaced by the efforts of the Witch to obey the teachings of harmlessness, responsibility for the consequences of one's actions, and the goal of actualizing the full powers of the individual.

a) We refuse to believe that a human being is born innately sinful, and recognize the concepts of sin and guilt are tremendously inhibiting to the human potential; the consequences of the Law of Cause and Effect, called karma by some, are not punishment, but the recurrences of situations and their effects because the individual has not gained the Wisdom needed to handle or avoid such situations.

b) There is no heaven except that which we ourselves make of our life on Earth, and likewise there is no hell except the effects of our unwise actions. Many of us believe in a "waiting place" sometimes called Summerland where we rest, recuperate and prepare for our next sojourn in the earth. "Death" is not followed by punishment or reward, but by life and the continuing personal evolution of our human potential.

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c) One cannot damn the divine in oneself; one can, however, cut oneself off from it through the rejection of

wisdom and a refusal to strive for self-realization. This cutting off does not lead to personal suffering in "hell", for there is no Self to suffer if the tie to one's own divinity has been severed; what remains is merely an empty shell, a "personality" or thought-form devoid of it's ensouling Spark of the Divine Fire.

9. We know of the existence of the life-force which ensouls all living things, that is, all that exists. We know that a spark of this Divine Fire is within each and every thing that exists, and that it does not die; only the form of it's existence changes. We know that this spark of the life-force returns to manifestation again and again in order to fully realize and actualize it's potential, evolving finally to the peak and essence of existence which is pure being. In this process of reincarnation each form returns in the same type of form, though it's ever-increasing actualization may lead to higher levels of existence of that form. Man returns as man, cat as feline, mineral as mineral, each class of form evolving as the individual forms of that class evolve.

10. This process of evolution through successive incarnations in manifest form works through the utilizations of wisdom gained, the essence of the life-experience. This essence of experience, or Wisdom, is an attribute of the spark of life itself, one and inseparable.

11. We must care for the body, for it is the vehicle of the spark of life, the form by which we attain. Thus we must heal the body of it's ills and keep it a tuned and perfected tool; so must we heal others (both physically and psychologically) as far as it is within our power to do so. However, we cannot interfere with the life of another, even to heal, except at their request or with their express permission. The reasoning behind this apparent limitation is that we are endowed with Free Will, and what the Gods themselves hesitate to infringe upon, is best left alone by us "mere" mortals.

13. Harmony with, and utilization of, the great natural forces of the universe is called magick. By magick we speak, not of the super-natural, but of the superbly natural, but whose laws and applications

are not as yet recognized by the scientific establishment.  
The Witch must strive to recognize these forces, learn their laws,  
attune her/himself to them, and make use of them. The Witch  
must also be aware that power corrupts when used only for the gains  
of the self, and therefore must strive to serve humanity: Either  
through the service in the Priesthood, or by example and effects of  
his/her life on others. The choice must be made in accord with the  
true nature of the Witch.

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{file "wiccan Monism (Durwydd MacTara)" "bos320.htm"}

MONISM, One Wiccan Perspective  
Durwydd MacTara

"Henotheism n. Belief in one god without denying the  
existence of others." (American Heritage Second College Dictionary)

"Monism n. philos. A metaphysical system in which reality  
is conceived as a unified whole." (American Heritage  
Second College Dictionary)

"Monotheism n. The belief or doctrine that there is  
only one God." (American Heritage Second College Dictionary)

"Pantheism n. 1. The doctrine identifying the Deity with  
the various forces and workings of nature. 2. Belief in and worship  
of all gods." (American Heritage Second College Dic  
tionary)

"Polytheism n. The worship of or belief in more than one  
god." (Ameri  
can Heritage Second College Dictionary)

"To witches, deities manifest in different ways and can be  
worshipped and contacted through any form suitable to  
local conditions and personal needs. Wicca does not believe, as  
do the patriarchal monotheisms, that there is only one  
correct version of God and that all other God forms are false:  
the Gods of Wicca are not jealous Gods. We therefore worship  
the

and personification of the male and female principles, the God  
God the Goddess, recognizing that Gods are aspects of the One  
God and all Goddesses are different aspects of the one  
Goddess, and that ultimately these two are reconciled in the one  
divine essence."  
(Vivianne Crowley, WICCA: The Old Religion in The New  
Age, pp. 11-12)

Traditional Vivianne Crowley, a very capable spokesperson for British  
Wicca, identifies the core belief of Wicca (at least BTW)  
as Monism in the piece quoted above. However, she also opens the door  
to defining Wicca as duotheistic in principle with the subdivision of  
the monist reality into the praxis of worshipping both Lord and Lady.

Wiccan Praxis!  
However, there is yet a THIRD level of obscurity in  
Most Wiccans worship a threefold Goddess (Maid, Mother,  
and Crone) and many also worship at least a twofold God. So, are the  
Wicca REALLY polytheists or perhaps pantheists or even modified  
Henotheists as some have claimed? Or, perhaps, a new category altogether  
needs to be invented to accurately describe Wiccan belief and  
practice.

One suggestion has been made to add a word to  
our Thea/Theo-logical lexicon, perhaps "Cthonotheism" (provided we MUST have  
a "Theism") to describe "Theistic Wicca". One advantage is that  
it makes the assumption of worshipping that which was there to be  
found and worshipped, NOT a Deity or deities invented in 1939!  
(More on this later.)

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The following is the only published copy of the  
(Gardnerian) Blessing Prayer that I know of.

"In the name of Dryghtyn, the Ancient Providence,  
Who was from the beginning and is for eternity,  
Male and Female, the Original Source of all  
things;

all-knowing, all-pervading, all-powerful;  
changeless, eternal.

"In the name of the Lady of the Moon,  
and the Lord of Death and Resurrection.

Quarters,  
"In the name of the Mighty Ones of the Four  
the Kings of the Elements.

"Blessed be this place, and this time,  
and they who are now with us."  
("Witch Blood! The Diary Of A Witch High  
Priestess!" by Patricia Crowther in chapter  
four (paperback edition 1974, House Of Collec-  
tibles, Inc.)) Courtesy of David Piper

The Gawain Poet (the poet who wrote Sir Gawain and the  
Green Knight in Middle English) used the term 'Dryghtyn' to  
refer to the Lord God.

At the start of fit IV -

"Now neghes the Newe Yere and the night passes,  
The day drives to the derk, as Dryghtyn biddes."

("Now approaches the New Year and the night passes,  
The daylight comes up on the darkness, as the Lord God  
bids."

or from Brian Stowes verse translation (Penguin Classics,  
1974) -

"Now the New Year neared, the night passed,  
Daylight fought darkness as the Deity ordained.")

Grendel Grettison, an Asatruar from Seattle suggests  
the "Dryghtyn"  
may be an alternative spelling of the Teutonic  
"Drihten" meaning  
"Lord". I admit this is interesting, to me, as the  
closeness of the  
linguistic link between the Old English and Old German  
languages has  
been a scholarly "fact" widely known for many years.  
Supporting this  
view, the Anglo-Saxon (Old English) word was actually  
'dryhtin', meant  
'lord, the Lord' and is linguistically related to  
'dreogan' meaning  
'to perform, to serve'.

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As a side issue, this might be some evidence that runs  
contrary to the

thesis put forth by Aidan Kelly that Gerald Gardner "manufactured" Wicca in 1939. From personal experience, I have found that one unique distinction of the non BTW strains of Witchcraft (some times called "FamTrads" of Family Traditions) is the incorporation of old Christian Imagery, often including ArchAngels for the four directions or elements. Though this instance does not include Archangels, it DOES include archaic (and relatively unknown) Christian terminology. If Gardner did discover a remnant of the Old Religion upon which he based his modern reconstruction effort, it is this sort of linguistic "artifact" which would have survived. Perhaps a more scholarly investigation than mr. Kelly's will "turn up" more evidence?

Jim Taylor, an Eastern Orthodox Theologian, also makes two (to me) illuminating statements, concerning "The Dryghtyn Prayer":

1. "In the name of Dryghtyn, the Ancient Providence,  
Who was from the beginning and is for eternity,  
Male and Female, the Original Source of all things;  
all-knowing, all-pervading, all-powerful;  
changeless, eternal.'  
This would be, entirely, an acceptable way of describing God, both for most Jews and for most Christians."

AND

2. "In the name of the Lady of the Moon,  
and the Lord of Death and Resurrection.'  
The Lord of Death and Resurrection would seem, to any Christian to refer to Jesus Christ."

This evidence of a possible mixing of an older (unrecorded) Christian Prayer may lend further credence to Gardner's claims of building on an older, hidden, traditional remnant.

I, personally, also agree with Mr. Taylor's statement that "the idea of Wicca being 'manufactured' in 1939 is far too pat, and ignores a great deal which ought not to be ignored. At the very least, some degree of recognition should be accorded to the obvious fact that most Wiccan practices and attitudes predate Wicca by considerable periods of time--possibly even millennia".

The existence of Monism, Duotheism, and Polytheism simultaneously in the belief structure of Wicca is one good example of one

of the Five

Mysteries of Wicca, that of Union. Wicca is a mystery religion, a PARTICIPATORY religion, and much of its symbology must be lived and practiced to have meaning because much of the real (some say hidden meaning is based on the knowledge of experience and not the intellectual knowledge of mere logic and conscious thought processes.

I am an eclectic Wiccan with strong ties in my beliefs and practice to British Traditional Wicca. I am a Monist, yet I have had strong direct experience with Brigid, Danu, and the Morrigan as well as the Earth Mother and the Horned Lord of the Forests. So my personal answer to the question of "What kind of Theism fits Theistic Wicca?" is "several, or none; it is not really a valid question in those limited terms"! But perhaps the concept of "Cthonotheism" would give a better label to this concept when attempting to discuss the idea of the peculiar theism unique to Wicca?

Blessed Be,  
Durwydd MacTara

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{file "AIR - A Meditation (Charis)" "bos321.htm"}

#### Air Meditation

(taken from the WICCA echo on Sun 24 Jan 93  
22:17)

It is dawn. I find myself in a forest filled with Aspen trees. I raise my eyes and look for the sky, but the boughs looming overhead hide it from my view. As I look up, feel the cool breeze of spring brush my face, and hear the sound of the rustling leaves. Blowing, laughing from the east, Eurus brings thoughts of renewal and life. I follow the wind further into the soft shadows of the forest, inhaling deeply the strong scent of the trees. I smell, too, the wafting hints of fragrant incense. I follow where my senses lead me and come to a small

clearing  
oils.  
to the  
into my  
white  
of the  
who  
around  
to  
of the  
mist.  
steps  
around here  
she  
and  
the  
form, but  
forms of  
One  
hold the  
to  
of many  
left  
Suddenly,  
three  
first  
protector.  
one has  
sameness and  
fog.  
circle  
once

circled by burning censers filled with sweet-smelling  
Toward the east end of the circle is a staff. I walk over  
place and sit on the ground before it. I take the staff  
hands and close my eyes. First come swirling colors of  
then yellow then fading darker into lavender. Then, out  
swirling fog of colors come dozens of small, lithe figures  
swirl around as if carried on the wind itself. They dance  
my head and body, swirling around as if caught in a dance  
unheard music. Then, taking my attention from the spirits  
air, I look up to find further figures emerging from the  
First comes a woman with the beauty of the dawn. As she  
forward, each of the four winds, in turn, hasten from  
and fly, one to each of the four corners of the earth. As  
fades, there comes another whose form seems insubstantial,  
seems to constitute both the image of a woman and a cow at  
same time. I look closely the attempt to solidify one  
I cannot. As this image fades, I am presented with the  
two women who immediately remind me of the nighttime sky.  
One  
glows with the pale light of the full moon, and her eyes  
fullness of hidden knowledge. The other, whom also seems  
radiate cool starlight, seems to embody the possibilities  
lifetimes. In due course, these figures too fade and I am  
with only the mist of the elemental world of air.  
three male figures issue from the mist. They seem to be  
aspects of one man, but each's attributes differ. The  
glows with the light of the moon, seeming to be its  
The second and third appear almost identical, except that  
a winged helmet and shoes. As I sit and study the  
difference of the three, they begin to fade, as does the  
When the mist clears, I find myself sitting within the  
still clutching the staff in my hands. I place the staff  
again on the ground and rise. I thank the element of air,

and  
and  
all it is associated with for sharing with me its wisdom,  
leave the circle.

Charis

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\* PALLAS ATHENA, Atlanta, Georgia 404-920-1349  
(93:9603/0)

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{file "Setian Symbolism (T.O.S.)" "bos322.htm"}

Re: Symbolism

Classification: IT.IV.C.2.e  
Title: Symbolism  
Author: Grand Master of the Order of Shuti  
Temple of Set  
Date: December, XXIV  
Published: Dialogues I.3  
(The section on "Neters" was published

in  
issue I.4)

Subject: Symbolism  
Reading List: 2L, 2V

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ibution by echo and on PODS has been given by the author.  
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The first session of the year-XXIV Order of Shuti  
Workshop discussed  
symbolism.

While the study of symbolism itself is not a primary  
concern of the  
Order of Shuti, several of the Order's activities do  
involve working  
with forms of symbolism, or are discussed using various  
symbols.

The symbols of the twin lion gods, Shu and Tefnut, who  
together are  
Shuti, are obviously of importance in understanding the  
activities  
of the Order. The topic of symbolism was therefore chosen  
for the  
introductory session of the workshop.

## Application

In discussing this session and what would be discussed, the Grand Master stressed that symbolism wasn't to be discussed simply as an intellectual exercise, but that all participants should try to apply the Setian yardstick of "application" to this discussion.

Each and every topic of this session (and all sessions in the workshop) should be measured by the questions of a) Can it be applied? b) Is it useful? c) Does it work?

### What is symbolism?

One answer suggested by workshop participants is that symbolism is a language of the unconscious.

It is a dynamic language in which one image, a single symbol, can conjure up archetypal impressions, complex or complete concepts and/or meanings, rather than being a structured language in which many words and/or several sentences are needed to put together an equivalent concept or meaning.

Another purpose of symbolism offered by the participants is to serve as a metalanguage which has two levels or multiple levels of meaning.

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Each symbol or set of symbols can have one meaning to the initiated, and another meaning to the uninitiated. That symbol or set of symbols could also have /different/ meanings to the initiated, depending upon how the symbols are communicated, and how they are mixed with other symbols. A statement in a symbolic language could even have multiple meanings communicated at the same time to the same person.

A lot of the symbols Setians use in our writings are like that. When we read through the Scroll of Set or the jewelled Tablets, those of us who have been using the language of the Temple of Set for a while will see certain words, and will know just from the way

the words are used that the author is writing symbolically as well as grammatically, and he therefore means "this type of thing".

This symbolic use of language lets us add meaning to an article without adding substantially to the size of that article.

Those who haven't been in the Temple of Set long enough to pick up on that symbolic use of language will miss almost all of that meaning on their first reading.

This is one of the reasons why we all find it useful to reread past issues of the \_Scroll\_ and to reread Tablet articles. It enables us to read meaning in an article that we may have missed on an earlier reading.

It sometimes happens that "unintended" meaning is found in an article during such a rereading.

Even though the author may not have consciously intended to convey a certain meaning, that author's Higher Self may have influenced the writing in such a way as to symbolically give a specific message in the writing. These messages remain hidden except for those who can perceive and understand them.

On the other side of the scale, if our writings are read by someone totally unfamiliar with occult symbolism, then the message can be totally lost, and the reader may never see it.

Symbolism can be visual (examples are the Pentagram of Set, pictures of the Egyptian Neters, etc), and verbal (the closing we use on our letters, "Xeper and Remanifest", is a statement and reminder of our dedication to this Formula, a way of developing and keeping the habit of Xeper and Remanifestation going strong).

Each Word itself is a symbol (Xeper, Indulgence, Thelema, etc.), as is each Neter (Shu, Tefnut, Sekhmet, Bast). A lot of principles can be used as symbols which have more meaning to the initiated than they do to those who just read about them in a dictionary.

Visual and verbal/written symbols involve just one of our

senses  
involve a  
there  
of our  
(sight). If you include verbal/spoken symbols, we then  
second sense (hearing). We then asked the question, "Are  
symbols which are perceived and communicated through each  
other senses?"

1562

incense  
responses  
different  
different  
brained  
The first examples offered by workshop participants were  
and music: Incense can bring about different emotions and  
through the sense of smell. Music can bring about  
responses through the sense of hearing, in ways totally  
than the verbal symbols do (the difference between right  
behavior and left brained behavior).

Where does symbolism come from?

mental  
will  
reactions.  
When dealing with incense and music, we are leaving the  
processes and intellectual reactions that visual symbols  
evoke, and going instead to the more reactive, bodily,

because of the  
fragrance  
of a rose very pleasing.  
We react to the smell of bodily feces with distaste  
body's reaction to that sort of an input. We find the

ritual is to  
because of  
the smells and our reactions to the smells.  
One of the reasons we use fragrant incenses during a  
bring about bodily reactions which enhance a ceremony

the  
verbal symbols  
reactions to  
incenses and music, or are those reactions more innate?  
The discussion of one question leads to another. We learn  
reactions / interpretations / meanings of visual and  
(at least those discussed above). Do we also learn

interpretations, even  
our likes and dislikes of music are learned.  
The first response was that our reactions and

people  
these  
people to sleep. But others who are aware of the  
The example given was classical music, which strikes some  
as very soothing and relaxing, and which is likely to put

intelligent  
will find dynamics and many other ingredients of classical music  
the same music very stimulating.

(We believe that the workshop participant was thinking  
about the lighter classical pieces, such as "Tales from the Vienna  
Woods,"  
and not the more active pieces such as "Night on Bald  
Mountain.")

The second response disagreed with the first, pointing out  
that regardless of whether they are used in classical, modern,  
or any other form of music, harps and strings tend to evoke  
emotional (peaceful) moods, while drums are more primal and  
physical, evoking more active responses.

The next example we discussed referred to the sense of  
smell. To a farmer, feces and fertilizer are pleasing and filled  
with promise, a smell of promised growth and life, a totally  
different reaction than most people will have (especially after  
scraping a dog's refuse off the bottom of one's shoe).

Similarly, an inlander's first pleasant reaction to sea  
gulls on wing, grace in motion, can be compared to the reaction of  
those who live on the beach and have to live with the noise and the  
mess and the droppings left behind by those very same sea gulls.

These examples tend to support the theory that we learn  
our interpretations of the sounds and smells around us.

1563

It seems from these examples that our reactions to inputs  
are learned, or at least they arise from our experiences. The  
question then becomes, can symbols have innate visceral responses,  
or is the response to a symbol necessarily a learned one?

To look at innate responses, the original responses to  
stimuli, we necessarily looked at children.

For instance, children generally have no innate response  
to feces,  
and will often eat them until they learn not to. They  
later learn

to either react with disgust to feces, or to view them as fertilizer and the source of life.

The first example of a possibly innate response brought to the discussion was that of the ephemeral beauty of a butterfly on the wing. None of the participants could envision any child's reaction other than awe and delight at such beauty (or at least none would admit to any other vision).

This brought forth remarks concerning innate childish "awe", where almost everything is new and wonderful.

Children as they begin to distinguish between the multiple events and objects in their world are simply delighted at the beauty and diversity they find around them. There is no "evil" during this time -- only the beauty of nature.

Few of us have any reason to unlearn this initial response to the butterfly. These reactions can therefore be considered innate, stemming from the earliest days of our consciousness. Other reactions, unpleasant reactions and also more complex reactions, seem to be learned over time.

Therefore, there's some of both types of reactions. People will have initial reactions to many meaningful symbols and inputs, but their reactions can be modified by their experience and training.

This discussion raised yet more questions, for which no answers were attempted during this workshop. The questions were, how much of our symbolism is learned, and how much of our symbolism is innate? And if some form of consciousness or memory can survive from one life to another, then how much might be remembered from past lives?

Symbols may or may not come to one's attention. An extremely visually-oriented person may not notice or respond to other types of symbols, such as a room's smell, or a background level of music, while those who are oriented towards those senses will respond to those inputs, but perhaps not to others.

Symbolism may have personal and/or experiential meaning (such as the manure used to plant your garden or that you step in), or symbolism may be abstract (learned and used in writing, teaching, or jewelry, but not something that's impacted upon you in the past). This is the difference between a) the visceral response, which may be innate and may also be a learned response, modified through experience or training, and b) the mental response which must always be learned or developed.

1564

The Grand Master wishes to note that the discussion at this point had unintentionally left the strict topic of symbolism, and was dealing instead with experience and reaction to stimuli, on the unspoken assumption that these reactions applied to our use of symbolism.

We feel this to be a valid assumption, since the pleasant reaction we have to a butterfly or to a unicorn extends to and impacts our use of those images as symbols. Those with differing reactions to sea gulls as described above would similarly have different reactions to Johnathon Livingston Seagull's story.

Also, by concentrating on experience and reaction rather than symbolism, we temporarily lost sight of the most important measure of symbolism -- that of meaning.

Yes, music has impact, but that music is symbol only if its impact includes meaning, such as the sense of freedom and power that accompanies the visual image of the "Flight of the Valkyries" and similar images of meaning those who are familiar with the movie will get from various pieces in the sound track from 2001.

Likewise incense is symbol only if its impact includes meaning.

That meaning may be supplied by the smell, or that meaning may be supplied by knowledge of the ingredients within the incense.

Meaning may also be supplied by the words used during the  
censing of the chambre. Without some meaning, incense is not  
symbol, but only smell.

Closely related to the sense of smell is the sense of  
taste, and it's fairly easy to see that certain tastes can have  
meaning as well.

During Passover Seder, a ritual meal of thanksgiving and  
freedom (celebrating the Exodus), Jews will dip greens into salt  
water and eat the salty greens, to remind them of tears shed by the  
Jews in bondage. They will eat bitter herbs to remind them of the  
bitterness of slavery.

Likewise, there can be kinesthetic symbols as well.

We feel different when we hold a sword in ritual as  
opposed to when we hold a dagger. We feel different when we are standing  
up than we feel when we are sitting down, and different still when  
we are kneeling or laying down. We feel different in charged  
rooms, dry rooms, wet rooms, hot rooms, cold rooms, still rooms,  
breezy rooms. Uncontrolled, these latter experiences are just stimuli.  
Controlled and used meaningfully, these latter experiences  
can be symbols, manipulated and understood as such.

How should symbolism be used?

The first obvious use of symbolism is in the communication  
of ideas, whether written, spoken, or communicated through  
one or more other senses.

1565

Based on the idea that a single symbol can have a whole  
galaxy of meaning, a useful communications skill is the ability to  
use symbols in the proper places, in the proper ways, to  
communicate more meaning in a smaller package (with fewer words).

Perhaps of greatest importance within the Temple of Set  
are the magical aeonic Words: Xeper, Remanifestation, and Xem, and  
the preceding Words of Indulgence and Thelema. By using these

Words in writing or other forms of communication, we communicate the meanings associated with those Words.

If I say the word "Xeper" to an initiate, it means something totally different than it would mean to someone off the street, and it means something totally different to a Setian than it would mean to an Egyptologist who /thinks/ he knows the Egyptian god Xepera. Our use of the Word is quite different and the symbol carries so much more meaning than just the word "Xeper" would carry in a modern Egyptian dictionary.

This use of symbolism doesn't apply just to magical Words or Formulae, but applies to symbols of many different kinds, in many different uses.

You'll sometimes find certain words capitalized in text, as are "Words" and "Formulae" above. When not overly used, this is a clear indication that the author wishes you to view these words with their symbolic meanings, rather than their normal meanings.

During group ritual, certain words will be spoken more flamboyantly, perhaps louder, perhaps longer, and often with more gesturing. These words are then generally being used symbolically, with special meaning at least to the speaker, if not to other participants.

Symbolism can also be used in Lesser Black Magic, as tools to influence certain people (singular or multiple) in certain ways. The magician (or politician or religious leader or arts director or other manipulator) will use lighting, music, fragrance, and other symbols in ways particular to their audience's response to the symbols.

Symbolism can be used upon ourselves in a similar manner, to bring out responses from us that we want to bring out, as in ritual or as an aid to Xeper.

Words which have become symbols to us can be used as a means of increased concentration, as a visual mantra or as a

sensual mantra.

Such mantras can be used in ritual, in nonritual meditation, or whenever we choose to remind ourselves of the principles carried within that symbol.

Over time, some symbols can become richer and can carry more and more meaning to those people who work with the symbol.

These symbols can become "magnetic", in that each use of the symbol brings forth yet another repetition of the symbol. Each reference brings forth a constellation of meaning, with one meaning and use leading to another. Each use of the symbol sparks, or attracts, another use of the symbol.

1566

In these cases the symbols will often be repeated over and over throughout a conversation or other communication, each time exercising one or more of those meanings, and through the course of the communication this symbol can almost hold or reflect an entire world view. This is the way the people influenced by the symbol see their world.

At a political rally the symbol might be "America", "Democracy", or "the Party" (citizens of other countries may substitute those symbols meaningful in your domain). To some, the symbol might be "the Environment".

The symbol "Xeper" has a similar impact within the Setian culture.

Group consensus is important for communication through symbols. Different groups can have differing uses of symbols, and attempts to communicate between these groups using the symbols particular to one group (or those symbols which are viewed differently by different groups) can result in confusion or worse.

Because Setians come from such diverse backgrounds, we have various communication problems related to these diverse backgrounds.

Members from the O.T.O. may know all of the Qabalistic

couldn't correspondences, while members from the Wiccan background care less about the Qabalic attributions, and have correspondences which are totally different. Numerologists apply different meanings to their numbers than do the Qabalists. And all of these symbolic systems work.

But very, very few of them work for all Setians.

Qabalists within the Temple of Set who write articles and/or letters steeped in Qabalic symbolism find that very few others care enough about their symbols to wade through the text. Those from other backgrounds with intensive use of symbols similarly find difficulty communicating within the Temple of Set, since our symbolic vocabulary is so much less cohesive.

This lack of similarity in symbolism affects not only written communication, but also ritual activity.

Each pylon seems to develop its own pattern of symbolism, and inter-ylon rituals can at times be very difficult. Fitting many diverse magicians with their diverse backgrounds into one meaningful ceremony can be a challenge, a challenge faced at each Conclave, and at each activity like the Order of Shuti Workshop.

1567

#### Language of the Unconscious?<sup>{fn 1}</sup>

The first question asked by the Grand Master was, "What is the symbolism?" The first answer received was, "A language of the unconscious."

Parts of the workshop's discussion might seem to support this definition, while others contradict it. So let the Grand Master speak:

Symbols have many attributes. Among the more important of these attributes is their ability to cause reaction in their audience, visceral if not innate reactions, as discussed above.

Elizabeth S. Helfman, in her book Signs and Symbols around the

World\_, defines symbol as being: "anything that stands for something else."

Look in your dictionary. Mine includes several definitions of symbol and symbolism, including:

>> Symbol: 2: something that stands for or suggests something else by reason of relationship, association, convention, or accidental resemblance. 5: an act, sound, or object having cultural significance and the capacity to excite or objectify a response.

>> Symbolism: 1: the art or practice of using symbols esp. by investing things with a symbolic meaning or by expressing the invisible or intangible by means of visible or sensuous representations; as a: the use of conventional or traditional signs in the representation of divine beings and spirits, b: artistic imitation or invention that is a method of revealing or suggesting immaterial, ideal, or otherwise intangible truth or states. 2: a system of symbols or representations.

Symbolism is an art, a practice, something which is done. It is used to communicate meaning. It is a language.

Our visceral responses to symbolism may be unconscious, but if that's all there is, then have we received and/or responded to meaning?

The transmission and communication of \*Meaning\* requires some form of consciousness.

Let's use the word /Awake/ to mean the highest form of consciousness. Remember -- the capital letter indicates I'm using a symbol; Setian use of this specific symbol (Awake) most often refers to Ouspenski's heightened state of consciousness and awareness, a state of being totally awake.

1568

For simplicity, let's assign a whole range of various levels of

conscious awareness to the name "conscious". This name  
can apply to heightened states of consciousness which those we would  
call Awake, those that barely miss being Awake, down to the  
almost somnabulent states in which most of mankind spends their  
day.

Finally, I would call the preconscious state one of  
consciousness in this case, a state in which meaning can be received,  
interpreted, and acted upon, without the individual being  
"consiously" aware that this has happened. But if the  
individual's attention is brought to the subject, then the symbol and  
its meaning can be recalled and the process repeated without  
any difficulty.

If symbols are generated and communicated, if they are  
transmitted and received, in one of these three states, then I believe  
we can correctly talk about symbolism, about language.

However, if the generation and/or reception of the symbol  
is unconscious, and/or totally unintended, then I propose  
that that instance is not an example of symbolism, not language or  
communication, but rather the accidental generation of  
and/or visceral response to sensory input.

[Now let us return to the discussion as it took place in  
the workshop...]

#### Planetary Symbol System?

We know there are differences in the meanings of many  
symbols. "Patriotism" can be exceedingly important to a Republican  
and also to a Libertarian, but the meanings that this symbol will  
have can be quite different in many ways.

This leads us to ask the question of whether there might  
perhaps be a "planetary symbol system" in which some symbols at  
least can be found commonly used in many or all cultures.

The cross, square, circle, and most or all simple symbols  
have been found in use all over the earth. We therefore can ask  
whether their meanings are similar, or are the symbols used simply  
because

they are simple geometric figures, but with meanings  
arbitrarily assigned by the individual cultures?

One participant brought forth Ouspenski's example that  
"Table"  
has  
a function, an innate form or essence, which can be  
perceived  
beyond words, and beyond a learned experience.

"Table" provokes an image, feeling, or essence that is  
evoked  
through a willed perception that extends beyond the actual  
set of  
tables that a person may have ever experienced.

1569

Ouspenski claims that at a certain state of consciousness  
the  
Aware  
individual can see this deeper meaning or essence, and  
that this  
deeper meaning or essence can be commonly perceived by all  
who  
reach this level of consciousness.

Similar ideas were offered by Plato, and the concept of  
Platonic  
Forms is very prevalent throughout the Setian use of  
symbolism.  
We often speak of the Egyptian Neters as being Forms, the  
original or specific essence of an Ideal.

This is certainly an area that needs deeper investigation.  
The  
workshop session discussion however left the topic of  
abstract  
Forms, and instead investigated the historic use of  
symbols in  
various cultures.

Looking first at the more complex god forms, it seems each  
major  
culture has a "trickster" god: Coyote fills this niche in  
several  
Amerindian cultures, Loki in the Norse mythos, and Thoth  
(Hermes  
and Mercury) in the Egyptian (Greek and Roman)  
mythologies.

The Trickster is that Spirit who makes you Think. He is  
the Spirit  
who is unpredictable in his actions or reactions, who gets  
himself  
and everyone else into trouble. In the process of doing  
so -- most  
often after everyone is already in trouble -- he makes  
people  
Think, and in the end he generally gets everyone out of

trouble by  
thinking.

To represent the Trickster, each culture used that type of  
symbol  
or god form which for them was most appropriate for that  
type of  
character.

The coyote is a fairly independent and hard to track  
animal in  
America, requiring more than the usual amount of  
intelligence and  
stealth to catch. Monkeys similarly were appreciated for  
their  
seeming intelligence and playfulness, and so Egyptians  
assigned the  
Trickster attribute and the monkey's form to Thoth.

The question becomes ... is this type of being, this  
symbol,  
something which is universal, cross-cultural, or is it  
something  
which happens in just a few cases, and many other  
societies never  
had any use for it?

Jung was exploring this area. He defined specific symbols  
which  
he felt were common to many or all cultures. They were  
fairly  
common within his culture and Jung did manage to validate  
them with  
some cross-cultural study.

We still need to ask how complete his studies were, how  
extensive  
and wide spread.

Given people in extremely different environments, such as  
the  
Eskimo, Hawaiian, Indian, Tibetan, etc., cultures where  
the people  
have many different experiences, totally different social  
and  
physical environments, it can be expected that these  
people would  
have very different reactions to the symbols that Jung  
thought he  
had commonality on.

1570

Jung's Man and his Symbol was recommended by one  
participant as  
containing documentation on his cross-cultural studies in  
this  
area.

Not having access to any resource materials that would  
answer our

questions at the time, the workshop session then proceeded into the topic of Egyptian Neters and the use of Neters in symbolism.

## Neters

The Workshop discussion of Egyptian Neters started with a brief discussion of the Egyptian languages.

The ancient Egyptians used three different written languages, the hieroglyphic, hieratic, and demotic.

The demotic language was a mostly alphabetic language used for common communications among those who could read and write. Its primary uses were for social and business reasons.

The hieratic language was a pictographic language related to the hieroglyphic, but in which the pictographs were abbreviated and simplified to speed writing. It was used for important state documents and many later religious texts.

The hieroglyphic language was the most ornate of the three languages, the most ancient of the three languages, and the most symbolic. It was used for the most important religious and philosophical statements, and for the most important state declarations.

Many of the symbols used to form the hieroglyphic language had assigned sounds, and many others did not. In addition to the sounds and symbols used to form words, the Egyptians used determinatives, signs added to specifically identify each word. Through the use of the determinative, it was impossible to mistake one written word for another, even if verbal sounds were the same, even if the letters used were the same.

This use of a purely symbolic, picture-oriented language encouraged the ability in the learned ancient Egyptians to think with right brained methods while doing the left brain activity of reading.

It also encouraged these educated and intelligent Egyptians to work with symbols as they worked with language. They were able to communicate ideas and ideals in a language particularly well suited to this purpose.

Setians use the ancient Egyptian neters as symbols, representing aspects of the world, or aspects of the individual. We feel this is very close to the way the higher initiates of the ancient Egyptian Temples, the priests of the Temples, and the smarter pharaohs used and viewed their neters. The neters were concepts that could be communicated to and shared among the initiated, rather than being actual gods and goddesses.

1571

The common man may very well have believed in the literal existence of his many gods and goddesses, but we believe the elite of the Egyptian society understood that these neters were purely symbols. When the Egyptian elite paid homage to the neters, they paid homage to the aspects of the universe or of the self represented by those neters.

One neter of obvious importance is Set. In dealing with this symbol, we try to identify the original meaning of the symbol, and try to eliminate the corruptions of the symbol imposed by the later rule of Osirian religion.

Rather than take space here to discuss the corruptions and distortions that were applied to the symbol of the neter Set through the Osirian culture, we'll simply refer the interested student to appropriate books in the reading list: 2A, 2E, 2G, 2W, and 2AA.

It is rather clear that the use and peripheral meanings of the neter Set changed over time. The study of Set must therefore include the careful consideration of the source of whatever writings are being studied. Fortunately most other Egyptian symbols/god forms did not change significantly over time, and such care need not be used in studying and working with them.

The neters were used and viewed as symbols. But the Egyptian temples were temples, and were recognized as religions,

not simply as centers of enlightened philosophy. This brings up the question: Do/did the Egyptian Neters actually exist? Were these religions founded to worship or work with beings that actually existed? Or were they simply the creations of the ancient Egyptian priesthoods?

Rather than tackle immediately the question of whether the Neters actually existed, workshop participants first chose to examine ...

#### Egyptian Priesthoods

The first statement made about these priesthoods was that each temple in Egypt taught a different area of philosophy or knowledge.

Those temples dedicated to a major neter or god taught that their primal Form was the First Cause. These were the major temples of the land, and an initiate who studied at temple after temple would be presented with the opposing claims that each god was the god, The Creator.

We noted in our discussion that the priesthoods of several of the "minor" neters did not make any such claims. Thoth as a single neter never seemed to be treated as the creator god; nor was Geb. However, many of the major neters were treated as creator gods, and many gods were intentionally combined into units (such as Amon-Thoth-Ra) in order to form a god which would be powerful enough to qualify as The creator god.

1572

#### Neters as Symbols

We returned to discussing the neters as ways of viewing possibility and potentiality, and ways of viewing different aspects of the universe and of the individual.

For example, Ra, the sun god, was a most pervasive and powerful being, since every single day, there he is in the sky. Ra was consistent, reliable, and therefore powerful.

because Similarly each force in nature was given a personality,  
those who each force in nature has a personality (or seems to, to  
most humanize such things). This is the basic principle behind  
spirits of most animistic religions.

These personalities are generally reliable. A rain cloud  
is going to rain; it isn't going to add to the day's heat. The  
Nile was not going to dry up -- it was going to overflow once a year,  
and deposit good, rich, fertile earth upon the ground. Each  
force of nature, each personality, was given a name, a face, and a  
story.

The most powerful stories, faces, and names are those that  
belong to the creator gods. There are so many creator gods, that  
it's really difficult to pin down an actual order of  
precedence.

This brings up the fact that there are many apparently  
conflicting stories within the Egyptian mythology.

The Grand Master pointed out that in several Egyptian  
myths, Shu and Tefnut are self-created. In others they were created  
by tears of the master creator god (whoever he happened to be  
according to the story teller). In yet others they were created by the  
master god's masturbation.

Shu and Tefnut by definition are the first male and  
female. The master god's masturbation in these latter stories was  
always male masturbation, but Shu is the first male. Shu and Tefnut  
begat Geb and Nut, but Nut was the all-pervasive universal sky that  
preceded the first god...

This confusion is the result of centuries of Egyptian  
story telling, and while some of it appears to be contradictory,  
most of it is useful. We certainly must hesitate to consider this  
mythology as one consistent symbolism, and must be careful  
if we wish to communicate consistent meanings using these  
symbols, but we have found value in this mythology.

Each story is a different way of looking at the world, a  
different

way of looking at the first cause, and of looking at the symbols.

By using these symbols, we can then indicate not only a symbol, but also which way we are looking at the world.

Hence, if in ritual or other communication we call upon Ptah-Geb-Nu, we are calling upon the creator of the earth and sky, the god who created the physical universe. If instead we call upon the Neter Ra-Ptah-ankh, we are calling upon the god who brought light and life to this planet.

1573

Having discussed these differing views of the world as expressed by the many symbolic neters, we felt that this was a good point from which to launch into a discussion of one of the ways in which we look at Neters.

Set, the prime source of intelligence and the ageless intelligence himself, is a wee bit complex for someone a mere 20 or even 200 years old to understand, regardless of whether we look at Set as an actually existing being or instead as a master symbol.

So rather than try to encompass all of Set, intellectually or emotionally, rather than try to understand all of Set, we can work with neters which are facets of Set's being, facets of Set's symbolism. Each neter can be thought of as a specific element of Set.

As examples, Shu is one set of symbolism, one set of ideas, that an initiate can work with to "get somewhere" with, to accomplish certain initiatory goals. Tefnut is another set of ideas, as is Geb, Isis, etc.

Rather than trying to encompass and work with the entire universe simultaneously, grab whatever you can hold onto, work with that handful, study that symbol or symbols, and see what it leads to.

We had originally intended to discuss whether or not the Neters might or might not exist in their own right. Having discussed the

above, it seemed somewhat unimportant as to whether the  
Neters actually exist. That topic will be left for a later  
discussion.

#### Bibliography

While the following books and papers were not necessarily  
discussed nor referenced during the workshop discussion (or in  
completing this article), the initiate interested in studying  
symbolism as a subject on its own would be well advised to begin with  
this bibliography. Additions to this bibliography are welcome,  
and should be sent to the Grand Master. (\_RT\_ entries are  
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=====  
Footnote:  
=====

1. The Grand Master wishes to digress temporarily from the  
workshop's discussion, and to comment at this time on one  
of the  
first statements offered during this discussion.

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{file "Persecution, Ancient & Modern (Julia Phillips)" "bos324.htm"}

#### PERSECUTION: ANCIENT AND MODERN

This is the text of a talk entitled PERSECUTION: ANCIENT  
AND MODERN.

Written by Julia Phillips, it was presented by Julia  
and Matthew

Sandow at the Wiccan Conference, Canberra, September  
1992, and was  
illustrated with slides of medieval woodcuts, paintings  
and documents.

To begin, an example of religious persecution:

I am told that, moved by some foolish urge, they  
consecrate and  
worship the head of a donkey, that most abject of all  
animals. This  
is a cult worthy of the customs from which it sprang!  
Others say that  
they reverence the genitals of the presiding priest  
himself, and adore  
them as though they were their father's... As for the  
initiation of  
new members, the details are as disgusting as they are  
well-known. A  
child, covered in dough to deceive the unwary, is set  
before the  
would-be novice. The novice stabs the child to death  
with invisible  
blows; indeed, he himself, deceived by the coating of  
dough, thinks  
his stabs harmless. Then - it's horrible! - they  
hungrily drink the  
child's blood, and compete with one another as they  
divide his limbs.

Through this victim they are bound together; and the fact that they all share the knowledge of the crime pledges them all to silence. Such holy rites are more disgraceful than sacrilege. It is well-known too what happens at their feasts.... On the feast day they forgather with all their children, sisters, mothers, people of either sex and all ages. When the company is all aglow from feasting, and impure lust has been set afire by drunkenness, pieces of meat are thrown to a dog fastened to a lamp. The lamp, which would have been a betraying witness, is overturned and goes out. Now, in the dark so favourable to shameless behaviour, they twine the bonds of unnameable passion, as chance decides. And so all alike are incestuous, if not always in deed, at least by complicity; for everything that is performed by one of them corresponds to the wishes of them all... Precisely the secrecy of this evil religion proves that all these things, or practically all, are true. (Minucius Felix: Octavius)

Although the language is not modern, the description of the practices could have come straight from last week's "Picture" magazine! And this is the point that I wish to make; the facts of persecution have not changed in almost 2,000 years, for that piece was written in the 2nd century AD. Moreover, the religion it condemns is Christianity, not Paganism, for Paganism at that time was the dominant state religion. In fact the author is a Christian apologist, and is attempting to rebuke what he sees as unfair criticism, by parodying the offences which Pagans accuse Christians of perpetrating.

Persecution of religious minorities is quite simply that; it is persecution by a large body of people - generally those who represent "society" - against a smaller one; generally comprised of those who have either rejected, or for one reason or another, fall outside of the social "norm".

society's scapegoat  
par excellence: here we see her - for it is most often  
"her" - an old,  
ugly woman, most likely poor, and most likely on the  
fringe of the  
society in which she lives. This is the stereotype of  
the witch. We  
know it is false; we know it has no basis in fact;  
however, it became  
an integral part of the mindset of medieval Europe, and  
through fairy  
tales, drama and literature, and more latterly, cinema,  
the media and  
television, it has remained an integral image in modern  
society. One  
has only to look to Roald Dahl's "Witches", or Frank  
Baum's "Wizard of  
Oz", for proof of this. It came as a surprise to me  
to learn that  
"The Wizard of Oz" was in fact a deliberate  
propaganda exercise,  
released just at the beginning of World War II. If you  
remember, the  
magic words are: "There's no place like home"; and where  
was "home"?  
Kansas! that epitome of the WASP culture.

When looking at medieval persecution of heresy, the waters  
are muddied  
by the many different causes and effects which  
permeate the whole  
matter. There was no single cause, and no single victim.  
It is a fact  
that far more women than men were persecuted; there are  
a number of  
reasons for this, not least that throughout this  
period, Europe was  
engaged in one war after another - most notably The  
Crusades - and men  
were in rather short supply. There were also several  
epidemics of the  
plague, not to mention other diseases such as dysentery  
and cholera,  
which in the Middle Ages were sure killers. Another  
reason is the  
rampant misogyny which, begun with the earliest  
Christians, has  
permeated their theology ever since:  
"What else is woman but a foe to friendship,  
an  
inescapable punishment, a necessary evil, a  
nat-  
ural temptation, a desirable calamity, a  
domestic  
danger, a delectable detriment, an evil of  
nature,  
painted in fair colours... The word woman is  
used  
to mean the lust of the flesh, as it is said:  
I  
have found a woman more bitter than death, and  
a  
good woman more subject to carnal lust...  
[Women]

the  
rather  
naturally  
tongues,  
women  
know....  
is  
many  
animal,  
woman  
faith,  
faith,  
th-  
they  
through  
inflict  
by  
mem-  
be  
impulses  
liar

are more credulous; and since the chief aim of  
devil is to corrupt faith, therefore he  
attacks them [than men]... Women are  
more impressionable... They have slippery  
and are unable to conceal from their fellow-  
those things which by evil arts they  
Women are intellectually like children... She  
more carnal than a man, as is clear from her  
carnal abominations... She is an imperfect  
she always deceives.... Therefore a wicked  
is by her nature quicker to waver in her  
and consequently quicker to abjure the  
which is the root of witchcraft.... Just as  
rough the first defect in their intelligence  
are more prone to abjure the faith; so  
their second defect of inordinate affections and  
passions they search for, brood over, and  
various vengeance, either by witchcraft or  
some other means.... Women also have weak  
ories; and it is a natural vice in them not to  
disciplined, but to follow their own  
without any sense of what is due... She is a  
by nature... (Malleus Maleficarum, edited by  
Jeffrey Russell).

1629

It is easy to comprehend the persecution of women when  
one is confronted with such obvious hatred and fear of the sex. But  
perhaps the most powerful impetus of the witch trials era is one which  
is subtly - and sometimes not so subtly! - present in all the  
trials; that of a pursuit of power or wealth. For an example we can look  
to Gilles de Rais, who as the wealthiest man in Europe (as well as  
Joan of Arc's military Captain), was a prime victim for a charge of

heresy. Found guilty, his lands, properties and wealth were confiscated by his accusers. Curiously though he was buried on consecrated ground in the Churchyard; normally forbidden to heretics. In "The Encyclopaedia of Witchcraft and Demonology", Russell Hope Robbins says:

"At first, Gilles dismissed their accusations as "frivolous and lacking credit", but so certain were the principals of finding him guilty that on September 3, fifteen days before the trial began, the Duke disposed of his anticipated share of Rais lands. Under these circumstances, it is difficult to place any credence in the evidence against him, among the most fantastic and obscene presented in this Encyclopaedia."

Charges included the now obligatory conjurations of devils and demons - Satan, Beelzebub, Orion and Belial are mentioned by name - and the practice of that dreadful art: geomancy! And of course the charges included human sacrifice and paedophilia; no self-respecting Christian could exclude these crimes from charges against a confirmed heretic!

There were not many who had the wealth of Gilles de Rais, but in a small parish, even the meanest property was eagerly seized, and the witch hunts became a profitable business. The victims were even required to pay for the fuel upon which they were burnt. But the laws were not consistent throughout Europe, and in some areas, if the victim confessed, then his or her property could not be confiscated, but was inherited by the next of kin. However, many of these victims were in fact devout Christians, who would be loath to confess to heresy just so that their family could inherit their land! Of course many were tortured to the point where they would admit to being anything demanded of them, although technically, they were only allowed to be tortured once. This is why you will read in trials records that the torture was "continued", which, of course, gets round the problem

of the poor torturer missing out on his lunch and dinner.

Although most heretics were women, a great many men were also taken, tortured, and put to death. This is a letter from one such victim at the notorious Bamberg in Germany; a poignant epitaph to one of Europe's most hideous crimes:

beloved  
pris-  
I  
must  
invents  
-  
will  
I'll

Many hundred thousand good-nights, dearly daughter Veronica. Innocent have I come into on, innocent have I been tortured, innocent must die. For whoever comes into the witch prison become a witch or be tortured until he something out of his head - and God pity him bethinks him of something.

I said: "I have never renounced God, and never do it - God graciously keep me from it. rather bear whatever I must."

16

30

have  
thumbscrews  
the  
hands,  
they  
me  
earth  
up  
terrible

And then came also - God in highest heaven mercy - the executioner, and put the on me, both hands bound together, so that blood spurted from the nails and everywhere, so that for four weeks I could not use my as you can see from my writing. Thereafter stripped me, bound my hands behind me, and drew up on the ladder. Then I thought heaven and were at an end. Eight times did they draw me and let me fall again, so that I suffered agony.

All this happened on Friday June 30th and God's help I had to bear the torture. When at the executioner led me back into the cell, he said to me: "Sir, I beg you, for God's sake, confess something, whether it be true or not. Invent

some-

you thing, for you cannot bear the torture which  
yet will be put to; and, even if you bear it all,  
earl, you will not escape, not even if you were an  
say but one torture will follow another until you  
you are a witch."

The author of this letter, Johannes Junius, did indeed  
confess to being a witch, and in August of 1628, was burned at the  
stake. He managed to send his final letter to his daughter,  
which ended by saying:

Dear child, keep this letter secret, so that  
peo- ple do not find it, else I shall be tortured  
most piteously and the jailers will be beheaded.  
So strictly is it forbidden... Dear child, pay  
this man a thaler... I have taken several days to  
write this - my hands are both crippled. I am in a  
sad plight. Good night, for your father Johannes  
Jun- ius will never see you more.

This letter describes more accurately than any  
historical treatise just how uncompromising the ecclesiastical courts were in  
their hunt for heretics. Witches, of course, were only one kind  
of heretic.

I mentioned earlier that there are many causes, and many  
effects, to the period which is commonly referred to as "The Burning  
Times", or the Great Witch Hunt. It is often assumed by many  
people today that Christianity has been the dominant western religion for  
2,000 years. This is not so. The death of Christ, which probably  
occurred in the year AD 30, may have heralded the new religion, but  
there was certainly not an immediate conversion of the world to  
Christianity. Parts of Scandinavia remained wholly Pagan until as late as  
the 12th century. The British Isles and mainland Europe were  
converted to Christianity over a lengthy period covering mainly the 4th  
to 9th centuries. Some parts have never truly been converted,  
and with the opening up of the Eastern bloc countries, we are now re-

discovering a wealth of Pagan tradition and folklore that has been hidden for hundreds of years: initially from the invading Christian missionaries, and then later from the various communist regimes.

1631

As the new religion of Christianity began to spread, many different sects and cults appeared within its ranks. The Pope in Rome was the nominal head, but rarely was the Pope a person of spiritual purity and ascetic tastes; the political scene in Rome has always been cut-throat and devious. A truly spiritual person would have lasted approximately two seconds amongst the clever and calculating politicians who infested the Papal See! The enormous wealth and power controlled by the Pope was an incentive to the most grasping and corrupt of men at that time to aspire to the Papacy. Pope Alexander VI (1492) is a superb example of the type who made it to Europe's foremost political seat of power: otherwise known as Rodrigo Borgia; father (yes, we all know Catholics practise celibacy!) of Cesare, Juan, Lucrezia and Jofre, and supreme commander of a private army of which any modern dictator would be proud.

Because of their sumptuous lifestyle, their obvious disregard and contempt for vows of poverty and chastity, and their abuse of the spiritual authority invested in them, many spiritually inclined Christians rejected the Catholic Church, and instead followed leaders who lived simple, ascetic lives in accordance with the teachings of Christ. Some of these sects became very popular, and were soon perceived by the Pope as a threat to his status and power. It has been suggested that the witch trials were a direct result from the persecution of these sects. Rather than incorporate a discussion of the different sects within this talk, handouts are available which very briefly describe the main ones.

The main thrust was against the Cathars or Albigensians, and the

Waldensians (Vaudois), and it was their persecution which gave rise to the legal machinery which developed into the Inquisition, and the so-called witch hunts. It began with Pope Lucius III and the emperor, Frederick I Barbarossa; they met at Verona in 1184, and issued the decree "Ad abolendam", which excommunicated sects like the Cathars and Waldensians, and laid down the procedures for ecclesiastical trial, after which the accused would be handed over to the secular authorities for punishment. The punishment decreed was confiscation of property, exile, or death. By the 12th century, burning had already become the established means of execution for heretics, and so this became enshrined in law.

At the beginning of the 13th century, the Dominican Order of Friars was established, and its members were instructed by the Pope to investigate and prosecute heresy. From this simple beginning grew the awesome machinery of the Inquisition, which although never aimed particularly at witches, became a byword for terror in parts of Europe.

As you can see, the motives for the heresy persecutions were not to stamp out Paganism - although that was certainly a by-product - but to remove the threat of any competition to the power of the Church (and thus to the Pope), in Rome. And the greatest threat came from other "Christian" sects, not the Pagans. The change from an accusatory to an inquisitorial process became established, and the legal machinery which allowed - indeed encouraged - individual psychopaths and religious maniacs to persecute at will, was in place.

1632

Have you got a neighbour who annoys you? plays loud music, or who keeps their smelly refuse next to your garden fence? Now your recourse is to the local council or the police; in the Middle Ages, you simply denounced the offender as a witch or heretic, and let the Church deal with them for you. Not only did it cost you nothing,

if you were  
lucky, you might also inherit their property!

For once you were taken as a witch or a heretic, there  
was little  
chance of escape. Certainly some victims were pardoned  
and released,

but the vast majority were not so lucky. When you  
consider the style  
of questioning, this is not surprising:

- 1 How long have you been a witch?
- 2 Why did you become a witch?
- 3 How did you become a witch and what happened on that  
occasion?
- 4 Who is the one you chose to be your incubus? What  
was his name?
- 5 What was the name of your master among the evil  
demons?
- 6 What was the oath you were forced to render to him?
- 21 What animals have you bewitched to sickness and  
death, and  
why did you commit such acts?
- 22 Who are your accomplices in evil...?
- 24 What is the ointment with which you rub your  
broomstick  
made of...?

This set of questions came from Lorraine, and was used  
consistently  
throughout the three centuries of the main persecutions.  
Bearing in  
mind that the accused HAD to answer - no answer at all,  
or a denial,  
was tantamount to guilt - you can see how easily the  
composite picture  
of the witch evolved. As Rossell Hope Robbins says: "The  
confessions  
of witches authenticated the experts, and the  
denunciations ensured a  
continuing supply of victims. Throughout France and  
Germany this  
procedure became standardised; repeated year after year,  
in time it  
built up a huge mass of "evidence", all duly  
authorised, from the  
mouths of the accused. On these confessions, later  
demonologists based  
their compendiums and so formulated the classic  
conceptions of witchc-  
raft, which never existed save in their own minds."

As the new religion of Christianity began to spread, many  
different  
sects and cults appeared within its ranks. The Pope in  
Rome was the

nominal head, but rarely was the Pope a person of spiritual purity and ascetic tastes; the political scene in Rome has always been cut-throat and devious. A truly spiritual person would have lasted approximately two seconds amongst the clever and calculating politicians who infested the Papal See! The enormous wealth and power controlled by the Pope was an incentive to the most grasping and corrupt of men at that time to aspire to the Papacy. Pope Alexander VI (1492) is a superb example of the type who made it to Europe's foremost political seat of power: otherwise known as Rodrigo Borgia; father (yes, we all know Catholics practise celibacy!) of Cesare, Juan, Lucrezia and Jofre, and supreme commander of a private army of which any modern dictator would be proud.

1633

It is also rather disturbing to discover just how important individual religious maniacs appear to have been in the persecutions. Rather like today, where a crusading tele-journalist, or evangelical vicar, can cause untold harm to innocent people. Without exception, these accusations are by those with an unhealthy mania against anyone whose theology or practices differ from their own. In the words of one modern evangelist: "if you're not fighting and winning, you're losing."

Conrad of Marburg, described by Norman Cohn as, "a blind fanatic", was a severe and formidable persecutor. As confessor to the young 21 year-old Countess of Thuringia, he would trick her into "some trivial and unwitting disobedience, and then have her and her maids flogged so severely that the scars were visible weeks later". (Cohn). Conrad became Germany's first official Inquisitor, and his zeal in denouncing heretics was unsurpassed. Another Conrad, a lay-Dominican Friar, and his sidekick Johannes, were also vigorous in denouncing heretics. As they moved from village to village, they claimed to be able to identify a heretic by his or her appearance, based on nothing but their

own intuition. They were responsible for the burnings of many people, and said, "we would gladly burn a hundred if just one among them were guilty". (Annales Wormantiensis).

Their comment about appearance is an important one; as we saw earlier, the stereotype of the witch hasn't changed much in hundreds of years. We know it is false; we know that it exists only in the imagination of the persecutors, and yet how powerful and enduring this stereotype has proven to be.

If we think about this stereotype, what images do we conjure up? An old woman - occasionally an old man; or perhaps a young and alluring temptress? Flying through the air on a broomstick; worshipping a devil, often in the form of a goat; trampling upon the sacred symbols of Christianity; and of course our old friend the Sabbat, with its practices of sexual license, debauchery, drunkenness and ritual murder; the latter often of children.

But persecution does not restrict itself to witches; the similarities between this stereotype and that of the Jew are obvious: Jews have been persecuted throughout their history, but it is interesting to compare some aspects of their persecution with that of witches.

In the 12th century, the word "Synagogue" was used for the first time to describe the meeting place of heretics. Professor Russell says that: "This usage, obviously designed to spite the Jews, was common throughout the Middle Ages, being replaced only towards the end of the 15th century by the equally anti-Jewish term 'sabbat'.

The Encyclopaedia Britannica says on the subject of Jewish persecution that: "To reinforce racial and religious prejudice, the preposterous ritual murder accusation became common from the 12th century." The third and fourth Lateran Councils had already prohibited gentiles from entering Jewish service, or being employed by Jews, and further ordered that Jews should wear a distinctive badge, and live only in Jewish settlement areas. This of course was the beginning of the ghetto.

As we have seen though, the ritual murder accusation was already over a thousand years old, before it was used against either the Jews or the heretics and witches. Most people know of the expulsion of Jews from Spain in the 15th century, but perhaps not so commonly known is that for about 200 years prior to the expulsion, the Jews had been massacred and persecuted. Indeed, it was against the Jews that the infamous Spanish Inquisition of the 15th century was directed. The persecution of Jews in 20th century Europe is too well-known to require further comment here, but perhaps a few comments about its encouragement would be useful.

We are discussing persecution in this talk, and how persecution is manifested. Throughout history, the written word has been invaluable as a means of spreading propaganda. Even in the Middle Ages the "crimes" of the heretic were publicised by records of trials, where the "confessions" were made known to the general public. The infamous "Malleus Maleficarum" became highly influential in Europe mainly because its publication coincided with the introduction of mass printing. It had little effect in England because no English translation was available until 1928. This fact alone demonstrates the power of the written word.

In medieval Europe, a pamphlet describing the crimes of a convicted heretic would be pinned to a post in the town square, and those who could not read had it read to them. In 20th century Europe, pamphlets were still used by one group to spread lies about another. As we approach the 21st century, this technique is still used with very great success; for the persecutor needs to make only a glancing nod to the truth, and the lies which are published (or more frequently broadcast) are far more scandalous than the reality!

An example: soon after the launch of the Pagan Alliance, Sydney radio

2MMM broadcasted a news story about the sexual abuse of children by occultists and witches. Matthew responded immediately, and provided the station with copy documents and news clippings from Britain, proving the story to be without foundation, and a scheme by the Christian fundamentalists to discredit Pagans. The news editor and chief journalist were impressed by the material, and agreed that they had been used by the fundies. However, they refused to broadcast a retraction because it would be "old news". So, the damage had been done, and the fundamentalists achieved their objective.

This technique was used with very great effect in the early part of the 20th century, with the circulation of a pamphlet called, "The Protocols of the Elders of Zion". This purported to be, "an account of the World Congress of Jewry held in Basel, Switzerland in 1897, during which a conspiracy was planned by the international Jewish movement and the Freemasons to achieve world domination." (M Howard).

German nationalists made very great use of the Protocols, which it was claimed were "smuggled out of Switzerland by a Russian journalist who had placed the documents in the safe keeping of the Rising Sun Masonic Lodge in Frankfurt." (ibid) They were widely disseminated, and writing in "Mein Kampf", Hitler "denounced the Jews as agents of an international conspiracy devoted to world domination...". (ibid) We all know what happened next.

1635

The point is that although the Protocols were confirmed as a fraud in 1921, they continued to have an effect, and once published, could not effectively be retracted. This is the aim of today's fundamentalist Christian, who believes that if he or she throws enough dirt at their opponents (basically anyone who does not agree with their uncompromising version of Christianity), then some will stick, and the battle will be won. This is the strategy which has been used for thousands of

years to persecute minorities, and has always been successful. The formula is simple: discover what most people fear most, and then accuse your enemies of practising it. It is an interesting comment on humanity that those things which occur time and time again are consistent: conspiracy, buggery, paedophilia, sacrifice (human and animal) sexual license, drunkenness and feasting. More specific charges relating to a pact with a devil or desecrating sacred objects are additions to these core accusations.

A further interesting aspect is that many of the accusations were made by children; interesting parallels can be drawn to modern accusations by children "encouraged" to reveal information about occultism and witches. It has been widely recorded that Hitler's "Youth Army" required children to spy upon their parents, and report any indiscretions; modern social workers use an identical process for identifying Pagan parents - children are asked about what their parents do, and leading questions are commonly used. And of course there have always been children who, for one reason or another, tell the most fantastic tales. It is unlikely today that the victims of these child fantasies will be burned at the stake, but there have been families torn apart, children placed in detention centres, and untold misery for parents and children alike, based upon no more than the verbal report of a child.

Commentators on this aspect of persecution have suggested that the children wish to be the centre of attention; or to direct punishment for their own misdeeds elsewhere; or are simply reacting in a hyperactive manner to the onset of puberty. Whatever the cause, the effects are dramatic, and have caused severe suffering, and in the middle ages, loss of life, on many occasions.

In medieval England, there were many occasions where children's "evidence" (sic) was used to convict witches. "The Leicester Boy", "The Burton Boy" and "The Bilson Boy" were a few of many who claimed to be bewitched by witches. Eventually proven to be a fraud, at least ten

women died as a result of the accusations of The  
Leicester Boy, and  
the Burton Boy caused the death of at least one of the  
women whom he  
accused. In the 17th century a number of women were  
executed on the  
allegations of hysterical children, even though fraud  
was often  
discovered during the course of the trial. It is a  
fact that the  
delusions of delinquent or disturbed children were  
often used by  
judges to confirm their own prejudices; how little things  
have chang-  
ed!

1636

Salem (1692) is probably the best known of all the cases  
where child-  
ren were the chief accusers. Although in fact, the  
"children" were  
more like young adults, with only one under the age of  
ten, and most  
in their late teens or early twenties. However, as the  
panic grew, a  
great many more were sucked into the web of lies, and  
Martha Carrier  
was hanged on the "evidence" (sic) of her 7 year-old  
daughter. At the  
height of the hysteria almost 150 people were arrested;  
thirty-one  
were convicted, and nineteen hung. Some died in jail, and  
others were  
reprieved. As was common in Europe, the accused were  
required to pay  
their expenses whilst in jail, even if they were  
subsequently found  
innocent. Sarah Osborne and Ann Foster both died in jail,  
and costs of  
.1 3s 5d and .2 16s 0d respectively were demanded  
before the bodies  
would be released for burial.

The chief of the accusers, Ann Putnam, confessed fourteen  
years later  
that the whole thing was a fraud. In 1697 the jurors  
publicly con-  
fessed they had made an error of judgement, and ten  
years after the  
executions, Judge Samuel Sewall "confessed the guilt of  
the court,  
desiring to take the blame and shame of it...". By then  
of course it  
was too late for those who were dead, or whose lives had  
been dest-  
royed by the accusations.

But we are getting ahead of ourselves here, for Salem is  
the last of  
the great witch trials, coming as it does towards the end

of the 17th  
century.

We mentioned earlier that in Continental Europe, the heresy trials appeared to arise from the persecution of the Christian sects of the Bogomils, Cathars, Albigensians, and others such as the Jews, Waldensians, and even the Knights Templars. The stereotype of the witch was compounded from many different sources, and gradually became the composite figure of the shape-shifting hag, who flew through the air on a broom, and flung her curses at all and sundry.

The concept of the pact with the devil existed as early as the 8th century, and as we have seen, sexual license, buggery and ritual sacrifice have long been seen as activities supposed to be practised by those outside of society's norm, whether they be Christian or Pagan. During the 9th century, shape-shifting, maleficia and the incubus/succubus became more commonly reported, and by the 10th century, the idea of nocturnal flight was established. Published in 906, the Canon Episcopi described how some women were deluded in the belief that at night they could fly behind their Goddess, Diana (Holda or Herodias):

and "Some wicked women are perverted by the Devil  
by led astray by illusions and fantasies induced  
at demons, so that they believe they ride out  
and night on beasts with Diana, the pagan goddess,  
night a horde of women. They believe that in the  
obey they cross huge distances. They say that they  
called Diana's commands and on certain nights are  
out in her service..."

1637

Echoes here to Maddalena's story recounted by Leland in Aradia: Gospel of the Witches:

"Oncein the month, and when the moon is full,  
ye

for- shall assemble in some desert place, or in a  
spirit est all together join to adore the potent  
of your Queen, my mother, great Diana".

Carlo Ginzburg has also published a remarkable book about the Witches' Sabbath, and the night flight, where he suggests that these are in fact based on genuinely ancient shamanic practices; nothing new in this concept to modern Witches, but a novel observation in the academic circles in which Ginzburg moves.

In 1012, Burchard's Collectarium was published: the first attempt to assemble a book of Canonical Law. Book number 19 of this vast collection was called the Corrector, and chapter five deals with various sins, and their respective penances. As we might suppose, Maleficia is prominent in this chapter! It enshrines in law the notion of night flight, together with murder, and the cooking and eating of human flesh. Although both the Canon Episcopi and Burchard's Corrector are specific in attributing the powers of flight to Witches, it is not until 1280 that the first picture of a witch riding upon a broom appears. This is found in Schleswig Cathedral.

In 1022, the first burning occurred: at Orleans, the victims were accused of, "holding sex orgies at night in a secret place, either underground or in an abandoned building. The members of the group appeared bearing torches. Holding the torches, they chanted the names of demons until an evil spirit appeared. Now the lights were extinguished, and everyone seized the person closest to him in a sexual embrace, whether mother, sister or nun. The children conceived at the orgies were burned eight days after birth, and their ashes were confected in a substance that was then used in a blasphemous parody of holy communion."

Strange how these charges appear to have changed so little in so many years! Compared with our first example, and indeed with the accusations of modern day fundamentalists, one would be forgiven for believing that time is a figment of our imagination, and that nothing ever

really changes; certainly not human nature.

The 14th century saw a steady growth in the number of accusations and trials, and by the 15th century, the idea of the Devil's (or Witch's) mark had become established. So too was the idea of a flying ointment, and a consistent image of The Devil became common in trials literature.

The Papal Bull of 1484, *Summis Desiderantes Affectibus*, and then two years later, publication of the *Malleus Maleficarum*, further established the "crime" of witchcraft as a heresy, and confirmed Papal support for its eradication. This infamous work - *The Hammer of the Witches* - was incredibly influential in establishing a code of practice by which witches were to be denounced, tried, convicted and executed. There was no escape from this dreadful fate. The third part of the book describes how to deal with one who will not confess to the charges:

longer "But if the accused, after a year or other  
continues period which has been deemed sufficient,

16

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wit- to maintain his denials, and the legitimate  
secular nesses abide by their evidence, the Bishop and  
zealous Judges shall prepare to abandon him to the  
him Court; sending to him certain honest men  
thus for the faith, especially religious, to tell  
up that he cannot escape temporal death while he  
sec- persists in his denial, but will be delivered  
ular Court. as an impenitent heretic to the power of the

It is also in this section that our friendly Dominican monks refer to, "witch midwives, who surpass all other witches in their crimes... And the number of them is so great that, as has been found from their confessions, it is thought that there is scarcely any tiny hamlet in which at least one is not to be found."

Despite its incredible influence in Europe, the Malleus had little effect in England, Wales or Ireland, where witchcraft accusations and trials were very different to those of the continent and Scotland.

In fact Wales and Ireland seemed to escape from the witch persecutions almost entirely, with very few trials, and even fewer executions.

Although many laws have been enacted in England against witchcraft,

there has never been anything like the hysteria about witches common

in mainland Europe. The earliest known person accused of sorcery in

England was Agnes, wife of Odo, who in 1209 was freed after choosing

trial by ordeal of grasping a red-hot iron.

Until 1563, commoners accused of witchcraft in England met light (if

any) punishment. Those of noble birth were treated rather more severely-

ly, as the crime could easily be one of treason, and any action which

implied a threat to the monarch was treated very seriously indeed.

This resulted in the charge of witchcraft being used to remove political

opponents with great expediency. There were certainly laws

against the practice of witchcraft or sorcery:

Alfred the Great

(849-899 AD), King of Wessex and overlord of England, decreed the

death penalty for Wiccans (that was the word he actually used), and

Aethelstan - perhaps one of the most compassionate of Saxon Kings,

ordered those who practised Wiccecraft to be executed, but only if

their activities resulted in murder.

Under Henry VIII's Act of 1546, the penalty for conjuration of evil

spirits was death, and the property of the accused was confiscated

by the King. However, this was in effect for only one year, being

repealed by Edward VI in 1547, and only one conviction under this

Act is recorded. In 1563, the statute of Queen Elizabeth I was es-

tablished, which also made death the penalty for invoking or conjuring

an evil spirit, but those who practised divination, or who caused harm

(other than death) by their sorceries, were sentenced to a year's

imprisonment for a first offence. Subsequent offences could be punish-

able by death, and in some cases, the confiscation of property as well.

1639

However, even though laws against the practice of witchcraft had been established for hundreds of years, the first major trial was not until 1566, at Chelmsford, and was typical of the English style of witchcraft: no pact with the devil, no gathering at Sabbats, but simple and direct acts of maleficia, and the introduction of witches' familiars. It was an important trial, for it set the precedent in English law for accepting unsupported, and highly imaginative, stories from children as evidence. It also accepted spectral evidence (sic), witch's marks, and the confession of the accused.

There are some very distinctive aspects to English witchcraft, which set it apart from its Continental and Scottish counterparts, and which are worth noting. There was a relative lack of torture, and, this may come as a surprise to some people, but witches were never burned in England. Traitors and murderers were burned; witches were hung. Of course, a traitor or a murderer could also be a witch, but this was actually quite rare. The torture used in England - when it was used at all - was typically swimming, pricking, enforced waking, and a diet of bread and water. Unpleasant, but when compared to squassation, being skinned alive, the strappado, the rack, and such delights as the thumbscrews and the iron maiden, hardly in the same class. The focus of English witchcraft was more towards simple, personal, acts of maleficia than a perceived conspiracy against the power of the Christian Church. As one of Britain's foremost folklorists says: "Traditions of an organised, pagan witch-cult were never very plentiful in England, although they did exist occasionally, especially in the later years of the witch belief. They were never really strong, and after the end of the persecution in the early 18th century, they disappeared altogether." (Christina Hole) This is interesting,

because it has been suggested that the witch trials phenomena was largely inspired by the heretical Christian sects; this would seem to be born out by the type of accusations made in England, which were largely neighbour against neighbour rather than Church and State against an organised conspiracy of heretics.

What is also interesting is that it was commonly believed in England that if the bewitched victim could draw blood from the witch, then they would be cured, and the witch's power made ineffective. This belief has persisted in folk traditions to modern times. In 1875, at Long Compton, the body of an old woman, one Ann Turner, was discovered. She had been pinned to the ground by a pitchfork through her throat, and across her face and chest had been carved the sign of a crucifix. James Heywood, a local farmer, had once claimed: "It's she who brings the floods and drought. Her spells withered the crops in the field. Her curse drove my father to an early grave!". Heywood maintained that the only way to destroy her power was to spill her blood, and so after her murder, he was taken and tried for the crime. He was convicted, and sentenced to life imprisonment. Long Compton has always been associated with the practice of witchcraft, and is located only a short distance from the magical Rollright Stones, and near to the aptly named Wychwood Forest. The derivation of this name is from the curiously named tribe of THE HWICCE, who lived in the area at the time of King Penda of Mercia, and who seemed always to be ruled by two brothers. But back to Long Compton:

1640

In 1945, Charles Walton, a local labourer, set out one morning to do some hedging on nearby Meon Hill. That evening, his mutilated body was found in a field - pinned to the ground by his pitchfork, which had been stuck through his throat. There were cuts to his arms and legs, and local police were baffled as to the motive for the crime, and who

the likely culprit might have been. But gradually locals began to talk about Mr Walton; they said he was a solitary and vindictive old man, who was concerned more with searching out the secrets of nature than in taking company with his neighbours. They said that he harnessed toads, using reeds and pieces of ram's horn, and then sent them across fields to blight the crops. They also remembered that he kept a witch's mirror - a piece of black stone polished in a mountain stream - concealed in his pocket-watch, which he used for weaving spells and seeing into the future. The police never discovered the culprit, but it was accepted locally that Mr Walton was murdered because he was a witch. His wounds were a result of the belief that a victim could be freed from enchantment if he or she were able to draw the blood of the witch.

We could not leave English witchcraft without mention of that infamous gentleman, Matthew Hopkins; self-styled Witchfinder General. For all his fame, his activities were restricted to a relatively small area, and a relatively short period of time. However, his boundless energy, and boundless enthusiasm for the collection of large amounts of money, ensured that his name has not been forgotten.

Matthew Hopkins used the unrest of the Civil War to prey upon the fears of the common people. Little is known of his early life, except that he became a lawyer "of little note", and failing to make a living at Ipswich in Suffolk, moved to Manningtree in Essex - an area of Civil War tension.

With virtually no knowledge of witchcraft, but armed with a couple of contemporary documents (including James I's "Demonology"), Hopkins set himself up in business as a witchfinder. And a very profitable business it was too. At a time when the average daily wage was 6d, Hopkins received .23 for a single visit to Stowmarket, and .6 for a visit to Aldeburgh.

His approach was consistent: James I mentioned that witches had familiars, and suckled imps; therefore, anyone who kept a familiar

spirit or imp must be a witch! Bearing in mind the English partiality to keeping pets, and you begin to see just how very successful this technique could be. For example, Bridget Mayers was condemned for entertaining an evil spirit in the likeness of a mouse, which she called "Prickears"; another (unnamed) woman was rescued by her neighbours from a ducking, where she confessed to having an imp called "Nan". When she recovered she said: "she knew not what she had confessed, and she had nothing she called Nan but a pullet that she sometimes called by that name...".

Hopkins moved from Essex to Norfolk and Suffolk, and by the following year, had operations in Cambridge, Northampton, Huntingdon and Bedford, with a team of six witch finders under his control. "In Suffolk alone it is estimated that he was responsible for arresting at least 124 persons for witchcraft, of whom at least 68 were hanged." (RHR) However, Hopkins moved too far too quickly, and public opinion began to go against him. In 1646, a clergyman in Huntingdon preached against him, and judges began to question both his methods of locating wit-

1641

ches, and the fees that he charged for the service. In 1647 Hopkins published a pamphlet called "Discovery of Witches", in which he supported his methods in sanctimonious and pseudo legal language. However, it was to no avail, for later that year he died, "in some disgrace" according to most authorities. Witchcraft legend has it that he was drowned by irate villagers in one of his own ducking ponds, but this has no recorded evidence to support it. However, it would be a fitting end to such an evil man, and I hope it was true.

Moving away from England; Scottish and Continental witchcraft shared a great many similarities; Mary Queen of Scots, and her son, James VI, were both educated in France, and this ensured that continental attitudes towards witches were enshrined in Scottish law at the highest level. In fact the concepts of witchcraft were

introduced into

Scotland by Mary in about 1563. Before then, trials for witchcraft had been few, and there were no recorded burnings of witches. In "The Encyclopaedia of Witchcraft and Demonology" Rossell Hope Robbins says:

bar- "Scotland is second only to Germany in the  
cler- barity of its witch trials. The Presbyterian  
sessions gy acted like inquisitors, and the Church  
law often shared the prosecution with the secular  
more courts. The Scottish laws were, if anything,  
the heavily loaded against the accused. Finally,  
by devilishness of the torture was limited only  
construction Scotland's backward technology in the  
of mechanical devices."

It is well known that James VI was an ardent prosecutor of witches, and it was under his authority that the Bible was translated to include the word "witch" (Exodus 22:18) to provide Biblical sanction for the death penalty for witches. The original Hebrew word - kashaph - meant either a magician, diviner or sorcerer, but was definitely not a witch. In the Latin Vulgate (4th century version of the Bible) the word had been translated as "maleficos", which could mean any kind of criminal, although in practice often referred to malevolent sorcerers.

Similarly, the so-called Witch of Endor, consulted by King Solomon: the original Hebrew was "ba'alath ob": "mistress of a talisman". In the Latin Vulgate she became a "mulierem habentem pythonem": a women possessing an oracular spirit. It was only in the version of the Bible authorised by King James that she became a witch.

By the time that James acceded to the English throne in 1603, his attitude towards witches had undergone a subtle transformation. In fact, he was directly responsible for the release and pardon of several accused "witches", and personally interfered in trials where he believed that fraud or deception was being practised. However, Lynn Linton writing in 1861 says of him:

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"Whatever of blood-stained folly belonged  
ly to the Scottish trials of this time - and  
after - owed its original impulse to him;  
groan of the tortured wretches driven to  
fearful doom, and every tear of the survivors  
blighted and desolate to drag out their weary  
in mingled grief and terror, lie on his  
with shame and condemnation ineffaceable for  
time."

1642

But it was under Charles II that perhaps the most famous -  
and endur-  
ing - of Scottish witches was tried, and most  
probably executed  
(although records of her punishment have not survived).  
Isobel Gowdie  
of Auldearne, on four separate occasions during 1662  
testified that  
she was a witch, and gave what Russell Hope Robbins  
describes as: "a  
resum. of popular beliefs about witchcraft in Scotland."  
He says that  
Gowdie "appeared clearly demented", but that "it is plain  
she believed  
what she confessed, no matter how impossible...".

From Gowdie are derived some of the concepts of today's  
Wicca, incl-  
uding the idea of a coven, comprised of 13 people. Gowdie  
said that a  
coven was ruled by a "Man in Black", often called  
"Black John". He  
would often beat the witches severely, and it seemed their  
main tasks  
were to raise storms, change themselves into animals,  
and shoot elf  
arrows to injure or kill people. Coming as she does  
right at the end  
of the witchcraft persecutions, it is difficult to  
establish how much  
of Gowdie's confession is based upon real, traditional  
folk practices  
of Auldearne, and how much she is simply repeating  
the standard  
accusations against witches. The Coven of 13 is  
probably the single  
aspect of her confessions which does not appear elsewhere  
in records  
of witchcraft trials, and my own feelings are that she was  
probably as  
genuine a witch as was ever taken and tried.

We have already commented how terrifying it is to consider the impact that a single person can have upon the lives of so many people. We have looked at a number of these - King James, Kramer and Sprenger, Matthew Hopkins, Conrad of Marburg - and their latter day successors are no less dangerous. Let us consider some of the 20th century persecutors. We have already mentioned Adolf Hitler; what about Stalin? his great purge in the period following 1936 saw charges of treason, espionage and terrorism brought against anyone who showed the least inclination to oppose him. Using techniques which would not have been out of place during the great witch hunts, Stalin's henchmen enforced "confessions", and effectively exterminated any threat to his political power.

We could look too at McCarthy, whose fame for persecution was such that his name is now used to describe "the use of unsupported accusations for any purpose". It is no accident that his activities were referred to as a "witch hunt", nor that Arthur Miller's play about the Salem witch trials, "The Crucible", was more a comment about McCarthyism than a comment about 17th century American life.

In 20th century Australia we are heirs to a European history, which maintains that witches are servants of the devil, and should be prosecuted for their crimes against humanity. In some States these laws actually remain upon the Statute Books; in others, the legal machinery has been removed, but often public opinion hovers around the middle ages, believing that the only good witch is a dead witch.

Our latter-day inquisitors play upon these fears, in much the same way as Matthew Hopkins played upon the fears of the people during the Civil War. Christian Fundamentalists have no hesitation in using every dirty trick in the book to ensure that public opinion remains opposed to witchcraft. If this means that some of them have to stand up and say: "Yes, I was a witch: I sacrificed my babies to the devil, and copulated with a goat; I took part in drunken orgies, and drank the

blood of the sacrifice"; but then I found Jesus, and was born again,

1643

and now I'm a really nice person; well so be it. Some of them are so psychiatrically unbalanced they may even believe it themselves.

Listen to a sample of the claims made by Audrey Harper, who achieved notoriety in Britain as an ex-HPS of a Witches' Coven. This extract is from an article by Aries, which appeared in Web of Wyrld #5:

Sent to a Dr Barnado's home by her mother, she grew up with deprivation and social stigma. In time she becomes a WRAF, falls in love, gets pregnant, boyfriend dies, she turns to booze, gives up her baby and becomes homeless. Wandering to Piccadilly Circus she meets some Flower Children with the killer weed, and her descent into Hell is assured. By day she gets stoned and eats junk food; by night she sleeps in squats and doorways. Along comes Molly; the whore with a heart of gold who teaches Audrey the art of streetwalking. She flirts with shoplifting, gets into pills, and then gets talent spotted and invited to a Chelsea party, where wealth, power and tasteful decor are dangled as bait. At the next party she is hooked by the "group", which meets "every month in Virginia Water". She agrees to go to the next meeting which is to be held at Hallowe'en. Inside the dark Temple lit by black candles and burning full of "A heady, sickly sweet smell from incense", she is "initiated" by the "warlock", whose "face was deathly pale and skeletal... his eyes ... were dark and sunken" and whose "breath and body seemed to exude a strange smell, a

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dumped  
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meetings  
"war-  
recruiting  
spiked  
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She  
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44

way  
Chris-  
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recurring  
feelings

like stale alcohol." She signs herself over  
Satan with her own blood on a parchment scroll,  
whereupon a baby is produced, its throat cut,  
the blood drank. Following this she gets  
on the "altar" and screwed as the "sacrifice  
the White Virgin". The meeting finishes with a  
little ritual cursing and she's left to  
"home" in the dark.

Her life falls into a steady routine of  
in Virginia Water, getting screwed by the  
"warlock", drug abuse, petty crime, and  
runaways for parties, where the drinks are  
- "probably with LSD" - and candles injected  
heroin release "stupefying fumes into the  
the object being sex kicks and pornography.  
falls pregnant again, gets committed to a  
tric hospital, has the baby, and gives it away  
convinced that the "warlock" would sacrifice it.  
Things then become a confusion of Church  
tion, drug addiction, ritual abuse,  
hospital, and falling in with Christian folk  
try vainly to save her soul. For rather vague  
reasons the "coven" decide to drop her from  
team, and she dedicates herself to a true  
lifestyle with a steady round of overdosing,  
dice, and detoxification units. The "warlock"

16

drops by to threaten her, and she makes her  
north via some psychiatric hospitals to a  
tian Rehabilitation farm. She gets married, has  
a child which she keeps, and becomes a regular  
chur-  
chgoer. But beneath the surface are  
nightmares, insane anger and murderous

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towards her brethren. At the Emmanuel Church in Stourport she asks the Minister, Davies, for help. He prays, and God tells him she was involved with witchcraft. An exorcism her born again, cleansed of her sin. She gets baptised and has no more nightmares, becoming a generally nicer person. She becomes the "occult expert" of the Reachout Trust and Evangelical Alliance, and makes a career out of telling an edited version of her tale.

Geoffrey Dickens MP persuades her to tell all on live TV; "Audrey, to your knowledge is child sacrifice still going on?" To this she replies, "To my knowledge, yes." After this the whole thing rambles into an untidy conclusion of self-congratulation, self-promotion, and self-justification; and for a grand finale pulls out a list of horrendous child abuse, which is shamelessly exploited in typically journalistic fashion, and by the usual fallacious arguments which links it to anything "occult"; help-lines, astro predictions in news-papers, and even New Age festivals.

Satanists  
and feeding

And so we are left with a horrifying vision of hordes of Satanists swarming the country, bugging kids, sacrificing babies, and feeding their own faeces to the flock."

unfortunat-  
of the man  
After all, it

Whilst all this seems incredible to any rational person, unfortunately, in the age old tradition, it confirms the worst fears of the man and woman in the street, and so they swallow it whole. After all, it was on telly, so it MUST be true!

publicising their lies  
forcibly removed  
that we had

As a direct result of people like Audrey Harper publicising their lies and fantasy, children in England and Scotland were forcibly removed from their homes, and subjected to the type of questioning that we had previously believed had died out at the end of the Middle

Ages.

A consultant clinical psychologist scrutinised the interview transcripts and audio records of the recent Orkney child abuse case, and in her summing up said: "[the Social Workers] told the children they knew things had happened to them and were generally leading all the way. When the children denied things, the questions were continually put until the children got hungry and gave them the answers they wanted."

Who says that torture is no longer legal in the British Isles?

The father of four of the children who were taken into care said: "At first I thought the allegations were laughable, but I found out how serious the police were...". Just to remind you of the words of Gilles de Rais some 500 years ago: [the accusations] are frivolous and lack credit...".

1645

One 11 year-old described being asked to draw a circle of ritualistic dancers. He said: "They got me to draw by saying, 'I am not a drawer. Can you draw that?' It was meant to be a ring with children around and a minister in the middle wearing a black robe and a crook to pull children in."

The boy said he had been promised treats such as a lesson on how a helicopter worked if he co-operated, and was told that he could go if he gave one name. How remarkably similar to medieval witch trials, where the victims were always pressed to name their accomplices - for is it not said, "thou canst not be a witch alone?"!

In 1990, journalist Rosie Waterhouse commenting upon the Manchester child abuse case said: "After three months of questioning by the NSPCC, strange stories began to come out and other children were named. The way the children began telling "Satanic" tales in this case is remarkably similar to the way such stories first surfaced in

Nottingham. As "The Independent on Sunday" revealed last week (23/9/90), the Nottingham children began talking about witches, monsters, babies and blood only after they had been encouraged, by an NSPCC social worker, to play with toys which included witches' costumes, monsters, toy babies, and a syringe for extracting blood."

Believe it or not, the parents of these children had no access to them whatsoever. Why? Because our modern, scientifically trained, 20th century social workers believed that, "[the parents] would try to silence the children, using secret Satanic symbols or trigger words".

By March 1991, senior Police spokesmen were publicly claiming that "police have no evidence of ritual or satanic abuse inflicted on children anywhere in England or Wales". Scotland has a different legal system, which is why it was not included in the statement - not because the police have evidence there, for they do not.

When the Rochdale case finally came to court, after the children had been in care (sic!) for about 16 months, the judge delivered a damning indictment upon those who were responsible for it, and said: "the way the children had been removed from their parents was particularly upsetting." He saw a video of the removal of one girl from her home during a dawn raid, and commented that, "It is obvious from the video tape that the girl is not merely frightened but greatly distressed at being removed from home. The sobbing and distraught girl can be seen. It is one of my most abiding memories of this case."

Let us return briefly to Salem, where, in 1710, William Good petitioned for damages in respect of the trial and execution of his wife Sarah, and the imprisonment of his daughter, Dorothy, "a child of four or five years old, [who] being chained in the dungeon was so hardly used and terrified that she hath ever since been very chargeable, having little or no reason to govern herself."

Today's Christian Fundamentalist, like his vicious and self-righteous predecessors, will use anything in his or her power-including innocent children - to destroy the evils of Paganism and the occult. Sometimes I wonder if we are becoming paranoid, or the subjects of a persecution complex, but in writing this lecture it was brought home to me more strongly than ever before: the witch trials of the Middle Ages are not a bloody stain on the history of Christianity; they are the source from where today's fundamentalists draw their power, and are just as terrifying today as they were hundreds of years ago. Bigotry and persecution have changed in only one respect: 20th century mankind has far more efficient and effective means of spreading lies and propaganda than was available to our ancestors.

PERSECUTION: ANCIENT AND MODERN

#### Appendix A

The subject of the European Witch Trials has been written about ad infinitum (and nauseam!), and there are a great many useful books which the student will find of interest. There follows a short bibliography of those to which I referred when writing this lecture.

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1647

PERSECUTION: ANCIENT AND MODERN

Appendix B - Historical Periods

|                                                                                                                                                                                                                                                                  |                                                                                                                                                                                                                                                                            |
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| <p>Anglo-Saxon:<br/>invasion).</p> <p>Middle Ages:<br/>classical<br/>(476<br/>to the<br/>Italian<br/>Renaissance<br/>(or<br/>of<br/>in<br/>1453).<br/>More<br/>specifically<br/>century.</p> <p>Medieval:<br/>Tudor:<br/>Squire Owen<br/>(d.1461),<br/>which</p> | <p>broadly 550 AD to 1066 AD (the Norman<br/>broadly the period from the end of<br/>antiquity<br/>AD)<br/>fall<br/>Constantinople<br/>the period from 1000 AD to the 15th<br/>of, or relating to, the Middle Ages.<br/>the Royal House, descended from Welsh<br/>Tudor</p> |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

ruled  
in  
England  
between  
1485

AD - 1603 AD

Stuart:  
between

the Royal House which ruled in Scotland

1371

1714, and

AD and  
in England  
between 1603  
AD-

1714 AD.

Jacobean:  
rule of England

relating to the period of James I's  
(1603-1625).

Reformation:  
movement

a 16th century religious and political

which

began as  
an attempt  
to reform  
the Catholic

Church,

but  
resulted  
in the  
establishment

actually

of the Protestant Church.

Renaissance:  
Italy in the

usually considered as beginning in

14th

century, this  
is the  
period  
which marked  
the

transition from the Middle Ages

to the modern

world. It is

characterised by classical scholar

ship, scientific

and geographical discovery, and

the exploration of individual human

potential.

Civil War:  
Charles I,

1640-1649, between the Royalists under

and

the  
Parliamentarians  
led by  
Oliver  
Cromwell.

Charles I was executed in 1649.

Crusades:  
Christians of

a series of wars undertaken by the

Europe the authorisation of the Papacy  
western with  
from 1095 until the  
purpose recovering the  
alem from  
it. (Enc. Britannica)

Thirty Years' War: a major conflict involving Austria,  
Denmark, France,  
Holland, Germany, Spain and Sweden  
that devastated  
central Europe, but especially Germany.  
It began as a war between Protestants and Catholics but developed into a general power struggle (1618-1648).

Lateran Councils: Five ecumenical councils held at the Lateran Palace (the official residence of the Pope) between 1123 AD and 1512 AD.

1648

PERSECUTION: ANCIENT AND MODERN

Appendix C - Gnostic and Christian sects

Manichaeism: a dualistic Gnostic religion first preached by Mani (q.v.) in

the  
AD.  
Itsearly  
centrewas

3rdcentury

partofthePersianempireanda  
meeting place of faiths. (EB)

The basic theology of Manichaeism is that good and evil are separate and opposed principles, which have become mixed in the world through the action of the evil principle. There is a complicated mythology which describes the creation of the world and the elements, and a set of complex correspondences by which the seeker can return to a state of salvation. Manichaeism spread across a huge area, including the Roman Empire. However, by the 6th century it had virtually been eradicated from Spain, France and Italy, although was strong in the eastern Mediterranean until the 9th century, when it was absorbed into the neo-Manichean sects of the Bogomils, Cathars, etc.

Bogomils: a religious sect which flourished in the Balkans between the 10th and 15th centuries.

Their central teaching was strictly dualistic; that the visible, material world was created by the Devil, and that everything within it was therefore evil. They rejected many of the trappings of Christianity, and their condemnation of anything to do with the flesh - including eating and drinking! - has rightly earned them the nickname, "the greatest puritans of the middle ages".

Cathars: a heretical Christian sect that flourished in western Europe in the 12th and 13th centuries.

They believed that goodness existed only in the spiritual world created by God, and that the material world, created by Satan, was evil. Their theology bore a great resemblance to that of Manichaeism and the Bogomils, and they were closely connected with the latter.

Waldensians: also known as Valdenses or Vaudois. The sect was founded in southern France in

the  
12th  
century,  
and

emphasised

poverty,  
abstinence  
from  
physical  
labour

r, and a life devoted to prayer.

They were influenced by other "heretical" sects,  
and rejected a  
number of the basic tenets of the Catholic faith. They  
were stern  
opponents to the acquisition of wealth and power within  
the Church,  
and thus came into direct opposition to the  
Papacy, which thrived on  
both. They were fiercely persecuted, and by the end  
of the 15th  
century, confined mainly to the French and Italian  
valleys of the Cottian Alps. During the 16th century, the  
Waldensians  
were transformed into a Protestant church, but suffered  
heavy persecu-  
tion throughout the 17th century from the Dukes of Savoy.  
This ceased  
only after Oliver Cromwell intervened personally on their  
behalf with  
the duke, Charles Emmanuel II. In the latter part of the  
17th century  
the Waldensians returned to their original homeland, and  
in 1848 the  
Waldensians were given civil rights, and are today  
members of the  
World Presbyterian Alliance.

1649

#### PERSECUTION: ANCIENT AND MODERN

Appendix D - A calendar of events connected with the  
persecution of  
heretics

640 AD  
Kent, and

Eorcenberht succeeds Eadbald as King of  
becomes

the  
first English  
king  
to order  
the  
destr

kingdom;

uction of pagan idols throughout his

663 AD  
of Easter to

Council of Whitby determines the date

in accordance  
 with Roman practice,  
 and so  
 ends

Celtic Christianity in Northumberland;  
 668-690 AD  
 Archbishop of  
 legislation against  
 It advised  
 penances  
 (eg,  
 fasting) for  
 who "sacrificed to  
 devils, foretold  
 the  
 od that had been  
 sacrifice, or burned grain after  
 a man  
 being of the living and of  
 the house."

735-766 AD  
 Archbishop of  
 for a woman  
 the Confessional of Ecgberht,  
 York, which prescribed a 7-year fast  
 convicted of "slaying by incantation";  
 reign of King Aelfred (brother of  
 declared death  
 the  
 penalty for  
 those  
 who  
 practise  
 Wicca;

871-899 AD  
 Aethelred), who  
 the  
 penalty for  
 those  
 who  
 practise  
 Wicca;

925-939 AD  
 - including  
 - was punishable with  
 the  
 death penalty;

936 AD  
 whereupon he  
 his intention  
 to  
 drive the  
 pagans  
 out  
 of his land;

951  
 Otto crowned King of Lombardy;

be  
 Liber Poenitentialis by Theodore,  
 Canterbury. Probably the first  
 witches.  
 those  
 future with their raid, a te fo  
 offered in  
 was dead for the well-

|                                                                                                                                                                                                                                                              |                                                                                                                                                                                                                                           |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>955<br/>proclaimed himself</p>                                                                                                                                                                                                                            | <p>Otto defeated the Magyars and<br/>"Protector of Europe";</p>                                                                                                                                                                           |
| <p>962</p>                                                                                                                                                                                                                                                   | <p>Otto crowned Holy Roman Emperor;</p>                                                                                                                                                                                                   |
| <p>1022<br/>heresy;</p>                                                                                                                                                                                                                                      | <p>the first burning (at Orleans) for</p>                                                                                                                                                                                                 |
| <p>1066-1087 AD<br/>England; he<br/><br/>Aethelstan's sentence<br/>of death<br/>for</p>                                                                                                                                                                      | <p>reign of William the Conqueror in<br/><br/>reduced<br/><br/>victed murderers to banishment;</p>                                                                                                                                        |
| <p>1118<br/>to Sir Hugh<br/><br/>he organised a chivalric<br/>order of<br/><br/>defend travellers to<br/>the Holy Land,<br/>and<br/><br/>stood on the site<br/><br/>for their headquarters<br/><br/>this gesture, Hugh de Payens<br/><br/>and then later</p> | <p>King Baldwin II of Jerusalem suggested<br/><br/>de Payen that<br/><br/>knights to<br/><br/>granted part of his palace, which<br/>of Solomon's original temple,<br/>ters. As a result of<br/>called his Order the Templi Militia, a</p> |
| <p>1650</p>                                                                                                                                                                                                                                                  | <p>changed this to</p>                                                                                                                                                                                                                    |
| <p>Knights of the Temple of Solomon in<br/>Jerusalem;</p>                                                                                                                                                                                                    |                                                                                                                                                                                                                                           |
| <p>1162<br/>papal bull<br/><br/>Templars<br/>from<br/>spiritual<br/>obedience<br/>to<br/>any<br/><br/>Pope himself, gave them exemption<br/>from<br/><br/>tithes,<br/>and allowed<br/>them their<br/>own<br/>chaplains</p>                                   | <p>Pope Alexander III issued a special<br/><br/>releasing<br/><br/>but the<br/><br/>paying<br/><br/>and burial grounds;</p>                                                                                                               |
| <p>12/13th cent</p>                                                                                                                                                                                                                                          | <p>the Cathar heresies: introduction of</p>                                                                                                                                                                                               |

the obscene  
 1243-44  
 1244  
 Montsegur;  
 1259  
 Templars and the  
 ofKnights  
 ofStJohn  
 deteriorated  
 1291  
 Knights  
 were  
 and  
 lost  
 their  
 headquarters  
 1301  
 tried by  
 acquitted;  
 1302  
 who called  
 1307  
 arrest of every  
 ofthe  
 KnightsTemplar  
 in  
 France:this  
 was  
 bya  
 toall  
 rulersin  
 Christian  
 arrested;  
 1311  
 authority into  
 and  
 1312  
 Knights Templars;  
 1314  
 the Knights

kiss and ritual adoration of the devil;  
 Siege of Montsegur;  
 225 Cathars burned at the stake at  
 relationships between the Knights  
 Hospitallers  
 into open warfare;  
 the Saracens took Jerusalem, and the  
 Templars expelled,  
 on the site of Solomon's Temple;  
 Walter Langton, bishop of Coventry,  
 ecclesiastical court for diabolism and  
 trial in Exeter for defamation of a man  
 a woman a "wicked witch and thief";  
 King Philip of France ordered the  
 member  
 followed papalbull  
 Europe that all Templars were to be  
 investigation in London by episcopal  
 sorcery, enchantment, magic, divination  
 invocation;  
 the Pope officially disbanded the  
 Jaques de Molay (last Grand Master of  
 Templars) burned as a relapsed heretic;

|                                                                                    |                                                                                                                |
|------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------|
| 1321                                                                               | last Cathar burned at the stake;                                                                               |
| 1324<br>secular and<br><br>authorities<br>for<br>diabolism,<br>invoca              | Alice Kyteler tried in Kilkenny by<br><br>ecclesiastical<br><br>tion and sorcery;                              |
| 1347<br>Italy, and<br><br>year;                                                    | the Plague spreads over the whole of<br><br>arrives in France by the end of the                                |
| 1348<br>Countries,<br><br>England;                                                 | the Plague reaches Paris, then the Low<br><br>and then via the Channel to southern                             |
| 1349<br>passes into                                                                | Britain ravaged by the Plague, which<br><br>Germany, Austria and Scandinavia;                                  |
| 1651                                                                               |                                                                                                                |
| 1360<br>reappears in<br><br>and finally                                            | the Plague, complicated by influenza<br><br>Europe, continuing in waves until 1441,<br><br>ending around 1510; |
| 1390<br>assembly led                                                               | woman tried in Milan for attending an<br><br>by "Diana", "Erodiade" or "Oriente";                              |
| 1408<br>complicated<br><br>Cough;                                                  | the Plague, still rampant in Europe is<br><br>by an epidemic of Typhus and Whooping                            |
| 1409<br>divination,                                                                | trial of Pope Benedict XIII at Pisa for<br><br>invocation, sorcery and other offences;                         |
| 1428-47<br>by secular<br><br>diabolism;                                            | Dauphine: 110 women and 57 men executed<br><br>court for witchcraft, especially                                |
| 1431<br><br>at the<br><br>the<br>decision<br>was<br>annulled<br>in<br>1456,<br>and | Joan of Arc tried for heresy and burnt<br><br>stake:<br><br>trial<br><br><br><br>in                            |

1920 canonised by Pope Benedict XV with becoming a national holiday in France; the date of her execution (May 30)

1440 Gilles de Rais tried on 47 charges including con- juration of and sexual perversions against demons

nearly all evidence was hearsay, none of children: servants was called to testify, and the proceedings were highly irregular: he was strangled and his pyre, but his family were given permission to remove his body before the flames reached it for burial at a nearby Carmelite Church;

1441 Margery Jourdain ("the Witch of Eye") convicted of plotting to kill King Henry VI, and burned as a traitor;

1458 first recorded use of the word "sabbat" (Nicholas Jacquier). "Synagogue" was the word commonly used to describe the meeting places of heretics and witches;

1470 trial before Royal Court in England for defamation - man had accused the Duchess of Bedford of image magic;

1479 Earl of Mar executed for employing witches to kill James III of Scotland;

|                                                         |      |                                                                      |
|---------------------------------------------------------|------|----------------------------------------------------------------------|
| officially                                              | 1484 | Papal Bull of Pope Innocent VIII<br>declaring witchcraft a heresy;   |
| Maleficarum;                                            | 1486 | first publication of the Malleus                                     |
| secular court for                                       | 1488 | Metz: 31 women and 4 men tried by<br>weather magic: 29 burned;       |
|                                                         | 1492 | expulsion of Jews from Spain;                                        |
| Leo X, and so                                           | 1521 | Martin Luther excommunicated by Pope<br>begins the Reformation;      |
| 1652                                                    |      |                                                                      |
| the criminal                                            | 1532 | the Constitutio Criminalis Carolina:<br>code the                     |
| for<br>HolyRoman<br>Empire<br>which<br>specified<br>how |      | witches,                                                             |
| fortunetellers,<br>etc<br>wereto<br>be<br>tried,and     |      | punished;                                                            |
| England passed                                          | 1542 | first statute against witchcraft in<br>by Parliament (revoked 1547); |
| by the Roman                                            | 1557 | first list of prohibited books issued<br>church;                     |
| Queen of                                                | 1562 | statute enacted in Scotland under Mary<br>Scots                      |
| declaring<br>the<br>penalty<br>for<br>witchcraft,       |      | death<br>sorceryand                                                  |
| necromancy:theAct<br>wasconfirmed<br>in                 |      | 1649 and repealed in 1736;                                           |
| I in                                                    | 1563 | statute against witchcraft by Elizabeth<br>Englandordering           |

the  
deathpenalty  
for  
witches,

enchantersand

sorcerers (undercivil,  
notecc

lesiastical law);

1566  
1563: Elizabeth

first major trial under statute of

Francis,

Agnes  
Waterhouseand  
JoanWaterhouse  
at

Chelmsford:

Agneschanged, Elizabethreceived  
a

light sentence and Joan was found not

guilty;

1584  
Scot  
against belief in

"Discoverie of Witchcraft" by Reginald

published - a Protestant argument

witchcraft;

1590-92

North Berwick trials by James VI;

1595  
"Demonolatreaiae" where he  
condemned 900

Nicholas Remy publishes  
boasted on the title page that he had  
witches in 15 years;

1596  
College acts as  
demonology;

John Dee as Warden of a Manchester  
an advisor for cases of witchcraft and

1597  
published;

"Daemonologie" by King James VI

1600  
Rome

Giordano Bruno burnt at the stake in  
as an "impenitent heretic";

1603  
throne as

ascension of James VI to the English  
James I;

1604  
I

new statute against witchcraft by James

which

established  
pact,  
devil-worship  
and  
other

continental ideas in English law;

1611  
of

King James authorises a new translation

|                                                                                           |                                                                                                                      |
|-------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------|
|                                                                                           | the Bible to include the word "witch";                                                                               |
| 1612<br>Lancashire                                                                        | twenty witches tried together at<br>(the Pendle witches);                                                            |
| 1628<br>Thomas<br>amaypoletob<br>beerectedin<br>the                                       | in Massachusetts, an English lawyer,<br>Mortonordered<br>colony                                                      |
| which<br>founded<br>(Merrymount),<br>and<br>celebrat                                      | he                                                                                                                   |
| 1653                                                                                      |                                                                                                                      |
| MaywithlocalIndians<br>andrefugeesfromthe<br>antlers,bellsandbrightly<br>and Lady"        | ed<br>Puritans,withstag<br>coloured clothes, under an elected "Lord<br>to                                            |
| ruleover<br>thecelebrations;<br>He<br>wasarrested                                         | under                                                                                                                |
| charges<br>ofpractising<br>witchcraft,but<br>was                                          | released;                                                                                                            |
| 1633<br>Loudun as part<br>plotby<br>CardinalRichelieu<br>to<br>revengehimself<br>tried by | the public exorcisms of the nuns of<br>ofa<br>upon Urban Grandier: Grandier arrested and<br>investigating committee; |
| 1634                                                                                      | Grandier tortured then burned alive;                                                                                 |
| 1644                                                                                      | maypoles made illegal in England;                                                                                    |
| 1644-5                                                                                    | Matthew Hopkins active in Chelmsford;                                                                                |
| 1646<br>following                                                                         | Matthew Hopkins retired - he died the<br>year;                                                                       |
| 1647                                                                                      | first witch hung in the USA, in                                                                                      |

Connecticut;

1649  
Lilly;

first newspaper astrology column by

1662  
and convicted

at Bury St Edmunds women were accused  
of witchcraft on

the testimony of  
hysterical

children;

1662  
Auldearne, Scotland:  
thirteen;

the trial of Isobel Gowdie in  
Gowdie introduces the idea of a coven of

1663  
could not  
published  
without  
prior consultation  
with  
the

the Licensing Act determined that books  
be

Church or State;

1679-82  
chamber court  
no appeal arraigned  
to try  
Madame

the Chambre Ardente affair: a star  
admitting of

her  
and  
Madame  
Montvoisin  
(La

Bosse,  
daughter  
sons;

La  
Dame Vigoreux.  
During the  
course of

Voisin) and

trial, several hundred of the highest court  
Louis XIV were implicated in the

the  
tiers of King

nerated into a

poisoning scandal. The affair dege

eventually

search for heresy and witchcraft, and

Gerard, Deshayes, Cotton,

Catholic Priests Davot,

also drawn in,

Tournet, Guibourg and Mariette were

Evidence was

accused of performing the Black Mass.

Montespan (Louis'

collected to show that Madame de

and his

former mistress) attempted to poison Louis

Satanic

new mistress, and was the leader of the

cult. In all, 319 people were arrested and 104 sentenced: 36 to death, 4 to slavery in the galleys, 34 to banishment and 30 acquitted. In 1709 Louis attempted to destroy the records of the affair, but failed;

1684 Alice Molland was the last person executed as a witch in England (at Exeter);

1654

1689 Cotton Mather (New England) publishes "Memorable Providences Relating to Witchcraft and Possessions"

supporting belief in witchcraft;

1692 Salem witch trials: 19 hung and more than 100 jailed; the last person executed in the USA for

witchcraft;

1727 last execution in Scotland for witchcraft;

1731 last trial for witchcraft in England: Jane Wenham, who was convicted, then pardoned and released;

1736 the repeal of the statutes against witchcraft of

Queen Mary of Scots (1562), Elizabeth I (1563) and

Mary of

& VI (1604): replaced with a statute which

James I

prosecution, suit or proceeding

stated that, "no

commenced or carried out against any

shall be

sorcery, incantation

person or persons for witchcraft,

(sic), or conjuration." It provided for the

those pretending to possess magical powers, but it denied reality to those powers;

1745 last execution in France for witchcraft;

1775 last execution in Germany for witchcraft;

1829 Lamothe-Langan fabricated and published documents

to of trialsof witches in

and Carcassonne, probably in an attempt to

continuing existence of the worship of

1830 Witchcraft" Sir

Scott that alleged witches had been

1862 Sorcerie"

witchcraft was a protest by medieval serfs

1865 societies, claim

that was anti-Christian, satanic,

1899 Witches by

1928

prosecution of

represented berecords

Toulouse

provethe

the old religion;

in "Letters on Demonology and

Walter argues

misunderstood and mistreated;

Jules Michelet argues in his book "La

that

against a crushing social order;

Pope Pius X again attacked secret

ing Freemasonry

and derived from paganism;

publication of Aradia: Gospel of the

Leland;

first English translation of the

Malleus Malefic

arum (tr Summers);

1951  
the Fraud

repeal of the 1736 Witchcraft Act with  
ulent Mediums Act;

1963  
Witchcraft

demand made for reinstatement of the

in  
following  
desecration  
of  
churches

Laws  
England

and graveyards;

1655

1966  
abolished;

the Index (of prohibited books)

1991  
Justice Bill

Anti-occult amendment to the Criminal  
had its third reading in Parliament.

Presented by

Geoffrey

Dickens,  
this  
prescribed  
imprisonment  
for

not

five

morethan  
yearsagainst  
one  
who,"permits,

entices

orencourages  
aminorto  
participatein,  
or

bepresentataceremonyorothera

ctivityofany

kindspecifiedinsub-

section3..."Subsection3

says:"Theceremoniesoractivitiest

owhichthis

sectionappliesare

thoseof,orassociated with,

Satanism andotherdevilworshipping,

blackmagic,

witchcraft, oranyactivity towhich

Section1 of

the Fraudulent Mediums Act (1951) applies.

Bill  
rejected  
for  
number

The  
was

of  
reasons,  
not

least because it made newspaper/magazine editors culpable  
if  
minors should read the astrology column!

1656

HISTORY OF WICCA IN ENGLAND: 1939 - present  
day

This talk was given by Julia Phillips at the Wiccan Conference in Canberra, 1991. It is mainly about the early days of the Wicca in England; specifically what we now call Gardnerian and Alexandrian traditions. The text remains "as given", so please remember when you read it that it was never intended to be "read", but "heard" and debated.

Text begins:

There are three main strands I intend to examine: one, Gardner's claim of traditional initiation, and its subsequent development; two, magical traditions to which Gardner would have had access; and three, literary sources.

As we look at these three main threads, it is important to bear in mind that Gardner was 55 years old at the time of his claimed initiation; that he had spent many years in Malaya, and had an enormous interest in magic, Folklore and Mythology. By the time he published High Magic's Aid, he was 65, and 75 when "The Meaning of Witchcraft" appeared. He died in 1964, at the age of 80.

Gardner was born in 1884, and spent most of his working adult life in Malaya. He retired, and returned to the UK in 1936. He joined the Folklore Society, and in June 1938, also joined the newly opened Rosicrucian Theatre at Christchurch where it is said he met Old Dorothy Clutterbuck.

I chose 1939 as my arbitrary starting point as that was the year that Gerald Gardner claims he was initiated by Old Dorothy into a practicing coven of the Old Religion, that met in the New Forest area of

Britain. In his own words,

"I realised that I had stumbled upon something interesting; but I was half-initiated before the word, "Wica" which they used hit me like a thunderbolt, and I knew where I was, and that the Old Religion still existed. And so I found myself in the Circle, and there took the usual oath of secrecy, which bound me not to reveal certain things." This quote is taken from *The Meaning of Witchcraft*, which was published in 1959.

It is interesting that in this quote, Gardner spells Wicca with only one "c"; in the earlier *"Witchcraft Today"* (1954) and *"High Magic's Aid"* (1949), the word Wicca is not even used. His own derivation for the word, given in *"The Meaning of Witchcraft"*, is as follows:

"As they (the Dane and Saxon invaders of England) had no witches of their own they had no special name for them; however, they made one up from "wig" an idol, and "laer", learning, "wiglaer" which they shortened into "Wicca".

"It is a curious fact that when the witches became English-speaking they adopted their Saxon name, "Wica"."

1657

In *"An ABC of Witchcraft Past and Present"*, Doreen Valiente does not have an entry for Wicca, but when discussing Witchcraft, does mention the Saxon derivation from the word Wicca or Wicce. In the more recently published *The Rebirth Of Witchcraft*, however, she rejects this Saxon theory in favour of Prof. Russell's derivation from the Indo-European root "Weik", which relates to things connected with magic and religion.

Doreen Valiente strongly supports Gardner's claim of traditional initiation, and published the results of her successful attempt to prove the existence of Dorothy Clutterbuck in an appendix to *"The Witches' Way"* by Janet and Stewart Farrar. It is a marvellous piece of

investigation, but proving that Old Dorothy existed does nothing to support Gardner's claims that she initiated him.

In his book, "Ritual Magic in England", occultist Francis King does offer some anecdotal evidence in support of Gardner's claims. However, it is only fair to point out that in the same book, he virtually accuses Moina Mathers of murder, based upon a misunderstanding of a story told by Dion Fortune! With that caveat, I'll recount the tale in full:

King relates that in 1953, he became acquainted with Louis Wilkinson, who wrote under the pen-name of Louis Marlow, and had contributed essays to Crowley's Equinox. He later became one of Crowley's literary executors. King says that in conversation, Wilkinson told him that Crowley had claimed to have been offered initiation into a witch coven, but that he refused, as he didn't want to be bossed around by a bunch of women. (This story is well-known, and could have been picked up anywhere.)

Wilkinson then proceeded to tell King that he had himself become friendly with members of a coven operating in the New Forest area, and he thought that whilst it was possible that they derived their existence from Murray's "Witch Cult in Western Europe", he felt that they were rather older.

King draws the obvious conclusion; that these witches were the very same as those who initiated Gardner. King claims that the conversation with Wilkinson took place in 1953, although "Ritual Magic in England" was not published - or presumably written - until 1970. However, on September 27 1952, "Illustrated" magazine published a feature by Allen Andrews, which included details of a working by, "the Southern Coven of British Witches", where 17 men and women met in the New Forest to repel an invasion by Hitler. Wilkinson had told King of this working during their conversation, which King believes to be proof that such a coven existed; there are some differences in the two stories, and so it is possible that two sources are reporting the same

event, but as Wilkinson's conversation with King came after the magazine article, we shall never know.

In the recently published "Crafting the Art of Magic", Aidan Kelly uses this same source to "prove" (and I use the word advisedly - the book "proves" nothing") that Gardner, Dorothy, et al created Wicca one night following a social get together! Of one thing we can be certain though: whatever its origin, modern Wicca derives from Gardner. There may of course be other traditional, hereditary witches, but even if they are genuine, then it is unlikely that they would have been able to "go public" had it not been for Gardner.

1658

There have been many claims of "hereditary" origin (other than Gardner's own!) One of the most famous post-Gardner claimants to "hereditary" status was actress Ruth Wynn-Owen, who fooled many people for a very long time before being exposed. Roy Bowers, who used the pseudonym Robert Cochrane, was another: Doreen Valiente describes her association with him in "The Rebirth of Witchcraft", and The Roebuck, which is still active in the USA today, derives directly from Cochrane, via Joe Wilson. "Witchcraft: A Tradition Renewed" by Evan John Jones with Doreen Valiente describes a tradition derived from Robert Cochrane. Alex Sanders, of course is another who claimed hereditary lineage, and like Cochrane, deserves his own place in this history, and we'll get to both of them later.

Many people have been suspicious of Gardner's claims, and have accused him of making the whole thing up. They suggest that the Wicca is no more than the fantasy of an old man coloured by a romantic imagination. One particularly virulent attack upon Gardner came from Charles Cardell, writing under the pseudonym of Rex Nemorensis.

One of Gardner's initiates who is still active in the Wicca today has an interesting tale to tell about Cardell, whom he knew: "Cardell claimed to be a Witch, but from a different

tradition to  
Gardner's. Cardell was a psychopathic rat, with  
malevolent intent  
toward all and sundry. He managed to get a woman called  
Olive Green  
(Florannis) into Gardner's coven, and told her to copy out  
the Book of  
Shadows so that Cardell could publish it, and destroy  
Gardner. He  
also contacted a London paper, and told them when and  
where the coven  
meetings were held, and of course the paper got quite a  
scoop. Cardell  
led people in the coven to believe that it was Doreen  
Valiente who had  
informed on them.

Doreen had just left Gardner in a bit of a huff after a  
disagreement;  
another coven member, Ned Grove, left with her. Anyway,  
the day the  
paper printed the exposure, Cardell sent Gardner a  
telegram saying,  
"Remember Ameth tonight". (Ameth was Doreen's Craft  
name, and as it  
has now been published, I see no reason not to use it  
here)."

My informant also said that Olive Green was associated  
with Michael  
Houghton, owner of Atlantis book shop in Museum Street,  
who was the  
publisher of High Magic's Aid. Through this  
association, she also  
encountered Kenneth Grant of the OTO, although their  
association was  
not friendly.

Cecil Williamson, the original owner of the witchcraft  
museum on the  
Isle of Man, and present owner of the Witchcraft Museum in  
Boscastle,  
has also published a number of articles where he states  
quite categor-  
ically that Gardner was an utter fraud; but, he offers  
only anecdotes  
to support these allegations.

Although Gardner claimed his initiation occurred in  
1939, we don't  
really hear anything about him until 1949, when "High  
Magic's Aid" was  
published by Michael Houghton.

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This book has very strong Solomonic leanings, but like  
Gardner's own  
religious beliefs, combined the more natural forms of  
magic with high  
ceremonial. In his introduction to the book, Gardner says

that: "The Magical rituals are authentic, partly from the Key of Solomon (MacGregor or Mathers' translation) and partly from magical MSS in my possession)." Gardner did indeed have a large collection of MSS, which passed with the rest of his goods to Ripleys in Toronto after his death.

Scire (pseudonym) was the name Gardner took as a member of Crowley's branch of the OTO; although it is generally agreed that his membership was purely nominal, he was certainly in contact with people like Kenneth Grant and Madeline Montalban (founder of the Order of the Morning Star).

Gardner was given his OTO degree and Charter by Aleister Crowley, to whom he was introduced in 1946 by Arnold Crowther. As Crowley died in 1947, their association was not long-lived, but Crowther confirms that the two men enjoyed each other's company.

So, after that brief introduction we can have a look at the first of the strands I mentioned.

In 1888, the Hermetic Order of the Golden Dawn was born, beginning a renaissance of interest in the occult that has continued to the present day. It is impossible to overstate the importance of the GD to modern occultists; not only in its rituals, but also in its personalities; and of course, through making available a large body of occult lore that would otherwise have remained unknown, or hidden in obscurity.

I will be looking at this body of occult lore with other literary influences later, and will here concentrate on the rituals and personalities that have influenced Wicca.

We cannot look at the GD in isolation from its own origins. It is descended from a myriad of esoteric traditions including Rosicrucianism, Theosophy, and Freemasonry. The latter in its own right, as well as via the SRIA - a scholarly and ceremonial association open to Master Masons only.

Whether the German Lodge or Fraulein Sprengel actually

existed is a matter still under debate; but either in fact or in spirit, this is the source for the "Cypher Manuscripts" which were used to found the Isis-Urania Lodge in 1888.

As I'm sure everyone knows, Isis-Urania was founded by Dr Wynn-Westcott, Dr Woodman, and MacGregor Mathers. Not only were all three Master Masons; Wynn-Westcott and Mathers were also members of the Theosophical Society. The most important thing though is the fact that these three men were a ruling triumvirate that managed the affairs of the SRIA. This is important, for the SRIA included Hargrave Jennings in its membership, and Jennings is reputed to have been involved with a Pagan group at the end of the 19th century, which drew its inspiration from Apuleius - The Golden Ass.

1660

But back to the GD - whether the Cypher Manuscripts actually existed, or Wynn-Westcott manufactured them is now irrelevant; Mathers was commissioned to write-up the rituals into a workable shape, and thus the Golden Dawn was born.

Members of the Isis-Urania Lodge at various times also included Allan Bennett, Moina Mathers, Aleister Crowley, Florence Farr, Maud Gonne, Annie Horniman, Arthur Machen, "Fiona Macleod", Arthur Waite and WB Yeats. Also associated were Lady Gregory, and G W Russell, or AE, whose "The Candle of Vision" was included in the bibliography of "The Meaning of Witchcraft". The literary and Celtic influences within the GD were immense.

From the Isis-Urania Lodge sprang all the others, including the so-called Dissident Orders derived through Crowley. It is this line that some commentators trace to modern Wicca, so it is the one upon which we will concentrate.

Aleister Crowley was initiated into the Isis-Urania Lodge on 18 November 1898. As you most probably know, Crowley later quarrelled

with MacGregor Mathers, and in 1903 began to create his own Order, the Argenteum Astrum, or Silver Star. In 1912, Crowley was initiated into the OTO, and in 1921, succeeded Theodor Reuss as its Chief.

According to Arnold Crowther's account, it was in 1946, a year before Crowley's death, that Crowley gave Gardner an OTO Charter. Ithell Colquhoun says only that it occurred in the 1940s, and further states that Gardner introduced material from the OTO, and less directly from the GD, into "...the lore of his covens".

As Doreen Valiente also admits, "Indeed, the influence of Crowley was very apparent throughout the (Wiccan) rituals.". This, Gardner explained to her, was because the rituals he received from Old Dorothy's coven were very fragmentary, and in order to make them workable, he had to supplement them with other material.

To give an example of some of the lines by Crowley which are rather familiar to modern Wiccans:

I give unimaginable joys on earth; certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.

I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.

And of course, the Gnostic Mass has been immensely influential.

Not only poetry, but also magical practices in Wicca are often derived from GD sources. For example:

the way of casting the circle: that is, the visualisation of the circle, and the pentagrams at the quarters, are both based upon the standard GD Pentagram Ritual;

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both the concept and word "Watchtowers" are of course from the Enochian system of Magic, passed to Wicca via the GD (although I would like to make it very clear that their use within

Wicca bears no  
relation to the use within Enochia - the only  
similarity is in the  
name);

the Elements and colours generally attributed to the  
Quarters are  
those of the GD;

the weapons and their attributions are a combination of  
GD, Crowley  
and Key of Solomon.

In "Witchcraft Today", Gardner says, "The people who  
certainly would  
have had the knowledge and ability to invent (the Wiccan  
rites) were  
the people who formed the Order of the Golden Dawn about  
seventy years  
ago...".

The GD is not the only influence upon Gardner;  
Freemasonry has had a  
tremendous impact upon the Wicca. Not only were the three  
founders of  
Isis-Urania Temple Masons, so too were Crowley and Waite;  
Gardner and  
at least one member of the first coven (Daffo) were  
both Co-Masons.  
Gardner was also a friend of JSM Ward, who had published  
a number of  
books about Masonry.

Doreen describes Ward as a "leading Mason", but Francis  
King says only  
that Ward was, "a bogus Bishop... who had written some  
quite good but  
far-fetched books on masonry, and who ran a peculiar  
religious-cum-oc-  
cult community called The Abbey of Christ the King..."  
Whether the  
books were far-fetched or not, we can assume that some  
of the many  
similarities between Wicca and Masonry are in some ways  
due to Ward's  
influence.

Some of these include:

The Three Degrees  
The Craft  
So Mote It Be  
The Challenge  
Properly Prepared  
The 1st Degree Oath (in part)  
Presentation of the Working Tools at 1st degree

and so on.

It seems to me quite clear that even if Gardner received a  
traditional  
set of rituals from his coven, they must have been  
exceptionally  
sparse, as the concepts that we know of as Wicca

today certainly  
derive from ceremonial magic and Freemasonry to a very  
great extent.

Indeed, Gardner always claimed that they were sparse.

It could be argued that all derive from a common  
source. That the  
appearance of a phrase, or technique in one tradition  
does not autom-  
atically suggest that its appearance elsewhere means that  
the one was  
taken from the other. However, Gardner admits his  
sources in many  
cases, and Doreen confirms them in others, so I think it  
is safe to  
presume that the rituals and philosophy used by Wicca  
descends from  
the traditions of Freemasonry and Ceremonial magic, rather  
than from a  
single common source. However, as Hudson Frew points  
out in his  
commentary upon Aidan Kelly's book, the phenomena of the  
techniques

1662

and practices of ceremonial magic influencing folk  
magic and trad-  
itions is widely recognised by anthropologists, and  
certainly does not  
indicate plagiarism. And of course there are many  
traditional witch-  
craft aspects in the Wicca.

We have looked at the development of the magical orders  
which resulted  
from the British occult revival of the 19th and 20th  
centuries, and  
now we can see where this ties in with Wicca, and  
Gardner's claim of  
traditional initiation.

I have here a "family tree" of the main branches of  
British Wicca. It  
is by no means exhaustive, and is intended to provide an  
outline, not  
a definitive history! I have included my own coven lines  
and develop-  
ment as an indication of the kind of "cross-over" of  
tradition which  
often occurs, not to suggest that these are the only  
active groups!  
Also, it would not be ethical for me to include  
details of other  
covens.

We have two possible "hereditary" sources to the  
Gardnerian Craft:  
one, the Horsa Coven of Old Dorothy, and two, the Cumbrian  
Group which  
Rae Bone claims to have been initiated into before  
meeting Gardner.

(NB: Doreen Valiente says that the Horsa Coven is not connected with Old Dorothy, but is another group entirely.) There is also sometimes mention of a St Alban's group that pre-dates Gardner, but as far as I know, this is mistaken. The St Albans group was Gardner's own group, which as far as research confirms, did not pre-date him.

To return to Rae Bone: she was one of Gardner's HPSSs, and her "line" has been immensely important to the modern Wicca; she was featured in the magazine series, "Man Myth and Magic" if anyone has a copy of that.

In her heyday she ran two covens: one in Cumbria, and one in South London. Rae is still alive, and lives in Cumbria, although her last coven moved to New Zealand many years ago, and she is no longer active. No-one has ever been able to trace the coven in New Zealand.

At this point, I will just mention George Pickingill, although he is not shown on the tree, as I think it extremely dubious that he had any connection with Gardner, or any other modern Wiccan.

Pickingill died in 1909, whilst Gardner was still in Malaya. Eric Maple is largely responsible for the beginnings of the Pickingill myth, which were expanded by Bill Liddell (Lugh) writing in "The Wiccan" and "The Cauldron" throughout the 1970s. Mike Howard still has some of Liddell's material which he has never published, and I have yet to meet anyone within the British Craft who gives credence to Liddell's claims.

In the book, "The Dark World of Witches", published in 1962, Maple tells of a number of village wise women and cunning men, one of whom is George Pickingill. There is a photograph included of an old man with a stick, holding a hat, which Maple describes as Pickingill. This photograph has subsequently been re-used many times in books about witchcraft and Wicca.

Issue number 31 of "Insight" Magazine, dated July 1984, contains a very interesting letter from John Pope:

"The photograph purporting to be Old George Pickingill is in fact a photo of Alf Cavill, a station porter at Ellstree, taken in the early 1960s. Alf is now dead, but he was no witch, and laughed over the photograph when he saw it."

A very respected Craft authority has told me that he believes the photo, which is in his possession, to be of Pickingill, but like so much to do with Craft history, there is no definitive answer to this one.

Many claims were made by Liddell; some obviously from cloud-cuckoo land, others which could, by a stretch of the imagination, be accepted. The very idea of Pickingill, an illiterate farm labourer, co-ordinating and supervising nine covens across the breadth of the UK is staggering. To accept - as Liddell avers - that he had the likes of Alan Bennett and Aleister Crowley as his pupils bends credulity even further.

The infamous photograph which Liddell claims shows Crowley, Bennett and Pickingill together has conveniently disappeared, and no-one admits to ever having seen it. Like most of Liddell's claims, nothing has ever been substantiated, and when pushed, he retreats into the time honoured favourite of, "I can't reveal that - you're not an initiate"!

But to return to the family tree: the names of Doreen Valiente, Pat and Arnold Crowther, Lois Bourne (Hemmings), Jack Bracelin and Monique Wilson will probably be the most familiar to you.

Jack Bracelin is the author of Gardner's biography, "Gerald Gardner, Witch", (published 1960) now out of print, although still available 2nd hand, and in libraries. (In *Crafting the Art of Magic*, Kelly claims that this book was actually written by Idries Shah, and simply published under Bracelin's name. As with every other claim, Kelly offers no evidence of this)

I have seen a copy of Bracelin's Book of Shadows, which it is claimed dates from 1949, although in The Rebirth Of Witchcraft, Doreen says that Bracelin was a "relative newcomer" in the mid-1950s. I have also been told by two different sources that Bracelin helped Gardner write "The Laws". In The Rebirth Of Witchcraft, Doreen states that she did not see The Laws until the mid 1950s, when she and her partner Ned Grove accused Gardner of concocting them in order to re-assert control over the coven. As Bracelin was in the Gardner camp during the breakup of the group, it seems reasonable that he did in fact help with their composition. (NB: Alex Sanders increased the number of "The Laws" much later - these appeared in June Johns' book, "The King of the Witches")

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Although Doreen claims that the reason for the coven break-up was the fact that Gardner and Bracelin were publicity crazy, there was another reason, which was the instatement of a new lady into the coven, effectively replacing Doreen as HPS. This is also the main reason for Gerald's Law which states that the HPS will, "...gracefully retire in favour of a younger woman, should the coven so decide in council." Needless to say, Doreen was not impressed, and she and Ned left the coven under very acrimonious circumstances. It was quite some time before Doreen had contact with Gardner again, and they never quite regained the degree of friendship that had previously existed.

Monique and Campbell Wilson are infamous, rather than famous, as Gardner's heirs who sold off his magical equipment and possessions after his death, to Ripleys in the USA.

Monique was the last of his Priestesses, and many Wiccans today still spit when her name is mentioned. Pat Crowther was rather scathing about her recently in an interview, and in The Rebirth Of Witchcraft, although Doreen tells of the sale of Gardner's magical possessions to

Ripleys, she doesn't ever mention the Wilsons by name. In effect, the Craft closed ranks against them, and they became outcasts.

Eventually, in the face of such opposition they had to sell the Museum in Castletown, and they moved to Torremolinos, where they bought a cafe. Monique died nine years after selling the Museum. It is rumoured that Campbell Wilson moved to the USA, and met with a car accident there: this is only hearsay though - I really do not know for sure what happened to him.

However, Monique was influential in a way that even she could not have imagined, when in 1964 or 5 she initiated Ray Buckland, who with his wife Rosemary (later divorced), was very influential in the development of the Wicca in the USA.

Fortunately, Richard and Tamarra James managed to buy the bulk of Gardner's collection back from Ripleys in 1987, for the princely sum of US\$40,000, and it is now back within the Craft, and available for initiates to consult and view.

D and C S. are probably completely anonymous, and if it were not for the fact that C initiated Robert Cochrane (briefly mentioned earlier) they would probably stay that way!

Cochrane's origins are obscure, but I have been told that he was initiated into the Gardnerian tradition by C S, and met Doreen Valiente through a mutual acquaintance in 1964. When he met Doreen, however, he claimed to be a hereditary witch, from a different tradition to Gardner's, and as Doreen confirms, was contemptuous of what he called "Gardnerian" witches. Indeed, Doreen believes he coined the term, "Gardnerian".

Doreen said she was completely taken in by Cochrane and for a while, worked with him and the "Clan of Tubal-Cain" as he described his tradition, which was also known as "The Royal Windsor Cuveen", or 1734.

The figures "1734" have an interesting history. Doreen gives a rather strange account of them in *The Rebirth Of Witchcraft*, which contra-

1665

dicts what Cochrane himself describes in a letter to Joe Wilson, dated "12th Night 1966", where he says,

"...the order of 1734 is not a date of an event but a grouping of numerals that mean something to a witch.

"One that becomes seven states of wisdom - the Goddess of the Cauldron. Three that are the Queens of the Elements - fire belonging alone to Man, and the Blacksmith God. Four that are Queens of the Wind Gods.

"The Jewish orthodoxy believe that whomever knows the Holy and Un-speakable name of God has absolute power over the world of form. Very briefly, the name of God spoken as Tetragrammaton ... breaks down in Hebrew to the letters YHVH, or the Adam Kadmon (The Heavenly Man). Adam Kadmon is a composite of all Archangels - in other words a poetic statement of the names of the Elements.

"So what the Jew and the Witch believe alike, is that the man who discovers the secret of the Elements controls the physical world. 1734 is the witch way of saying YHVH." (Cochrane, 1966)

Although Doreen says that Cochrane's group was small, it still proved to be remarkably influential. As well as Cochrane and his wife (whom Doreen refers to as "Jean") and Doreen herself, there were others who are well-known today, and a man called Ronald White, who very much wanted to bring about a new age in England, with the return of King Arthur.

In The Rebirth Of Witchcraft, Doreen elaborates upon the circumstances surrounding the death of Cochrane: the bald facts are that he died at the Summer Solstice of 1966 of an overdose. Craft tradition believes that he became in fact, and of his own choice, the male ritual sacrifice which is sometimes symbolically enacted at the height of Summer.

The Royal Windsor Cuveen disbanded after Cochrane died, only to be re-born from the ashes at Samhain that year under a new

name - The  
Regency. All of its early members were from the Royal  
Windsor Cuveen,  
and they were under the leadership of Ronald White. The  
Regency proved  
to be of great importance to the development of the  
Wicca, although  
its existence was kept a fairly close secret, and even  
today, there  
are relatively few people who have ever heard of it.

Meetings were held in North London, at a place called  
Queens Wood. As  
well as Ron White and Doreen Valiente, members included  
"John Math",  
founder of the Witchcraft Research Association in 1964,  
and editor of  
Pentagram magazine, and the founder of the Pagan Movement,  
Tony Kelly.  
At its height, there were frequently more than 40 in  
attendance at  
rites, which tended to be of the dramatic, pagan kind  
rather than the  
ceremonial associated with high ritual magic. The  
Regency operated  
fairly consistently for over twelve years, finally  
disbanding in 1978.

The Membership roll reads like a who's who of the British  
Wicca! Some  
of the rites have been incorporated into modern Wiccan  
rituals - in  
fact, one was used at the Pan European Wiccan  
Conference 1991 with  
very great success.

Moving back over to Rae Bone's line, there are a number of  
influential  
people here, mainly through her initiates, Madge and  
Arthur, who  
probably take the award for the most prolific pair in  
Wiccandom! Rae,  
although initiated by Gardner, does of course also claim  
a hereditary  
status in her own right.

1666

Madge and Arthur's initiates include:

John and Jean Score

John Score was the partner of Michael Houghton  
(mentioned earlier),  
and the founder of the Pagan Federation, which is very  
active today.

Houghton died under very mysterious circumstances, which  
is briefly  
mentioned in "The Sword of Wisdom" by Ithell  
Colquhoun. My Craft  
source told me that this was actually a ritual that went  
badly wrong,

and Houghton ended up on the wrong end of some fairly potent energies.

There is an interesting anecdote about Houghton in *The Rebirth Of Witchcraft*, which is taken from "Nightside of Eden" by Kenneth Grant, and agrees in some respect to a similar story that I was told some years ago. Doreen suggests in *The Rebirth Of Witchcraft* that the story may relate to a magical working involving Kenneth Grant and his wife, Gardner, Dolores North (Madeline Montalban), and an unnamed witch, who was probably Olive Green.

They were all to perform a ritual together, supposedly to contact an extra-terrestrial being. The material basis for the rite, which took place in 1949, was a drawing by AO Spare.

Apparently soon after the rite commenced, a nearby bookseller (Michael Houghton) turned up and interrupted proceedings. On hearing that Kenneth Grant was within, he declined to enter, and wandered off. The rite was disrupted, and the story goes that everyone just went home.

Kenneth Grant claims that as a result of disturbing their working, Houghton's marriage broke up, and that Houghton died in mysterious circumstances. In fact, the Houghton divorce was a cause celebre, with her suing him for cruelty because he boasted of being a Sagittarian while sneering at her because she was only a dingy old Capricorn!

The interrupted ritual could well have taken place. Madeline had a flat near to Atlantis (Houghton's shop), and would certainly have known both Grant and Houghton. I know for a fact that Madeline was acquainted with Gerald, although her opinion of both him and the Wicca was rather poor. One of Madeline's older students told me that she thought Gardner rather a fraud, and ritually inept. She also had a very low opinion of Wiccans, and refused to allow her own students to participate in Wiccan rites. The reason for this lies in an anecdote which Doreen doesn't relate: the story goes that Madeline agreed to participate in a rite with Gerald, which turned out to involve Madeline being tied up and tickled with a feather duster!

The great lady  
was not amused.

Prudence Jones

Prudence was for many years the president of the Pagan Federation, and editor of its newsletter. She inherited her role from John Score, after he passed away. With Nigel Pennick, Prudence also runs the Pagan Anti-Defamation League (PADL), and is an active astrologer and therapist. She has edited a book on astrology, and with Caitlin Matthews, edited "Voices from the Circle", published by Aquarian Press. Although Prudence took her degree in Philosophy, her main interests lie in the areas of the Grail and troubadour tales, and she has published privately an excellent essay on the Grail and Wicca. She is also a very highly respected astrologer, who lectures extensively in Britain.

1667

Vivianne and Chris Crowley

Vivianne Crowley, is author of "Wicca - The Old Religion in the New Age", and also secretary of the Pagan Federation. She has a PhD in Psychology, and is perhaps the only person to have been a member of both a Gardnerian Coven and an Alexandrian one simultaneously!

Vivianne is very active at the moment, and has initiated people in Germany (having memorised the ritual in German - a language she doesn't speak!), Norway, and - on the astral - Brazil. As a result of her book, she receives many letters from people from all around the world, and organised the first ever pan-European Wiccan conference, held in Germany 1990. The second conference was held in Britain at the June solstice, and the third (1992) in Norway. In 1993, the Conference will be in Scotland.

John and Kathy (Caitlin) Matthews, are probably well-known to everyone, but possibly their Gardnerian initiations are not such common knowledge. The story that John Matthews relates in "Voices from the Circle" is essentially the one which he told the HPS

who initiated  
him.

Pat and Arnold Crowther

I have left Pat and Arnold till last, as it is from their line that the infamous Alex Sanders derives! It is no secret anymore that Alex, far from being initiated by his grandmother when he was seven, was in fact turned down by Pat Crowther in 1961, but was later accepted by one of her ex-coven members, Pat Kopanski, and initiated to 1st Degree.

In "The Rebirth of Witchcraft" Doreen says that Alex later met Gardner, and was allowed to copy from the Book of Shadows; Craft tradition is somewhat different! It has always been said (even by Alex's supporters!) that he pinched what he could from Pat Kopanski before being chucked out, and that the main differences between the Alexandrian and Gardnerian Books of Shadows occur where Alex mis-heard, or mis-copied something! There are certainly significant differences between the two Books; some parts of Gardnerian ritual are quite unknown within the Alexandrian tradition, and the ritual techniques are often different. It is usually very easy to spot whether someone is an Alexandrian, or Gardnerian initiate.

Alex needed a HPS, and as we know, chose Maxine Morris for the role.

Maxine is a striking Priestess, and made a very good visual focus for the movement which grew in leaps and bounds.

In the late 1960s, Alex and Maxine were prolific initiators, and a number of their initiates have become well known. Some came to Australia, and there are still a number of covens in the UK today whose HP and/or HPS was initiated by Alex or Maxine.

Alex and Maxine's most famous initiates are almost certainly Janet and Stewart Farrar, who left them in 1971 to form their own coven, first in England, then later, in Ireland. Through their books, they have probably had the most influence over the direction that the modern Craft has taken. Certainly in Australia, the publication of "What Witches Do" was an absolute watershed, and with Janet

and Stewart's  
consistent output, their form of Wicca is more likely to  
become the  
"standard" than any other type.

1668

Since their early days of undiluted Alexandrianism, they  
have drifted  
somewhat towards a more Gardnerian approach, and today,  
tell everyone  
that there are no differences between the two  
traditions. In fact,  
despite the merging that has been occurring over the last  
few years,  
there are very distinct differences between the  
traditions; some  
merely external, others of a very significant difference  
of philos-  
ophy.

Seldiy Bate was originally magically trained by  
Madeline Montalban,  
and then took an Alexandrian initiation from Maxine  
and Alex. Her  
husband, Nigel, was also initiated by Maxine, and  
they have been  
"public" witches for a number of years now, often  
appearing on TV,  
radio and in the press. Their background in ritual magic  
is expressed  
in the type of coven that they run; a combination of  
Wicca and Cerem-  
onial Magic.

In 1971, Alex and Maxine went their separate ways. David  
Goddard is a  
Liberal Catholic Priest, and for many years, he and  
Maxine worked in  
the Liberal Catholic faith, and did not run a coven of  
any kind. Then  
in 1984, Maxine gathered together a group again, and  
started pract-  
ising a combination of Wicca, Qabalah and Liberal  
Catholicism. She and  
David separated in 1987, and since then her coven has been  
exclusively  
Wiccan. In 1989, she married one of her initiates,  
Vincent, and they  
are still running an active coven in London today.

Alex's history after the split was a little more sordid,  
with one girl  
he married, Jill, filling the gutter press with stories  
about Alex  
being homosexual, and defrauding her of all her money to  
spend on his  
boyfriends. Sally Taylor was initiated by Maxine and  
David, but then  
transferred to Alex. She was trained by him, and then  
started her own  
group.

I'd now like to focus upon the last of the strands which I believe has been influential upon the birth and development of Wicca; that of the literary traditions and sources to which Gardner would have had access. To a certain extent these are contiguous with the magical traditions described earlier, as nowhere is it ever suggested that Gardner did in fact ever work in a magical Lodge, so we must assume that his knowledge came from the written form of the rites, not from the actual practise of them.

From reading Gardner's books, it is quite apparent that Margaret Murray had a tremendous impact upon him. Her book, "The God of the Witches" was published in 1933, and twelve years previously, "The Witch Cult in Western Europe" had appeared. "The God of the Witches" has been tremendously influential on a number of people, and certainly inspired Gardner.

In fact, "Witchcraft Today", published by Gardner in 1954 contained a foreword by Margaret Murray. At this time, remember, Murray's work was still taken seriously, and she remained the contributor on the subject of witchcraft for the Encyclopedia Britannica for a number of years.

1669

Now of course her work has been largely discredited, although she remains a source of inspiration, if not historical accuracy. In Gardner's day, the idea of a continuing worship of the old pagan gods would have been a staggering theory, and in the second article in my series about Murray (published in The Cauldron), I made the point that Murray may have had to pretend scientific veracity in order to get her work published in such times. Don't forget that Dion Fortune had to publish her work privately, as did Gardner with High Magic's Aid. Carlo Ginzburg's excellent book, "Ecstasies", also supports Murray's basic premise; although of course he regrets her historical deceptions.

There were of course other sources than Murray. In 1899, "Aradia: Gospel of the Witches" was published. Most of Crowley's work was available during the pre- and post-war years, as were the texts written and translated by MacGregor Mathers and Waite. Also readily available were works such as The Magus, and of course the classics, from which Gardner drew much inspiration.

Of paramount importance would have been "The White Goddess", by Robert Graves, which is still a standard reference book on any British Wiccan's bookshelf. This was published in 1952; three years after High Magic's Aid appeared, and two years before Gardner's first non-fictional book about witchcraft. I would just like to say at this point that Graves has taken some very unfair criticism in respect of this book. The White Goddess was written as a work of poetry, not history, and to criticise it for being historically inaccurate is to miss the point. Unfortunately, I agree that some writers have referred to it as an "authority", and thus led their readers up the garden path. This is not Graves's fault, nor do I believe it was his intention.

Another book which has had a profound influence on many Wiccans, and would undoubtedly have been well known by Gardner is "The Golden Bough"; although the entire book was written based upon purely secondary research, it is an extensive examination of many pagan practices from the Ancient World, and the emphasis of the male sacrifice could certainly have been taken from here equally as well as from Murray. Certain of the Gardnerian ritual practices were almost certainly derived from The Golden Bough, or from Frazer's own sources.

In "Witchcraft Today" Gardner mentions a number of authors when speculating where the Wiccan rites came from. He says that, "The only man I can think of who could have invented the rites was the late Aleister Crowley."

He continues to say, "The only other man I can think of who could have done it is Kipling...". He also mentions that, "Hargrave Jennings might have had a hand in them..." and

then  
would suggest that "Barrat (sic) of The Magus, circa 1800,  
have had the ability to invent or resurrect the cult."

It's possible that these references are something of a  
damage control operation by Gardner, who, according to Doreen, was not  
too impressed when she kept telling him that she recognised certain  
passages in the Witch rites! "Witchcraft Today" was published the year  
after Doreen's initiation, and perhaps by seeming genuinely interested  
in where the Rites came from, Gardner thought he might give the  
appearance of innocence of their construction!

1670

As mentioned previously, Gardner also had a large  
collection of unpublished MSS, which he used extensively, and one has  
only to read his books to realise that he was a very well-read man,  
with wide-ranging interests. Exactly the sort of man who would be  
able to draw together a set of rituals if required.

The extensive bibliography to "The Meaning of Witchcraft"  
published in 1959, demonstrates this rather well. Gardner includes  
Magick in Theory and Practice and The Equinox of the Gods by Crowley;  
The Mystical Qabalah by Dion Fortune; The Goetia; The White Goddess  
(Graves); Lady Charlotte Guest's translation of The Mabinogion; English  
Folklore by Christina Hole; The Kabbalah Unveiled and the Abramelin  
by Mathers;  
both Margaret Murray's books and Godfrey Leland's Gypsy  
Sorcery, as well as a myriad of classic texts, from Plato to Bede!

Although this bibliography postdates the creation of  
Gardnerian Wicca, it certainly indicates from where Gardner draws his  
inspiration from. There are also several books listed which are either  
directly, or indirectly, concerned with sex magic, Priapic Cults, or  
Tantra.

Hargrave Jennings, mentioned earlier, wrote a book called  
"The Rosicrucians, their Rites and Mysteries", which Francis King  
describes as a book, "concerned almost exclusively with phallicism  
and phallic

images - Jennings saw the penis everywhere."

As I mentioned earlier, Hargrave Jennings, a member of the SRIA, also belonged to a group, described as a coven, which met in the Cambridge area in the 1870s, and performed rituals based upon the classical traditions - specifically, from The Golden Ass. There is no evidence to support this, except that there are often found references to a "Cambridge Coven" linked to Jennings' name. Many of the rituals we are familiar with today were of course later additions by Doreen Valiente, and these have been well documented by both her and the Farrars, in a number of books. Doreen admits that she deliberately cut much of the poetry by Aleister Crowley, and substituted either her own work, or poems from other sources, such as the Carmina Gadelica.

Of course we can never really know the truth about the origins of the Wicca. Gardner may have been an utter fraud; he may have actually received a "Traditional" initiation; or, as a number of people have suggested, he may have created the Wicca as a result of a genuine religious experience, drawing upon his extensive literary and magical knowledge to create, or help create, the rites and philosophy.

What I think we can be fairly certain about is that he was sincere in his belief. If there had been no more to the whole thing than an old man's fantasy, then the Wicca would not have grown to be the force that it is today, and we would not all be sitting here in Canberra on a Saturday morning!

1671

{file "Wheel of The Year (Julia Phillips/Matthew Sandow)" "bos325.htm"}

The Wheel of the Year

From "The Witches of Oz", by Julia Phillips and  
Matthew Sandow,  
Sydney,

New South Wales.

The Wheel of the year is of great significance to Wiccans, and is one of the principle keys to understanding the religion. As we said earlier, Wicca sees a profound relationship between humanity and the environment. For a Wiccan, all of nature is a manifestation of the divine and so we celebrate the turning seasons as the changing faces of our Gods.

The Wheel of the Year is a continuing cycle of life, death and rebirth. Thus the Wheel reflects both the natural passage of life in the world around us, as well as revealing our own connection with the greater world. To a Wiccan, all of creation is divine, and by realizing how we are connected to the turning of the seasons and to the natural world, we come to a deeper understanding of the ways in which we are connected to the God and Goddess. When we celebrate our seasonal rites, we draw the symbolism that we use from the natural world and from our own lives, thus attempting to unite the essential identity that underlies all things.

Undoubtedly the significance of the Festivals has changed over the centuries, and it is very difficult for us today to imagine the joy and relief that must have accompanied the successful grain harvest. What with factory-farming, fast freezing and world wide distribution, our lives no longer depend upon such things and as a consequence, our respect for the land has diminished in proportion to our personal contact with it.

Wiccans believe that we can re-affirm this contact by our observance of the passage of the seasons, in which we see reflected our own lives, and the lives of our gods. Whether we choose to contact those forces through silent and solitary meditation, or experience the time of year in a wild place, or gather with friends in a suburban living room, we are all performing our own ritual to the Old Ones, reaching out once more towards the hidden forces which surround us all.

What is of the utmost importance with the Wheel of the Year is

that we understand what we hope to achieve through our festival celebrations, and avoid the trap of going through empty motions, repeating words from a book which may sound dramatic, but have no relevance in our everyday lives. That simply leads to the creation of a dogma, and not a living breathing religion. It is not enough to stand in a circle on a specific day, and "invoke" forces of nature, those forces are currents which flow continuously through- out our lives, not just eight times a year, and if we choose not to acknowledge them in our everyday lives, there is no point in calling upon them for one day.

1672

By following the Wiccan religion you are affirming your belief in the sanctity of the Earth, and acknowledging that you depend upon the Earth for your very life. Although modern lifestyles do not encourage awareness of our personal relationship with the turning seasons, or the patterns of life, growth, death and decay, that does not mean that they no longer exist. The ebb and flow of the Earth's energies may be hidden beneath a physical shell of tarmac and concrete, and a psychic one of human indifference, but they are nevertheless there for those who wish to acknowledge them once more.

We do this by observing the changes of the seasons, and feeling the changes reflected in our innermost selves, and in our everyday lives. In our rituals we focus upon different aspects of the God and Goddess, and participate in the celebration of their mysteries; thus we re-affirm our connections on the most profound levels.

The Wiccan Wheel has two great inspirations; it is both a wheel of celebration, and a wheel of initiation. As a wheel of initiation it hopes to guide those who tread its pathway towards an

understanding of the mysteries of life and the universe,  
expressed through the teachings of the Old Ones made manifest in the  
turning of the seasons. For a Wiccan, the gods and nature are  
one. In exploring the mysteries of the seasons we are seeking to  
penetrate more deeply the mysteries of the God and Goddess.

As a wheel of celebration, Wiccans accord to the  
words of the Charge of the Goddess, where She says, "Let my worship be  
within the heart that rejoiceth, for behold, all acts of Love and  
Pleasure are my rituals"; and that, "Ye shall dance, sing, feast,  
make music and love, all in my praise". Anyone can celebrate the  
turning of the seasons, in their own way, and in their own time.  
Wiccan covens will commonly gather together, and make the  
Festivals times of joyful merrymaking, but you can just as easily make the  
celebration a solitary one, or with just one or two  
friends. The principles do not alter; just the way in which you  
acknowledge them.

Wiccans generally celebrate eight Festivals, roughly  
six weeks apart, which are pivotal points in the solar (seasonal)  
cycle. Four of the Festivals are called the Lesser Sabbats: these  
are the Spring and Autumn Equinoxes, and the Winter and Summer  
Solstices. The other four Festivals are called the Greater Sabbats,  
and relate to particular seasons when in bygone days, certain  
activities would have been undertaken, usually followed by a party of some  
kind. There are variations upon the names by which these Greater  
Sabbats are known, but the simple ones are Candlemas, Beltane,  
Lammas and Samhain. Candlemas is also known as Imbolg, Oimelc, or  
Brigid; Lammas is sometimes called Lughnassadh.

1673

It is important to understand that the Festivals are  
celebrating a time of year: a season, not a date. Most books  
written about Wicca have been written by an author living and working in

the northern hemisphere, who may quite rightly say that "Beltane is celebrated on May Eve." Northern hemisphere readers will automatically interpret this as, "Beltane is at the end of spring, just before summer gets underway." IN the Wiccan Book of Shadows, the poem by Kipling is used at this Festival which says, "O do not tell the Priests of our art, for they would call it sin; but we've been out in the woods all night, a 'conjurin' summer in.... ."

Of course, "May eve" in the southern hemisphere is autumn heading into winter, entirely the wrong time of year to celebrate the portent of summer. In much the same way, Christmas and Easter are celebrated at the wrong time of year here. In the Christian calendar, Christmas coincides with the Winter Solstice - and the growing popularity of the June Yule Fest in the Blue Mountains in NSW each year suggests an awareness of this, even if it is, in this case, expressed in a commercial sense. The date of Easter changes each year, because it is the first Sunday after the first Full Moon after the Spring Equinox, (And they try to tell us that Easter wasn't originally a Pagan Festival!) So in the southern hemisphere, according to the rules by which the date of Easter is determined, it should fall sometime in late September or early October each year. However, Christianity is not a religion which sees a particular connection between humanity and the environment, and therefore has no problem in celebrating Easter in autumn, and Christmas at the Summer Solstice. Wicca is different, and it IS important to us to attune ourselves to the passage of the seasons, hence we follow the natural cycle wherever we live. In the southern hemisphere this means celebrating Beltane at the start of summer, i.e., the beginning of November, not the beginning of May.

The Wiccan year starts and ends with Samhain, which is also known as Hallowe'en, or All Saints Eve. It is the celebration which falls just before the dark nights of winter take hold. The

Winter Solstice comes next, where Wiccans celebrate the rebirth of the Sun; at Candlemas about six weeks later, we celebrate the first signs of the growing light (longer days,) and of spring beginning to show itself. The Spring Equinox (around 21 September - it varies from year to year) is the time when day and night are equal in length, and the Sun is on its increase. Next is Beltane, the Festival where Wiccans celebrate the union of the young man and woman, and everyone dances around a tree, crowned with a garland of flowers, and decked with red and white ribbons.

1674

About six weeks after Beltane we come to the Summer Solstice, when the Sun reaches its greatest height. It is the longest day/shortest night, and in the southern hemisphere, falls around 21 December. Then the Sun begins its way back down towards winter, but we are still in summer. Six weeks after the Solstice is Lammas, when in agricultural societies, the harvest is reaped, and we receive the benefits from our hard work. The Sun at Lammas still has great strength, for it is the ripening time, rather than the growing time which ceases around the Summer Solstice. The Autumn Equinox follows this, usually around 21 March (again, it varies from year to year), which is often celebrated as a Harvest Festival. The next Festival, some six weeks after the Equinox, is Samhain, which is the time just before the winter really sets in, and when food is stored, and we remember those who have passed away. In many countries this is the time when the Lord of the Wild Hunt rides, which is mirrored in the way that the winds are often wild at this time of year, and the clouds ragged and wind-torn.

In parts of Australia you will find that some of these seasonal aspects are a little different, but generally speaking, you should be able to feel the change from winter to

spring; spring  
to summer; summer to autumn and then autumn to winter.  
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As a Wheel of initiation, the Wheel of the Year is  
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As a Wheel of initiation, the Wheel of the Year is which leads us through the experiences of our gods towards point which Jungian psychologists call individuation, and Wiccans call knowledge of the Old Ones. As with all experiences, these mysteries are not communicated in an intellectual manner; they are direct experiences which individual shares with the Old Gods. Different traditions have developed different ways of travelling the Wheel, but all ways have a common purpose, and all are equally valid, provided the basic principles are sound.

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We gave a very brief description of the cycle of the the Year above. Now we can have a look at this in more using for our framework a mythology which is used by our own Coven. It is based upon the Gardnerian and Alexandrian traditions we were initiated, but has evolved over several years, and greatly modified to reflect our own understanding of the wheel of the seasons. We should say at this point that we use the terms "King" and "Queen" to refer to the principle characters in the mythology. It is important to understand that we are not referring to a modern monarchy, but to the ancient pagan principles those titles infer. The King is the priest/king of the forest: his tale is told in many forms in many lands. He is the essential male that lies within all men, and is the animus (in it Jungian sense) of all women. The Queen is Sovereignty: she is the mysterious soul of nature; the essential woman that lies within all women, and is the anima of all men.

So to begin our journey: how do we set out to explore the mysteries of existence? Well, the journey begins with a question - we have first to be aware that there is a mystery to explore! And that most basic of questions is: "where did life come from? how did it all begin?" For a Wiccan there is an underlying spiritual intuition that the answer to that question is quite simply that the universe was created by deity. So we celebrate the beginning of the Wheel of the Year as a being the creation of all life by the God and the Goddess; we begin with a creation myth.

The Wheel of the Year starts with Samhain; at this time we celebrate the Great Rite - the joyful union of the God and Goddess in the Otherworld. This touches the very depths of the mystery. We celebrate at this time the conception that will lead to the birth of all creation.

Wiccans celebrate all life as a manifestation of the mystery of the gods, but do not pretend to understand how such life came into being. Nor do we claim to fully understand our gods; to the Wicca they are a mystery, and when describing our vision of deity we use symbols to express as best we can the vision we have seen. We do not know how the universe was created and this remains essentially mysterious. However, by choosing to take the path of initiation - that is, by following the Wheel of the Year - we can learn to commune more deeply with the gods, and experience visions which can reveal a little of the mystery.

The vision that we have of Samhain is of the creation. In the Wicca the inexpressible mystery of the deity is symbolized in the form of the God and Goddess. Thus at Samhain we celebrate their love as the root of all creation. Samhain is the time of creation: the moment when life is conceived in the womb of the Great Mother.

As we proceed to the next of the festivals - Yule - it should not be surprising to find that following the moment of conception we should seek to understand the moment of birth. The conception, the moment of creation deep within the mystery, took place at Samhain. The seed planted at this time gestates in the womb of the Goddess until the child of the gods - in essence, the whole of creation - emerges from the womb of the Great Mother. This is celebrated at Yule, which is symbolized by the birth of the Sun. In pre-Christian times, this time was called "Giuli," and followed "Modra Necht" - the Night of the Mothers.

Yule is celebrated at the time of the Midwinter Solstice. This is the time of the longest night, and of the shortest day. The Sun is seen to be symbolically born anew, as the Great Mother gives birth at the time of the darkest night. The Sun is a vitally important symbol to us, for it has been long known that all life on Earth is dependant upon the Sun. The Wheel of the Year itself is based upon the solar cycle, and the Sun is seen as symbolic of the life force which we worship as the God and the Goddess. The Sun is the dominant force in all our lives. Without its light and heat, life as we understand it is impossible. The passage of the Sun through the heavens regulates the passage of the seasons we experience upon the Earth, and is therefore the foundation of the Wiccan Wheel of the Year.

1676

At the Midwinter Solstice we celebrate the rebirth of the Sun. Many Wiccan covens follow the old pagan tradition of enacting this as the Goddess giving birth to the Child of Promise. It was at the Midwinter Solstice in the northern hemisphere that the birth of Mithras was celebrated. For the same reason it was decided in 273 A.D. to appoint this date to celebrate the birth of

Christ; the  
"son" of God.

In the world of nature, Yule signifies the moment of  
the rebirth of the Sun. In our own lives we can take it to  
represent the moment of physical birth. Thus in our ritual cycle,  
we enact the rebirth of the Sun by the lighting of candles, and  
especially the lighting of a flame within the cauldron to represent  
the emergence of new life from the darkness of the womb of the  
Goddess.

We ritually invoke the Great Mother and All-Father, and we  
symbolically enact the Goddess giving birth to the new  
year. In human terms the child represents all the potential for  
life, as yet unaware that all the mysteries of the universe lies hidden  
deep within. Like Adam and Eve in the Garden of Eden, the  
child is born in innocence, created in the image of the gods.

We have taken the second step upon our journey. From  
now on the days continue to lengthen as the Sun climbs toward its  
height at the Summer Solstice. In response to the greater heat  
of the Sun, the land begins to awaken as we start the journey  
from winter towards spring. The next festival is Candlemas. As we  
might guess from the name (given to it by the Christians), it is a  
festival of lights which celebrates the growth of the Sun. By  
Candlemas, the days are appreciably longer. Our understanding of this  
festival has been guided by ancient pagan tradition and our own  
inspiration.

We see this as a time of purification and most especially  
a time of initiation into the female mysteries. At Candlemas we  
observe in nature the awakening potential for the fullness of summer.  
In

human terms we represent this by the first female  
menstruation.

This is the virgin aspect of the Goddess, marking the  
awakening of her potential to become the mother.

We celebrate this ritual by arming the young virgin  
with the powers of the elements. We celebrate her initiation into  
the mysteries of her sex. To reflect this essential female  
mystery, we enact the young girl being instructed by her mother and  
grandmother

into the mysteries of being a woman. Thus we reveal that the mystery of the virgin is also found within the mother crone as well.

It is at Candlemas in many parts of Britain that the women of the house dress a sheaf of oats in woman's clothing, and lay it in a basket called "Brighid's bed." They also place a small phallic club in the bed and then call out three times, "Brighid is come, Brighid is welcome!", and leave candles burning all night beside the bed. Behind all this we catch glimpses of deeper mysteries that can only be grasped by passing beyond a mere intellectual appreciation of the symbolism.

1677

To continue our journey we now come to the Spring Equinox. It might seem that celebrating Candlemas as a female mystery is rather unbalanced in a religion which is based upon polarity of male and female; but no; for reasons of tradition, and because woman reach puberty before men, it is not until the Spring Equinox that the initiatory male rite is enacted. In this we arm the young god with the knowledge of his own creative power; he is initiated into the mysteries of sex, just as the young girl was armed with the powers of her potential. This ritual expresses the mystery that he contains within his young life; the potential to become a father and wise old man.

This continues to reflect the turning tide of the seasons. We are now in the spring. New life is awakening on all sides. The sap is rising in the trees, and both the young man and young girl have awakened to the mysteries of their sexuality. The Spring Equinox is a vital moment in the passage of the solar cycle. Day and night now stand equal, and from this point onwards the light will dominate the darkness. The long dark nights of winter have at

last been overthrown.

Between the Spring Equinox and Beltane the young man and woman pursue one another, each becoming more aware of the other sex. Thus the man understands that there is more to the mystery of life than pure masculinity, and the woman sees that there is more to life than her femininity. Having found this vision, they express it in their desire to be joined as one.

We arrive now at Beltane. This is the time of the sacred marriage when the young man and woman are joined together as husband and wife. With their wish to be married, they have glimpsed that the mysteries of love may lead to a deeper union still - in essence, to a union with the gods. By going beyond their sense of individual self to embrace one another, they have taken a profound step toward the God and Goddess. They have discovered that deep within themselves they are both male and female, and the experience of this brings a new sense of joy and wholeness.

Beltane is a time of joy and celebration; the dark of winter is forgotten, and summer is coming. It is a time of fertility and fire. We dance the ancient mystery of the Maypole, celebrating our understanding of the mystery of the love of a man for a woman. The pole is crowned with a garland of flowers to symbolize their joining; the ribbons are red and white, reminding us of blood and sperm. The dance is the sexual fire, as we dance about the pole winding the ribbons in the pattern of the spiral, which reveals the mystery of the serpent; that ancient awakener who slumbers until warmed by the rising Sun.

This is the time of the sacred marriage. It is a moment when human consciousness has grasped the powers of nature, joined with those powers and shared in the mystery of life. The land and our lives are married as one. For those that are able to see it, there is a vision of the creation of all life by the God and the Goddess.

For the mystery is now revealed for all to see - the woman conceives of her husband. She is pregnant and will bear a child.

1678

Through their union they discover their deeper selves, which we symbolize as the King and Queen of the land. The man and woman now take up their new roles, and rule the kingdom of their new found lives. At Candlemas and the Spring Equinox a man and a woman were instructed in the powers of nature. Now at Beltane that knowledge is transformed into understanding. For in joining together they have understood that their lives and the land are one.

The land continues to bring forth life in an ever greater profusion. The woman who is now the Queen begins to show the first signs of the Beltane seed planted in her womb by her husband, the King. She is pregnant; the mirror image of the maturing crops.

Now we come to Midsummer, the height of the solar Wheel. This is the time of the longest day and shortest night, and a time of maturity, both in the agricultural cycle and the lives of the man and woman. They rule now as King and Queen; just as the Sun is at its height, so too they are at the height of their creative powers. The woman's mature power is reflected in her approaching motherhood. The man's power is reflected in his kingship, and in his mastery of nature and rule of the kingdom. Together the King and Queen preside over the kingdom of their lives, celebrating the vision of creative light.

But the light does not continue to rise. The vision of light must once more give way to a growing darkness. As things grow, so too they must wither and die. From Midsummer, the Sun must fall, until reborn once more at the Winter Solstice. Thus Midsummer is a celebration of the King and Queen's power, but must also

reflect the returning current of darkness. We symbolize this by  
the appearance of a challenger who confronts the couple.  
Until now the King and Queen have ruled supreme; they have imposed their  
will upon the kingdom without challenge, but now a single dark  
figure must appear. This is the beginning of the ancient pagan  
theme of the battle between the brothers; the light and dark kings  
now begin their conflict.

The challenger seeks to abduct the Queen; the child  
she bears represents the kingdom. The King must now defend the  
land. They fight, light against dark, but as yet the sun is still  
supreme, and the King drives the challenger back. But, the challenger  
is armed with the power of fate; we know that the Sun must fall.  
With a single stroke the challenger wounds the King, laying open  
his thigh; but still the light is the greater power, and the  
King defeats the challenger. The light still rules supreme,  
but a shadow has fallen over the kingdom.

Thus Midsummer comes to a close. The King and Queen  
remain at the height of their power, yet a new force - darkness - is  
awakening in the world. As the seasons continue to turn,  
the gods begin to reveal a further mystery: not only are they  
light, they are also dark as well. Thus the King and Queen have  
awakened to a deeper mystery; they have seen that not only are they male  
and female, but they are also light and dark as well.

1679

As we look at the natural world, we see that the Sun  
is now waning. The days grow shorter, and we sense profound  
changes in the world around us. After Midsummer, the next festival  
we come to is Lammas. The crops have matured, and in the way of  
nature, aged and turned to seed. The days are still longer than the  
nights; the light still rules in the land, but the powers of darkness  
are now

visibly growing. Summer is coming to an end and we are approaching autumn. To symbolize the theme of the waning light and growing power of darkness, we celebrate Lammas as a Harvest Festival. In cutting the corn (wheat), we celebrate the end of the vision of light. We cut the corn with joy; as we have sown, so now we reap, but in cutting the corn we signal the end of the cycle of growth.

As we gather in the harvest we watch as the power of the Sun wanes. The cutting of the corn is an ancient symbol of death and transformation, and reflects the seasonal changes at work in the land around us. As we look to the King and Queen, who were married to the land at Beltane, we see in their lives a reflection of these themes. Just as the harvest is reaped, so the Queen now births her child.

The mystery of Lammas is that by fulfilling the vision of light in bringing to fruition the seed sown in the spring, we must face the vision of death. For the King bears the wound he received at Midsummer, it is a wasting wound and will not heal. He slowly weakens, his creative power spent. He is still King, but his powers are waning, a reflection of the falling light. But Lammas is also a time of hope, for in the cutting of the corn the seed is gathered in, which is the hope for life to come. As the King looks to his first born son he looks to the heir of the kingdom. We celebrate Lammas as a time of fulfillment; it is a time of joy, when we reap all we have sown.

Both King and Queen have been transformed. The King had to accept the glimpse of the vision of death in his killing of the challenger and taking of a mortal wound; so now the Queen dies to herself, for in giving birth she has given the child a part of her life, passing her power to her son. As the Wheel of the Seasons turns, it reveals that the gods embrace both life and death. Just as the man and woman were born, so too they must die. Lammas brings the vision of mortality, but reveals the hope of

the immortal spirit hidden in the new cut grain, made manifest  
in the new born child, who symbolizes the awakening darkness; he  
is the power of the waning Sun. He emerges from the womb as the  
growing darkness appears in the natural world.

We must now move on. Time will stand still for no-  
one. The wheel must turn, and we must turn with it. This is our  
fate, as our lives reflect the turning cycle of the seasons. We  
must now make our way to the Autumn Equinox, where once again the  
powers of light and darkness stand as equals - but now it is the  
darkness that is in the ascendant.

It is the nature of human beings to resist the  
darkness. Humanity fears death above all things. It is the root of  
all our fears; death is the final initiation. Only through an  
acceptance and understanding of death can we hope to understand the  
goods. Only in accepting death can we truly accept life. Life  
and death are two sides of the same coin; we cannot have one without  
the other.

1680

By the time we reach the Autumn Equinox, it becomes  
harder to describe the mysteries that we celebrate. The mystery  
that can be taught or explained is not, after all, a mystery. At the  
Autumn Equinox we must face life's greatest mystery: death.  
This is the hardest trial of all. In the ancient mystery schools, and  
in shamanic practices, the most important of initiations was  
- and is - the near death experience.

The child born at Lammas is now a young man. He is  
the reflection of the growing powers of darkness. The old  
King of Light bears his mortal wound and is now advancing in  
years, his powers waning as the days grow shorter, and the Sun falls  
lower and lower in the sky. The Queen also is no longer young; the

flower of  
land, for  
her youth is past. The King and Queen are aging with the  
they and the land are one.

to admit  
So the  
kingdom  
are  
and has  
grows  
But, the  
throne. The  
sees  
for a  
relies on  
But as is natural in human affairs we none of us want  
the darkness. We fight against the coming of the night.  
King and Queen each in their own way try to hold onto the  
they have been at such pains to build. The King's powers  
waning; his son is in the first flush of youth and vigor,  
been initiated into the mysteries of his power. The King  
weak, and must rely upon his son to defend the kingdom.  
King now fears his son as a potential challenge to the  
Queen likewise does not want to relinquish her power. She  
that her husband grows weak and infirm, and is no match  
challenger. To maintain her position in the kingdom she  
the power of her son.

tale replays  
between the  
son fight  
battle  
strength of his  
hope and  
work. Both  
they look  
King, the  
and  
son, and  
things  
they  
and dark  
and knows  
crone,  
her last  
Finally, in the dead of the night, the old pagan  
itself. The battle begun at the Midsummer Solstice  
light and darkness must now be resumed; the King and his  
as the Equinox comes upon us. Sword against spear the  
rages; the experience of the King against the naked  
son's youth. The Queen watches as they fight, torn by  
fear. But as they fight, there is a great mystery at  
the King and Queen now face their fear of death, and as  
death in the eye there is a moment of understanding. The  
Queen, and the land are one. Thus they are both the light  
darkness. In the moment of vision the King looks upon his  
at last realizes that he is only fighting himself, for all  
are one. The King and his son understand the mystery, and  
join in love as one. They give up the conflict of light  
to pass beyond this world, and they become the Lord of the  
Otherworld. The Queen too has seen both life and death,  
that they are one. With this realization she becomes the  
and understands the ancient mystery. The Equinox marks  
menstrual cycle; she can no longer bear children.

So now we must take our last step upon the Wheel; we  
come at last to Samhain, from where it all began. As we saw at  
the beginning this is the Wiccan New Year. The Queen has  
become the crone - the hag, the Witch. She lives alone, for the King  
is now dead. The Sun is waning toward the Solstice; winter is  
upon us, and the night is now longer than the day.

1681

If we look to the land, the cycle of growth has come  
to an end. The kingdom of the old year has symbolically passed  
away, transformed by the turning of the seasons. The Queen is  
now a Witch; the ancient hag crone who knows the mysteries of  
life and death. In making her journey she has discovered the  
ancient power which lies behind the Wheel of the Year. She has seen the  
spring, the summer, autumn and winter, and she knows that an  
ancient mystery lies hidden within it all.

Standing alone, for she is feared by those who have  
yet to walk the Wheel, she kindles the ancient Samhain fire. As  
she raises her arms in invocation to the Lord of the  
Otherworld, a great storm gathers. The veil is opened between the  
worlds. The storm breaks, and the Wild Hunt is upon us as the spirits  
of the dead are led from the Otherworld by the ancient Horned  
God; the Ancient Lord of the Samhain fire. To complete the final  
turn of the Wheel, the Crone must now join with his mystery, and  
go with him back into the Otherworld. She and the Horned Lord  
travel together back into the depths of the mystery. There they  
join in love as one; the supreme moment of the true Great Rite in  
which all the mysteries of the male and female, all the mysteries of  
the light and dark are married together as one as the seed is  
planted deep within the womb of the Great Mother.

For now in the natural cycle the seeds of nature fall

to the ground, the seed of life to come. The seed harvested at  
Lammas is now planted in the earth, fulfilling the mystery of the  
return. For a while the land sleeps, and lies fallow. The  
darkness seems to complete, but of course we know that we will eventually  
return to the Winter Solstice, and the cycle will continue.

Let us now approach the Wiccan Wheel of the Year as  
it is meant to be: as a mystery. Forget the intellect, and  
allow your intuition and emotions to be your guide. What follows is  
a guided visualization, which you can read onto a tape, or have one  
person read aloud, as you follow the journey it describes. Allow  
the images to form naturally in your imagination, and you will  
find yourself making a magical journey through the mysteries of  
the gods.

For those who are not used to following a guided  
visualization, there are a few simple rules to observe. Before  
starting any meditation work (which includes the kind of altered state  
that guided visualization encourages), seat yourself  
comfortably in a quiet room, free from distractions. Take the phone off  
the hook, and tell anyone who lives with you not to disturb you.  
You can of course do this out of doors, but if you do, make sure you  
are well off the beaten track, with no danger of bush walkers  
stumbling over you, or any other kinds of disturbance. Have a pen and  
pad handy, and if it helps you to relax and focus, use some incense.

1682

{file "Wheel Visualization (Julia Phillips and Rufus Harrington)" "bos326.htm"}

The Wheel of The Year, A Guided Visualization:  
Julia Phillips & Rufus Harrington

Make sure you are seated comfortably, and spend a few  
moments quietly, allowing your mind and body to relax. Now, close  
your eyes, and allow these images to build in your imagination:

It is dark, and a chill wind is blowing. You are standing within a mighty forest, and can feel the ground hard and cold beneath your feet. You look up, and see the stars, but there is no Moon. Patiently, you wait. You hear a sound behind you, and turn and look over your shoulder. You realize that you are standing upon the edge of a clearing; at its center burns a fire, with an old man seated before it. He is wearing tattered animal skins, and has long ragged hair which blows about in the wind. On the far side of the clearing you see the mouth of a cave, and standing before it is the mighty figure of the Horned God.

You turn back and look through the trees, looking towards the eastern horizon. For tonight is the longest night: the dark time before the Sun is reborn at the Winter Solstice, and you wait patiently for the first rays of the new born Sun. At last you see a faint glimmer of light upon the eastern horizon, and as the rays of the new born Sun rise in the morning sky, you hear the sound of a new born babe crying. You turn and look back across the clearing as an old woman walks out of the cave carrying a new born child in her arms. The Horned God reaches forwards and caresses the child's cheek, and then the old woman takes the child, and sits by the side of the old man at the camp fire.

As the Sun continues to rise in the sky, you know that you have witnessed a very great mystery - the mystery of birth - the birth of the Sun, and of the Son. You leave the clearing, and walk back through the forest to your own cottage, where you warm yourself at the fire, for you are chilled through after your long vigil throughout the darkest night.

Days pass, and although the ground is still hard and cold, and the nights long and dark, you are aware of a change in the season, and know that winter is drawing to its close. One night as you are about to go to bed, you hear a tinkling of bells from deep within the forest, and are strangely drawn towards their sound.

As you  
path,  
You look  
across the  
before it.  
not a  
Crone's own  
daughter.

make your way through the night, a waxing Moon lights your  
and at last you find yourself once more in the clearing.  
towards the cave, and see that a great red veil hangs  
mouth, and that the old Crone, and another woman stand  
The other woman is younger than the Crone, but obviously  
youth, and you instinctively realize that this is the  
Crone's own  
daughter.

being  
softly  
to  
and  
single  
Virgin  
innocence:  
carrying in her  
growing

As you stand and watch you realize that the bells are  
shaken by the Crone, and that she and her daughter are  
singing an ancient song: a song which calls to the Virgin  
awaken, and to come forth as the herald of winter's end,  
spring's beginning. The two women reach up, and with a  
movement, rend the veil, tearing it away, revealing the  
standing poised upon the threshold. She is purity and  
a young figure - blindfolded, dressed in white, and  
hands a posy of bright yellow flowers, symbolic of the  
powers of the Sun.

1683

hands  
lead her  
her. You  
question,  
spoken  
blindfold.  
dance  
of the  
and

The Mother and Crone reach forward, and linking their  
behind the Virgin, they pull her out of the cave. They  
towards the fire, and then the Mother speaks quietly to  
see the Virgin nod. The Crone then seems to ask her a  
and although you cannot hear the answer, it seems she has  
truly, for the Crone nods, and reaches up to remove the  
The Virgin blinks her eyes, and stretches. She begins to  
slowly around the fire at the center of the clearing, full  
joy of her awakening, and in the knowledge of her power  
potential as a woman.

blood and

Self-contained, she dances the dance of life; of  
waters flowing freely, no long frozen and still. You turn

and  
dancing  
forest, you  
are aware  
feet, and on  
of  
leave the clearing, taking one last look at the Virgin  
joyfully around the fire. As you walk back through the  
feel an answering power moving through the land, and you  
that the Earth is beginning to come alive beneath your  
the trees you see the yellow blooms which are the promise  
spring, and the end of winter.

land has  
and now  
the  
the  
The  
From deep  
within  
to its  
you  
for all  
the  
Day by day the Sun now grows visibly stronger: the  
awakened from its sleep with the fire dance of the Virgin,  
the Sun itself approaches the magical time of the Equinox:  
time when day and night are equal, but when light is in  
ascendant. The day of the Equinox dawns bright and clear.  
wind is fresh, and all around you are signs of spring.  
within the forest you hear the sound of a horn, and deep  
your innermost self you are aware of a stirring response  
call. You make your way quickly through the forest; as  
approach the clearing, you realize that you are not alone,  
the creatures of the forest are gathered upon the edge of  
clearing. They too have answered the summons of the horn.

man, his  
before him  
the Horned  
around the  
rattle and  
the youth,  
youth a  
reaches up  
stretches.  
and a  
youth  
animals,  
own  
At the center of the clearing stands a naked young  
skin shining with reflected sunlight. He is blindfold:  
stands the old man, and behind him, the mighty figure of  
God. It was he who blew the horn. The old man dances  
youth - slowly, a shambling kind of dance - shaking a  
chanting softly. He stops. The Horned God whispers to  
who nods his head in reply. The old man then asks the  
question, and after listening to the reply, nods, and  
and removes the blindfold. The youth blinks, and  
The  
Horned God hands him the horn. He puts this to his lips,  
single blast echoes through the forest. With a laugh the  
leaps away into the forest, followed by all the birds and  
for he is Lord of the Forest. You feel a stirring in your  
blood, and before you realize what has happened, you find

yourself chasing the figure of the youth on his mad dash through  
the forest. It is a wild and carefree dance, and you feel the  
answering echo from the trees, and from the Earth, as they are warmed by  
the growing Sun. The Land and the Youth both awaken to their  
fertile potential.

1684

As you run through the trees, out of the corner of  
your eye you see a flicker of white; you turn, and there hidden in  
the trees you see the Virgin, watching and waiting. She is looking  
curiously at the Lord of the Forest, intrigued by his strength and  
drawn by his beauty. He sees her watching, but on this day, he is  
too full with the joy of being in control of his own creative power  
to cease his headlong chase through the forest. Gradually you  
tire, and at last you find yourself walking back through the forest to  
your own cottage, where you find rest.

All through the growing spring the Virgin and the  
Young Lord watch each other through the forest. Each aware of the  
other, but both self-fulfilled with their own potential and power.  
But the Sun keeps getting stronger, and at last we come to that  
moment where the Young Lord and the Virgin realize that they have  
a greater destiny to fulfil, and driven by their natural  
desires, and the signs of the burgeoning world all around them, they  
seek each other out, and in celebration of the great mystery of the  
Land Marriage, they join as one.

It is the height of spring, and the signs of  
fertility are all around. As you make your own way towards the clearing,  
you feel the warm Sun upon your face, and feel the life in the  
Earth beneath your feet. In the center of the clearing stands a great  
tree trunk, crowned with a garland of spring flowers, with many  
red and

white ribbons fluttering in the breeze. From far and wide  
people have travelled to the clearing, for today is the day of  
celebrating the growing Sun, and the fertile Earth. Men and women  
take hold of the ribbons, and enact their own celebration of Life as  
they dance the pattern of the sacred spiral of creation around the  
tree. You hold your ribbon firmly, and watch the spiral form as you  
dance the ancient steps that have been danced since first Man and  
Woman were joined as one.

You hear cheering and shouts of laughter, and there,  
walking through the crowd hand in hand come the Young Lord and his  
wife - Virgin no longer. Together they have celebrated the  
sacred mystery in accordance with the Old Laws: for they have joined in  
love, and so have become the King and Queen of the Land.

And the weeks pass, and the Sun grows ever stronger  
in the sky, and the King grows in strength and majesty. The  
Queen begins to show signs of her pregnancy, the mirror of the crops  
and fruits that the Land begins to produce, for the Queen represents  
the Land, and is at one with it.

At last the day arrives when the Sun reaches its most  
powerful time: the Midsummer Solstice. The King and Queen are at  
their peak too, reflected in the majesty of the King, and the  
growing life in the womb of the Queen. To mark this day, the King  
and Queen host a great celebration in the forest clearing: a  
feast to mark the Solstice day, and their own creative powers which  
have brought many good things to the Land. All day the feast  
and games continue, with the King and Queen bestowing their  
blessings upon everyone.

1685

At long last the Sun begins to sink slowly towards  
the west;  
as it falls you hear a disturbance upon the edge of the

clearing.

You see people running, and hear their screams. And then into the clearing stalks a dark figure, his black cloak swirling around him, wearing a helmet which obscures his face from view - shadow of darkness in the forest. He strides towards the King, and in a loud clear voice, challenges him for the right to rule the kingdom, and for the Queen as his consort.

The King must protect what he has striven so hard to create, and must protect his wife and unborn child. He accepts the challenge, and a great battle ensues as the Sun slowly sinks in the west. The challenger lays the King's thigh open with a sweep of his sword, but is unbalanced, and despite his wound, the King manages to throw the challenger to the ground and disarm him. The challenger begs for mercy, but the King fears this dark and threatening figure, and so ignoring his cries for mercy, he plunges his sword deep into the challenger's heart. And so in order to protect, the King destroys, and a shadow of darkness is cast upon the Land. The challenger's blood soaks into the Earth, and the Sun finally sinks beyond the western horizon.

You make your way back to your cottage, as the King is carried away to have his wound attended to. The next day the Sun rises as before, and seems as strong as it ever was, but you have seen and felt the shadow of the dark, and now sense a change in the Land. Instead of growing, things are ripening; the heat of the summer Sun brings the crops and fruit to ripeness, but the growth is now over. And just as the Land gives forth its fruits, so now does the Queen give birth to her son. The wheat is harvested; the barley made into ale; and a great feast is held to give thanks for all the good things of the Earth, and for the safe birth of the King and Queen's son.

But in giving birth, the Queen is no longer simply a wife; she becomes the Mother. She knows that her son is the hope for the Land, for the King's wound, taken at the Midsummer battle,

is a wasting wound, and will not heal. He grows weaker by the day, a reflection of the waning powers of the Sun. The Queen knows this, and as her son grows, she trains him in the ways of sovereignty. The King sees only that his son grows stronger, as he grows weaker. He watches the Sun wane day by day as summer slips towards the time of the Equinox, when once again day and night are equal; but this time, the dark is in the ascendant.

At last the night of the Equinox arrives. The King feels drawn towards the clearing in the forest, and under a waning Moon, he makes his way along the track. He remembers his initiation at the Spring Equinox; his love for the Virgin, and their joyful celebration of the Land Marriage at Beltane; he remembers how proud he was of his creative powers at the Midsummer Solstice, and with a pang of sadness, he remembers how he had to face the dark challenger who threatened his Kingdom and his Queen. And finally, he remembers the birth of his son - a joy now turned to sorrow, as the King finds himself once more in the clearing, where waiting at the center is his son, armed with a spear.

1686

Out of the corner of his eye, the King sees a movement in the shadows, and remembers how he first saw his beloved wife, when she was newly awakened, a young Virgin, and he was the Lord of the Forest. Now his wife hides in the shadows - she wears a black cloak, and covers her face with its hood. The King and his son face each other, and then without a word being spoken, the King draws his sword and they begin to fight. Sword against spear, a mighty battle rages in the clearing. The powers of light and dark are equal, but the powers of darkness are now in the ascendant, and as the night grows on, the King begins to tire. The wasting wound

he suffered at the Summer Solstice has never healed, and  
his powers  
- like those of the Sun - are waning.

There is a brief pause in the fight: the King and  
his son  
look deep into each others eyes. There flashes between  
them  
recognition of the mystery that light and dark are equal:  
that  
they are not fighting each other, but that each is  
fighting  
himself. For the light and the dark are one and the same,  
as are  
the King and his son, and with this realization, the King  
joyfully  
lifts his guard, and is impaled upon the spear as he  
drives his  
sword deep into his son's heart. Together they fall dead  
to the  
ground, and their blood pours out upon the Earth.

At the edge of the clearing the Queen watches, and as  
she sees  
her husband/son die, she sends a great wail echoing  
through the  
forest. There, standing in the cave mouth is the Lord of  
Death and  
Resurrection, but she cannot see him. For her  
husband/son/lover  
has now become the Lord of the Otherworld, and she is  
still of this  
world. The waning Moon watches as she tears her hair, and  
as one  
possessed, runs through the forest in an agony of grief.  
For she  
too saw the mystery, and now she understands that the  
light and  
dark are but the same. She knows that her  
husband/lover/son has  
passed beyond the veil, and that her creative time is  
passed. For  
the Queen is now a Witch: the ancient Hag Crone who knows  
the  
mysteries of life and death and has walked the path of  
initiation.  
In making her journey she has truly found the gods, and  
knows that  
behind the wheel of the seasons there is an ancient power.  
By  
walking the wheel she has joined with the mystery. She  
has been a  
Virgin, a Wife, the Queen, the Mother and the Crone. She  
has  
walked the way of the seasons. She has seen the spring,  
the  
summer, autumn and winter, and she understands that an  
ancient  
truth lies hidden within it all.

At last the time of the dark Moon arrives, when the  
Sun's  
powers are low, and the veil between the worlds is thin.  
Standing

alone in the forest she makes her way to the clearing.  
She stands alone for she is feared by those who have yet to walk the  
wheel.  
For now she must perform the supreme act of magic. She  
kindles the ancient Samhain fire, with woods of all the sacred trees.  
One for each season, one for each way, one for the night and one  
for the day, one for her lover and one for her son, one for the  
serpent and one for her song.

1687

As she raises her arms in invocation a great storm  
gathers.  
With a final act of understanding she opens the veil  
between herself and the gods. She opens the veil of the  
Otherworld and calls back the spirits of the dead. For she knows now to  
fulfil the mystery she must join with the Lord of the Otherworld;  
they must love and join as one. The storm breaks: lightning  
and thunder tear and crack at the ancient night as the trees  
creak and bend in the wind. For the wild hunt is now upon us as the  
spirits of the dead are led from the Otherworld by the Horned God.  
Chaos now reigns in the world for the Mystery is upon us.

But to join with this mystery the Crone must embrace  
the Lord of Flame, the Lord of Death and Resurrection, and go with  
him back into the Otherworld. To join with him she must become the  
Goddess.  
So of her own free will, she dies the death of true  
initiation and enters into the cave, and passes with the Horned Lord back  
into the depths of the Otherworld. There they join in love as one:  
the supreme moment of the true Great Rite in which all the  
mysteries of the male and female; all the mysteries of the light and  
dark are married together as one. For love has always been the  
key. It is love that conquers our fear and shows the way to union.  
For true love is true death, as the individual sense of self is  
transcended by a vision of the One. As the gods fulfil the mystery of

love,  
the Great Mother.  
the seed of new life is planted deep within the womb of

And the land sleeps, for the dark time is upon us  
once again,  
and the God and Goddess lay in each others arms, deep  
within the  
Land, hidden from sight. The Sun quickly wanes day by  
day, the  
nights growing longer, the days shorter. Winter grips the  
land as  
a cold wind blows through the forest. The darkness seems  
complete,  
but those of the Wicca are wise and weep not for they know  
that the  
Sun will be reborn through the love of the God and  
Goddess. Life  
will not fail - the Sun will return again. And at last  
the night  
of the Midwinter Solstice arrives: the longest night of  
the year,  
but we know now it is only the darkness that comes before  
the dawn.

As you stand upon the edge of the forest, you see the  
first  
signs of the new born Sun rising upon the eastern horizon,  
and hear  
the sound of a new born babe. But this time, you walk  
away from  
the clearing towards the rising Sun, and as you leave the  
forest,  
you turn and see that it is no more than a shadow behind  
you.  
Before you is a world which you know well; it is the world  
in which  
you live, and now it is time to return. The Otherworld is  
real,  
and you may return at any time, for the mysteries of the  
gods are  
there for all to understand, if you have but eyes to see.  
You  
continue to walk into the everyday world, and become aware  
of the  
sounds around you, and of the place in which you sit.  
Spend a few  
moments quietly re-attuning yourself to your normal state,  
and then  
open your eyes and stretch. (End of Guided Visualization)

If you want to make any notes do, but please remember  
that the  
Wheel of the Year is an emotional experience, not an  
academic  
exercise!

And finally, always have something to eat and drink  
after any  
activity which uses an altered state of consciousness.  
This is the  
most effective and efficient way to "ground," and is vital  
if

participants are travelling home after the working.

1688

{file "Coven at Pooh Corner (D. Wadsworth)" "bos327.htm"}

### The Coven at Pooh Corner

(This article was first given as a talk at The Wiccan Workshop Number 6, held at Coombe, North Cornwall, in May 1989, and was published in Web of Wyrd #7, January 1993)

This talk is designed to illustrate that spiritual significance is present in everything around us (see "Wicca and the Art of Motorcycle Maintenance: Children of Sekhmet, May 1988). On this occasion I shall be using for my inspiration the stories of that world famous writer A A Milne, to wit, Winnie the Pooh and The House at Pooh Corner. These are of course coded allegories of the spiritual development of a certain bear.

Firstly I would like to introduce the characters because there may be someone here not enlightened enough to have read these great works, in a similar sort of way as a Christian may not have read his Bible.

Our Hero. W T Pooh.

Pooh, as he is known to his more intimate acquaintances, is a modest chap not known for his intellectual ability, and has been called "a bear of very little brain". He is given to composing hums well aware that being a bear his singing voice is not what it might be. I would think he is probably a Taurean and all in all a well rounded personality; possibly because it is always time for a little something.

Piglet

Piglet is a small timid little person, a very young spirit, and Pooh's best friend. He is a chattering soul who tends to dwell on his fears of heffellumps and woozles. It is generally thought he may be a Gemini and

would be an extrovert if he could find more confidence. He has a peculiar aversion to being clean.

Wol

Wol has delusions of being the wise old owl based mainly on the fact that he can spell his name, which is OWL. He lives in the grandest house in the woods, the old oak tree. It is quite obvious to everyone that he is in fact Libran because he comes out with statements of fact which are more often than not wrong. All the other animals turn to him for advice, which he gives freely although no-one understands a word of it.

Eeyor

Eeyor is a very interesting character. He is a very, very old spirit who in this incarnation has come back as a donkey. Nothing much seems to bother him and he lives all alone in a boggy field. He is generally perceived to be miserable. This is wrong. He is quite happy in his own little world and is thought to be a Piscean with a Capricorn ascendant. He is in fact the most intellectual of them all because he can make the letter A out of three twigs. Also he has a brain whilst all the rest have grey fluff which has blown in by mistake.

1689

Kanger

Kanger is a newcomer to the forest and something of a matriarch being very protective of her offspring, Roo. She is of course Cancerian, like my wife, and will mother everybody whether they like it or not.

Tigger

Tigger is the archetypal extrovert and obviously an Aries. Overwhelmingly friendly and bouncy. Piglet is terrified of him because he jumps out at you and says "WorraWorraWorra" in what he thinks is a friendly tone... He has no idea that he can't do something until after he has

done it. He shows no trace of forethought and eventually is adopted by Kanger.

Christopher Robin

A small boy who will be fully explained at the end.

The Parables of Pooh

1 Down the Rabbit Hole

In this story, Pooh after breakfast of honey followed by honey, decides to go visiting. First he visits Piglet, and is just in time for a little something, ie a little honey. Eventually they go to Rabbit's place. Rabbit, who has hundreds and thousands of relations, naturally lives in a rabbit hole, where Pooh and Piglet are just in time for a little something. Pooh however eats too much and being a stoutish bear anyway, finds that when he leaves he gets stuck in the rabbit hole, with his feet dangling in Rabbit's living room and his head out in the air. Everyone comes to his aid, but no amount of pulling or pushing will shift him. Christopher Robin is summoned and decides that Pooh will have to stay there without honey until think enough to leave. Rabbit is obviously not well pleased about having a bear wedged in his front door. However he is compensated when he discovers that Pooh's legs make excellent towel rails.

Moral: From this escapade we can see that Pooh is not very spiritually developed. He is far too keen on the physical desires of the body and through this forced period of fasting and the altruistic use of his lower limbs, he learns that it is alright to be portly so long as you don't block someone's portal. In other words, you are at liberty to follow your own way so long as you do not block another's. This is the experience of the tarot card of The Devil. Deluded about the relative sizes of the door and his tummy, he cannot pass through until he has cast off the chains of his baser desires for honey. Most covens have a Pooh at this stage of development. This is the witch who overindulges in the communal wine during the rite, becomes comatose before the altar, and neither heaven, earth, or High Priestess's boot, can shift.

## 2 In which Pooh and Piglet go hunting heffalumps

One snowy day, Piglet finds Pooh staring at some footprints. Pooh thinks this may be a heffalump or maybe a woozle, and exhorts Piglet to come and follow it. Piglet is not keen. He agrees as long as Pooh is with him. Sometime later they notice that the footprints have been joined by another set, two heffalumps, or, as it may be, woozles! Pooh composes a hum to keep their spirits up, "How cold my nose, tiddly pom....". A little while later there are four sets of footprints. Piglet is getting frightened. They sit down for a think and eventually realise they are walking around a wood following their own footprints. So off they go for a little something.

Moral: Here we see Pooh's total lack of brilliance. He gets there in the end with a bit of help. On the other hand there is the immense faith he inspires in others. People feel safe with Pooh. He knows the value of a kind word and a cheery song. This also illustrates the danger of overwhelming others with your enthusiasm for a path, which may not be the path they would choose. This is why in Wicca we are not evangelical. Each must find his or her own heffalump or woozle.

## In Which Pooh Builds Eeyore a House

One rainy day Pooh sets out to find Piglet. After many hours of careful thought he has realised that everyone has a house except Eeyore, but he has a plan. On one side of the wood he has discovered a pile of sticks, so with Piglet's help they take the sticks around to the other side of the wood and build Eeyore a fine Des. Res. After some moments of contemplation of their labours, they set off to find Eeyore. They come across Eeyore in the approximate location of the pile of sticks looking puzzled. So they take him off to show him his new house. Eeyore is muttering but Pooh and Piglet take no

notice whatsoever. They arrive at Eeyore's house and Pooh and Piglet say proudly, "There!". Eeyore looks pleased, but even more puzzled. It transpires that Eeyore built a house out of a pile of sticks on the other side of the wood. He puts down the change of location and certain architectural improvements to the high wind of the night before. Pooh and Piglet say nothing to Eeyore, and then Pooh says that he thinks it's "Time for a little something."

Moral: From this we can see that although still not devastatingly intelligent, Pooh has managed to perceive someone else's problem, and has made some attempt to solve it for them. It may however have been better if he had consulted Eeyore who had already gone about solving his problem for himself. Thus we see that we should not impose our particular perception of the universe on others. Fortunately Eeyore is of such greatness of spirit that he lets this event pass, and Pooh has developed sufficient maturity to let discretion be the better part of valour. As Eeyore was muttering perhaps we should also learn to listen to others.

1691

#### The Great Flood

Pooh looks out one morning and sees that it is STILL raining. Christopher Robin has been getting concerned about the rising waters, measuring their progress with sticks. Each morning yesterday's stick has disappeared. He goes around and warns everyone to go to high ground. Pooh laboriously takes his stock of honey and balances all his jars on a high branch of a tree, where he takes refuge. When all his stock is exhausted he ponders for a while, then makes a not very successful boat out of a honey jar. The boat and Pooh have some disagreement as to whom should be on top. He eventually paddles this Craft over to Christopher Robin's house where they take to Christopher

Robin's upturned umbrella. They then ensure that all the other animals are safe.

Moral: This story illustrates Pooh's growing concern for the environment and his fellow creatures. In this particular crisis, Pooh does not go off half cock making rash decisions, but seeks the help of the most developed spirit in the forest. Pooh exhibits great fortitude and determination in his quest for this higher spirit. Also he is showing better use of his baser desires, ie for honey. There are obvious parallels with numerous other flood myths although in this Wiccan version, having had our fill of our favourite tippie, the Ark mark 1A has some design faults. This is why in the world of today there aren't quite so many unicorns and other mythical beasts. They lost the argument with their honey pots.

#### What Tiggers Eat

Pooh, strolling through the woods, hears this peculiar noise: "WorraWorraWorra". He picks himself up, looks around and spies this strange creature. The creature bounces up and down and says, "Hello, I'm Tigger". Pooh, being a generous soul, asks him back for a little something. He asks Tigger what he would like to eat. Tigger doesn't know what he eats, so Pooh gives him some honey. Tigger is not impressed, so off they go to Piglet's house with Tigger bouncing along, running ahead of Pooh and leaping our at him in a very friendly fashion. When they arrive, Piglet gives him some acorns. Tigger does not like Acorns. So off they go to Eeyore's where Tigger tries thistles. Tigger definitely does not like thistles. Lastly they try Kanger. Kanger is very concerned, but doesn't know quite what to suggest. However, whilst giving malt extract to her baby Roo, Tigger bounces up and grabs the spoon and says "Mmmmmmm". So we find out what Tiggers eat.

Moral: This shows Pooh's ready acceptance of all types of people, even Aries! He goes to great lengths to help this very young spirit to find spiritual sustenance and someone willing to look after him. Kanger, as

is the case with most Cancerians, does not believe they can solve the problem but in fact the solution is in their grasp all the time.

Unfortunately, Kanger is now stuck with this waif and stray. Pooh has climbed a long way from the days when he got stuck in Rabbit's door, and has learnt the responsibility that goes with new initiatives in our world.

N.B. Please note that in the true Pagan spirit of this tome, even Tiggers eat vegetarian food.

1692

#### Pooh and the Honey Tree

On this day we find Pooh staring up into the branches of a tree. His highly tuned senses have detected honey. Being a portly bear he is none too good at climbing trees, so he comes up with a plan. Christopher Robin had a party with lots of balloons. So off he goes to Christopher Robin's house to ask if he might borrow a balloon. He also asks Christopher Robin to help him. They set off with Pooh's requirements. The balloon is painted black to look like a thundercloud, and blown up. Pooh, grasping the string, floats aloft. Christopher Robin stays beneath with his umbrella announcing "Tut tut, it looks like rain." The bees of course are not fooled for an instant. About this time Pooh discovers the major flaw in his plan. He cannot get down. After much careful thought, Christopher Robin shoots the balloon with his pop gun, and Pooh descends very rapidly and lands on a thistle. Eeyore considers this a waste of a good thistle.

Moral: This is the pinnacle of Pooh's intellectual development. He has solved his immediate problem, but not really thought out the consequences. In a spiritual sense, he has strived too far without being properly prepared and is brought back to earth with a bump. Pooh, having developed so far, has forgotten that if you are to go flying, astrally or not, then you must not forget your

parachute. As Pooh found with the bees, we must learn not to underestimate life forms we perceive as being lower than ourselves. Eeyore is another case in point. Although he is seen as under-developed because he does not say much, he has obviously seen the outcome from the word go, and is only upset at the demise of a juicy thistle. Christopher Robin is obviously an interplanes adept since once again he rescues Pooh after having clairvoyantly foreseen the outcome.

Conclusion:

To lead up to my great revelation I must conclude the story. On frequent occasions when Pooh calls on Christopher Robin, he is out, but has left a note that he will be "BAK SON", and is nowhere to be seen. Pooh takes these notes to Wol, who is not sure if they refer to a herbaceous "Bakson" or a spotted "Bakson". One evening, Christopher Robin arrives at Pooh's house and reveals to Pooh that his time in this place is nearly over and he must go to school. He and Pooh have a long chat and Christopher Robin decides that Pooh is ready to accompany him on this great adventure and they walk off hand in hand into the Sun.

This illustrates the basic fact of life that no matter how comfortable we are we must be prepared to grow and develop and move on when we must. Christopher Robin is in fact Pooh's Higher Self and as can be seen from the stories, unless you use your Higher Self you will not reach your desired aims, and indeed may go the same way as the unicorns and their honey pots. Between Christopher Robin and Pooh they have achieved sufficient development to leave their current plane and move on to higher things. Christopher Robin, as can be seen from his name, Christ/Robin, is a Tipherathic aspect of Pooh; ie the centre where the lower and higher self come together. When they have united the way is open and clear for them to move on to the next sphere of existence.

1693

Thus it should be every witch's ambition to be  
reincarnated as a bear  
of very little brain who lives in the hundred acre wood on  
a plane at  
least one above this one. After all the idiots we see  
running this  
world have to be seen as a damn sight more stupid than  
even Wol. (PS  
Mrs Thatcher is also a Libran!)

copyright to David Wadsworth, who has been a bear of  
little brain for  
many a long year!

The End

1694

{file "Wicca and The Art of Motorcycle Maintenance (D. Wadsworth)"  
"bos328.htm"}

Wicca & The Art of Motorcycle Maintenance  
by David Wadsworth  
(This article first appeared in Children of Sekhmet, May  
1988. It was  
originally given by Dave as a talk at a Wiccan Workshop  
organised by  
Chris and Vivianne Crowley in 1987)

This talk aims to illustrate the all-pervading nature of  
Wicca. If a  
system of natural laws or beliefs is true, it can be  
applied to  
virtually anything. I intend to try and apply parts of  
Wiccan beliefs  
to my other passion, biking.

There is a peculiar sort of bonding between a real  
biker and his  
machine. The biker will put the well-being of his  
machine far above  
his own. I have seen men cry over a bent bike, or after  
an accident  
tell the driver off for hitting his bike rather than  
him. I have  
personally fought off two ambulance men so that I could  
hop to my bike  
to inspect the damage before being taken to hospital. My  
theory for  
this strange bond is that the motorcycle and rider  
form a sort of  
Gestalt being, a complete entity, either part of which  
is incomplete

or useless without the other.

The motorcycle represents the male part of this entity. It provides all the force and power, but lacks control and direction. It is all potential, in Wiccan terms, the God force, waiting for the female aspect, the Goddess, in the form of a horrible grubby motorcycle rider. The rider takes the force and harnesses it, giving purpose, form and direction. Controlling the raw male potential, and together, in harmony, they will be capable of reaching heights impossible to either on their own.

The motorcycle can be seen as a way through which to tap a source of cosmic energy. The energy which we in the Wicca use for healing, spells, divination, as a gateway to alternative universes. Just as a witch wouldn't attempt to tap this awesome power without protection, neither would a biker. The biker will put on boots, gloves, helmet and leathers in a similar sort of way as a member of the Craft would surround themselves with a protective circle to preserve the power and keep out undesirable spirits. In the biker's case he is also aiming to keep in the heat, and protect him from the road, onto which demon car drivers possessed of evil spirits (gin, vodka, whiskey etc.) would lure him to his death!

This brings us neatly (?) to the subject of reincarnation. Most of you reading this will have some knowledge of the ideas of reincarnation; i.e. that we are born, live in the world, die, and are then reborn to develop further. Not many of you will realise that motorcycles go through a similar process. They leave the factory to roam about the face of the earth, then some parts wear out, and they descend into the dark underworld of the workshop. Here they are consoled and repaired by the creative force of the female, who is the biker, to emerge re-born in Spring, once more blooming with refreshed colour of restored paintwork, and the cycle starts again. Many British machines go through this every year. About Yule they are ready, and in the first days of Spring they roar about in the first flush of youth. Then at

the peak of their power, at Lammas, they are cut down, usually due to some terminal mechanical problem. They dwell for the remainder of the year in Hades, the garage, thus mirroring the cycle of the God.

1695

The spirituality of bikes is perceived by man in different forms, and each has its followers. Here are some of the major religions:

#### THE CHRISTIAN

This newcomer to the spiritual motorcycle rides a modern Japanese bike. He pays little more than lip service to his religion. He has few rituals, all he has to do is turn the key and start the starter engine. He tends to be into power and speed, tearing past older machines which he regards with contempt. He cares little for the inner workings of the machine, running to his priest/mechanic whenever he has a problem. Should his machine pass on, i.e., wear out, it will be believed to be irreparable, i.e., too expensive, and gone to the great scrap heap in the sky. The makers of this are the great salesmen and evangelists of the bike, not to mention the profit makers.

#### THE MAGICIAN

He will typically be an older bearded gentleman, who rides an immaculate old British motorcycle. They are into status, and will pootle along at 40 mph all day, imagining themselves the envy of all who see them. They are into ritual and mystery. The performance required to summon some older bikes into life is awesome and dangerous. Yet these fellows will watch in silence as a machine spits at a new initiate and breaks his shin. They will endlessly pontificate on the correct shade of colour for the petrol tank, or whether a part is the right year for the model; mostly that's all they do.

#### THE WITCH

The bike will most likely be filthy, not from lack of

care, but from  
constant use in all sorts of conditions. The rider knows  
and under-stands the inner workings of his machine, its every click  
and whistle.  
He relies on no guru for his understanding, he is not  
afraid to try things out and see if it works. Not for him the search  
for power or acclaim. He is just out to explore the universe and glean  
its mysteries. He will get there in the end, there's plenty of  
time. He will rebuild bikes time after time, not sticking to rigid  
formulae, but with whatever comes to hand. he enjoys his bike and is  
in-tune with it.

As a biker-witch, I am now going to use two useful tools  
to explain my theory of Life, the Universe and Everything: i.e., the  
Kaballah and the four-stroke cycle.

Firstly the act of invocation and the four-stroke cycle.  
For those of you who are not mechanically minded, I'll try and keep  
this simple.  
Officially the four-stroke cycle is referred to as  
Induction, Compression, Power and Exhaust. I prefer the much more  
evocative Suck, Squeeze, Bang, Blow. There are a few parts that really  
matter: the crank shaft, the con rod, the piston and the inlet  
plus exhaust valves.

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1) Suck: Initially the piston is at the top and both  
valves are closed. As the crank shaft turns, the inlet valve opens,  
the con rod pulls the piston down which draws air and fuel in. At this  
point in an invocation, the invoker is opening his chakras and  
drawing the cosmic energy which surrounds us into his body.

2) Squeeze: The crank shaft continues around, the inlet  
valve shuts, and the piston is pushed up, squeezing the gases  
together. This is when the invoker says the invocation and passes the  
power to the invokee.

3) Bang: The fuel/air mixture ignites and pushes the piston down. The priest/ess takes on the aspect of God/dess being invoked.

4) Blow: The exhaust valve opens and the piston pushes the charge into the exhaust pipe. The God/dess charges and shares his/her power with those assembled.

And now - motorcycles on the Tree of Life:

Kether - traditionally the godhead from which all energy flows. It is formless. This is the high tension spark which ignites the fuel and without which the bike is naught.

Chokmah - Formless, directionless energy, raw untamed power. In the engine this is the burning fuel mixture.

Binah - this takes the raw force and starts organising and forming it. The piston, conrod and crankshaft takes the power of the expanding gases and converts it to rotary motion.

Chesed - Takes the potential energy of Binah, gives it order, and makes it more solid and usable. In the engine, the gearbox and final drive take the power from the crank shaft and make it usable to the whole machine.

Geburah - An essential breaking down. Where there is life, there must be death. In an engine when you have got two lumps of metal thrashing about in violent motion, they must wear each other away.

Tiphareth - This is the image of the godhead, the wayshower, Lucifer, Prince of Light. In the bike this is represented by the electrical system and the ignition system, and the lights, which on British machines are provided by Joe Lucas, Prince of Darkness!

Netzach - This is the spirit of nature, intuition and sexuality. This is more concerned with what bikers do. They are in tune with nature and tend to get drawn to ancient sites, eg Stonehenge, Avebury and Wayland Smithy, or just standing around in a muddy field communing with nature and the local brewery. This is also the source of the sexual bond between man and machine.

Hod - Communication, intellect and travel. It is also

where your will produces power. The travelling aspect of motorcycles is fairly obvious, and hordes of despatch riders fulfil the communication role. This is where we get the knowledge of the workings of the bike. It definitely takes Hodic willpower on a cold, wet morning, along with

1697

highly verbal expletives, leaping up and down on the kickstart to get the bugger moving.

Yesod - This is the lunar aspect of biking, linked to Tiphareth on the Middle Pillar (refer Joe Lucas, Prince of Darkness). Many bikers will, by the light of the Full Moon, switch their lights off and ride by moonlight in their lunatic hunt for the local hostelry. In the event of a biker meeting his death through this ridiculous activity, look into the sky. For there you will espy, on his silver machine, the spirit of the biker riding across the astral heavens. Scientists tend to think these are meteors. There is also the illusion of security one gets from riding around with one's head in a goldfish bowl, colloquially known as a blood bucket.

Malkuth - The concrete world, reality. On a bike you are cold, wet, tired, frequently uncomfortable, and very vulnerable, and no-one in their right mind would do it if it wasn't for something else.....

Despite Malkuth, biking opens up other realms, other worlds (Birmingham, London, Glasgow, etc) and puts you in tune with the inner and outer universes.

The End.

1698

{file "Greek and Roman Deities (Thomas Palmer)" "bos329.htm"}

THE GREEK & ROMAN GOD(ESSE)S  
A quick overview by Thomas Palmer

APOLLO-Also called Phoebus, the bright one. Identified with the sun. Said to be the most powerful of the Gods. Son of Zeus and Leto. Born on Delos, taken North and raised by the hyperboreans, he went to Delphi and killed the dragon Python, guardian of the oracle of Themis, but a ravager of the countryside. Tall, handsome, outstanding in word and deed, he was the god of ever-renewed youth, archetype of virile beauty and masculine virtue. He was also known as a seducer & extremely arrogant. Talented in music, inventor of the lyre, he was the inspiration of poets and soothsayers. His oracles were expressed in verse. He could cure illness and banish evil. He was a doctor who knew the purification rites and was invoked against plague. His image was set at dangerous places for protection (Lighting the ways) Nothing escaped his vision (light of day).

ARIES (MARS)-Son of Hera, born without male assistance. He was a supreme fighter, loved battle and cared little about issues, switching sides without scruple. He delighted in massacres. He was god of war, not victory, and was thoughtless about winning, only fighting. Was on occasion disarmed by Athena, Goddess of restraint and forethought, to keep him from interfering in battles that did not concern him. He was prolific in love, but also a rapist. He was run by his passions.

CRONOS (SATURN)- Son of Uranus (Heaven) and Gaea (Earth). Gaea, worn out by numerous pregnancies, requested to be free of this burden, so Cronos (Saturn) took up a sickle and cut off his father's testicles. His wife was Rhea, and he fathered Hestia, Demeter, Hera, Hades, Poseidon and Zeus. Was eventually deposed by Zeus. His festivals, the Saturnalia, were a time of liberation and freedom for all and got pretty wild. They were celebrated from Dec. 17th until the new year. Saturn is the archetype for "father time".

DIONYSUS- Son of Zeus and Semele. His escort was satyrs and marginally sane gods. He did not respect laws or customs, loved

disguises, wild  
screaming, licentious dances and wild places. He was a  
drunken god  
with no home, living in the wild and eating raw meat.  
He encouraged  
excesses of all kinds.

HerahatedDionysus  
becauseofZeus'sinfidelity andhounded  
him. She caused him to be killed by the Titans, but he was  
resurrected  
through the efforts of Athena, Zeus, Apollo, and Rhea.  
She drove him  
mad, but through Cybele he gained mastery of it. He drove  
many people  
mad for various reasons.

EROS (CUPID)- A primordial god, contemporary of Chaos,  
who existed  
before Cronos (Saturn) and Zeus. He came out of an egg  
that formed the  
earth and sky when it broke in two. He precipitated the  
embraces of  
Gaea (the Earth) and Uranus (the heavens), which resulted  
in the birth  
of Oceanus, Tethys, Coeus, and Cronos (Saturn). The Earth  
and heavens  
were so tightly embraced that none of the children could  
rise towards  
the light until Cronos (Saturn) castrated his father.  
CupidwasassociatedwithAphrodite,  
whomoderatedhispower.

Where he was desire, instinct and violent sex, she was  
grace, tender-  
ness and sweet pleasure.  
Cupidmadepeoplelosetheir  
reasonandparalyzedtheirwills,  
even inspiring Zeus to capricious sexual desires.

1699

AsEros heis saidto bethe childof  
Porus (Expedience) and  
Penia (Poverty). Like Penia, he was said to always be  
in search of  
something, and like Porus, he always found a means of  
attaining his  
aims.

FAUNUS- A Roman God, Son of Circe and Jupiter. Protector  
of the Roman  
peoples, he lived on Palatine Hill in Rome. His oracle  
was given in  
nightmares. Lupercalia was his festival, during which his  
priests ran  
through the streets with leather straps and struck any  
women they met  
with them to bestow health and fertility. The women were  
said to strip  
themselves to be better targets. He reproduced himself in  
the satyrs.

HADES (PLUTO)- Son of Cronos (Saturn), brother of Zeus and Poseidon.

When the world was divided between the three brothers, the underworld and hell fell to Hades, while Zeus took the heavens and Poseidon the seas. He had a helmet that made him invisible. He ruled the dead, and forbade his subjects to leave his domain. He desired Persephone, but Zeus forbade the marriage. He then kidnapped her.

HEPHAESTUS (VULCAN)- Son of Zeus and Hera. He was lame, either because his mother, startled by his ugliness, dropped him, or because Zeus, angry that he took his mother's side in a dispute, threw him from Olympos. He dwelled among mortals and became the god of black smithing and artistic metal work. He made a golden throne that imprisoned any who sat in it, and gave it to Hera to avenge himself for his fall from Olympos.

HERMES (MERCURY)- Son of Zeus and the nymph Maia. He stole some of Apollo's cattle shortly after his birth and concealed them, sacrificing two to the Olympian Gods. This theft won him recognition as a God himself. When Apollo discovered the theft and Hermes was tried, his defense was so skillful and spirited that Zeus laughed and ruled that there should be a friendly settlement between the brothers.

Hermes was God of the spoken word and oratory and was the intermediary between the Gods and men. Also the God of commerce and contracts, where language must be precise to convey the correct meaning.

JANUS- ROMAN- The Two faced God. he was God of beginnings and presided over new undertakings, gateways and initiations. he was revered as the first king of Rome and made order reign. His temple was left open in wartime so the God could act, but was closed in peace.

THE LARES- Roman- Twin children of Mercury by the rape of Lara. They protected the land. Were symbolized by two boys and a dog.

PAN- Half man, half goat, with horns on his brow and lust in his eyes. Son of Hermes and a daughter of the Dryops, he was the God of pastoral regions and wilderness. Special friend of shepherds, he

guided and  
protected them from afar. Protector of all wild things and  
places. His  
pipes had an aphrodisiac effect on those who heard them  
and induced  
mating.

Pan was a lecher and a drunk who  
constantly pursued nymphs who  
would flee in terror. Caves rang with their cries when he  
caught them.  
He was famous for his rages, where he attacked anyone  
who got in his  
way. His irrational behavior led people to flee him in  
"panic." He  
was dangerous when he took possession of a being. The  
possessed, or  
panoleptic, took on his bearing and would wander in the  
wild, laugh  
madly, or throw themselves on others for sex without  
respect to  
gender, or have epileptic fits.

1700

POSEIDON (NEPTUNE)- Son of Cronos (Saturn) and Rhea, he is  
represented  
wielding a trident and being pulled by monsters in a  
chariot. After  
Zeus's victory over Cronos (Saturn), the young gods,  
who preferred  
life on earth, divided the various domains of earth.  
Poseidon chose  
the seas. He represented the hidden forces of germination  
and death.  
Together with his wife Amphitrite, he had powerful ties  
with Gaea, the  
Earth, mother of the Titans. As subterranean Gods,  
they shook the  
world from inside.

Poseidon caused earthquakes when he made  
love to his wife.  
The mystery isle of Atlanta belonged to Poseidon.  
Poseidon could  
provoke storms, set fire to rocks on shore and create  
springs of  
water. He had many children, most wicked and violent, like  
the Cyclops  
of the Odyssey.

PRIAPUS- A small god with a penis of immense size. Son  
of Zeus and  
Aphrodite, he was deformed by Hera in revenge. Aphrodite  
abandoned him  
in fear that she would be ridiculed for her ugly child. He  
began as a  
symbol of fertility, but of no significance. Although  
he was over-  
sized, he was impotent. He seemed to fail at everything  
he tried. He  
was compared to an ass and ridiculed. He lent his name to

the disease  
priapism, an incurable illness where the penis remains  
painfully erect  
but incapable of ejaculation. Ended up as an obscure  
gnome.

QUIRINUS- A Roman warrior god originally, he became a god  
who watched  
over the well being of the community, opposite to his  
former nature.  
Called an apparition of Romulus the founder of Rome.

ZEUS (JUPITER)- Son of Cronos (Saturn) and Rhea. He  
defeated Cronos  
(Saturn) in a ten year battle and then divided the  
realms with his  
brothers by lot, getting the heavens for his own. He  
was ruler and  
judge, the arbiter of disputes among Gods and men. His  
decisions were  
just and well balanced, showing no favoritism. He had  
several wives  
and many lover's, earning the title "all father" or  
"father god". His  
infidelity caused much strife on Olympos and in the world  
through he  
raging of his wife, Hera.

#### Goddesses

APHRODITE (VENUS)- Daughter of Zeus and Dione according to  
Homer. 'The  
Woman Born Of The Waves' according to Hesiod, born of the  
foam impreg-  
nated by the sexual organs of Uranus, which Cronos  
(Saturn) had  
severed and thrown into the sea. Plato identifies  
these as two  
separate Aphrodites. One Urania, the daughter of Uranus  
was goddess of  
pure love. The other, called Pandemos, (Root of  
pandemonium?) was the  
Goddess of 'common' love. She married Hephaestus, but  
was unfaithful  
with Aries.

Aries was caught and humiliated.

Aphrodite fled in shame to  
Cyprus, and there took Thracian as lover, resulting in the  
birth of Eros  
(Love), Anteros (Love in return), Deimos and Phobos  
(Terror and Fear).  
She also was a lover of Adonis, a human shepherd named  
Anchises who  
fathered Aeneas, of Hermes and of Dionysus who fathered  
Priapus. She  
was known for jealousy. She made Eos (Dawn) fall in love  
with Orion in  
spite for her seduction of Aries. She punished all who did  
not succumb  
to her. A beauty competition between Hera, Athena, and  
Aphrodite was  
proposed by Eris (Discord) with the prize being a golden  
apple. It was  
judged by the human Paris. All the Goddesses offered

him bribes to  
win.

1701

Aphrodite offered Helen,  
most beautiful of all Humans. She  
won and thus caused the Trojan War. Eros was the  
primordial god of in-  
stinct. When Aphrodite appeared he adapted himself and  
joined forces  
with her. At this time the sexes became distinct.  
Aphrodite's kingdom  
was the place of desire. Young girls were said to pass  
from the place  
of Artemis (chastity and games) to the place of  
Aphrodite, where they  
became women. Considered by some to be an affliction or  
madness that  
women must bear. She represents female lust and passion,  
and demon-  
strates its potential for destructive effect. Young girls  
gave their vir-  
ginity to the Goddess by living in her temples and  
offering themselves  
to passing strangers.

ARTEMIS (DIANA)-Daughter of Zeus and Leto. The huntress,  
she is seen  
as the forever young goddess. She is proud of her  
shapeliness and  
keeps her virginity to protect it. She was a warrior,  
joining Apollo  
to kill Python and other exploits. Anyone who offended her  
or tried to  
win her virginity paid dearly. They were killed,  
transformed, or  
mutilated. She defended modesty and punished illicit  
love and exces-  
ses. She avenged rape. She also took out her anger on  
those virgins  
who gave in to love. She did not mind marriage, but  
when a virgin  
married she was to give up all the things of  
childhood, toys and  
dolls, locks of hair, etc., leaving them on her altar.

ATHENA (MINERVA)- Daughter of Zeus and Metis. Metis was  
swallowed by  
Zeus, and when it was time for Diana's birth, he had  
Hephaestus crack  
open his skull and she came forth in full armor shouting  
a war cry.  
Also a virgin Goddess, she lived among men without fear  
due to her  
warrior's skills. She was the protectress of Odysseus and  
other men.  
She was a warrior who used strategy, ambush, cunning, and  
magic rather

than brute force. Her shield bore the head of a gorgon and she paralyzed her adversaries and made her companions invincible. She was against excess, both in war and every day life. She taught men to control their savagery and to tame nature. Was the initiator of all skills. Taught Pandora to weave, trained horses and invented the chariot. She was the patroness of blacksmiths and carpenters. She built the first ship and the boat of the Argonauts.

CYBELE- Was born as Agditis, a hermaphrodite monster, from a stone fertilized by Zeus. The Gods decided to mutilate him(?) and made the Goddess Cybele from him. Her love for Attis, a human shepherd, drove him insane and he castrated himself for her. Her priests were eunuchs dressed as women. It is from the temple of Cybele that the reference in the Wiccan Charge of the Goddess to "At mine Altars, the youths of Lacedaemon in Sparta made due sacrifice.", comes.

DEMETER (CERES)- Daughter of Cronos (Saturn) and Rhea, the Goddess of corn and grain. Demeter bore Persephone. She renounced her duties as goddess and began a fast and went into exile from Olympos when her daughter was abducted into the underworld until her daughter should be returned to her. She caused the spread of the knowledge of the cultivation of corn.

During her exile the earth became barren until Zeus demanded that Hades return Persephone. She had eaten from a pomegranate, however, and was forever bound to the underworld. As a compromise, she was allowed to rise up into the world with the first growth of spring and return to the underworld at seed sowing in fall. And so the Earth is barren in the winter, while Demeter mourns, and becomes fruitful again when Persephone is released. Demeter made herself known to the children of Eleusis, who raised her a temple and instituted the

1702

Eleusinian mysteries. In Sept.-Oct., the candidates for initiation

purified themselves in the sea, then processed down the sacred path from Athens to Eleusis. The rites remain secret, but involve a search for a mill for grinding corn, and a spiritual experience. During the rites, men women and slaves were all treated as equal.

ERINYES, THE- Alecto, Tisiphone, and Megaara. They were born from drops of blood that fell from Uranus's severed Penis, and did not recognize the authority of the gods of Olympos. They hounded and tortured their victims, driving them mad. Also called the Eumenides, The Good Ones, to divert their wrath. Assimilated by the Romans as the Furies. They were implacable and demanded punishment for every murder. To them murder was a stain. The murderer had to be banished and driven mad before purification could occur. They were blind and carried out their punishments indefinitely.

HARPIES- Greek genii/spirits- Daughters of Thaumes and Electra: Nicotho or swift-footed, Ocypete or swift of flight, and Celaeno, the dark one. Were either women with wings or birds with the heads of women. Called the 'hounds of Zeus' and seized children and souls. Skillful at torture, they could pester a victim into madness.

HERA (JUNO)- Daughter of Cronos (Saturn) and Rhea brought up by Oceanus and Tethys. Married Zeus. It was claimed that each year Hera regained her virginity by bathing in the spring of Canathus. According to some traditions Hephaestus, Aries, and Hebe (Youth) were conceived by her alone without male assistance. As Zeus' legitimate wife, her fury at his infidelities was boundless, and she took vengeance on his lovers and any progeny of the affair without distinction. Zeus was often reduced to hiding or disguising his children to protect them.

HESTIA/VESTA- Daughter of Cronos (Saturn) and Rhea. Goddess of the hearth, she had the privilege of retaining her virginity forever. Her symbol was the fire, which was never allowed to go out. The young bride and newborn child were presented to her and she was invoked before each meal. Her temple in Rome was served by the young vestal

virgins.

MOERAE (PARCAE)- The Three Fates. Atropos, Clotho, Lachesis, daughters of Zeus and Themis. The first spins a thread symbolizing birth. The second unravels it, symbolizing life's processes, and the third cuts it, symbolizing death. They too were blind and ruled destiny. They were also symbols of a limit which could not be overstepped. Were connected to their sisters, the furies, who punished crime.

MUSES- Nine daughters of Zeus and Mnemosyne (Memory). Calliope ruled epic poetry, Clio ruled history, Polyhymnia mime, Euterpe the flute, Terpsichore dance, Erarto lyric art, Melpomene tragedy, Thalia comedy and Urania astronomy. They delighted the Gods and inspired poets. The Muses created what they sang about. By praising the gods, they completed their glory, by boasting of valiant warriors, they wrote their names in history. They were celebrated by the Pythagoreans as the keepers of the knowledge of harmony.

1703

NEMESIS- Daughter and Night. Ruled over the distribution of wealth, looked after balance, took revenge on arrogance and punished excess, including excessive happiness, riches and power. Moderation in all things was her creed.

NYMPHS- Daughter of Zeus and usually part of a greater god(esses) entourage. Not immortal, though long lived. Mostly lived in caves. Were dark powers whose beauty alone could lead to madness. Were seducers of many of the gods. Were considered secondary deities.

THETIS- Daughter of the old man of the sea. Very beautiful. Mother of Achilles. Saved Zeus from a plot to overthrow him and was an ally of Hera. Saved the Argonauts as they passed between the clashing rocks.

{file "Against The Witch Hunters (R. Culain)" "bos330.htm"}

Against The Witch Hunters  
Robin Culain

"All this has happened before. And all this will  
happen again. But  
this time it happened to ..."

Well, us.

The beginning of Sir James Barrie's Peter Pan must echo  
what many of  
us are feeling, as we watch a new and loosely-knit  
conglomerate of  
yellow journalists, right-wing eco-spoilers and  
Evangelical and  
Fundamental Christians move slowly towards a Witch hunt  
for the 90's.  
Our spiritual ancestors faced similar problems in many  
times and many  
lands.

Recall the Priestesses of Eleusis, last of an  
ancient line, in  
decline, falling at last to the stratagems of Theseus  
and his new  
Attic Gods. Recall the Etruscans, their vision of  
sexual-political  
balance overpowered by the might and organization of  
the husband-  
headed Roman empire. And most tender to the touch, recall  
the agony of  
the middle ages, as the Catholic, then Protestant churches  
consolidat-  
ed their grip on the rural population, killing six  
million alleged or  
actual Witches in the process.

The hunt is in a beginning stage and beginnings are  
important. The  
formal focus of the television specials, Redbook  
articles, diatribes  
in the LaRouchite New Federalist, "Occult Crime" seminars  
and newspap-  
er articles is some thing called "Satanism", which bears  
little or no  
relationship to Wicca and Neo-Paganism.

In fact, media "Satanism" bears little resemblance to  
any histori-  
cally verifiable Satanism. It is neither classical  
Egyptian Set-  
worship", Romantic Ceremonial Satanism a la Huysmanns  
nor modern  
Egoist flamboyance per La Vey. Sometimes it's heavy metal  
sullenness,  
drugs and violence, but that's usually only for

starters. The heavy  
metal boys, we're usually told, are just dupes of the  
Great Conspira-  
cy. And when you get down to the real stuff, the  
genuine complaint,  
it's generally the stuff of horror movies and  
nightmare -- baby-  
eating, virgin-sacrificing bloodsucking monsters!

All this has happened before. And all this will happen  
again.

There's a limited range of things that can be used to  
stir up the  
anger of a populace against a group, or deaden moral  
sensitivity to a  
persecution. It pretty much boils down to baby-eating,  
virgin-sacrifi-  
cing and bloodsucking.

This has been the century of Hitler's Holocaust. but  
the Russians  
who butchered entire Jewish villages in the Pogroms, the  
inhabitants  
of York who slaughtered nearly every Jew in the city  
in the 1100's  
didn't merely think the Yiddim dressed and talked funny.  
The accusa-  
tions were the same. By Jesus, those Jews ate babies!  
They were just  
like Satanists, with one exception.

You could find the Jews.

1705

There probably aren't any "Satanists" as portrayed in  
the articles,  
seminars and diatribes. If there are, they're certainly  
not Neo-Pagans  
or Wiccans. But in the lucrative atmosphere in which  
the press,  
missionaries and so-called "Crime Advisers" publicize and  
proselytize,  
the word "Witch" creeps in every third sentence.

Naturally, we Witches and Neo-Pagans have spent a  
certain amount of  
effort pointing out that we love children like anybody  
else, have no  
particular attraction to virginity, and tend, in the most  
extreme of  
our diets, to vegetarianism. In short, we have tried to  
educate our  
detractors and the media to our harmlessness.

This tactic is true, and this tactic is good, but I  
think that if it  
becomes our primary response to persecution we will

ultimately fail to  
endure.

Imagine a Witch in the Middle Ages in front of  
a Catholic or Protestant tribunal. In some cases she has been denounced by  
a business competitor, or an envious rival in love, or a spiteful  
neighbor. In other cases she has been brought to the dock by an expert  
in "Occult Crime" -- the traveling Witch Finder.

She stands bound before her Inquisitors, plain or  
pompous depending on their religious persuasion. Perhaps there's a crowd  
around. She tries to educate them to the simple fact that she's a  
worshipper of the Old Gods, loves children like anybody else, has  
no particular attraction to virginity, and tends, in the most extreme  
of her diets, to vegetarianism.

They, in turn, accuse her of worshipping a living  
fiend, blighting the cattle, and eating babies.

She doesn't stand a chance.

Now picture another scene, one that has not  
occurred often. She stands before those assembled, and begins, shall I say,  
to point out some facts. She points out the medieval physician with  
the two percent live delivery rate who wants the local midwifery  
practice shut down. She points out the priest and bishop who are  
terrifying the once fun-loving populace into penury and pestilence with the  
twin threats of damnation and the noose. She denounces the Christian  
nobles who will brook no interference with their rule, least of all  
from the old Nobility of the land.

She'd be shut up in short order, but in a different  
way, for she would be addressing the real issues. The nonsense about  
babies, Black Men and cattle was then, and is now nothing more than a  
smoke screen to mask real and significant religious and political  
differences. It's all a cheap trick, a coward's cheat, a way of throwing  
muck until some sticks. It is only used when the real terms of debate  
cannot stand the light of day, and it works only if we permit it!

Our situation is in no way as dire as that of our

ancestors. Only  
now have things moved to the stage where one group, the  
far-right and  
sometimes farcical Limonites, actively bait Wiccans and  
Neo-Pagans as  
being "as bad as Satanists". And unlike our  
ancestors, we have a  
freedom of speech they could only dream of. We will not be  
silenced if  
we speak, certainly not at this time.

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So let's not waste our opportunity! Whenever the  
"Witch-Hunters"  
bait us or attempt to smear us with their cannibal  
taunts, let's find  
out what the real agenda is, and address it. Make the  
Lyndonite defend  
himself against whipping up the population against a  
minority religion  
as Hitler stirred hatred against the Jews. Make the  
entire La Rouche  
crew explain their suicidal environmental policies, and  
their editori-  
al statement that "the worship of Mother Earth does  
indirectly lead to  
mass murder ...". Engage them on the real issues --  
just what the  
worship of the Mother really means, and what people are  
really like  
that scapegoat innocents and despise nature!

Likewise with the "Occult Crimewatch". Ask them about  
their sources  
of revenue. About their religious agendas and connection  
with Evan-  
gelical missions. Ask them if they support religious  
freedom, and if  
non-Evangelical religious belief, in their opinion, is a  
hazard to the  
public. Ask them, if you can corner them into a frank  
reply, what on  
earth they are doing lecturing hate to police  
officers sworn to  
protect all the public, Christian and Pagan!

The media deserve the same. Let's not spend more  
than a breath  
denying lurid charges. Instead, ask them why they are  
sensationalizing  
and smearing a legitimate religion to make sales.  
Inquire as to  
whether the German press in the 30's had a  
responsibility for the  
slanders on the Jews that they printed. Ask them how  
they'll feel if  
harm comes to one Pagan woman or man, girl or boy  
through their

negligence, indifference to non sensational fact and search for sales.

In every case we have an opportunity to turn the tide, by coming right out with our real differences in front of the public, and insisting that the terms of debate be on genuine issues. We must refuse to be backed into a defensive posture, denying ever wilder charges.

Instead let us bring our active advocacy and love of our Gods, of Mother Earth, of our families and children and ourselves to the fore in every debate. We must require our opponents to bare their genuine beliefs and motives, and contrast them clearly with our own in full view. We must sharpen the terms of debate so keenly that no person can leave the scene without having to make a clear and conscious choice about what they value and believe is right.

There's no point in lecturing to the Cardinal. The audience for every debate is not the Witch Hunter, it is the neutral observer. Let them see the love of the Earth, and contrast it to nearsighted greed and poverty of emotion. Let them see the love of the Old Gods and contrast it to a cringing fear of the Father's judgment. Let them see generosity and intelligence and refusal to be sacrificed, and contrast them to venality, cunning and scape goating. In every debate, let us rise to the height of our capability, and let our opponents have it in the Values -- right where it hurts!

1707

{file "Charging Crystals (Ian Kesser)" "bos331.htm"}

Charging Crystals  
Ian Kesser

Crystals, as many of you know, are extremely useful for practitioners of the Magickal arts. They can be used to channel power, to store power, to heal, and many other ways. Due to space

considerations, I have chosen to limit myself to the charging aspect in this article.

The first and most important part of charging a crystal is choosing the crystal itself. For most general uses, Quartz is the best one. For specific use, there are many others. I have found that Diamonds are useful in storing Good energy, and Zircons (my birthstone!!) for Evil energy. If you have a specific purpose in mind, please consult one of the many fine tables of crystal affinities.

The next step, and also important, especially the first few times, is to prepare yourself for the actual channeling of energy. In my case, music helps, as well as pranayama and other forms of breath control. The first one I used is simple

Pranayama, simply, is control of breath. Most forms amount to hyperventilation or subventilation. The one I used first, and still use, is this: take four quick inhalations, filling the lungs. This should be over the space of about one and a half seconds. Then exhale in four short bursts, again over one and a half seconds. Repeat as necessary. The first few times this is done, I recommend you desist after about one minute. Over the course of time, this can and should be increased, but until you are used to the effect this gives, a shorter time is suggested.

Now that you're in the mood, take the crystal in your right-hand (left hand for those of you who are lefties). Visualize a door within the heart of the crystal. Until this visualization is firm and steady, wait. Then open the door. Behind it you should see a store of diffuse energy, which varies with the type of the crystal. Some crystals, usually the inferior ones, have little or nothing back here. These are generally not good to use.

Close the door, but keep it in mind. That was just to check on its energy. Decide which energy you wish it to house. Usually only one will be needed, such as for talismans and storage of energy for later use, but in some cases, such as a divination tool, more is suggest-

ed/required. DO NOT TRY THIS ON YOUR FIRST ATTEMPT! YOU WILL FAIL! The energy you will be handling is powerful, and trying to handle more than one world at a time is strenuous. Trying to handle all three, plus personal and other energies, is straining to the limit. As with all other bodily systems, an ability used beyond its capacity will overload and break or refuse to perform, as with a man trying to lift 300lb barbells on his first try at weight lifting.

For general use, I find nature's energy is best for multipurpose storage. Those in the Church of Set would probably find differently, as would those in the Church of Christ. Use what you feel comfortable with.

1708

Now, the fun part. For the three major energies, I find there are certain ways of drawing them that are easiest on the practitioner. For Good energy, try it like this: Form a cone with the base connecting to your skull in the region just between and above your eyebrows. "suck" the energy (visualize it as you will, I use a light, golden yellow) into the cone, then through a tube into your brain. The visualization on this is a bit tricky, but it can be done.

For Nature's energy, visualize a "hose" going down into the Earth from the base of your spine. This hose should ideally connect with the center of the Earth, but some people simply cannot conceive the distance involved with that, and can therefore not visualize it. Go as deep as you can, with time, you should improve. I "see" this energy as a ruddy, glowing red, as with magma. Use what works. Draw this energy up the tube, then through your spinal column into the brain.

Now, the Evil energy. This is tricky for me, but here's how I do it. Place the feet together (if they already are, so much the better! It means this isn't uncomfortable for you, as it is for me.) and visual-

ize a siphon, with the hose connecting to a cone connecting to your feet, about two inches in diameter, one inch on either foot. Then, on the other end, a hose entering a black, inky void (or whatever color you perceive evil energy to be). One last connection: another hose running from that area of your feet to the previously mentioned area in the skull. This aligns nicely with the Chakra theory, to which I subscribe, in that a Chakral spinal-type column connects all the major power centers of one's body. If you know this system, so much the better! Draw the energy through the siphon (sometimes visualizing the bulb on the siphon squeezing helps) into the feet, then into the skull, then into the brain.

Other objects you wish to draw energy from, use the door analogy/visualization given above (for powerful things such as the Tarot, I see it as a gate more than a door. Again, whatever works for you), and draw from your use hand. If you plan on using that object again, take only a token amount of energy, and DON'T FORGET TO CLOSE THE DOOR!

Personal energy: This varies so much with the individual! Some people draw from their auras, some from the Chakras, some from the Astral Body. Just use the method you feel most comfortable with. For those of you who have no preference, or no knowledge of such things, I use the Astral approach. I draw a bit of the substance of the Astral body, generally the feet, into the brain. After I finish all else, I "spread out" the Astral body to make up for this loss. Astral bodies DO heal.

Well, that's most of it. Draw the energy you need, then draw from the crystal. Take it in your use hand again, open that door, and take out the energy, and bring it to the brain. Generally, I use the hose again, connecting to that spot in the skull, but this one generally runs INSIDE your body, such as along the arm bones, then up the neck bone. Mix the energy up. If it helps, visualize a cosmic Cuisinart or whatever. If it won't mix, like oil and water, you have failed. This

crystal will not hold this energy. Give up, put back  
the crystals  
power, ground yourself(later...), and try again later  
with another  
energy.

1709

Once you've achieved the mix, refill the crystal.  
Sometimes, the  
energy won't go back in. This usually means you've put too  
much of the  
energy you're using in, and not enough of the crystal's  
own energy.  
Bring it back to the brain, and remix. How do you refill  
the crystal,  
you ask? Switch hands on the crystal, then visualize  
that handy hose  
again, but this time flow backwards, through the door.  
There will come  
a point, especially early on in your practice, that  
the crystal is  
full when you have energy left over. Slam that door and  
ground your-  
self(later...), don't overfill it! Doors have their  
bursting point,  
and that's a wonderful way to destroy a good crystal.

OK, it's later. You've finished the job at hand  
(Applause, you've  
earned it!) but have all this energy left! There are  
many ways of  
grounding energy, use the one you are comfortable with(I  
know I keep  
saying that, but it bears repeating. Don't do anything  
against your  
Will). The one I use is simply grounding it. Take that  
handy-dandy  
all-purpose hose again, connect it to the base of the  
spine, and  
thence into the Earth. Flip the switch to reverse,  
and push that  
energy out! Be careful not to let out yourself as well!

That's it. I hope you find this helpful to you.

1710

{file "Tarot Divination (Tuppence)" "bos332.htm"}

Tarot Divination  
Tuppence

Not long ago an on-line friend told me that he saw no  
reason to use

the Tarot in divination; in fact, he felt that no one should use them for divination as this was a profane use of the cards. He preferred to use the cards solely for contemplation.

At the time I did not feel inclined to respond to this narrow view, but after a night of thinking about it, I was prompted to write the following in defense of Tarot Divination (and I don't mean fortune telling!)

Divination:

1) The art or practice that seeks to foresee or foretell future events or discover hidden knowledge usually by means of augury (divination from omens) or by the aid of supernatural powers

2) Unusual insight or intuitive perception (these definitions from Webster's)

According to the Brotherhood of Light there are four main uses for the Tarot:

- 1) Science of Vibration
- 2) Divination by cards
- 3) Divination by number
- 4) Spiritual Science (the method of putting the rest together to develop a philosophy)

Is it wrong to USE the cards?

1) Playing cards is fun! Without such use perhaps Tarot would long ago have died as other games have faded from use. Chess may be considered to be a child's game or a highly developed intellectual discipline. The same is true of using the Tarot cards.

2) Have you ever played Taroc? It is a very interesting game like bridge using the Major Arcana as Trumps...in profane decks the court cards and majors may have two heads (to be read either up or down.) Some versions of the game have certain mystical aspects.

3) In studying the history of the Tarot you will see that the decks (except those belonging to aristocrats who had hand-painted decks made for them by great artists) used long ago were very primitive and made from wood cuts. We have come far

from those crude representations...but the ideas expressed in the Tarot remain the same - they are still there in those early decks.

4) Where did the Tarot come from? We have only theory and conjecture:

- a) Ancient Egyptians
- b) They always have existed but have been revived from time to time
- c) Gift of Divine Origin
- d) etc.

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It's validity and usefulness are what count

- a) it works when used
- b) it contains Universal symbology and archetypes found elsewhere
- c) it is numerically correct and corresponds with ancient systems of wisdom (especially to the Qabala)

10 = sephiroth (ace through 10 in the Minor Arcana)  
22 = paths (22 Major Arcana cards)  
4 = elements (four suits)  
(etc.)

The Tarot is MUCH MORE than mere pictures on pasteboard. The pictures on the Tarot cards are physical symbols for spiritual concepts. One definition I use for the Tarot is as follows:

Asymbolic representation of Archetypal Forces and/or Beings which have always existed and have been identified and passed on to us by ancient initiates and which provide a focus for us to use in self-initiation, spiritual development, and the perception of hidden wisdom.

A few notes regarding the above.....

1) Jung says of Archetypes that they exist for us at birth...they emanate from the collective unconscious....they are NOT self-created or generated.

2) Aleister Crowley says in his book the Book of Thoth:

"Each card is, in a sense, a living being." "It is for

the student to  
build these living stones into his living Temple."

"...the cards of the Tarot are living individuals..."

"How is he to blend their life with his? The ideal way is that of contemplation. But this involves initiation of such high degree that it is impossible to describe the method in this place. Nor is it attractive or suitable to most people. The practical everyday commonplace way is divination."

3) In Magick without Tears he says:

"...the Tarot itself as a whole is an universal Pantacle... Each card, especially this is true of the Trumps, is a Talisman; ... It is evidently an Idea far too vast for any human mind to comprehend in its entirety. For it is 'the Wisdom whereby He (God) created the worlds.'"

As regards these Lively Forces:

1. These Forces can communicate with us... or rather we can interpret their currents through our subconscious intuitive minds.... this is one use of divination (and contemplation). This is the level, as Jung says, at which we are all connected.

2. These Forces can be directed by us Magickally if we are so trained. First we must master divination; then direction.

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3. The Tarot is a Magickal Weapon In the hands of a trained initiate the mere placement of one card between two others can alter the forces involved and affect physical (and ethereal) reality.

4. The Tarot is a philosophy as well, with an Ancient Message about the Soul's journey.

5. Yes, the Tarot is useful to study and contemplate.... the colors

and symbols are specifically designed and arranged to stimulate things within us (forces, archetypes, subconscious).

6. The Major Arcana are especially sacred to us because they represent the Paths, Steps, Forces which are necessary for us to rejoin the Godhead and attain enlightenment.

I maintain that the best way to understand that the Tarot cards are ALIVE and ACTIVE FORCES is to USE/HANDLE/EXPERIENCE them and so Divine (and perceive) what they are all about. The cards are a focus for our minds upon forces which are ever-changing and evolving (even as humankind is evolving).

We are fortunate that modern printing is so good and that the Tarot decks and books which we have today are easily available to us. This was not always the case for our brothers and sisters in times past. Today one can afford to smile and say: "I only need to contemplate the cards to understand them." But there is more to the use of the cards in Divination than many have been taught; for it is a mysterious process.

Just as one must study and practice upon a musical instrument to become a virtuoso, so too the Tarot takes many years of study and practice to use correctly. One must be well developed spiritually, emotionally, and intuitively, or (as in music) naturally gifted to make full and accurate use of the cards in divination. In the hands of a gifted Diviner or Initiate the Tarot is a formidable weapon. It can even talk and spell out sentences! Hence the Hebrew letters correspond to the Major Arcana. However, since we do not all learn in the same ways....the Tarot may not be the DIVINATORY METHOD for everyone.-  
..although everyone can learn from it and should study it.

Other methods which may suit:

- a) Astrology
- b) Numerology
- c) I Ching
- d) Pendulum
- e) Runes
- f) etc.

Ashumankind evolves spiritually (and in other

ways) so too the Tarot evolves. Take for example the reconstruction of The Chariot (Arcanum VII) and The Devil (Arcanum XV) cards by Levi. He gave them a new presentation based upon his advanced knowledge at the time. Also, note how The Lovers (Arcanum VI) has changed from earlier decks. It still has the same basic meaning, but the symbols have changed. No longer are there two women...one good one bad...with the man in between...now it is two people with an Angel above them. New Tarot decks continue to be made as our knowledge and understanding evolves.

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A note on The Book of Thoth, Aleister Crowley's Tarotdeck, is as seen by him from the Astral Plane. This is why it is so different from many decks; why it is so striking; and, why the energy felt has such strong effects upon many people.

Some cards come and go....there are more cards on the astral plane than we have on the physical....between the cards, above and below the cards are others...as with the Quaballa.

When working with the Tarot if one is in a Magickal State (Asana, etc.) and reads the cards it is a Magickal or Divine (hence the term divination) operation. I take the forces into myself when using the cards thus they affect me and I them.

Because of this knowledge, I respect the Tarot as a Living Thing/Force and I do not bother it with profane questions. I treat it as a Magickal Weapon and thus with care and respect. Fortune telling, while not wrong, is the profane use of the cards.

Contemplation of the cards is useful; without Divination, however, one could not experience the forces within them in the same way. Also, there are hidden uses for the Tarot. The Tarot is indeed a Teacher. It is also a door, a gateway, an entryway into other realms which is partly how it was used in Egyptian Initiation Rites. We

may use it in

some of the ways listed below:

- 1) Scrying/meditation
- 2) Ritual (invocation and evocation)
- 3) Works/spells
- 4) Talisman use/focus
- 5) Divination

Some of the goals of initiates (after perfecting divination and the Tarot's philosophy) are 1) to read with a blank deck and to use a spread with no set meanings, and 2) to develop one's own Astral Deck.

Magick (in Theory and Practice), Crowley's famous book, calls Divination an important branch of Magick, and defines it thusly:

1. "We postulate the existence of intelligence's, either within or without the diviner, of which he is not immediately conscious. (It does not matter to the theory whether the communicating spirit so-called is an objective entity or a concealed portion of the diviner's mind.) We assume that such intelligence's are able to reply correctly - within limits - to the questions asked."

2. "We postulate that it is possible to construct a compendium of hieroglyphs sufficiently elastic in meaning to include every possible idea, and that one or more of these may always be taken to represent any idea. We assume that any of these hieroglyphs will be understood by the intelligence's with whom we wish to communicate in the same sense as it is by ourselves. We have therefore a sort of language...."

3. "We postulate that the intelligence's whom we wish to consult are willing, or may be compelled, to answer us truthfully."

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He goes on to discuss divination as shown in some of the quotes below:

"In a system of divination each symbol stands for a definite

idea."

"As regards the Holy Quaballa, based as it is on pure number, (it) evidently possesses an infinite number of symbols. Its scope is interminous with existence itself; and it lacks nothing in precision, purity, or indeed any other perfection. But it cannot be taught, each man must select for himself the materials for the main structure of his system."

"It is always essential for the diviner to obtain absolute magical control over the intelligence's of the system which he adopts."

"Experience is the only teacher. One acquires what one may almost call a new sense. One feels in one's self whether one is right or not. The diviner must develop this sense."

"In order to divine without error, one ought to be a Master of the Temple. The faintest breath of personal preference will deflect the needle from the pole of truth in the answer."

"One must prepare oneself by general purification and consecration devised with the object of detaching oneself from one's personality and increasing the sensitiveness of one's faculties."

"The muscles with which he manipulates the apparatus of divination must be entirely independent of any volition of his. He must lend them for the moment to the intelligence whom he is consulting."

(note: one of the first steps in divination is the invoking of the Angel HRU)

"He must have succeeded in destroying the tendency of the ego to interfere with the object of thought. He must be able to conceive of a thing out of all relation with anything else."

"He should allow the question entire freedom to make for itself its own proper links with the intelligence directing the answer."

"He must sink his personality in that of the intelligence hearing the question propounded by a stranger to whom he is indifferent, but whom it is his business to serve faithfully."

"He should exhaust the intellectual sources of information at his disposal, and form from them his judgment. But having done this, he should detach his mind from what it has just formulated, and proceed to concentrate it on the figure as a whole, almost as if it were the object of his meditation."

"The concluding operation is therefore to obtain a judgment of the figure, independent of all intellectual or moral restraint. One must endeavor to apprehend it as a thing absolute in itself."

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"Divination is in one sense an art entirely separate from that of Magick; yet it interpenetrates Magick at every point. The fundamental laws of both are identical. The right use of divination has already been explained: but it must be added that proficiency therein, tremendous as is its importance in furnishing the Magician with the information necessary to his strategic and tactical plans, in no wise enables him to accomplish the impossible. It is not within the scope of divination to predict the future with the certainty of an astronomer in calculating the return of a comet. There is always much virtue in divination."

"One must not assume that the oracle is omniscient."

"The Magician ought therefore to make himself master of several methods of divination; using one or the other as the purpose of the moment dictates. He should make a point of organizing a staff of such spirits to suit various occasions. These should be 'familiar' spirits, in the strict sense; members of his family."

"Divination of any kind is improper in matters directly concerning the Great Work itself. In the Knowledge and Conversation of his Holy Guardian Angel, the adept is possessed of all he can possibly need. To consult any other is to insult one's Angel."

"Although the adept is in daily communication with

his Angel, he ought to be careful to consult Him only on questions proper to the dignity of the relation. One should not consult one's Angel on too many details, or indeed on any matters which come within the office of one's familiar spirits. One does not go to the King about petty personal trifles. The romance and rapture of the ineffable union which constitutes Adeptship must not be profaned by the introduction of commonplace cares."

Thus we may use Divination for those worthy questions which we need answered but cannot find out in any other way...either through our own research or by the contacting of one's Holy Guardian Angel. If we can attain the necessary magickal states discussed above and if we complete the necessary study and work which he suggests, we can become masters of Tarot Divination.

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{file "Dangers of "Magical Thinking" in Magick (Nihasa)" "bos333.htm"}

#### The Dangers Of Magical Thinking In Magick Nihasa

Magical thinking is a psychological term for making a naive assumption of cause and effect without consideration of intervening mechanisms. In plain English, it is the assumption that if I do THIS, then THAT will happen even though I have no idea how or why. Prominent examples of magical thinking can be found in Economics (if we cut taxes on the Corporations, they will invest more money in upgrading their production facilities and create more jobs) and Politics. It is typical of the world-view of very young children, who have a somewhat simplistic model of How-Things-Work.

To many outsiders, most Magick seems to be built on this basis...so me guy mutters some weird words and waves his hands and expects to get a lot of money soon (sounds like a Management Consultant, come to think of it), or to make it rain, or to be rid of an

enemy. Then they  
shake their heads, call the Magick-users children or  
worse, and go on  
with their lives.

.  
Within real Magick-use, this sort of sloppy thinking  
can lead to  
anything from disappointing 'fizzles' to disastrous  
misfires of  
spells. Our cultural heritage's are filled with  
"monkey's paw" type  
stories of the results of ill-thought-out Magick use.  
While dilettante  
New Agers are more likely to blindly 'cookbook' a spell  
or ritual,  
some of us have been known to skip a few steps in the  
process as well.

.  
Just think of the consequences of invoking Diana or  
Aphrodite in a  
ritual designed to "keep those foolish women in their  
place." (Anyone  
remember "Good-bye, Charlie"?)

.  
While I am not saying that you need to understand  
the physics/chemi-  
stry/etc. of each step down to the subatomic level, I  
am suggesting  
that you think through each step and each mechanism  
(and likely  
consequences) of any major working BEFORE you perform it.  
A black-box  
understanding (detailed knowledge of the inputs and  
outputs of a  
mechanism and the relationship between them without an  
understanding  
of the internal details of the mechanism) is usually  
enough for most  
purposes. For instance, if invoking or evoking a deity,  
make sure you  
know the strengths, weaknesses, character, and  
personality of that  
deity. If using herbs (ingested or in balms or incense)  
be sure you  
know the pharmacological and combinational effects of  
each. Most of  
all, when going for a long-term effect think of the  
ecology of that  
effect: where it can come from and what it may  
cause later. You can't  
always anticipate all side effects, and you certainly  
can't always  
avoid them, but with a bit of work you can give  
yourself a shot at  
handling them.

.  
Do a reality check before you start a working. If  
you just pay  
attention to the beginning (the ritual or working) and  
the end (the  
desired effect) and leave the rest to wishful thinking,  
you are asking  
for trouble.

.

NOTE: The above is an excerpt of a 1988 seminar  
on Magick and  
Psychology: Insights and Interactions.

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{file "Satanism as Media Hype (News Article)" "bos334.htm"}

Satanism As Media Hype  
News article:

From the Phoenix Gazette 24 June, 1989  
SCAPEGOAT: Satanism scare is mostly hype, expert on  
cults says....  
by Michelle Bearden

Judging by Satan's popularity in news accounts and  
police reports  
these days, you'd think Satan had been elected to Congress  
or won the  
Pulitzer Prize. But it's not true, says J. Gordon Melton,  
director of  
the Institute for the Study of American Religion in  
Santa Barbara,  
Calif. and one of the country's leading experts on  
cults. In fact,  
there is no surge at all in Satan's popularity. "The only  
surge we're  
seeing is the spread of mis-information," Melton says.  
"Malicious,  
suspicious, and ritualistic acts are being attributed to  
satanism, and  
people are buying into it."

Melton has launched a one-man crusade to get what he  
considers the  
truth out to the public. Using an extensive survey he  
completed in  
1986 as his guide - "The Evidences of Satan in  
Contemporary America" -  
Melton makes his case frequently before groups and in  
interviews. Most  
misinformation regarding satanism comes out of police  
agencies, Melton  
maintains. That's because, in the absence of true satanic  
groups, law  
officials have to blame "something concrete," he says.

"What we've got is creation of imagination, paranoia,  
and general  
ignorance," Melton says. "We've got wild speculation  
and jumps in  
logic. What we don't have is the truth. One story  
perpetuates another,  
and, before long, 'experts' in police departments are  
conducting  
seminars on a topic they don't really understand."

At the Phoenix Police Department, police spokesman Andy Hill says the agency analyzes every incident that has satanic overtones. He blames a majority of these crimes on "kids caught up in experimentation." "It's safe to say that most of it isn't hardcore. We're usually dealing with copycat crimes," he says. "I wouldn't consider satanism a big problem here in Phoenix. We know it exists, but it's more underground than anything else."

According to Melton, only three established satanic cults exist: The Church of Satan, a San Francisco based group headed by founder Anton LaVey; a splinter group, the Temple of Set, also in San Francisco and headed by Michael Aquino; and the Church of Satanic Liberation in New Haven, Conn., led by Paul Douglas Valentine. Total membership in all three groups is "probably less than 3,000," Melton says. Those followers are the true satanists, and their numbers haven't varied much in the last two decades, he says.

Many of the acts blamed on satanism are committed by teenagers who are bound together by drugs and violence rather than demons. While they may use satanic imagery in their deeds, Melton says they are "playing-acting" the role of worshipping the Prince of Darkness. "It's true we're hearing a lot of satanic references in today's music, but that's pure commercialism," he says. "Just because your teenager gets wrapped up in certain rock'n'roll doesn't mean he's into the occult."

Some of the conclusions that support Melton's studies to combat the theory of international satanic conspiracy include:

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\* The existence of a large number of nonconventional religions, such as cults, that have nothing to do with occultism, much less satanism.

\* The growth of witchcraft as a new religion and how it is confused with satanism. Melton labels contemporary Wicca as a nature

religion that places great emphasis upon the  
preservation of life  
and non- violence.

\* Reports of cattle mutilations, which ignore the  
facts that most  
are mistaken observations of predator damage.

\* The discovery of common symbols, such as an  
inverted cross,  
pentagrams, and bloody altars, which lead  
investigators to con-  
clude that satanic activity has taken place. However,  
no evidence  
of any conspiracy involving the kidnapping and  
transportation of  
children for ritual purposes has emerged.

\* Fantasies of people who make "confessions" of their  
involvement on  
satanic cults. Typically, they cannot supply  
independent corrobora-  
tion of the stories.

Moreover, a good portion of the mis-information on  
satanism - which  
Melton says is really a "parody of religion" - comes out  
of evangeli-  
cal Christian publishing houses. With that bias, "it;s  
easy to see how  
misinformation breeds," he says.

Melton contends that opensatanic groups pose no  
publicthreat. If  
there is cause for concern, it would be the small,  
ephemeral satanic  
groups, mostly consisting of young adults or teenagers  
and possibly  
led by psychopaths or sociopaths. "These are the groups  
that cause  
immediate danger to themselves and society at large.  
That's where  
police should be concentrating their efforts," he  
says. "In the  
meantime, we've got to get out of this satanic mentality  
and get our  
labels straight."

1719

{file "Why I don't Believe the "Survivors" (R. Moonstone)" "bos335.htm"}

Why I Don't Believe The "Survivors" Of Occult  
Groups  
by Rowan Moonstone

Recently onthis echo, several people have taken Pagans  
to task for  
naysaying the Christian sources dealing with former

practitioners of various occult disciplines. I have researched this area thoroughly for the past five years. I've bought or read all the Christian books on the subject that I can get my hands on. I have over 1,000 clippings in the files dealing with this subject, I've got over 100 audio tapes and 20 videotapes on this subject, and I've got reams of Christian literature, and police training material to draw from. In addition to this, I grew up as a Southern Baptist and was a Sunday School teacher at the age of 16. I know whereof I speak when it comes to Christian sources.

I've also been a Witch for nigh on to 8 years now, and have networked with other Pagans all across the country, attended festivals in various states, and subscribed to many Pagan publications both in this country and abroad. I've read many books on modern and ancient Pagan religions, and can furnish a complete bibliography for anyone that's interested.

After a concentrated search through this material, I must conclude that most of the allegations of the "survivors" are fabricated and insupportable. In the rest of this report, I will give documented reasons why I believe this to be true.

6-17-82 -Province Victoria Bulletin - "A misunderstanding appeared to be the root of a satanic scare in Victoria this weekend, police sources said Wednesday. Police, hospitals and human resources ministry workers had gone on the alert following a report that a satanic group was planning Tuesday to sacrifice a human baby. The report came through the child abuse prevention HELP line in Vancouver. Victoria police said they had traced the source of the report to a church group in Vancouver. The group apparently had heard rumors of a rise in satanic activities in Victoria and had prayed that no atrocities would occur. Somehow someone interpreted that to mean that a sacrifice was actually planned, police said. That was the report that got to the HELP line. However, Tuesday passed peacefully with no evidence of any satanic activity. "

5-4-86 - New York Times-" Derry Knight told an astonishing story about his membership in a secret Satanic cult called the Sons of Lucifer and his heroic efforts to take over the leadership of the cult to free himself and 2,000 members from the coils of the devil. As he told it, it was an incredibly dangerous mortal struggle he was waging against the most evil forces in the universe, personified by some prominent politicians, including Viscount Whitelaw, the deputy Prime Minister, who were, he said, the secret masters of Britain's Satanic orders ... In little more than a year, before Mr. Knight's activities aroused the suspicions of Bishop Eric Kemp of Chichester, who called in the police fraud squad, the support group contributed at least \$313,000 to the anti-Satanism struggle. A jury that convicted Mr. Knight April 25 of 19 counts of fraud heard that much of the money raised by Mr. Baker had been spent by his supposedly struggling friend on call girls, fast cars, and a life of dissipation."

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January 1988 New York Folklore"Satanism, Where are thefolklorists?  
by Phillips Stevens, Jr. p 12 ( Mr. Stevens is referring to a murder of a 13-year =old girl in this incident) "While preparing me for the taping of some commentary to be aired locally following the National Geraldo Rivera TV special on Satanic cults on October 25, 1988, an investigative reporter for a Buffalo TV station was discussing That incident [the murder]. There were 13 people at that party, he said, the murdered girl being the 13th. Since the murder, six of the party goers had committed suicide.....I noted that it was strange that six suicides with such a factor in common had not been reported in the news; how did he know the details? The mother of the most recent suicide had told him. ...I advised him to wait and check out the facts before airing this story; he called me a few days later saying no, the other suicides could not be confirmed."

1-19-89 Joplin Missouri Globe News (front page) -  
"Jasper County  
Sheriff Bill Pierce said he had no figures available on  
how much time  
and money that department has spent investigating claims.  
He cited a  
November case as an example of the fruitless searches  
that have been  
undertaken because of claims eventually found to be  
false. ...a  
Blytheville, Ark. woman told authorities there she had  
watched satanic  
cultists cut the stomach of an infant, pour gasoline on  
the baby, and  
set it on fire....After agreeing to take a polygraph  
examination, the  
woman admitted the story was false. She told deputies  
she made the  
false accusations to get attention."

3-6-89 - HoustonChronicle - "A Houston -area woman who  
claims to be  
a former satanic priestess and has told audiences she  
witnessed the  
ritualistic murder of an 8-year-old Tomball girl has left  
law enforce-  
ment officers frustrated in their attempts to investigate  
her allega-  
tions. 'We have no homicide to link it to. Why she  
would make those  
claims and then be hesitant to talk with authorities  
is reason to  
question her motives,' Harris County Assistant D.A.  
Casey O'Brien  
said"

The previous three messages should tell you why I  
don't believe in  
the hysteria being generated. If anyone wants to see  
the entire  
articles that these quotes were taken from, send a SASE  
with 3 stamps  
to P. O. Box 1842, Colorado Springs, Co 80901. BB Rowan

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{file "Twenty-Two Commandments for the New Age (A. Waldrum)" "bos336.htm"}

"22 Commandments" For The New Age  
Ann Waldrum

1. You shall learn of Honesty and attempt to heal your  
fear of it,  
to use this in daily living.
2. You shall learn to Love Unconditionally--beginning  
with your-

- self.
3. You shall help all people in your worlds come to physical healing.
  4. You shall dwell on things of high and pure energy in others and self to change Earth.
  5. You will learn and practice Pure Service -- unconditional and with love energy.
  6. You will release Judgment into the Void--You will see, identify and choose for yourself Only.
  7. You will Recognize One God --the God that corresponds to your vision.
  8. You will destroy no one in any way -- through gossip -- through killing their gifts -- discouraging self love by injuring the physical body by foreign substance -- incorrect foods -- incorrect labor.
  9. You will use your mind in the way the Source prepared -- by faithfulness of prayer -- by study and spiritual growth.
  10. You will learn self discipline so that you respond to the Earth with wisdom.
  11. You will take full responsibility for your own life -- blaming no other.
  12. You will seek to learn about your God -- seeing the Connection clearly.
  13. You will be known for your Gentleness, your Loyalty, your Kindness, according to your beliefs.
  14. You will grow in Peace by change of attitude and understanding of others.
  15. You will learn to respond and act from the Highest Center of Inner God -- the Love Response.
  16. You will learn to Love All Mankind by seeing the Highest in all people without exception.
  17. You will promote the healing of Mind, Body, and Spirit by teaching and living the belief in Man's Divinity.
  18. You will show faithfulness in your study of yourself and your persona (masks) in order to Free All Parts of Self.
  19. You will Live your life as ordained by your faithfulness to the Truth, as you understand the Truth.
  20. You will Speak in Love, Honesty and Wisdom.
  21. You will Think in Love, Honesty and Wisdom.
  22. You will live in Moderation (Balance) in All Areas of your life.

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The foregoing was delivered on July 20, 1989, through the trance-mediumship of Carla Neff Gordan by the Spirit Guide "Mary." Mary stated that these ideas will also be released through other mediums in six different areas of the world. In preface to these "Commandments" Mary said the following:

"You are a loving, connected community of like-minded souls assisting through our inner connection. You are becoming a profound source of awakening for your world. These rules are to open your hearts, to teach you self-love, to calm your emotion to help you to live in reality that you have wished. To grow, first you must become a source of service. There must be a difference in earth because you have walked here. Now is the time of shifting your energy into a higher place through unconditional love. A part of your purpose is to heal the earth through holy, or wholeness, relationships. You will begin now."

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{file "Risk Assessment for The Craft Community (Weyland Smith)" "bos337.htm"}

Risk Assessment Within The Craft Community  
By Weyland Smith

There seems to be two schools of thought within the "Craft Community" concerning the dangers faced by Pagans in general and witches in particular. One school thinks that we are now in the Age of Aquarius and that all danger has passed. The other camp seems to feel that we are beset with dangers and that our only safety lies in remaining "the hidden children of the Goddess", telling no one of our religious faith (including our fellow practitioners), and

being ready

to fly or fight on a moment's notice. Who's right? Do we know? Have we even tried to find out?

On the one hand, we live in a country with a Bill of Rights. Times have certainly changed since witchcraft was a hanging offence in Massachusetts. People have been known to proclaim their faith and live unmolested. On the other hand, there are about 3 million people in the United States who profess themselves to believe that the Bible is the literal word of God. If Leviticus says "Thou shalt not suffer a witch to live.", then there should be 3 million people out there ready to drag me out of my house and kill me.

Fortunately, the answer does not lie with either extreme and therefore our reaction should likewise avoid either extreme position. We live in a world beset by dangers. We could be in a traffic accident. We could have our house burglarized. Our child could be abducted on the way home from school. We could be struck by lightning. Do we stay home, guard the house and family and avoid living? Of course not!

What we do is to act in such a way as to recognize the risks we run and to minimize them. We try to live in reasonably safe neighborhoods. We keep good locks on our doors. We drive defensively and wear seat belts. We teach our children to run from threatening situations. This isn't paranoia, just good sense.

Is there any danger that we as witches and pagans might be subjected to another violent suppression? Any Jew with an eye to recent history would tell you that of course there is! Is that danger great here in this country? Not at present, but we do live in a world subject to rapid changes. Within my lifetime, people of Japanese extraction in this country were summarily rounded up and shipped off to remote camps. This action was contested all the way up to the Supreme Court to no avail.

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So what should we do?

Well for a start, recognize that there is SOME residual risk whenever anyone takes an ethical position. We must understand that this risk is present whether we think it should be so or not. Further, we must each decide what level of hazard we are personally willing to run and to which we would subject our families. Finally, we should avoid doing anything which might subject ourselves and those around us to risks when such risks are avoidable. Especially, we should respect one another's right to manage his own dangers. Just because I choose to take a risk doesn't give me the right to endanger you!

Should we return to living our lives under perpetual cover? I hope not. But I do respect the individual rights of my brothers and sisters of the Art to each make that decision on their own. It is on this middle ground where I suggest we should all try to live for the present.

1725

{file "Peyote & The Supreme Court (News Articles)" "bos338.htm"}

#### Supreme Court And Peyote (Articles)

The following 13 messages, retrieved from PeaceNet, discuss the recent Supreme Court ruling permitting states to prohibit sacramental use of peyote.

Supreme Court Continues Chipping Away At Citizen's 1st Amendment Rights, Part 1.

Excerpts from the following article detailing the April 17th ruling by the US Supreme Court which decided that Native Americans could no longer use peyote in their religious practices:

"For all practical purposes, a majority of the

Supreme Court has eliminated the Free Exercise clause of the First Amendment from our Bill of Rights," said American Jewish Congress Executive Director Henry Siegman.

"The court's decision in the peyote case can have the most far-reaching consequences for all religions, but primarily for religious minorities," continued Siegman. "It is precisely such minorities the Bill of Rights sought to protect, for it is they who are particularly vulnerable to the depredations of momentary and localized majorities."

Dr. Robert L. Maddox, executive director of Americans United for Separation of Church and State, said the "Smith" ruling is cause for concern...

"We are concerned," he continued, "that this ruling will have a negative effect on minority religions. Mainstream faiths will probably have little difficulty getting the exemptions they need; smaller groups with less political influence will have a tougher time of it. That is unfortunate. Religious freedom should not be left to the whim of state and federal lawmakers.

"No one wants anarchy in the name of religion," he added, "but do we really want more and more government regulation of religion? What bothers us most is the movement away from individual liberty and toward statism--whatever the government wants, goes."

[2]

The following article appeared in the June 1990 issue of "Church and State", a publication of Americans United for Separation of Church and State, 8120 Fenton St., Silver Spring, MD, 20910, and is reprinted here w/permission.

1726

The Day 'Sherbert' Melted  
by Rob Boston

Discarding A 27-Year-Old Test For Religious

Liberty Cases, The  
Supreme Court Says Government May Restrict  
Religiously Motivated  
Conduct

Alfred Smith considers himself apolitical; he's not even registered to vote. But, in light of what the Supreme Court did April 17, the 70-year-old Oregonian is ready to jump into politics in a big way.

The high court ruled 6-3 that day that Native Americans do not have a constitutional right to use the drug peyote during their religious ceremonies. Smith, one of the plaintiffs who helped bring the case before the nation's highest court, is angry enough to take his fight to the polls.

"I'm encouraging all people to register and vote this year," Smith said. "This is the time for it. I have never voted before because I don't care to condone the system, but I have made a stand here with this case."

The political route Smith proposes may be one many members of minority religions are forced to take in the future, thanks to the Supreme Court's decision in the "Employment Division v. Smith" case. The justices' ruling marks an abrupt shift in free exercise jurisprudence, granting government broad new powers over religious practices.

What makes the "Smith" decision so significant is that in reaching it five justices voted to abandon the court's doctrine of "compelling state interest," a move with far-reaching implications for religious liberty.

In a nutshell, the 27-year-old doctrine says that the government can restrict religious freedom only when it proves there is a compelling interest to do so and that there is no less intrusive alternative available to achieve the state's goals. The judicial rule grew out of the 1963 "Sherbert v. Verner" decision and is usually called the "Sherbert" Test.

In the recent peyote case the court rejected the "Sherbert" standard in favor of a much narrower test, holding that

government may offer religiously based exemptions from generally applicable laws if it chooses, but it is under no constitutional obligation to do so.

Wrote Justice Antonin Scalia for the majority, "We have never held that an individual's religious beliefs excuse him from compliance with an otherwise valid law prohibiting conduct that the State is free to regulate."

Scalia went on to say that applying the doctrine of compelling state interest in the peyote dispute and similar cases would create "a private right to ignore generally applicable laws [which would be] a constitutional anomaly." Rigorous application of the "Sherbert" approach, he said, would be "courting anarchy."

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Later in the opinion, Scalia admitted that the ruling will force minority religious groups to seek relief from oppressive laws by lobbying elected officials, and some may fail in their efforts. But he excused this as unavoidable. "It may fairly be said," observed Scalia, "that leaving accommodation to the political process will place at a relative disadvantage those religious practices that are not widely engaged in; but that unavoidable consequence of democratic government must be preferred to a system in which each conscience is a law unto itself or in which judges weigh the social importance of all laws against the centrality of all religious beliefs."

The court majority acknowledged that judicial exemptions from neutral laws have sometimes been granted for religious reasons. But, Scalia argued, such exemptions have generally been granted in conjunction with another constitutional right--such as free speech. He called these examples "hybrids" and implied they are special cases. Other than that, said Scalia, the only legal disputes where the "Sherbert"

analysis has been applied consistently and usefully are  
unemployment  
compensation rulings, such as the line of decisions  
approving jobless  
benefits for workers who are fired for refusing to  
work on their  
sabbath.

Ironically the "Smith" case involved just such an  
unemployment  
controversy. It started in 1984 when Smith, a Klamath  
Indian, and  
another man, Galen W. Black, a non-Indian, were fired  
from their jobs  
as drug counselors after the agency they worked for  
learned the pair  
had used the drug peyote during ceremonies in the  
Native American  
Church.

The Council on Alcohol and Drug Abuse Prevention  
Treatment (ADAPT)  
had a policy stating that all employees must be drug  
free. Smith and  
Black thought an exemption would be made for their  
religious use of  
peyote, a mild hallucinogen derived from some cactus  
plants, but ADAPT  
officials saw things differently: Both men were dismissed.

When Smith and Black subsequently applied for  
unemployment bene-  
fits, they were turned down. Officials with the state  
Employment  
Division said the two had been fired for misconduct and  
therefore did  
not qualify. The duo took the case to the courts.

Four years later the Oregon Supreme Court ruled that  
the ceremonial  
use of peyote is permissible under state law and is even  
protected by  
the First Amendment. The Supreme Court's recent action  
overturns that  
decision.

The "Smith" majority drew upon a somewhat unusual  
alignment of  
justices. Scalia, Chief Justice William Rehnquist and  
Justices Anthony  
Kennedy and Byron R. White were predictable allies.  
All four have  
argued for a narrower reading of the First  
Amendment's religious  
liberty clauses.

Justice John Paul Stevens, however, provided the key  
fifth vote.  
Stevens, often thought of as a member of the court's  
liberal wing,  
favors a strict separationist reading of the Establishment  
Clause, but  
has argued in past cases for a less expansive reading  
of the Free

Exercise Clause.

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Justice Sandra Day O'Connor concurred in the "Smith" outcome, but wrote a separate dissent that accused the majority of going too far. "Although I agree with the result the Court reaches in this case, I cannot join its opinion," asserted O'Connor. "In my view, today's holding dramatically departs from well-settled First Amendment jurisprudence, appears unnecessary to resolve the question presented, and is incompatible with our Nation's fundamental commitment to individual religious liberty." The free exercise of religion, O'Connor added, is a "preferred constitutional activity," entitled to "heightened judicial scrutiny." The "Sherbert" Test, she continued, has worked well to "strike sensible balances between religious liberty and competing state interests."

Justices Harry A. Blackmun, William J. Brennan Jr. and Thurgood Marshall indicated agreement with O'Connor's opinion, although they said they would have gone further and upheld the Native American Church members' claim. The court's liberal wing criticized the majority for "mischaracterizing this Court's precedents" and engaging in a "wholesale overturning of settled law concerning the Religion Clauses of our Constitution."

Wrote Blackmun, "One hopes that the Court is aware of the consequences, and that its result is not a product of over-reaction to the serious problems the country's drug crisis has generated."

The justice insisted that ritual peyote use by Native Americans could be tolerated without jeopardizing the nation's campaign to curb drug abuse. He noted that the federal government allowed the Roman Catholic Church to employ sacramental wine at masses during Prohibition.

Said Blackmun, "I do not believe the Founder thought

theirdearly  
bought freedom from religious persecution a 'luxury,' but  
an essential  
element of liberty--and they could not have thought  
religious in-  
tolerance 'unavoidable,' for they drafted the Religion  
Clauses precis-  
ely in order to avoid that intolerance."

Even though the case dealt with the sensitive issue  
of drug use,  
several religious organizations had sided with the  
Native American  
Church members, most notably the American Jewish Congress,  
which filed  
a friend-of-the-court brief in support of Smith and Black.

"For all practical purposes, a majority of the  
Supreme Court has  
eliminated the Free Exercise clause of the First  
Amendment from our  
Bill of Rights," said AJC Executive Director Henry  
Siegman.

"The court's decision in the peyote case can have  
the most far-  
reaching consequences for all religions, but primarily for  
religious  
minorities," continued Siegman. "It is precisely such  
minorities the  
Bill of Rights sought to protect, for it is they who are  
particularly  
vulnerable to the depredations of momentary and localized  
majorities."

Three weeks after the decision the AJC and an  
extraordinarily  
diverse coalition of religious and civil liberties  
groups filed a  
petition for rehearing before the Supreme Court. The  
petition urged  
the justices to hear the case again so the organizations  
will have the  
opportunity to address their free exercise concerns in  
friend-of-the-  
court briefs.

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Groups joining the AJC include: the Baptist Joint  
Committee on  
Public Affairs, the National Council of Churches, the  
National As-  
sociation of Evangelicals, People for the American  
Way, the Pres-  
byterian Church U.S.A., the American Civil Liberties  
Union, the  
Christian Legal Society, the American Jewish Committee,  
the Unitarian-  
Universalist Association, the General Conference of the

Seventh-day

Adventist Church, the Worldwide Church of God and the Lutheran Church, Missouri Synod. Americans United for Separation of Church and State also signed the petition.

Attorney Oliver S. Thomas of the Baptist Joint Committee said it is important that religious and civil liberties groups have the opportunity to express their views to the court. He said the court's abandonment of the "Sherbert" Test could have a wide impact.

"Taxation of church assets, regulation of church schools and child-care centers, zoning and other land-use questions are all areas of the law where we've relied upon the compelling state interest test to provide churches with exemptions," Thomas told the Baptist Press.

"With a stroke of his pen, Justice Scalia has overturned 27 years of legal precedent and made the 'first liberty' a constitutional step-child."

The Rutherford Institute, a conservative legal aid group that frequently litigates free exercise cases, was also dismayed by the ruling. Said Institute President John W. Whitehead in a press statement, "Justice Scalia's opinion rejects the notion that free exercise of religion is a preferred right. Rather, in most situations it is valid only when coupled with another constitutional right."

"Armed with this opinion, a state may draft a law that violates religious liberty, claim it is 'religiously neutral' and those affected by it may have no recourse under the Constitution."

Constitutional scholars were particularly amazed that the majority in the peyote case relied heavily on "Minersville School District v. Gobitis," a 1940 Supreme Court decision that said Jehovah's Witness children in public schools could be forced to say the Pledge of Allegiance. "Gobitis" was overturned three years later in the "Barnette" decision and has been roundly criticized ever since as one of the court's biggest mistakes.

Observed Douglas Laycock, law professor at the University of

Texas, "The court repeatedly quotes "Gobitis" without noting that it was overruled in "Barnette," and without noting that it triggered a nationwide outburst of violence against Jehovah's Witnesses. Until the opinion in this case, "Gobitis" was thoroughly discredited."

But not all courtwatchers were chagrined by the ruling. Jules B.

Gerard, a constitutional law professor at Washington University in St.

Louis, told Religious News Service there has been a lot of overreac-

tion. Gerard said the decision "overturns very little" and accused

those who have protested it of "hysterical talk."

Bruce Fein, a conservative constitutional scholar, went even further, applauding the ruling in a column in "The Washington Times."

Fein wrote, "It is both counter-intuitive and contrary to American

political experience to suppose the "Smith" ruling portends an epitaph

for religious tolerance and accommodation in generally applicable

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legislative enactments. And when religion must yield to secular law,

the former continues to prosper."

Fein went on to say that religions can drop fundamental tenets and

still survive, pointing out that the Church of Jesus Christ of Latter-

day Saints (the Mormons) in 1890 dumped its support for plural

marriage after the Supreme Court refused to allow the practice for

religious reasons.

Conservative columnist George Will also was pleased with the

"Smith" decision. "A central purpose of America's political arrange-

ments is the subordination of religion to the political order, meaning

the primacy of democracy," he observed. "The Founders, like Locke

before them, wished to tame and domesticate religious passions of the

sort that convulsed Europe....Hence, religion is to be perfectly free

as long as it is perfectly private--mere belief--but it must bend to

the political will (law) as regards conduct."

However, Dr. Robert L. Maddox, executive director of Americans

United for Separation of Church and State, said the "Smith" ruling is cause for concern.

"If a majority of the justices did not believe the Native American Church members had a valid claim, they could have rejected them by relying on the doctrine of compelling state interest," said Maddox.

"But a majority chose to go much further, effectively weakening the protection the court has extended to religious free exercise.

"We are concerned," he continued, "that this ruling will have a negative effect on minority religions. Mainstream faiths will probably have little difficulty getting the exemptions they need; smaller groups with less political influence will have a tougher time of it. That is unfortunate. Religious freedom should not be left to the whim of state and federal lawmakers.

"No one wants anarchy in the name of religion," he added, "but do we really want more and more government regulation of religion? What bothers us most is the movement away from individual liberty and toward statism--whatever the government wants, goes."

The decision has already had a practical consequence for one minority faith. Just six days after the "Smith" ruling, the justices, by a 7-2 vote, ordered the Minnesota Supreme Court to reconsider a recent decision it made exempting an Amish group from complying with a highway safety law.

Members of the Old Order Amish had protested a state law requiring them to display orange safety triangles on their horse-drawn buggies. The Amish said the bright symbols violated their belief in a plain lifestyle. The Minnesota high court agreed in 1989, but now may be forced to reverse the "State v. Hershberger" decision in light of the "Smith" ruling.

In Eugene, Ore., meanwhile, Al Smith has no more faith in the courts. After joining about 100 people in a protest of

the decision  
that bears his name at a Eugene federal building April  
20, Smith told  
reporters he is backing proposed legislation  
suggested by state  
representative Jim

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Edmunson of Eugene that would allow Native Americans  
to use peyote  
in religious rituals in Oregon. If that fails, Smith  
said, the Oregon  
Supreme Court could decide Native American peyote use is  
permissible  
under the state constitution.

Smith told "Church & State" he is also working  
with Native American  
groups in the United States that are considering  
filing a protest  
before the International Court of Justice (commonly  
called the World  
Court) in The Hague, Netherlands.

"The United States is saying the original people of  
this land can't  
worship," Smith told Church & State. "We were worshipping  
a long time  
before the white man ever set foot on this turtle island.

"The issue is not dead, by no means," continued  
Smith. "I'm not  
giving up; I have committed no crime. It's not a crime to  
pray in the  
old way."

KOYAANISQATSI ko.yan.nis.qatsi (from the Hopi  
Language) n.1. crazy  
life. 2. life in turmoil. 3. life out of balance. 4. life  
disintegrat-  
ing. 5. a state of life that calls for another way of  
living.

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Excerpts from the following article analyzing the  
effects the US  
Supreme Court ruling on the Native American Church's use  
of peyote as  
being illegal:

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Native American church members stripped of their  
rights under the  
Constitution are now subject to the will of the  
legislative branch of  
our state and federal governments. Not an enviable  
place for Indian  
people; as a distinct racial and religious minority

Indians have always had an uphill struggle in the halls of Congress and elsewhere to have their rights recognized and respected.

The legislative branch of any government is an exceedingly unusual place for individuals to look to have their rights under the First Amendment vindicated. Courts are traditionally looked to as protectors of these rights, against majoritarian legislatures. Justice O'Connor, in a separate concurring opinion which joined the result of the majority but sharply criticized its method, reasoned that "the First Amendment was enacted precisely to protect those whose religious practices are not shared by the majority and may be viewed with hostility."

As a result of "Smith," minority religions, in Justice Scalia's opinion, may be at a disadvantage in the political arena. But that is, in his estimation, "an unavoidable consequence of democratic government," preferable to "a system in which each conscience is a law unto itself." Justice Scalia had to strain to defend his decision, citing the need to prevent "anarchy" in our democratic society. Indian

people simply want to be left alone in our society to worship the god of their choice. Is that asking too much? The Court's decision in "Smith" strips Indians of their pride and integrity, and makes many of them criminals in the eyes of the law. Only history will judge the Court's decision in "Smith;" but for now the remote specter of anarchy may very well have been the preferred choice.

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The following article appeared in the Spring 1990 issue of "Native

American Rights Fund Legal Review", a publication of the Native American Rights Fund, 1506 Broadway, Boulder, CO 80302, and is reprinted here w/permission.

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Supreme Court Deals Devastating Blow to Native American Church

by Steve Moore

On Tuesday, April 17, 1990, the United States Supreme Court struck a gut wrenching blow to the religious lives of many of this country's Native Americans, in a decision which invites the return to an era of religious persecution one would hope a presumably enlightened and tolerant society such as ours had left behind. In the case of "Oregon Department of Employment v. Alfred Smith," Justice Antonin Scalia, writing for a five member majority, and describing the First Amendment's Free Exercise Clause as little more than a "negative protection accorded to religious belief," held that a member of a religious faith may not challenge under the free exercise clause of the First Amendment to the United States Constitution a legislature's criminal enactment of otherwise general application which produces infringement on a particular religious practice. In the "Smith" case this amounted to a challenge to the constitutionality of an Oregon drug law which the Court interpreted as a general criminal prohibition on all uses of the drug peyote, considered by Indian members of the Native American Church as an essential sacrament, the physical embodiment of the Great Spirit.

The Native American Church, which claims over 250,000 members nationwide, and additional Indian practitioners in Canada and Mexico, and which can be traced back archaeologically several thousand years in North America, was not absolutely destroyed or driven underground by the Court's action. The Court did not go so far as to rule that any state or federal law exempting the religious, sacramental use of peyote was an unconstitutional establishment of religion, at the other

end of the religion clauses of the First Amendment. In the Court's terms, a peyote exemption, while constitutionally \*permitted\*, is neither constitutionally \*required\* or \*prohibited\*. A kind of constitutional limbo-land for the Native American Church and its members.

In real terms the decision leaves the fate of the peyote religion to the whim of majoritarian legislatures and Congress. Eleven states currently have exemptions on the statute books protecting the religion; another twelve tie their exemption to a federal Drug Enforcement Agency regulation which rests on questionable foundation since the decision. A small handful of states, notably California and Nebraska, in which are located some of the largest Indian and Native American Church populations, have based their protection on court decisions. The others, and the federal government through Congress, have no statutory or common law protection. Indian reservation lands will provide some safe haven from possible prosecution, given the particular Public Law 280 configuration in any given state, but problems of transportation of the sacrament into Indian country through "illegal" territory will reduce peyote ceremonies to complex and dangerous liaisons.

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Native American church members stripped of their rights under the Constitution are now subject to the will of the legislative branch of our state and federal governments. Not an enviable place for Indian people; as a distinct racial and religious minority Indians have always had an uphill struggle in the halls of Congress and elsewhere to have their rights recognized and respected.

The legislative branch of any government is an exceedingly unusual place for individuals to look to have their rights under the First Amendment vindicated. Courts are traditionally looked to as protectors of these rights, against majoritarian legislatures.

Justice O'Connor, in a separate concurring opinion which joined the result of the majority but sharply criticized its method, reasoned that "the First Amendment was enacted precisely to protect those whose religious practices are not shared by the majority and may be viewed with hostility."

A noted scholar of Indian law and philosopher, Felix Cohen, was quoted several decades ago as saying: "Like the miner's canary the Indian marks the shifts from fresh air to poison gas in our political atmosphere; and our treatment of Indians, even more than our treatment of other minorities, reflects the rise and fall in our democratic faith." Cohen's words become even more prophetic after the Court's decision in "Smith." The "Smith" decision may perhaps portend even greater persecution for other forms of Indian religious expression.

Examples which come to mind include: the wearing of long hair by Indian students in public schools, and by Indian prisoners in federal and state prisons; missing school on a regular basis for cultural/religious ceremonial purposes; the taking of game by Indians out season, when not otherwise protected by treaty; burning wood to heat rocks for sweat-lodge ceremonies, when burning is otherwise outlawed by local ordinance during times of high pollution; and body piercing as part of the Sun Dance ceremony. If these forms of religious expression are otherwise prohibited by general criminal laws, the First Amendment no longer provides a basis from which to claim protection from religious infringement. As with peyote use, reservation boundaries will provide a buffer from the application of state law, except where Public Law 280 legitimizes intrusion.

As a result of "Smith," minority religions, in Justice Scalia's opinion, may be at a disadvantage in the political arena. But that is, in his estimation, "an unavoidable consequence of democratic government," preferable to "a system in which each conscience is a law unto itself." Justice Scalia had to strain to defend his decision, citing the need to prevent "anarchy" in our democratic society.

Indian people  
simply want to be left alone in our society to worship  
the god of  
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strips Indians of their pride and integrity, and makes  
many of them  
criminals in the eyes of the law. Only history will judge  
the Court's  
decision in "Smith;" but for now the remote specter of  
anarchy may  
very well have been the preferred choice.

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Statement From Pacific Northwest Church Leaders  
Who Support Indian Religious Rights

Re: Employment Division, State of Oregon v. Al Smith,  
Galen Black,  
88-1213

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The recent U.S. Supreme Court decision regarding the  
sacramental  
use of peyote in Native American religious rites is  
unfortunate and  
deeply disappointing. We support the right of Native  
Americans to  
practice their religion as they have for centuries. We  
concur with  
Justice Harry Blackmun, who writing for the dissent,  
called the  
decision a "wholesale overturning of settled law  
concerning the  
religious clauses of our Constitution." The decision  
jeopardizes the  
fundamental right of all citizens to exercise freedom of  
religion free  
from government restraint. We will continue to work  
with Native  
Americans to help them protect their religious rights.

The Most Rev. Raymond G. Huthausen Archbishop of Seattle  
Roman Cath-  
olic Archdiocese of Seattle

The Right Rev. Vincent W. Warner, Bishop Episcopal Diocese  
of Olympia

The Most Rev. Thomas Murphy, Coadjutor Archbishop  
Roman Catholic  
Archdiocese of Seattle

The Rev. John Boonstra, Executive Minister Washington  
Association of  
Churches

The Rev. Calvin D. McConnell, Bishop United Methodist

Church Pacific  
NW Conference

The Rev. W. James Halfaker, Conference Minister  
Washington-Idaho  
Conference United Church of Christ

The Rev. Lowell Knutson, Bishop NW Washington Synod  
Evangelical  
Lutheran Church In America

The Rev. Dr. William B. Cate, President Director Church  
Council of  
Greater Seattle

The Rev. Gaylord Hasselblad, Executive Minister  
American Baptist  
Churches of the Northwest

These church leaders issued an apology to Indians that  
was carried in  
the Winter 1988 NAF Legal Review

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{file "Channeling for Fun and Prophet (F.J. McGovern)" "bos339.htm"}

Channeling For Fun And Prophet  
Farrell J. McGovern

Channelling is one of the more popular parts of what  
is call the  
"New Age". It is also one of the most controversial  
aspects of this  
movement.

To properly channelsomeone, be itMarylin Monroe,  
AliesterCrowley  
(I have been told this doesn't work well...) or Devine,  
one must know  
something of this person. The easiest way is by reading  
about this  
person. Autobiographies are the best, of course, but  
biographies, news  
reports, or even old photos are almost as good. You need  
some connec-  
tion...

InPagandom, and Wicca, popular beingsfor channelling  
are various  
aspects of the God and the Goddess. Again, one must know  
as much as  
possible about the Lady or Lord that you are going to  
bring into  
yourself for the enjoyment, edification and education of  
the others in  
the Circle with you.

The most popular source of information on Gods and Goddesses is again in books. Since there are many aspects of deities, there is a great deal of literature about these beings. Most of this literature that is over a couple of hundred of years old is usually in the form of Fables or Epics, which have more literary content than reality. One could easily call these works Docu-dramas, but they are still fiction.

"But..." I hear you ask, "How can they channel these beings if all they know about them is fictional?" Well, there seems to be enough consensus on certain deities, but not on all. But these rituals work, as anyone who has attended the beautiful "Drawing Down the Moon" ritual of Wicca.

So it seems to me that the idea of a "consensual reality" is created from the energies that all these people put into their concept of whatever God or Goddess they believe in. There are hundreds of thousands, maybe even millions of people who believe in Cerwdwin, Eris, Hecate, Cherenous, and others. But...are there not also millions of people who believe in Captain James T. Kirk? Arthur Dnt? Catwoman? Batman? Smurfs?.....or even Peewee Herman?

Imaginesome Circle performing the DrawingDown The Moon ceremony, and due to a lack of concentration by the priestess, she channels, not Athena, but Marry Tyler-Moore?!?!?!? Or the priest channeling PeeWee Herman?!?!?!?

Weshall leave the furtherexploration of thisto some experimental coven...but please! If you manage to channel Papa Smurf....we DON'T want to hear about it!

1737

{file "Bibliography of Magic in Sci-Df (M. Griffith)" "bos340.htm"}

Bibliography Of Magick In Science Fiction  
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                                Magician's Gambit  
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(cont.)

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| Zelazny, Roger                        | Chronicles of Amber                                                                |

1739

{file "Modified Assyrian Protection Spell (With Commentary)" "bos341.htm"}

Modified Assyrian Protection Spell

Ban! Ban! Barrier That None Can Pass,  
Barrier Of The Gods, That None May Break,  
Barrier Of Heaven and Earth That None Can Change,  
Which No God May Annul,  
Nor God Nor Man Can Loose,  
A Snare Without Escape, Set for Evil,  
A Net Whence None Can Issue Forth, Spread for Evil,  
Whether It Be evil Spirit, or evil Fiend, or Hag-Demon,  
or Ghoul, or  
Robber-Sprite,  
Or Phantom, or Night-Wraith, or Handmaid of the Phantom,  
Or Evil Plague, or Fever-Sickness, or Unclean Disease,  
Or That Which May Do Harm in Any Form or Fashion  
Which Hath Attacked the Shining Waters of Ea,  
May the Snare of Ea Catch It;  
Or Which Hath Assailed the Meal of Nisaba,  
May the Net of Nisaba Entrap It;  
Or Which Hath Broken The Barrier  
Let Not the Barrier of the Gods,  
The Barrier of Heaven and Earth, Let It Go Free;  
Or Which Reverenceth Not the Great Gods,  
May the Great Gods Entrap It,  
May the Great Gods Curse It;  
Or Which Attacketh the House,  
Into a Closed Dwelling May They Cause It To Enter;  
Or Which Circleth Round About,  
Into a Place Without Escape May They Bring It;  
Or Which is Shut In By the House Door,  
Into a House Without Exit May They Cause It To Enter;  
With Door and Bolt, a Bar Immovable,  
May They Withhold It;  
Or Which Bloweth In at the Threshold and Hinge,  
Or Which Forceth a Way Through Bar and Latch,

Like Water May They Pour It Out,  
Like a Goblet May They Dash It to Pieces,  
Like a Tile May They Break It;  
Or Which Passeth Over The Wall,  
Its Wing May They Cut Off;  
Or Which Lieth in a Chamber,  
Its Throat May They Cut;  
Or Which Looketh In at a Side Chamber,  
Its Face May They Smite;  
Or Which Muttereth In a Chamber,  
Its Mouth May They Shut;  
Or Which Roameth Loose In an Upper Chamber,  
With a Basin Without Opening May They Cover It;  
Or Which at Dawn is Darkened,  
At Dawn To a Place of Sunrise May They Take It.

Out With You! Spirits of Fear, Spirits of Death!  
Give Way to the Sun and the Moon!  
For This is a Place Made Safe!  
Bright Blessings and Peace Upon Us!  
And All Who Reside Here,  
Let None Enter Here Unbidden,  
Keep Harm and Fear Far from This Place,  
May God and Goddess Bless Us!  
So Mote It So!  
So Mote It Be!

1740

"This should be performed on the night of the full moon, and is a very intricate spell. All portals and doorways should be open, including closet doors and windows, Then, as you start, close every closet and cabinet door, making the sign of the banishing pentacle with your wand, your athame, or your hand (a stick of patchouli incense may be substituted). Music should be light. Use a goodly amount of commanding incense as well as patchouli and sandalwood. Once you have done the closets and cabinets, go from window to window outlining the banishing pentagram on each one, and close AND LATCH each window. Remember to close and latch your fireplace, as well, perhaps burning some incense there. Once the windows are secured, do inside doors, then when you reach the entry ways, state the last ten lines. If performed correctly, you will notice the difference in atmospheres from the outside compared to the inside, the moment you walk into the house or apartment."

--Avon, Sysop, Sanctuary BBS

Okay, that's how I got it. Here's what happened when we performed it.

I had pulled one of my partners into this with me, and we did it the night after the full moon, being as how we didn't get home in time the night OF the full moon (being across town and having to stay the night as our friends were very tired). We also didn't use patchouli incense, as I dislike it, opting for sandalwood instead with the commanding incense. Several times, though I had talked to said partner about what to do when I was speaking, I still had to pause in the recitation to tell him what to do. So, there were breaks in concentration. WITH ALL THIS, we still got an apartment that feels much happier. This building, just since we moved in a year and a half ago, has seen an axe murder on the lower floor, a shooting on the upper floor where we are, two police break-ins on drug raids, several shootings in the back alley, and two stabbings on the sidewalk near the building. Bad vibes. Now it's better.

Here's the downfalls--if you can call them that.

This is supposed to, at least how I interpret it, clear out EVERYTHING in your house to start fresh. We had a ghost cat before. We still have her now. Also, we now have two dark brown, heavily fanged...THIN-GS...hovering in my kitchen, worshipping my fridge. You think I'm kidding. I'm not. Scared the hell out of me when I first noticed them; eventually, I broke down and went into the kitchen. When they didn't attack, I moved near the fridge. "It's a refrigerator," I said. They gave back a sort of sub-vocal "Wow..." I opened said fridge. "It's still a fridge," I said. They looked in; seemed even more impressed. I have NO idea why. Also, once I looked down from my computer, feeling watched, and noticed another dark brown thing, all rags and big feet and big eyes. His whole being radiated shock and surprise when I looked down; again, I caught a sort of sub-vocal "WHAT??!???", and he vanished. Poof. That's been it, but it's interesting. Did these slip

in due to the changes or due to the lack of concentration?  
No harmful thing is in this apartment now; of that I'm sure. So how  
are these new residents explained?

Anyway, that's it. Hope you have fun with it... :>

1741

{file "Rosicrucianism (J. Phillips)" "bos342.htm"}

Rosicrucianism  
Julia Phillips

Esoteric Legend: the Rosicrucians were founded by  
Pharoah Thothmes III in the fifteenth century BC. The Holy Roman Emperor  
Charlemagne was said to have founded a Rosicrucian lodge at Toulouse  
in the 9th century AD, and in 898 AD a second lodge was founded.  
Around 1000 AD a group of heretical Catholic monks established the first  
Rosicrucian college which flourished until the 16th century. It  
has also been claimed that the Brotherhood of the Rose Cross was founded  
by Templars after their order was disbanded by Pope Clement.

Historical story: The Fama Fraternitatis appeared in  
1614 (written in 1610), describing the foundation and purpose of the  
Society (Brotherhood) of the Rose Cross. This related that a Father  
CRC, born in 1378, a German, poor but from a rich and noble family,  
made a pilgrimage to Jerusalem. He remained at Damascus through  
ill-health, and studied there. He later travelled to Damcar, where he was  
trained by the Arabs, and translated the book "M" into the Latin  
tongue. He then travelled to Fez, and after two years to Spain, where  
meeting with ridicule, he returned to Germany.

After five years he called three of his bretheren to  
him, bound them by an oath, and then founded the "Fraternity of the Rose  
Cross". They later initiated another four members, and decided to  
spread the word to other countries. Their by-laws were that they should  
heal the sick without charge; wear the clothes of the country they

visited; every  
year upon a certain date should meet, or be represented,  
in the "House  
of the Holy Spirit"; each should search for a worthy  
replacement for  
when he dies; that the letters R.C. would be their  
mark; that the  
Order would remain secret for 100 years. It was later  
also decided  
that burial places would be kept a secret.

It is known that Johann Valentin Andreae, a  
German theologian, wrote  
at least one of the so-called Rosicrucian documents, but  
how much can  
be laid at his door is not known. It is also an esoteric  
legend (with  
some grounds in fact) that whilst an historical  
character called  
Andreae did in fact exist, that the Rosicrucian writings  
attributed to  
that person were in fact the work of Sir Francis  
Bacon. The three  
major objects of the Rosicrucian Fraternity are:

1) The abolition of all monarchical forms of  
government and the  
substitution therefor of the rulership of the philosophic  
elect. (This  
demonstrates that the Rosicrucians are, in fact,  
Platonic, despite  
their proclaiming themselves Christians.)

2) The reformation of science, philosophy and ethics.  
(Material arts  
and sciences are shadows of the divine wisdom; only by  
penetrating the  
mysteries of nature can man attain reality and  
understanding.)

3) The discovery of the Universal Medicine, or  
panacea, for all  
forms of disease.

In 1646 Elias Ashmole and astrologer William Lilly  
founded a Rosicrucian lodge in London based upon a utopian ideal of the  
creation of a  
new Atlantis.

1742

{file "Vernal Equinox Ritual from OZ (Julia Phillips)" "bos343.htm"}

SPRING EQUINOX 1990

Circle cast by the HP

Old God: HP  
Young God: Priest

Earth: Priest  
Air: Priest  
Fire: Priestess  
Water: Priestess

Everyone else may choose to take the role of an animal of their choice.

Young God is blindfolded and bound (three cords), and stands in the middle of the circle. Everyone else holds hands, and circles around deosil chanting:

Io Pan! Io Pan! Io Pan Pan Pan!

until HPS changes the chant to the Ekos; finish arms up.

HPS and Priestess make an archway, which everyone else passes through, moving as their chosen animal, chanting, "chop, chop, chop, chop etc."

Every so often, HPS and Priestess drop their arms around one person, and whenever they "capture" one of the four elements, they hold them and the chanting stops. A riddle is then asked by each of the elements:

Air: What is whispered on the wind?

Fire: What is the kiss of fire?

Water: What is the secret of the serpent?

Earth: What lies at the centre of the labyrinth?

If Young God answers satisfactorily, a cord is removed. The blindfold is removed last. When the blindfold has at last been removed, HP will step forward to present the wand to arm the Young God.

HP says:

"You are now come to your manhood, and must be armed. Will you accept the wand, this symbol of your power?"

Young God: "I will"

HP: "Then you must take it from me!"

And so saying, runs away. Young God catches him, and they fight for the wand. Young God wins, and holds the wand aloft in triumph.

Young God and HPS then perform cakes and wine.

1743

{file "Beltane Ritual 1987 (Coven of The Serpents Eye)" "bos344.htm"}

Coven of the Serpent's Eye

|                               |                                        |
|-------------------------------|----------------------------------------|
| Declamation:                  | Rufus Harrington                       |
| Invocation of the Young God:  | Prudence Jones                         |
| Invocation of the May Queen:  | Rufus Harrington                       |
| Responses to the invocations: | Paul Greenslade and<br>Jacky Salter    |
| The Blessing of Love:         | H. Rider Haggard                       |
| The Union of God and Goddess: | Rufus Harrington and<br>Julia Phillips |
| The Beltane Charge:           | Julia Phillips                         |

Temple set up as follows:

Altar set up, and ritual weapons as usual  
One extra sword  
One extra chalice of wine and dish of cakes  
Candles and incense  
Maypole in the centre of the Temple  
Green Cord

Roles:

|       |                                          |
|-------|------------------------------------------|
| HPS#1 | Blessing the Union                       |
| HPS#2 | Invocation to the God                    |
| PS#1  | The May Queen                            |
| PS#2  | Swordbearer                              |
| PS#3  | Swordbearer                              |
| PS#4  | Handmaiden                               |
| HP#1  | Declamation, invocation to the May Queen |

and .

|      |                    |
|------|--------------------|
| HP#2 | Blessing the Union |
|      | The Young God      |

Casting the Circle:

All present will be purified and consecrated, and the circle  
will .  
be cast by the HPS and HP.

The HPS and HP will ask everyone to assist in the invocation to  
. .  
the quarters. Those who have athames should collect them from  
the .  
altar at this point. After the Northern Quarter has been  
invoked, .  
the group should all face centre while the HPS performs the .  
invocation to Spirit.

This completes the casting of the circle.

1744

THE RITUAL

The ritual will commence with a meeting dance. Everyone should  
. .  
link hands (male/female as far as possible), and move slowly in  
a .

deosil motion following the chants initiated by the HP and HPS.  
When she feels the time is right, the HPS will break the  
circle, .

and lead everyone in a meeting dance, where each man and woman  
kiss as they pass. When everyone has greeted one another, the .  
circle will be re-formed by the HPS, and finish with the EKO .  
chant.

HP#2 and PS#1 will stand at the maypole, facing the altar.  
HPS#2 will stand at the altar facing them, and the rest of the

.  
group will seat themselves around the maypole in a horseshoe .  
shape, with the end nearest the altar left "open". HP#1 will  
read .

the declamation:

Deep within the dream of silence  
Blood and passions born beyond,  
Gather at the serpent's calling,  
Echo to its siren song.

For deep within the cauldron's darkness  
Two hearts ache to join as one,  
Must answer to the serpent's laughter;  
Dance within its spiral song.

For blood is called, and passions gather:  
Drum beat rhythms call the blood  
To dance the paths of passion's power,  
To sing for joy, for life, for love.

Within the shadows of a clearing  
Deep within the silent green,  
Revealed through a veil of moonlight,  
Caught beside a crystal stream.

A woman from the land of beauty  
Dances in the silver light,  
Entranced within a web of silver  
Woven by the serpent's light.  
The serpent's laughter, song of shadows,  
Echoes through the spinning web,  
Weaving dreams with songs of silver,  
Calling sacred fires long dead.

Within her body, flames awaken  
Beauty and her passions need  
Power and a desperate yearning,  
Calling to the serpent's seed.

1745

Within the ancient forest shadows,  
Roots and boughs that weave and dream,  
re-echo to the serpent's laughter,  
Weaving webs of dancing green.

The serpent's song now calls the Hunter;  
Beast Lord, Master of the Woods.  
Calls the Stag Lord from the shadows,  
Woodland's Master, Lord of Love.

She dances now, her passions spiral,  
Calls her love into the night;  
He flies upon the wings of laughter,  
Led on by her silver light.

Flesh and sinew, man and muscle,  
Loins that ache now hear her call.  
She hears the Hunter's horn of power,  
Hears his cry and hunting call.

The Stag Lord stalks within the clearing,  
She turns to flee, but cannot run.  
Transformed she spreads herself for passion,  
Calling with her silver song.

Both their bodies rage with passions,  
Beasts now dance within their blood.  
Their eyes now flash with love's own lightning  
As flesh now kindles warm for love.

Her thighs remember mothers' movements,  
Moments from her mother's birth,  
Cries of silver golden laughter  
Plough within the fertile earth.

Their song and cry a single moment,  
Pain, and yet a single joy,  
As Earth unites a single sunlight  
Lust fulfilled, reborn as joy.

HPS#2 will now perform invocation to the Young God:

God of the meadow, God of the hill,  
God of the sap and of our true will:  
Thee I invoke as Spring awakes,  
Thee I invoke as the blossom breaks.

Come young God, come come with the fire,  
Lissome and leaping, alive with desire.  
Come with the pipe and come with the drum,  
With the heartbeat's pounding, come God come!

1746

O seeker of joy, O hunter of pleasure,  
Come enter the ring, tread the pagan measure.  
Be here in Thy servants, be here in Thy Priests,  
Be here in the flesh, and join in the feast!

Io Pan, Io Pan, Io Pan Pan Pan, etc.

Young God responds:

"Response"

HP#1 will now perform the invocation to the Goddess as May  
Queen:

"Invocation to Goddess"

May Queen Goddess responds:

I who am the fragrant spring air,  
And the soft breeze that refreshes the earth;  
The cool spring rain, the sudden shower  
That nourishes the earth.  
The source of all joy and love,  
The Goddess of all new beginnings,  
Answer your call,  
And once more I walk upon the earth.  
Seek for me; I am all around you.

HPS#2 will now acknowledge the arrival of the God and Goddess:

Spring has sprung!  
The God has made the world seem young again.  
The blossom blows,  
The Goddess lets the world know joy again.

May Queen now breaks away from the God, and he must chase and capture her.

(Anything spoken at this point should be spontaneous). The group should

form a spiral from the maypole, going out to a circle, leaving a space

between each person for the May Queen and Young God to pass in and out in

their "love chase". While this goes on, the group should play tambourine,

bodrhun, bells and Abo sticks in a lively rhythm. The God should event-

ually capture the Goddess through his realisation that hunting is not the

way to her heart!. They should embrace and kiss, and then kneel to receive

their crowns: PS#2 and PS#3 will collect these from the altar, and place

the crown of flowers on the Goddess' head, and the crown of leaves upon the

God's head. PS#2 and PS#3 should then collect the swords from the altar,

and stand either side of the altar holding the blades of the swords down.

PS#4 should collect a bouquet of flowers, and present these to the Goddess.

The God and Goddess should now lead PS#4 and the rest of the group around

the Temple in a simulation of their journey to the Blessing of their Union.

At a given signal, PS#2 and PS#3 will stand in the North, and make an

archway with their swords through which the God, Goddess and Handmaiden

will pass. As they do so, HP#1 says:

1747

Hail to our King and Queen!  
For love fulfills an ancient law,  
Born before the Gods and Men,  
Decreed of old when all was still.

HPS#1 and HP#1 will be standing at the altar, and the God and Goddess will kneel to receive the blessings of their predecessors (ie, the God and Goddess of the previous cycle). The Goddess will hand her bouquet to the Handmaiden, who will replace it upon the altar.

HPS#1 reads the Blessing of Love:

Love is like a flower in the desert.  
It is like the aloe of Arabia that blooms but once and dies;  
It blooms in the salt emptiness of life, and the brightness of its beauty  
is set upon the waste as a star is set upon a storm. It hath the sun above  
that is the spirit, and about it blows the air of its divinity.

There is only perfect flower in the wilderness of Life:  
That flower is love!

There is only one fixed light in the mists of our wanderings:  
That light is love!

There is only one hope in our despairing night:  
That hope is love!

All else is false. All else is shadow moving upon water. All else is wind  
and vanity.  
Who shall say what is the weight or measure of love?  
It is born of the flesh, it dwelleth in the spirit. From each doth it draw  
its comfort.  
For beauty it is as a star.  
Many are its shapes but all are beautiful, and none know whence that star  
rose, or the horizon where it shall set.  
And I say unto you, that every man and woman is a star, and therefore,  
every man and woman is love.

1748

HP#1 and HPS#1 perform the Blessing of the Union. HP#1 says:

Dancers to the Gods of Love,  
We bless you in these sacred signs:

[Perform blessings, loosely bind hands with cord]

Spread your blessing on the land,  
Fulfill with love the ancient law:  
Fruit and corn for man and beast,  
And love for evermore.

[remove cord]

HP#1 and HPS#1 assist the God and Goddess to rise with a kiss.  
PS#2 and PS#3 replace their swords upon the altar, and pick up

a dish of  
cakes and a chalice of wine. They hand the wine to the God, and  
the cakes  
to the Goddess, saying:

Please bless this food and wine into our bodies, bestowing  
health, wealth, love and compassion, and that deep joy  
which  
is the knowledge of Thee.

They step back while the God and Goddess bless the wine and  
cakes. The "Io  
Evohe" chant is initiated by HPS#1 and HP#1, and everyone else  
joins in.

(Note: this is a joyful celebration of the good things of the  
Earth which

the God and Goddess provide for us, so the chant should be  
lively.) The

Handmaiden then steps forward to receive a cake, and a sip of  
wine. She is

followed by PS#2 and PS#3, and then the rest of the group  
ending with HPS#1

and HP#1, who take the wine and cakes, and offer them to the  
God .

and Goddess, then replace them upon the altar.

The God and Goddess now embrace around the maypole, and  
everyone .

takes a ribbon (male/white, female/red) to dance around.  
Minstrel .

now plays the maypole dance, and everyone begins: men go in a .  
widdershins direction, female in a deosil one. The dancers go .  
under the first person, over the next, under the next, and so  
on .

until the ribbons are used up. The dancers must then unwind the

maypole, so everything is reversed (tip: keep watching your own

ribbon!)

1749

After the dance has ended, Young God and May Queen are  
released from

the Maypole (!), and they read the Beltane Charge:

YG I am the burning flame of inspiration  
Bringing light and life to the world:

MQ I am the burning flame of love  
Which creates light and life in the world:

YG I am the rushing stream, sweeping all before me:

MQ I am the deepest ocean, taking all within me:

YG I am the swiftest wind that carries the seed:

MQ I am the gentlest breeze which kisses the land:

YG I am the mighty mountain which caresses the stars:

MQ I am the smallest leaf which falls in the forest  
glade:

YG I am He! The Lord of Life and Death;  
The Keeper of the Gates, the Hunter and the hunted:

MQ I am She! Queen of the darkness and the light;  
Guardian of the Veil, the Mystery of Creation:

YG/MQ Together we stand, and in the power of our love  
shall the wheel turn.

They now perform Cakes and Wine - servers step forward to  
assist.

The Feast

TO END THE RITUAL

HPS#1 READS THE BLESSING PRAYER

All take their athames, and support the HP and HPS as they  
thank, and bid  
farewell to the Quarter Guardians.

Formal Grounding of the Power.

All present make their farewells to each other, and leave the  
Temple.

1750

{file "Candlemas Ritual 1987 (Coven of The Serpents Eye)" "bos345.htm"}

C A N D L E M A S 1 9 8 7

Coven of the Serpent's Eye

|                                                            |                                   |
|------------------------------------------------------------|-----------------------------------|
| Declamation:                                               | Rufus Harrington                  |
| Invocation of the Mother:                                  | Paul Greenslade                   |
| Response of the Mother:<br>original by<br>Vivianne Crowley | Adapted by Prudence Jones from an |
| Invocation to the Crone:                                   | Rufus Harrington                  |
| Response of the Crone:                                     | Julia Phillips                    |
| Welcome to Spring:                                         | Mike Pinder                       |
| Welcome to the Virgin:                                     | Prudence Jones                    |

Dance of the Elements: Prudence Jones and Julia  
Phillips

Initiate's Ceremony of Illumination: Adapted by Julia Phillips from  
traditional Gardnerian source

Charge of Brigid's Fire: Adapted by Rufus Harrington

Temple set up as follows:

Veil across northern quarter  
Altar set up, and ritual weapons as usual  
Candles and incense  
Cauldron in centre of Temple  
Brighid Doll  
Sistrum  
White silk veil for Virgin  
Wrist and ankle bells for each Priestess  
Large white candle, placed in cauldron  
Symbols of the elements:

|                        |    |                              |
|------------------------|----|------------------------------|
| One athame (or dagger) | \} |                              |
| One wand               | \} | These should be placed ready |
| One chalice            |    |                              |
|                        | \} | upon a small altar,          |
| One pentacle           | \} | adjacent to the main altar   |
| One black egg          | \} |                              |

1751

Roles:

|       |                                     |
|-------|-------------------------------------|
| HPS-1 | Goddess - Crone Aspect              |
| HPS-2 | Goddess - Mother Aspect             |
| PS-1  | Goddess - Virgin Aspect             |
| HPS-3 | Spirit                              |
| HP-1  | Declamation and Invocation to Crone |
| HP-2  | Invocation to Mother                |
| PS-2  | Eastern Quarter (Air)               |
| PS-3  | Southern Quarter (Fire)             |
| PS-4  | Western Quarter (Water)             |
| PS-5  | Northern Quarter (Earth)            |

(Note: it is essential that the first six roles be taken by  
experienced initiates only)

Casting the circle:

All present will be purified and consecrated, and the circle  
will be cast by the HPS.

The HPS will ask everyone to assist in the invocation to the  
quarters.

Those who have athames should collect them from the altar at  
this point.

After the Northern Quarter has been invoked, the group should

all face  
centre, while the HPS performs the invocation to Spirit. This  
completes the  
casting of the circle.

#### THE RITUAL

PS-1 will go behind the veil, and put on the white silk veil.

HPS-1 and HPS-2 will stand side by side in the centre of the  
Temple. PS-2,  
3, 4, and 5 will take up their positions at the cardinal points  
of the  
Temple, and the Priests will stand between the Priestesses,  
ensuring  
polarity. HPS-3 will stand in front of the main altar.

HP-1 will read the declamation:

Child of the Spinning Serpent,  
Daughter of the morning star;  
Startled from the depths of silence  
Wakens vision's Silver Star.

Starting cold from depths of nightmare,  
Shadows passing on the land;  
Tears of silver, iced and shining  
These she sheds upon the land.

1752

For deep within the night of vision  
There the coiled serpent stirs,  
Calling from the cauldron's darkness,  
Singing with the song of stars.

For there she sees a frozen river,  
There beholds a land of ice,  
And sees an ancient mother mourning,  
Tears that quickly turn to ice.

And sees herself, the youthful virgin,  
Reach that river; frozen, cold,  
Shining in the crystal moonlight  
Seeming like a silver road.

Across the waters, there the mother;  
Ancient Queen of the Shining Night;  
Standing in the silver darkness  
Lit by icy crystal light.

Reaching out across the darkness,  
Silver arms across the ice,  
Two hands touch above the waters,  
Reach across the frozen night.

But now the serpent song of starlight  
Calls across the cauldron's night;  
Their hands a bridge across the silence,

Darkness shatters into light.

As sunlight calls across the waters  
Rising from the shining east,  
Cries of joy that echo terror  
Crack as silent ice release.

Now hear the cry of mourning mothers;  
Hear the joy of pain released:  
Dull ache deep within the waters  
Calling to the stirring beast.

For now behold the icy rivers  
Touched by sunlight, turned to blood;  
See the waters flowing freely  
Through the gates of land and love.

1753

HP-2 will move forward, and perform the invocation to the  
Mother aspect of  
the Goddess upon HPS-2:

I call to you, Mother of all,  
Queen of our most secret dreams.  
From dark and starlit heavens,  
And deep within the fertile earth:  
Come to us crowned in glory - Come!  
I invoke you, and call upon you;  
By the fertile earth and pregnant moon:  
Come! Descend upon the body of Thy Priestess.

HPS-2 responds:

I am thy Goddess:  
Before the beginning of time was I.  
I made the mountains into peaks,  
And laid with soft green grass the valleys and the meadows.  
Mine was the first foot which trod upon the earth,  
And where I walked there sprang forth flowers.  
Mine was the voice which gave rise to the first song,  
And the birds listened, and heard, and made return.  
In the beginning of time  
I taught the sea its song,  
And mine were the tears  
That gave forth the first rains.

Listen and hear Me!  
For it was I who gave birth to you,  
And in the depths of my earth  
You will find rest and rebirth.  
I will spring you forth anew,  
A fresh shoot to greenness.

Fear Me; Love Me; Adore Me!  
Lose yourself in Me.  
For I am the cup of the wine of life:  
I stir the senses;  
I am the power.

HP-1 will now perform the invocation to the Crone aspect of the Goddess upon HPS-1:

Ancient Mother born of silence,  
Silver Queen of spiral ice;  
Hear the serpent's song of starlight  
Call across the cauldron's night.

A name, a call, a key of shadows;  
An ancient song from an ancient dream  
Echoes deep within the darkness,  
Calls Thee from the depths unseen.

For now I see Thy crystal spiral,  
Now I see the crystal web,  
Shining in the cauldron's darkness,  
Bringing life and bringing death.

And now I call upon Thee, Ancient Mother,  
To descend upon this the body of Thy servant  
and Priestess.

HP-1 bows down before HPS-1

HPS-1 responds:

Who calls to the Queen of the Night?

(HP: "A worshipper")

Who calls to the cutter of the thread?

(HP: "The Spinning Serpent")

Who calls to the Mother of the Serpent?

(HP: "A lover")

Who calls to the Mistress of the Spiral Castle?

(HP: "Life itself")

If that man has not fear in his heart, let him stand and face  
me  
now. (HP rises)

You have called, and I have answered, and now I shall teach  
thee  
a mystery: That if that which thou seekest, thou findest not  
within thee, thou wilt never find it without thee. For behold,  
I  
have been with thee from the beginning, and I shall be with  
thee  
at the end. Blessed Be.

HP-1 returns to his place in the Temple. The Mother and Crone will now "arm" each of the female guardians with the relevant elemental weapon: The Crone will take an athame from the altar, hand it to the Mother, who will present it to the Eastern guardian. The wand will be given to the Southern guardian, the chalice to the Western guardian, the pentacle to the Northern guardian, and the black egg to Spirit.

part  
Crone and Mother will now approach the veil: the Crone will  
the veil, and say:

As the white eagle of the north is flying overhead,  
And the browns, reds and golds of autumn lie in the gutter,  
dead.

Remember then that summer birds with wings of fire flaying,  
Came to witness spring's new hope, born of leaves decaying.  
As new life will come from death, love will come at leisure:  
Love of love, love of life, and giving without measure  
Gives in return a wondrous yearn of a promise almost seen.  
Live hand in hand, and together we'll stand  
On the threshold of a dream.

During this, the Mother leads the Virgin to the centre of the circle, and on the last line, all three stand hand in hand.

Then the Mother unveils the Virgin saying:

Welcome Virgin to Life!  
Welcome Virgin to Spring!  
Let life spring from thine heart,  
And out thine eyes.  
Let joy behold the dawn.

not  
The Crone now instructs the Priests to turn away, as they may  
witness this stage of the female mysteries.

in  
and  
The Priestesses start to slowly circle deosil about the circle  
The Dance of the Elements. While this is going on, the Mother  
Crone will explain to the Virgin the significance and power of  
each of the elements. 1755Note:1755 This is an integral part of  
the  
ritual, but cannot be written as it is performed spontaneously  
by  
the Mother and Crone. The format is basically as follows:

Mother: I give you the power of your intellect  
Crone: I give you the power of beginnings  
Mother: I give you the power of decision  
Crone: I give you the freedom of air

and so on, remaining with each element as long as desired.

On command from the Crone, the Dance will cease, and each Priestess will return to her respective position. Now, the Mother will take the Virgin to each Priestess in turn, starting with the East, where she will be presented with the elemental weapons. (ie, armed with her potential). After each presentation, the Virgin will replace the weapon on the altar, to signify her understanding and acceptance of this knowledge. Both Virgin and Mother will return to the cauldron, where the Crone will present the Virgin with the Bride Doll, which she will accept, and place upon the altar. She then returns to the centre, and looks into the cauldron, where she now finds a sistrum, which she picks up and shakes joyfully shouting "Bride is Come, Bride is Welcome!"

This is the cue for the Priests to face centre once more. HP-1 starts playing the Bodrhun, and HPS-3 leads the dance. The Mother

and Crone link hands around the Virgin in a symbol of protection.

Everyone chants 1756"Bride is Come, Bride is Welcome"1756 as the dance

increases in tempo, and then HPS-3 will initiate the Witches' Rune when she feels the time is right. The dance will finish with

arms held aloft, and then the Virgin will break out from between the Mother and Crone, and take the cauldron candle to the altar, where she will light it from one of the altar candles.

She will turn to face the group while HPS-3 leads the Initiate's Ceremony of Illumination.

The virgin now returns to the East, where she reads The Charge of Brigid's Fire.

I am She of the golden hair, Queen of the white hills, Rider of the white swan, and now stand at the threshold of my glory. I bring with me three gifts of fire: the first is the flame of Inspiration that is kindled within the heart of the seeker. The second is the flame of purification; the cleansing flame of truth. The third is the flame born of the fires of love that brings the seed of hope to all life.

Virgin now performs cakes and wine with a Priest of her choice.

The feast.

TO END THE RITUAL

All take their athames, and support HPS-1 as she thanks, and bids farewell to the Quarter Guardians.

Formal grounding of the power.

All present make their farewells to each other, and leave the Temple.

1757

{file "Imbolg '92 (Julia Phillips)" "bos346.htm"}

IMBOLG 1992  
JULIA PHILLIPS

Temple in darkness, apart from the Yule log in the centre. Brigid in her bed on the

small altar. Lots of unlit candles in sand pots around the room. All enter as usual,

and the Circle is cast in the normal manner. After the central invocations, HP says:

Awake O Earth from your slumbers! Awake O Sun and restore the Earth! Mother - we are

in darkness.

HPS picks up a jug of water, and pours it into the cauldron saying:

The waters are broken. The ice melting towards Candletime. Blood has been along the

track, but now the ways are clear of death. Old and grey I was, but here in the

mystery of the waters I am renewed. For I am the one you sought, but could not find.

For I was singing to my child unseen, beneath the hills of birch and rowan.

HPS takes the asperge, and all circle around her chanting the Witches Rune. She

asperges each person as they pass, and on the last round, hands each person a white

candle. When everyone has a candle, the circling stops, and HPS lights the main

candles and says:

The darkness of winter is passing: the Earth awakens  
once more from its slumbers;

the Virgin walks among us again, and brings Her  
blessings upon the land and upon our

lives.

Priest and Priestess step forward and remove the cover  
from Brigid's bed, revealing

the Virgin. Everyone shouts:

Brigid is Come! Brigid is Welcome!

1758

HPS takes a light from the Yule log and says:

Let the inner light bear fruit in our own lives, even as  
the Earth bears the first

flowers.

I am Brigid: She of the Golden Hair; Queen of the White  
Hills, and rider of the

White Swan. I bring three gifts of fire. The first is  
the flame of creation; of the

poet and artist; of the lovers' passion for union with  
the beloved. The second is

the flame of purification and testing, the flame of  
truth. With this flame all dross

and weakness are made clear and cleansed from thee, so  
thou become like a true and

tested sword. The third is the greatest of all, for it  
is the healing flame born out

of the love that gives all, the maker of peace and  
harmony. But I do not give these

gifts one by one; I give them as a whole in the form of  
the growing Sun.

Everyone then lights their candle from the Yule log, and starts to circle deosil,

lighting the candles around the room as they go, chanting:

Thus we banish winter, thus we welcome spring;  
Say farewell to what is dead, and greet each living thing.

When all the candles are lit, everyone places their candle in a sand pot, and the chanting ceases.

HPs and HP bless cakes and wine.

1759

{file "Samhain Ritual 1986 (Coven of The Serpents Eye)" "bos347.htm"}

S A M H A I N 1 9 8 6

Coven of the Serpent's Eye

Declamation written by Rufus Harrington  
Invocation to Horned God written by Doreen Valiente  
Response of the Horned God written by Paul Greenslade  
Consecration of the seeds written by Jim Kitson

Temple set up as follows:

Veil in northern quarter  
Cauldron in centre, with charcoal blocks ready lit  
Stereo ready with taped music  
A dish of corn seeds on the altar  
One pot of earth for each person  
Pomegranate on altar  
Candles, incense and ritual weapons as usual  
Floor tom-tom drum

Roles:

|         |                         |
|---------|-------------------------|
| HPS     | The Goddess             |
| HP      | The Horned God          |
| Priest  | To consecrate the seeds |
| P or PS | Ritual drumming         |

Casting the circle:

The Circle will be cast by the HPS  
The HPS will invoke the quarters: while she does so,  
each person . should face the quarter being invoked, and direct power  
to the . quarter with their athame (or other if they have no  
athame). The . group should all face centre, forming a circle after the  
 . invocation to the northern quarter, and hold both arms  
aloft . while the HPS calls upon the Lord and Lady to join with  
the . celebrations. This completes the casting of the circle.  
.pa.

The Ritual:

HPS wearing black silk robe and veil stands at the  
altar, . facing the group, who are seated. 1759The HP reads the  
declamation:1759

Iced legions of the damned  
Call and dance the songs of madness;  
Hollow hills re-echo to the silent cries of night,  
For dancing flames now turn to shadows,  
Winds and madness call the night,  
And just a single light in darkness  
Stands before the veil to fight.

1760

And so the Goddess stood in darkness,  
Tear stained cheeks lashed by rain,  
Turned to face the veil of darkness,  
Turned to face the world of pain.  
Alone, an outcast, branded traitor;  
She it was who killed the land.

To save the land from age and darkness,  
To save the land from fear and death,  
For love of life she sought to conquer,  
Sought to stay the hand of death.

But in her love and in her madness  
She summoned death into the land;  
Summoned death to fight the darkness,  
Thus it was destroyed the land.

Cracked silver lightning; shattering darkness,  
Revealing eyes, and visions born beyond.  
Iced visions of light,  
Echoes of dying laughter chill and cool the blood.  
Storm clouds tearing sky and screaming,

Battles fought at heaven's gate,  
Fly upon the winds of madness,  
Seek the silver key of fate.

HPS: SILENCE! An end must be made!

For there are three great events in the life of man:  
Love, Death and resurrection in the new body, and magic  
controls them all.

For to fulfil love you must return again at the same  
time and place as the loved one, and you must remember  
and love them again.

But to be reborn, you must die and be ready for a new  
body; and to die you must be born, and without love  
you may not be born, and so is formed the spiral of  
creation, and this is all the magics.

The group now stand, and when everyone is facing the  
HPS, she assumes pentagram  
position. The ritual drummer takes his position, and the  
Priest who is taking the  
role of the Horned God switches on the music tape, blows  
out the northern quarter  
candle and moves behind the veil. Silence while the tape  
of "The making of Bloduedd"  
is played, as this is the invocation the the Goddess in  
her transformation aspect.  
(Note: the tape is allowed to continue playing, as this  
is the only item on the  
tape, the remainder being blank.)  
The HPS turns to face the altar, and holds aloft the  
sword. As she does so, the  
drummer plays a steady rhythm. The HPS moves to the  
centre of the circle, facing the  
veil; the group arrange themselves behind her, all  
facing the veil. The HPS points  
the sword at the veil, and the group hold aloft their  
arms for the invocation to the  
Horned God.

1761

HPS says:

By the flame that burneth bright O Horned One,  
We call Thy name into the night, O Ancient One!  
Thee we invoke by the moon led sea,  
By the standing stone, and the twisted tree.  
Thee we invoke where gather Thine own,  
By nameless shrine, forgotten and lone.  
Come where the round of the dance is trod,  
Horn and hoof of the goat foot God!  
By moonlit meadow and dusky hill,  
When haunted wood is hushed and still,  
Come to the charm of the chanted prayer,  
As the moon bewitches the midnight air.  
Evoke Thy powers that potent bide,  
In shining stream and secret tide,

In fiery flame and starlight pale,  
In shadowy hosts that ride the gale.  
And by the fern brakes, fairy haunted,  
Of forests wild and woods enchanted;  
Come O come to the heart beats drum,  
Come to us who gather below,  
When the pale white moon is climbing slow,  
Through the stars to the heavens height,  
We hear Thy hooves on the wings of night!  
As black tree branches shake and sigh,  
By joy and terror we know Thee nigh.  
We speak the spell Thy power unlocks,  
At solstice, sabbat and equinox.  
Word of virtue, the veil to rend,  
From primal dawn to the wide world's end!

(As the invocation proceeds, the drummer speeds his rhythm to suggest the sound of hoofbeats, and after the final line of the invocation, he suddenly reverts to a simple, slow four beats for the entrance of the Horned God.)

P#1 responds from behind the veil:

I am the Dread Lord of the Shadows:  
God of life and giver of life.  
I open wide the veil through which all must pass.  
The gate is open between the worlds  
And all who would enter on this night are welcome.  
Come spirits; departed ones; brethren from our past and present  
Join us in the hunt tonight.

During his response, he parts the veil, and then fastens it open in some way, as the veil between the worlds remains open until closed by the Horned God at the end of the ritual.

1762

As he finishes speaking, he enters the Temple, and proceeds to move in a widdershins direction, and the drummer plays a rhythm according to the speed and movement of the Horned God. The Horned God then takes the hand of one of the group (female), and she takes the hand of the next male, and so on until all the group except for the HPS and drummer are dancing with the Horned God. This represents the Wild Hunt, and the drumming and dancing should reflect the feeling of this. At a prompt from the Horned God, the group will stop dancing, and seat themselves on the floor facing inwards around the cauldron. The drummer will join them, and the HPS will bring a

pot of incense, from which she will take a handful and throw it into the cauldron.  
she will then pass the incense to the HP, who will also throw some into the cauldron, and will pass it to his neighbour, and so on around the circle until each person has thrown some incense into the cauldron. There is now a period of meditation, where everyone thinks about the past year, and those who may have passed over during that time. It is also a time for joining with our loved ones who have gone beyond, and who we invite to return to us for the night. When the HPS feels that long enough has been spent on this part of the ritual, she will signal that everyone should end their meditation.

P#2 shall now rise (also PS#1 if designated), and approach the altar where he/they will perform the consecration of the sacred seed.

P#2 says:

Bounded by a shell then?  
Secure in the vice of the earth, a unity waiting.

And outside?  
Cold, wet loneliness, the comfort of death.

And above?  
The agony of birth and growth, total struggle in total night.

O Gaia!  
Smile upon your children, set free the seed of life and joy.

So Mote It Be!

When this has been completed, P#2 takes some of the seeds, and energises them with his own hopes and desires for the coming year, and then plants them in one of the prepared pots. The rest of the group do likewise, commencing with 1762PS#11762 if designated, and following male/female if possible. The Horned God and Goddess do not plant seeds at the altar. When the last person has planted their seeds, and all are seated again, the 1762Horned God1762 approaches the altar, and slices the pomegranite in half, and holds both halves in one hand. He picks up some seeds and charges them with his hopes and desires for the coming year, but does not plant them at the altar. He holds them in his hand, and then he calls to all the spirits who followed him through from beyond the veil to return with him now, and moving in a deosil direction, circles around the Temple finally ending up beyond the veil again.  
He calls to the Goddess to join with him once more, and she has such love for him

that she willingly leaves her life this side of the  
veil, and of her own free will  
joins once more with her consort. She rises, and goes to  
the altar to collect and  
charge her own seeds, which she then carries with her as  
she moves around the  
Temple, finally joining the Horned God behind the veil.  
He closes the veil between  
the worlds once more, and to symbolise her willing  
descent to the Otherworld, the  
Goddess eats one half of the pomegranate. She and the  
Horned God then plant their  
seeds.

The northern quarter candle is relit by the person  
nearest to it.

1763

At this point, 1763PS#1 and P#21763 approach the altar,  
and perform the consecration  
of cakes and wine, in which all participate bar the HPS  
and P#1 behind the veil, as  
they are "no longer of this world". After cakes and  
wine, 1763HPS and P#11763 rejoin  
the circle for the feast, no longer "Horned God and  
Goddess".

TO END THE RITUAL:

Each quarter is thanked and bidden to depart by HPS  
All present make their farewells to each other, and  
leave the Temple.

The Rite is ended.

1764

{file "Yule Ritual 1984 (Julia Phillips)" "bos348.htm"}

Y U L E 1984  
Julia Phillips

Circle is cast and Quarters erected.

HPS: We now stand at the turning of the year.

Dark Lord: Spring, Summer, Autumn, Winter,  
All fades and passes, day to night.

Dark Lord extinguishes candles leaving only altar  
candles alight.

HPS: Let us dance for the long year's end, for the

sun sets quickly in the West, and we begin the long  
night of hope.

Coven do Wheel or Cord dance widdershins about the  
cauldron chanting:

Time and Death, Life and Seasons, All must pass, All  
must change.

Star Child now leaves the circle, and stands behind the  
veil in the North.

HPS stands at the cauldron in the centre, wearing a  
black veil.

HPS: I am the Hag who engendered you all;  
I am the Three and the One who is here;  
I am the log that is ripe for burning;  
In my end is your hope of beginning.

HPS now lifts the cauldron aloft and presents it to each  
quarter.

She returns to the centre, and lights the cauldron  
candle, from which she lights a quarter candle for each member of the  
coven.

The quarter candles are placed in their respective  
quarters.

Narrator: This is the night of the Solstice; the Mother  
Night.

Now darkness triumphs, and yet gives way and  
changes to light.

Time stops, and all wait while the cauldron  
of the Dark King is transformed into the infant Light. We watch for  
the dawn when the Mother again gives birth to the sun, who is the bringer of  
hope and the promise of summer. Holly gives way to Oak, the  
Wren to the Robin, Old to New.

Narrator: We stand now in the long night, we pray for  
the sun's return. In darkness and shadows the Great Mother groans.  
The Mother labours to bring forth the sun from her pain. From her cries  
of labour comes forth our cries of welcome; from her toil and anguish  
our hope is reborn. Let us now call forth the Great Mother, and the Lord of  
Life, her husband and son.

The Star Child emerges from behind the veil, and  
lays at the feet of the

HPS. The HPS points to the Star Child and proclaims:

Behold the Child! Here lies our king!

The HPS crowns the Star Child with a crown of misteltoe.  
She

removes her veil and announces:

I am the Mother who brought forth the child;  
I am the inspiration, and I am the rebirth.

Narrator: You are the ecstasy of the blessed  
You are the light of the sun's beams  
You are the lordly door of welcome  
You are the guiding star  
Yours is the step of the roe on the hill  
Yours is the step of the white-faced mare  
Yours is the grace of the swimming swan  
You are the jewel in each mystery

Coven now do Wheel or Cord dance deosil about the  
cauldron  
chanting:

Power of soil and power of air,  
Power of fire and power of water,  
Power that spins the wheel of birth,  
Spins the wheel of joy and mirth,  
Spins the wheel of sun and moon,  
Push, push, push, Open the gate.

Power of spell and magic free,  
Eternal power that binds the sea,  
Weaves the web of infinity,  
Light of dark and light of day,  
Speed the spokes fast on their way,  
Push push push - ah ah  
Open the gate, So Mote It Be!

HPS now invokes the Lord of Misrule into the circle. He  
is  
challenged upon entry by the Dark Lord, and must explain  
who he  
is, and why he is there. The Lord of Misrule is now in  
charge of  
the circle, and may behave as he sees fit. At some  
point, he must  
take the burdens of the coven for the previous twelve  
moons and  
pack them in his bag.

Cakes and Wine.

The Lord of Misrule must be ritually hunted as a wren to  
bring  
about his downfall. The coven mime hunting the wren  
chanting,

"Burn the bush, hunt the wren"

When he is discovered, the coven point their athames at

his neck  
to symbolise his death.  
Close ritual.

1766

{file ""Legitimacy" in the Craft (Khaled Q.)" "bos349.htm"}

"LEGITIMACY" IN THE CRAFT, a  
conversation

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-----  
(117) Sun 25 Apr 93 11:16  
By: Khaled  
To: Lana  
Re: things  
St:  
-----  
-----

L> What rituals do you think I would have to do to  
become "letigimate" L> ....(do I  
have to be "initiated" in other words... )!

That rather depends on who you want to recognise you  
as legitimate. There's a

wide variance of opinion as to what makes a witch, a  
Witch or a Wiccan. If you open

your heart to the Lady and commune (speak with your  
heart, not necessarily in words)

with her often, she will eventually adopt her as one of  
her special Children (the

"inner", or Lady's, initiation). Her adoption will cause  
changes to your spirit and

way of looking at things that will be obvious to those  
of us who share it, as its

presence in others will become obvious to you after  
you've awakened to her touch

(unfortunately, it's one of those things

that doesn't make much sense until you've \*been there\*).

Most of us here accept the Lady's initiation as the  
mark of a true Witch

(capitalised to denote the priest/ess, as opposed to the  
folk mage or witch). I

gather that the majority of those posting here think of  
Wiccans and Witches as one

and the same, though many of us think of Wicca as a particular subset of Witches

(i.e. all Wiccans are Witches, but not all Witches are, or even wish to be, Wiccan).

1767

For those of us who see them as different (I'm one of them), you will need to

be formally adopted into a Wiccan clan to be a \*Wiccan\* Witch. Some traditions

permit self-adoption into their clans, some (Gardnerians and their near kin in

particular) recognise you as Wiccan only if you've been adopted by an authorised

Elder of the clan in question. Then again, there's a few diehards who don't

recognise anyone but members of their own clan as Wiccan.

Which brings us back to square one -- it depends on whose recognition you're

looking for. Most will accept your legitimacy \*as a Witch\* based on the quality of

your rapport with the Lady. And the way to develop that is to spend a lot of time

in her company, whether with like-minded others in a coven or quietly by yourself.

A large minority will accept you \*as a Wiccan\* based on whether or not you have

passed through a human rite of passage (confusingly, also called initiation)

adopting you into a Wiccan clan. Be sure you know the

family that wishes to adopt you before accepting: this time you get to \*choose\* your

relatives <g>. Those who insist that only \*they\* have the Truth, and therefore only

they are legitimate aren't really worth wasting your time worrying about, IMHO.

1768

L> I was wondering if you HAD to belong to a coven in order to

L> practice, or to be "legitimate", so to speak.

As Ayesha mentioned, what matters is that you spend time in the Lady's company,

and "listen" to what she has to say, "feel" what she has to show. Even amongst

crusty old Gardnerians such as myself, there's no need to be a member of a coven to

practice your Craft, nor does resigning from a coven invalidate your initiation(s).

We prefer to work in covens, because we generally prefer the company of our brethren

in Circle, but there's no law that says we \*have to\* if we feel like being alone, or

have no choice in the matter. Gardnerian

\*initiations\* are done by a coven, and one normally has to be a candidate for

membership in that coven in order to be initiated (by us). This is by no means

invariable, but initiating someone you don't want in your coven is considered

tasteless at best, a betrayal of your sacred trust at worst.

So, no, you don't HAVE to be a member of a coven to be seen as legitimate. And

since my own opinion is that the weakest link in a coven is its weakest solitary,

I'd encourage you to continue to do some solo work, even if you DO join a coven.

But what would I know, I'm just a 3rd <big grin>. Blessings on your path, whichever

way you choose to go...

K

{file "Descent of The Goddess (G.B.G.)" "bos350.htm"}

The Meaning of Witchcraft  
Gerald B. Gardner  
P.265

Appendix I

THE MAGICAL LEGEND OF THE WITCHES.

Now, G. (the Witch Goddess) had never loved, but she would solve all the Mysteries, even the Mystery of Death; and so she journeyed to the Nether Lands.

The Guardians of the Portals challenged her, "Strip off thy garments, lay aside thy jewels; for naught may ye bring with ye into this our land."

So she laid down her garments and her jewels, and was bound, as are all who enter the Realms of Death the Mighty One. (Note: There was a Celtic custom of binding corpses. The cord which had bound a corpse was useful in learning the "second sight.")

Such was her beauty that Death himself knelt and Kissed her feet, saying, "Blessed be thy feet that have brought thee in these ways. Abide with me, let me place my cold hands on thy heart."

She replied, "I love thee not. Why dost thou cause all things that I love and take delight in to fade and die?"

"Lady", replied Death, "tis Age and Fate, against which I am helpless. Age causes all things to wither; but when men die at the end of time I give them rest and peace, and strength so that they may return. But thou, thou art lovely. Return not; abide with me."

But she answered, "I love thee not."

Then said Death, "An thou received not my had on thy heart, thou must receive Death's scourge."

"It is Fate; better so", she said, and she knelt; and Death Scourged her, and she cried, "I feel the pangs of love."

And Death said, "Blessed be", and gave her the fivefold kiss, saying, Thus only may ye attain to joy and knowledge.

And he taught her all the Mysteries. And they  
loved and were one, and he  
taught her all the Magics.

For there are three great events in the life of  
man; Love, Death,  
and Resurrection in a new body; and Magic controls them  
all. For to  
fulfil love you must return again at the same time and  
place as the  
loved one, and you must remember and love them again.  
But to be reborn you must  
die, and be ready for new body; and to die you must be  
born; and without love you  
may not be born. And these be all the Magics.

1770

{file "Descent of The Goddess (Starhawk)" "bos351.htm"}

The Spiral Dance  
1979; Starhawk  
p 159

#### The Goddess In The Kingdom Of Death

In this world, the Goddess is seen in the moon, the  
light that shines in darkness,  
the rain bringer, mover of the tides, Mistress of  
mysteries. And as the moon waxes  
and wanes, and walks three nights of its cycle in  
darkness, so, it is said, the  
Goddess once spent three nights in the Kingdom of Death.

For in love She ever seeks Her other Self, and once, in  
the winter of the year, when  
He had disappeared from the green earth, She followed  
Him and came at last to the  
gates beyond which the living do not go.

The Guardian of the Gate challenged Her, and She  
stripped Herself of Her clothing  
and jewels, for nothing may be brought into that land.  
For love, She was bound as  
all who enter there must be and brought before Death  
Himself.

He loved Her, and knelt at Her feet, laying before Her  
His sword and crown, and gave  
Her the fivefold kiss, and said,

"Do not return to the living world, but stay here with  
Me, and have peace and rest  
and comfort."

But She answered, "Why do you cause all things I love  
and delight in to die and  
wither away?"

"Lady," He said, "It is the fate of all that lives to die. Everything passes; all fades away. I bring comfort and consolation to those who pass the gates, that they may grow young again. But You are My heart's desire -- return not, but stay here with Me."

And She remained with Him three days and three nights, and at the end of the third night She took up His crown, and it became a circlet that She placed around Her neck, saying:

"Here is the circle of rebirth. Through You all passes out of life, but through Me all may be born again. Everything passes; everything changes. Even death is not eternal. Mine is the mystery of the womb, that is the cauldron of rebirth. Enter into Me and know Me, and You will be free of all fear. For as life is but a journey into death, so death is but a passage back to life, and in Me the circle is ever turning."

In love, He entered into Her, and so was reborn into life. Yet is He known as Lord of Shadows, the comforter and consoler, opener of the gates, King of the Land of Youth, the giver of peace and rest. But She is the gracious mother of all life; from Her all things proceed and to Her they return again. In Her are the mysteries of death and birth; in Her is the fulfillment of all love.

\*Traditional Craft Myth

1771

{file "A True History of Witchcraft (Allen Greenfield)" "bos352.htm"}

#### A TRUE HISTORY OF WITCHCRAFT

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"The fact is that the instincts of ignorant people invariably find expression in some form of witchcraft. It matters little what the metaphysician or the moralist may inculcate; the animal sticks to his subconscious ideas..."

Aleister Crowley

The Confessions

"As attunement to psychic (occult) reality has grown in America, one often misunderstood and secretive branch of it has begun to flourish also -- magical religion..."

J. Gordon Melton  
Institute for the Study of  
American Religion, Green Egg, 1975

"Curse them! Curse them! Curse them!  
With my Hawk's head I peck at the eyes of  
Jesus as he hangs upon the cross  
I flap my wings in the face of Mohammed &  
blind him  
With my claws I tear out the flesh of the  
Indian and the Buddhist, Mongol and  
Din..."

Liber Al Vel Legis 3:50 - 53

"If you are on the Path, and see the Buddha walking towards you, kill him."  
Zen saying, paraphrased slightly

"Previously I never thought of doubting that there were many witches in the world;  
now, however, when I examine the public record, I find myself believing that there are hardly any..."

Father Friedrich von Spee, S.J. , Cautio Criminalis,  
1631

Having spent the day musing over the origins of the modern witchcraft, I had a vivid dream. It seemed to be a cold January afternoon, and Aleister Crowley was having Gerald Gardner over to tea. It was 1945, and talk of an early end to the war was in the air. An atmosphere of optimism prevailed in the "free world" , but the wheezing old magus was having none of it.

"Nobody is interested in magick any more!" Crowley ejaculated. "My friends on the Continent are dead or in exile, or grown old; the movement in America is in shambles. I've seen my best candidates turn against me....Achad, Regardie -- even that gentleman out in California, what's - his - name, AMORC, the one that made all the money.."

"O, bosh, Crowley," Gardner waved his hand impatiently, "all things considered, you've done pretty well for yourself. Why, you've been called the 'wickedest man in the world' and by more than a few. And you've not, if you'll pardon the impertinence, done too badly with the ladies."

Crowley coughed, tugged on his pipe reflectively. "You know" he finally ventured, "it's like I've been trying to tell this fellow Grant. A restrictive Order is not enough. If I had it all to do over again, I would've built a religion for the unwashed masses instead of just a secret society. Why, the opportunities! The women!"

Gardner smiled. "Precisely. And that is what I have come to propose to you. Take your BOOK OF THE LAW, your GNOSTIC MASS. Add a little razzle-dazzle for the country folk. Why I know these occultists who call themselves 'witches'. They dance around fires naked, get drunk, have a good time. Rosicrucians, I think. Proper English country squires and dames, mostly; I think they read a lot of Frazier and Margaret Murray. If I could persuade you to draw on your long experience and talents, in no time at all we could invent a popular cult that would have beautiful ladies clamoring to let us strip them naked, tie them up and spank their behinds! If, Mr. Crowley, you'll excuse my explicitness."

For all his infirmity, Aleister Crowley almost sprang to his feet, a little of the old energy flashing through his loins. "By George, Gardner, you've got something there, I should think! I could license you to initiate people into the O.T.O. today, and you could form the nucleus of such a group!" He paced in agitation. "Yes, yes," he mused, half to Gardner, half to himself. "The Book. The Mass. I could write some rituals. An 'ancient book' of magick. A 'book of shadows'. Priestesses, naked girls. Yes. By Jove, yes!"

Great story, but merely a dream, created out of bits and pieces of rumor, history and imagination. Don't be surprised, though, if a year or five years from now you read it as "gospel" (which is an ironic synonym for 'truth') in some new learned text on the fabled history of Wicca. Such is the way all mythologies come into being.

Please don't misunderstand me here; I use the word 'mythology' in this context in

its aboriginal meaning, and with considerable respect. History is more metaphor than factual accounting at best, and there are myths by which we live and others by which we die. Myths are the dreams and visions which parallel objective history. This entire work is, in fact, an attempt to approximate history.

To arrive at some perspective on what the modern mythos called, variously, "Wicca", the "Old Religion", "Witchcraft" and "Neopaganism" is, we must firstly make a firm distinction; "witchcraft" in the popular informally defined sense may have little to do with the modern religion that goes by the same name. It has been argued by defenders of and formal apologists for modern Wicca that it is a direct lineal descendent of an ancient, indeed, prehistoric worldwide folk religion.

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Some proponents hedge their claims, calling Wicca a "revival" rather than a continuation of an ancient cult. Oddly enough, there may never have been any such cult! The first time I met someone who thought she was a "witch," she started going on about being a "blue of the cloak." I should've been warned right then and there. In fact, as time has passed and the religion has spread, the claims of lineal continuity have tended to be hedged more and more. Thus, we find Dr. Gardner himself, in 1954, stating unambiguously that some witches are descendants "... of a line of priests and priestesses of an old and probably Stone Age religion, who have been initiated in a certain way (received into the circle) and become the recipients of certain ancient learning." (Gardner, WITCHCRAFT TODAY, pp 33-34.)

Stated in its most extreme form, Wicca may be defined as an ancient pagan religious system of beliefs and practices, with a form of apostolic succession (that is, with knowledge and ordination handed on lineally from generation to generation), a more or less consistent set of rites and myths, and even a secret holy book of considerable antiquity (The Book of Shadows).

More recent writers, as we have noted, have hedged a good deal on these claims,

particularly the latter. Thus we find Stewart Farrar in 1971 musing on the purported ancient text thusly: "Whether, therefore, the whole of the Book of Shadows is post-1897 is anyone's guess. Mine is that, like the Bible, it is a patchwork of periods and sources, and that since it is copied and re-copied by hand, it includes amendments, additions, and stylistic alterations according to the taste of a succession of copiers...Parts of it I sense to be genuinely old; other parts suggest modern interpolation..." (Farrar, WHAT WITCHES DO, pp 34-35.) As we shall discover presently, there appear to be no genuinely old copies of the Book of Shadows.

Still, as to the mythos, Farrar informs us that the "two personifications of witchcraft are the Horned God and the Mother Goddess..." (ibid, p 29) and that the "Horned God is not the Devil, and never has been. If today 'Satanist' covens do exist, they are not witches but a sick fringe, delayed-reaction victims of a centuries-old Church propaganda in which even intelligent Christians no longer believe." (ibid, p 32).

One could protest:, "Very well, some case might be made for the Horned God being mistaken for the Christian Devil (or should that be the other way around?), but what record, prior to the advent 50 years ago of modern Wicca via Gerald Gardner, do we have of the survival of a mother goddess image from ancient times?"

Wiccan apologists frequently refer to the (apparently isolated) tenth century church document which states that "some wicked women, perverted by the Devil, seduced by the illusions and phantasms of demons, believe and profess themselves in the hours of the night to ride upon certain beasts with Diana, the goddess of pagans, or with Herodias, and an innumerable multitude of women, and in the silence of the dead of night to traverse great spaces of earth, and to obey her commands as of their mistress, and to be summoned to her service on certain nights." (Quoted in Valiente, WITCHCRAFT FOR TOMORROW, Hale, 1978, p 32.) I do not doubt that bits of pagan folklore survived on the Continent through the first millenium -- Northern Europe remained overtly pagan until the High Middle Ages. But what has this to do with Wicca?

Farrar, for his part, explains the lack of references to a goddess in the testimony at the infamous witch trials by asserting

that "the judges ignored the Goddess, being preoccupied with the Satan-image of the God.." (WHAT WITCHES DO, p 33). But it is the evidence of that reign of terror which lasted from roughly 1484 to 1692 which brings the whole idea of a surviving religious cult into question. It is now the conventional wisdom on the witchburning mania which swept like a

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plague over much of Europe during the transition from medieval world to modern that it was JUST that; a mania, a delusion in the minds of Christian clergymen and state authorities; that is, there were no witches, only the innocent victims of the witch hunt.

Further, this humanist argument goes, the 'witchcraft' of Satanic worship, broomstick riding, of Sabbats and Devil-marks, was a rather late invention, borrowing but little from remaining memories of actual preChristian paganism. We have seen a resurrection of this mania in the 1980s flurry over 'Satanic sacrificial' cults, with as little evidence.

"The concept of the heresy of witchcraft was frankly regarded as a new invention, both by the theologians and by the public," writes Dr. Rossell Hope Robbins in THE ENCYCLOPEDIA OF WITCHCRAFT & DEMONOLOGY, (Crown, 1959, p.9)"Having to hurdle an early church law, the Canon Episcopi, which said in effect that belief in witchcraft was superstitious and heretical, the inquisitors cavilled by arguing that the witchcraft of the Canon Episcopi and the witchcraft of the Inquisition were different..."

The evidence extracted under the most gruesome and repeated tortures resemble the Wiccan religion of today in only the most cursory fashion. Though Wicca may have been framed with the "confessions" extracted by victims of the inquisitors in mind, those "confessions" --- which are more than suspect, to begin with, bespeak a cult of devil worshipers dedicated to evil.

One need only read a few of the accounts of the time to realize that, had there been at the time a religion of the Goddess and God, of seasonal circles and The Book of Shadows, such would likely have been blurted out by the victims, and more

than once. The agonies of the accused were, almost literally, beyond the imagination of those of us who have been fortunate enough to escape them.

The witch mania went perhaps unequaled in the annals of crimes against humanity en masse until the Hitlerian brutality of our own century. But, no such confessions were forthcoming, though the wretches accused, before the torture was done, would also be compelled to condemn their own parents, spouses, loved ones, even children. They confessed, and to anything the inquisitors wished, anything to stop or reduce the pain.

A Priest, probably at risk to his own life, recorded testimony in the 1600s that reflected the reality underlying the forced "confessions" of "witches". Rev. Michael Stapirius records, for example, this comment from one "confessed witch": "I never dreamed that by means of the torture a person could be brought to the point of telling such lies as I have told. I am not a witch, and I have never seen the devil, and still I had to plead guilty myself and denounce others..." All but one copy of Father Stapirius' book were destroyed, and little wonder.

A letter smuggled from a German burgomaster, Johannes Junius, to his daughter in 1628, is as telling as it is painful even to read. His hands had been virtually destroyed in the torture, and he wrote only with great agony and no hope. "When at last the executioner led me back to the cell, he said to me, 'Sir, I beg you, for God's sake, confess something, whether it be true or not. Invent something, for you cannot endure the torture which you will be put to; and, even if you bear it all, yet you will not escape, not even if you were an earl, but one torture will follow another until you say you are a witch. Not before that,' he said, 'will they let you go, as you may see by all their trials, for one is just like another...' " (ibid, pp 12-13)

For the graspers at straws, we may find an occasional line in a "confession" which is intriguing, as in the notations on the "confession" of one woman from Germany dated in late 1637. After days of unspeakable torment, wherein the woman

confesses under pain, recants when the pain is removed,  
only to be moved by more  
pain to confess again, she is asked: "How did she  
influence the weather? She does  
not know what to say and can only whisper, Oh, Heavenly  
Queen, protect me!"

Was the victim calling upon "the goddess"? Or, as  
seems more likely, upon that  
aforementioned transfiguration of all ancient goddesses  
in Christian mythology, the  
Virgin Mary. One more quote from Dr. Robbins, and I  
will cease to parade late  
medieval history before you.

It comes from yet another priest, Father Cornelius  
Loos, who observed, in 1592  
that "Wretched creatures are compelled by the severity  
of the torture to confess  
things they have never done, and so by cruel butchery  
innocent lives are  
taken....." (ibid, p 16). The "evidence" of the witch  
trials indicates, on the  
whole, neither the Satanism the church and state would  
have us believe, nor the  
pagan survivals now claimed by modern Wicca; rather,  
they suggest only fear,  
greed, human brutality carried out to bizarre extremes  
that have few parallels in  
all of history. But, the brutality is not that of  
'witches' nor even of 'Satanists'  
but rather that of the Christian Church, and the  
government.

What, then, are we to make of modern Wicca? It must,  
of course, be observed as an  
aside that in a sense witchcraft or "wisecraft" has,  
indeed, been with us from the  
dawn of time, not as a coherent religion or set of  
practices and beliefs, but as  
the folk magic and medicine that stretches back to  
early, possibly paleolithic  
tribal shamans on to modern China's so-called "barefoot  
doctors".

In another sense, we can also say that ceremonial  
magick, as I have previously  
noted, has had a place in history for a very long time,  
and both these ancient  
systems of belief and practice have intermingled in the  
lore of modern Wicca, as  
apologists are quick to claim.

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But, to an extent, this misses the point and skirts an  
essential question anyone  
has the right to ask about modern Wicca -- namely, did

Wicca exist as a coherent  
creed, a distinct form of spiritual expression, prior  
to the 1940s; that is, prior  
to the meeting of minds between the old magus and  
venerable prophet of the occult  
world Aleister Crowley, and the first popularizer, if  
not outright inventor of  
modern Wicca, Gerald Brousseau Gardner?

There is certainly no doubt that bits and pieces of  
ancient paganism survived  
into modern times in folklore and, for that matter, in  
the very practices and  
beliefs of Christianity.

Further, there appears to be some evidence that 'Old  
George' Pickingill and  
others were practicing some form of folk magick as  
early as the latter part of the  
last century, though even this has recently been  
brought into question. Wiccan  
writers have made much of this in the past, but just  
what 'Old George' was into is  
subject to much debate.

Doreen Valiente, an astute Wiccan writer and one-time  
intimate of the late Dr.  
Gardner (and, in fact, the author of some rituals now  
thought by others to be of  
"ancient origin"), says of Pickingill that so "fierce  
was 'Old George's dislike of  
Christianity that he would even collaborate with avowed  
Satanists..." (TOMORROW, p  
20). What  
George Pickingill was doing is simply not clear.

He is said to have had some interaction with a host  
of figures in the occult  
revival of the late nineteenth century, including  
perhaps even Crowley and his  
friend Bennett. It seems possible that Gardner, about  
the time of meeting Crowley,  
had some involvement with groups stemming from  
Pickingill's earlier activities,  
but it is only AFTER Crowley and Gardner meet that we  
begin to see anything  
resembling the modern spiritual communion that has  
become known as Wicca.

"Witches," wrote Gardner in 1954, "are consummate leg-  
pullers; they are taught it  
as part of their stock-in-trade." (WITCHCRAFT TODAY, p.  
27) Modern apologists both  
for Aleister Crowley AND Gerald Gardner have taken on  
such serious tones as well  
as pretensions that they may be missing places where  
tongues are firmly jutting  
against cheeks.

Both men were believers in fleshly fulfillment, not  
only as an end in itself but,  
as in the Tantric Yoga of the East, as a means of  
spiritual attainment. A certain  
prudishness has crept into the practices of

postGardnarian Wiccans, especially in America since the 1960s, along with a certain feminist revisionism. This has succeeded to a considerable extent in converting a libertine sex cult into a rather staid neopuritanism.

The original Gardnarian current is still well enough known and widely enough in vogue (in Britain and Ireland especially) that one can venture to assert that what Gardnerian Wicca is all about is the same thing Crowley was attempting with a more narrow, more intellectual constituency in the magickal orders under his direct influence.

These Orders had flourished for some time, but by the time Crowley `officially' met Gardner in the 1940s, much of the former's lifelong efforts had, if not totally disintegrated, at least were then operating at a diminished and diminishing level.

Through his long and fascinating career as magus and organizer, there is some reason to believe that Crowley periodically may have wished for, or even attempted to create a more populist expression of magickal religion. The Gnostic Mass, which

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Crowley wrote fairly early-on, had come since his death to somewhat fill this function through the OTO-connected Gnostic Catholic Church (EGC).

As we shall see momentarily, one of Crowley's key followers was publishing manifestos forecasting the revival of witchcraft at the same time Gardner was being chartered by Crowley to organize an OTO encampment. The OTO itself, since Crowley's time, has taken on a more popular image, and is more targeted towards international organizational efforts, thanks largely to the work under the Caliphate of the late Grady McMurtry. This contrasts sharply with the very internalized OTO that barely survived during the McCarthy Era, when the late Karl Germer was in charge, and the OTO turned inward for two decades.

The famous Ancient and Mystic Order of the Rose Cross (AMORC), the highly successful mail-order spiritual fellowship, was an OTO offspring in Crowley's time. It has been claimed that Kenneth Grant and

Aleister Crowley were discussing relatively radical changes in the Ordo Templi Orientis at approximately the same time that Gardner and Crowley were interactive.

Though Wiccan writers give some lip service (and, no doubt, some sincere credence) to the notion that the validity of Wiccan ideas depends not upon its lineage, but rather upon its workability, the suggestion that Wicca is -- or, at least, started out to be, essentially a late attempt at popularizing the secrets of ritual and sexual magick Crowley promulgated through the OTO and his writings, seems to evoke nervousness, if not hostility.

We hear from wiccan writer and leader Raymond Buckland that one "of the suggestions made is that Aleister Crowley wrote the rituals...but no convincing evidence has been presented to back this assertion and, to my mind, it seems extremely unlikely..." (Gardner, *ibid*, introduction) The Wiccan rituals I have seen DO have much of Crowley in them. Yet, as we shall observe presently, the explanation that `Crowley wrote the rituals for Gardner' turns out to be somewhat in error. But it is on the right track.

Doreen Valiente attempts to invoke Crowley's alleged infirmity at the time of his acquaintance with Gardner:

"It has been stated by Francis King in his RITUAL MAGIC IN ENGLAND that Aleister Crowley was paid by Gerald Gardner to write the rituals of Gardner's new witch cult...Now, Gerald Gardner never met Aleister Crowley until the very last years of the latter's life, when he was a feeble old man living at a private hotel in Hastings, being kept alive by injections of drugs... If, therefore, Crowley really invented these rituals in their entirety, they must be about the last thing he ever wrote. Was this enfeebled and practically dying man really capable of such a tour de force?"

The answer, as Dr. Israel Regardie's introduction to the posthumous collection of Crowley's late letters, *MAGICK WITHOUT TEARS*, implies, would seem to be yes. Crowley continued to produce extraordinary material almost to the end of his life, and much of what I have seen of the "Wiccan Crowley" is, in any case, of earlier origin.

Gerald Gardner is himself not altogether silent on the subject. In *WITCHCRAFT TODAY* (p 47), Gardner asks himself, with what degree

of irony one can only guess  
at, who, in modern times, could have invented the  
Wiccan rituals. "The only man I  
can think of who could have invented the rites," he  
offers, "was the late Aleister  
Crowley....possibly he borrowed things from the cult  
writings, or more likely  
someone may have borrowed expressions from him...." A  
few legs may be being pulled  
here, and perhaps more than a few. As a prophet ahead  
of his time, as a poet and  
dreamer, Crowley is one of the outstanding figures of  
the twentieth (or any)  
century. As an organizer, he was almost as much of a  
disaster as he was at

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managing his own finances...and personal life. As I  
understand the liberatory  
nature of the magical path, one would do well to see  
the difference between  
Crowley the prophet of Thelema and Crowley the  
insolvent and inept administrator.

Crowley very much lacked the common touch; Gardner was  
above all things a  
popularizer. Both men have been reviled as lecherous  
"dirty old men" -- Crowley,  
as a seducer of women and a homosexual, a drug addict  
and 'satanist' rolled  
together.

Gardner was, they would have it, a voyeur,  
exhibitionist and bondage freak with a  
'penchant for ritual' to borrow a line from THE STORY OF  
O. Both were, in reality,  
spiritual libertines, ceremonial magicians who did not  
shy away from the awesome  
force of human sexuality and its potential for  
spiritual transformation as well as  
physical gratification.

I will not say with finality at this point whether  
Wicca is an outright invention  
of these two divine con-men. If so, more power to them,  
and to those who truly  
follow in their path. I do know that, around 1945,  
Crowley chartered Gardner, an  
initiate of the Ordo Templi Orientis, giving him  
license to organize an OTO  
encampment.

Shortly thereafter, the public face of Wicca came  
into view, and that is what I  
know of the matter: I presently have in my possession  
Gardner's certificate of  
license to organize said OTO camp, signed and sealed  
by Aleister Crowley. The  
certificate and its import are examined in connection

with my personal search for  
the original Book of Shadows in the next section of  
this narrative.

For now, though, let us note in the years since  
Crowley licensed Gardner to  
organize a magical encampment, Wicca has both grown in  
popularity and become, to  
my mind, something far less REAL than either Gardner or  
Crowley could have wanted  
or foreseen. Wherever they came from, the rites and  
practices which came from or  
through Gerald Gardner were strong, and tapped into  
that archetypal reality, that  
level of consciousness beneath the mask of polite  
society and conventional wisdom  
which is the function of True Magick.

At a popular level, this was the Tantric sex magick  
of the West. Whether this  
primordial access has been lost to us will depend on the  
awareness, the awakening or  
lack thereof among practitioners of the near to middle-  
near future. Carried to its  
end Gardnerian practices, like Crowley's magick, are  
not merely exotic; they are,  
in the truest sense, subversive.

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Practices that WORK are of value, whether they are two  
years old or two thousand.  
Practices, myths, institutions and obligations which, on  
the other hand, may be  
infinitely ancient are of no value at all UNLESS they  
work.

The Devil, you say

Before we move on, though, in light of the furor over  
real and imagined  
"Satanism" that has overtaken parts of the popular  
press in recent years, I would  
feel a bit remiss in this account if I did not take  
momentary note of that other  
strain of left-handed occult mythology, Satanism.  
Wiccans are correct when they  
say that modern Wicca is not Satanic, that Satanism is  
"reverse Christianity"  
whereas Wicca is a separate, nonChristian religion.

Still, it should be noted, so much of our society has  
been grounded in the  
repressiveness and authoritarian moralism of  
Christianity that a liberal dose of  
"counterChristianity" is to be expected. The Pat  
Robertsons of the world make  
possible the Anton LeVays. In the long history of  
repressive religion, a certain

fable of Satanism has arisen. It constitutes a mythos of its own. No doubt, misguided 'copycat' fanatics have sometimes misused this mythos, in much the same way that Charles Manson misused the music and culture of the 1960s.

True occult initiates have always regarded the Ultimate Reality as beyond all names and description. Named 'deities' are, therefore, largely symbols. "Isis" is a symbol of the long-denied female component of deity to some occultists. "Pan" or "The Horned God" or "Set" or even "Satan" are symbols of unconscious, repressed sexuality. To the occultist, there is no Devil, no "god of evil." There is, ultimately, only the Ain Sof Aur of the Cabbalah; the limitless light of which we are but a frozen spark. Evil, in this system, is the mere absence of light. All else is illusion.

The goal of the occult path of initiation is BALANCE. In Freemasonry and High Magick, the symbols of the White Pillar and Black Pillar represent this balance between conscious and unconscious forces.

In Gardnerian Wicca, the Goddess and Horned God - and the Priestess and Priest, represent that balance. There is nothing, nothing of pacts with the "Devil" or the worship of evil in any of this; that belongs to misguided exChristians who have been given the absurd fundamentalist Sunday school notion that one must choose the Christian version of God, or choose the Devil. Islam, Judaism and even Catholicism have at one time or another been thought "satanic," and occultists have merely played on this bigoted symbolism, not subscribed to it.

As we have seen, Wicca since Gardner's time has been watered down in many of its expressions into a kind of mushy white-light 'new age' religion, with far less of the strong sexuality characteristic of Gardnerianism, though, also, sometimes with less pretense as well.

In any event, Satanism has popped up now and again through much of the history of the Christian Church. The medieval witches were not likely to have been Satanists, as the Church would have it, but, as we have seen, neither were they likely to have been "witches" in the Wiccan sense, either.

The Hellfire Clubs of the eighteenth century were Satanic, and groups like the Process Church of the Final Judgement do, indeed, have

Satanic elements in their  
(one should remember) essentially Christian theology.

Aleister Crowley, ever theatrical, was prone to use  
Satanic symbolism in much the  
same way, tongue jutting in cheek, as he was given to  
saying that he "sacrificed  
millions of children each year," that is, that he  
masturbated. Crowley once

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called a press conference at the foot of the Statue of  
Liberty, where he announced  
that he was burning his British Passport to protest  
Britain's involvement in World  
War One. He tossed an empty envelope into the water.  
He was dead serious, though,  
about the "Satanism" of Miltonian eternal rebellion, and  
the "Satanism" of  
fundamentalism's dark fear of sexuality. The Devil,  
however; the Satanic "god of  
evil" was an absurdity to him, as to all thinking  
people, and he freely said so.

The most popular form of "counterChristianity" to  
emerge in modern times,  
though, was Anton Szandor LaVey's San Francisco-based  
Church of Satan, founded  
April 30, 1966. LaVey's Church enjoyed an initial burst  
of press interest, grew to  
a substantial size, and appeared to maintain itself  
during the cultural drought of  
the 1970s. But LaVey's books, THE SATANIC BIBLE and  
THE SATANIC RITUALS, have  
remained in print for many years, and his ideas seem to  
be enjoying a renewal of  
interest, especially among younger people, punks and  
heavy metal fans with a  
death-wish mostly, beginning in the middle years of the  
1980s. By that time the  
Church of Satan had been largely succeeded by the  
Temple of Set. This is pure  
theatre; more in the nature of psychotherapy than  
religion.

It is interesting to note Francis King's observation  
that before the Church of  
Satan began LaVey was involved in an occult group  
which included, among others,  
underground film maker Kenneth Anger, a person well  
known in Crowlean circles. Of  
the rites of the Church of Satan, King states that  
"...most of its teachings and  
magical techniques were somewhat vulgarized versions of  
those of Aleister  
Crowley's Ordo Templi Orientis." (MAN MYTH AND MAGIC, p  
3204.) To which we might  
add that, as with the OTO, the rites of the Church of  
Satan are manifestly potent,

but hardly criminal or murderous.

LaVey, like Gardner and unlike Crowley, appears to have "the common touch" -- perhaps rather more so than Gardner.

I determined to trace the Wiccan rumor to its source. As we shall see, in the very year I "fell" into being a gnostic bishop, I also fell into the original charters, rituals and paraphernalia of Wicca.

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#### THE CHARTER AND THE BOOK

Being A Radical Revisionist History of the Origins of the Modern Witch Cult and The Book of Shadows.

"It was one of the secret doctrines of paganism that the Sun was the source, not only of light, but of life...The invasion of classical beliefs by the religions of Syria and Egypt which were principally solar, gradually affected the conception of Apollo, and there is a certain later identification of him with the suffering God of Christianity, Free - masonry and similar cults..."

Aleister Crowley in Astrology, 1974

"...if GBG and Crowley only knew each other for a short year or two, do you think that would be long enough for them to become such good friends that gifts of personal value would be exchanged several times, and that GBG would have been able to acquire the vast majority of Crowley's effects after his death?"

Merlin the Enchanter, personal letter, 1986

"...On the floor before the altar, he remembers a sword with a flat cruciform brass hilt, and a well-worn manuscript book of rituals - the hereditary Book of Shadows, which he will have to copy out for himself in the days to come..."

Stewart Farrar in What Witches Do, 1971

"Actually I did write a scholarly book about the Craft; its title was Inventing

Witchcraft. . . But I spent most of the last fifteen years failing to persuade Carl Weschcke of Llewellyn or any other publisher that there was a market for it."

Aidan A. Kelly, Gnosis, Winter, 1992

"...the Gardnerian Book of Shadows is one of the key factors in what has become a far bigger and more significant movement than Gardner can have envisaged; so historical interest alone would be enough reason for defining it while first-hand evidence is still available..."

Janet and Stewart Farrar in  
The Witches' Way, 1984

"It has been alleged that a Book of Shadows in Crowley's handwriting was formerly exhibited in Gerald's Museum of Witchcraft on the Isle of Man. I can only say I never saw this on either of the two occasions when I stayed with Gerald and Donna Gardner on the island. The large, handwritten book depicted in Witchcraft Today is not in Crowley's handwriting, but Gerald's..."

Doreen Valiente in  
Witchcraft for Tomorrow, 1978

1782

"Aidan Kelly...labels the entire Wiccan revival 'Gardnerian Witchcraft....' The reasoning and speculation in Aidan's book are intricate. Briefly, his main argument depends on his discovery of one of Gardner's working notebooks, Ye Book of Ye Art Magical, which is in possession of Ripley International, Ltd...."

Margot Adler in  
Drawing Down the Moon, 1979

PART ONE  
WAITING FOR THE MAN FROM CANADA

I was, for the third time in four years, waiting a bit nervously for the Canadian executive with the original Book of Shadows in the ramshackle office of Ripley's Believe It or Not Museum.

"They're at the jail," a smiling secretary-type explained, "but we've called them and they should be back over here to see you in just a few minutes."

The jail? Ah, St. Augustine, Florida. "The Old Jail," was the `nation's oldest city's' second most tasteless tourist trap, complete with cage-type cells and a mock gallows. For a moment I allowed myself to play in my head with the vision of Norm Deska, Ripley Operations Vice President and John Turner, the General Manager of Ripley's local operation and the guy who'd bought the Gerald Gardner collection from Gardner's niece, Monique Wilson, sitting in the slammer. But no, Turner apparently had just been showing Deska the town. I straightened my suit for the fiftieth time, and suppressed the comment. We were talking BIG history here, and big bucks, too. I gulped. The original Book of Shadows. Maybe.

It had started years before. One of the last people in America to be a fan of carnival sideshows, I was anxious to take another opportunity to go through the almost archetypally seedy old home that housed the original Ripley's Museum.

I had known that Ripley had, in the nineteen seventies, acquired the Gardner stuff, but as far as I knew it was all located at their Tennessee resort museum. I think I'd heard they'd closed it down. By then, the social liberalism of the early seventies was over, and witchcraft and sorcery were no longer in keeping with a `family style' museum. It featured a man with a candle in his head, a Tantric skull drinking cup and freak show stuff like that, but, I mean, witchcraft is sacrilegious, as we all know.

So, I was a bit surprised, when I discovered some of the Gardner stuff - including an important historical document, for sale in the gift shop, in a case just opposite the little alligators that have "St. Augustine, Florida - America's Oldest City" stickered on their plastic bellies for the folks back home to use as a paper-weight. The pricetags on the occult stuff, however, were way out of my range.

Back again, three years later, and I decided, what the hell, so I asked the cashier about the stuff still gathering dust in the glass case, and it was like I'd pushed some kind of button.

Out comes Mr. Turner, the manager, who whisks us off to a store room which is filled, FILLED, I tell you, with parts of the Gardner collection, much of it, if not "for sale" as such, at least available for negotiation. Turner told us about acquiring the collection when he was manager of Ripley's Blackpool operation, how it had gone over well in the U.S. at first, but had lost popularity and was now relegated for the most part to storage status.

Visions of sugarplums danced in my head. There were many treasures here, but the biggest plum of all, I thought, was not surprisingly, not to be seen.

I'd heard all kinds of rumors about the Book of Shadows over the years, many of them conflicting, all of them intriguing. Rumor #1, of course, is that which accompanied the birth (or, depending on how one looked at it, the revival) of modern Wicca, the contemporary successor of ancient fertility cults.

It revolved around elemental rituals, secret rites of passage and a mythos of goddess and god that seemed attractive to me as a psychologically valid alternative to the austere, antisexual moralism of Christianity. The Book of Shadows, in this context, was the 'holy book' of Wicca, copied out by hand by new initiates of the cult with a history stretching back at least to the era of witchburnings.

Rumor number #2, which I had tended to credit, had it that Gerald Gardner, the 'father of modern Wicca' had paid Aleister Crowley in his final years to write the Book of Shadows, perhaps whole cloth. The rumor's chief exponent was the respected historian of the occult, Francis King.

Rumor #3 had it that Gardner had written the Book himself, which others had since copied and/or stolen.

To the contrary, said rumor #4, Gardner's Museum had contained an old, even ancient copy of the Book of Shadows, proving its antiquity.

In more recent years modern Wiccans have tended to put some distance between

themselves and Gardner, just as Gardner, for complex reasons, tended to distance himself in the early years of Wicca (circa 1944-1954) from the blatant sexual magick of Aleister Crowley, "the wickedest man in the world" by some accounts, and from Crowley's organization, the Ordo Templi Orientis. Why Gardner chose to do this is speculative, but I've got some idea. But, I'm getting ahead of myself.

While Turner showed me a blasphemous cross shaped from the body of two nude women (created for the 18th century infamous "Hellfire Clubs" in England and depicted in the MAN MYTH AND MAGIC encyclopedia; I bought it, of course) and a statue of Beelzebub from the dusty Garderian archives, a thought occurred to me. "You know," I suggested, "if you ever, in all this stuff, happen across a copy of The Book of Shadows in the handwriting of Aleister Crowley, it would be of considerable historical value."

I understated the case. It would be like finding The Book of Mormon in Joseph Smith's hand, or finding the original Ten Commandments written not by God Himself, but by Moses, pure and simple. (Better still, eleven commandments, with a margin note, "first draft.") I didn't really expect anything to come of it, and in the months ahead, it didn't.

1784

In the meantime, I had managed to acquire the interesting document I first mistook for Gerald Gardner's (long acknowledged) initiation certificate into Crowley's Thelemic magickal Ordo Templi Orientis. To my eventual surprise, I discovered that, not only was this not a simple initiation certificate for the Minerval (probationary-lowest) degree, but, to the contrary, was a license for Gardner to begin his own chapter of the O.T.O., and to initiate members into the O.T.O.

In the document, furthermore, Gardner is referred to as "Prince of Jerusalem," that is, he is acknowledged to be a Fourth Degree Perfect Initiate in the Order. This, needless to say would usually imply years of dedicated training. Though Gardner had claimed Fourth Degree O.T.O. status as early as publication of High Magic's Aid, (and claimed even higher status in one

edition) this runs somewhat contrary to both generally held Wiccan and contemporary O.T.O. orthodox understandings that the O.T.O. was then fallow in England.

At the time the document was written, most maintained, Gardner could have known

Crowley for only a brief period, and was not himself deeply involved in the O.T.O.

The document is undated but probably was drawn up around 1945.

As I said, it is understood that no viable chapter of the O.T.O. was supposed to exist in England at that time; the sole active chapter was in California, and is the direct antecedent of the contemporary authentic Ordo Templi Orientis. Karl Germer, Crowley's immediate successor, had barely escaped death in a Concentration Camp during the War, his mere association with Crowley being tantamount to a death sentence.

The German OTO had been largely destroyed by the Nazis, along with other freemasonic organizations, and Crowley himself was in declining health and power, the English OTO virtually dead.

The Charter also displayed other irregularities of a revealing nature. Though the signature and seals are certainly those of Crowley, the text is in the decorative hand of Gerald Gardner! The complete text reads as follows:

Do what thou wilt shall be the law. We  
Baphomet X Degree Ordo Templi Orientis  
Sovereign Grand Master General of All  
English speaking countries of the Earth  
do hereby authorise our Beloved Son Scire  
(Dr.G,B,Gardner,) Prince of Jerusalem  
to constitute a camp of the Ordo Templi  
Orientis, in the degree Minerval.

Love is the Law,  
Love under will.

Witness my hand and seal Baphomet X

Leaving aside the misquotation from The Book of the Law, which got by me for some months and probably got by Crowley when it was presented to him for signature, the document is probably authentic. It hung for some time in Gardner's museum, possibly giving rise, as we shall see, to the rumor that Crowley wrote the Book of Shadows for Gardner. According to Doreen Valiente, and to Col. Lawrence as well, the museum's descriptive pamphlet says of this document:

"The collection includes a Charter granted by Aleister Crowley to G.B. Gardner (the Director of this Museum) to operate a Lodge of Crowley's fraternity, the Ordo Templi Orientis. (The Director would like to point out, however, that he has never

1785

used this Charter and has no intention of doing so, although to the best of his belief he is the only person in Britain possessing such a Charter from Crowley himself; Crowley was a personal friend of his, and gave him the Charter because he liked him."

Col. Lawrence ("Merlin the Enchanter"), in a letter to me dated 6 December, 1986, adds that this appeared in Gardner's booklet, The Museum of Magic and Witchcraft.

The explanation for the curious wording of the text, taking, as Dr. Gardner does, great pains to distance himself from Crowley and the OTO, may be hinted at in that the booklet suggests that this display in the "new upper gallery" (page 24) was put out at a relatively late date when, as we shall discover, Gardner was making himself answerable to the demands of the new witch cult and not the long-dead Crowley and (then) relatively moribund OTO.

Now, the "my friend Aleister" ploy might explain the whole thing. Perhaps, as some including Ms. Valiente believe, Aleister Crowley was desperate in his last years to hand on what he saw as his legacy to someone. He recklessly handed out his literary estate, perhaps gave contradictory instruction to various of his remaining few devotees (e.g. Kenneth Grant, Grady McMurtry, Karl Germer), and may have given Gardner an "accelerated advancement" in his order.

Ms. Valiente, a devoted Wiccan who is also a dedicated seeker after the historical truth, mentions also the claim made by the late Gerald Yorke to her that Gardner had paid Crowley a substantial sum for the document. In a letter to me dated 28th August, 1986, Ms. Valiente tells of a meeting with Yorke "...in London many years ago and mentioned Gerald's O.T.O. Charter to him, whereon he told me, 'Well, you know, Gerald Gardner paid old Crowley about (\$1500) or so for that...' This may or may not be correct..." Money or friendship may explain the Charter. Still, one

wonders.

I have a Thelemic acquaintance who, having advanced well along the path of Kenneth Grant's version of the OTO, went back to square one with the unquestionably authentic Grady McMurtry OTO. Over a period of years of substantial effort, he made his way to the IVO `plus' status implied by Gardner's "Prince of Jerusalem" designation in the charter, and has since gone beyond.

I am, myself, a Vo member of the OTO, as well as a chartered initiator, and can tell you from experience that becoming a Companion of the Royal Arch of Enoch, Perfect Initiate, Prince of Jerusalem and Chartered Initiator is a long and arduous task.

Gardner was in the habit, after the public career of Wicca emerged in the 1950s, of downgrading any Crowleyite associations out of his past, and, as Janet and Stewart Farrar reveal in *The Witches' Way* (1984, p3) there are three distinct versions of the Book of Shadows in Gerald Gardner's handwriting which incorporate successively less material from Crowley's writings, though the last (termed "Text C" and cowritten with Doreen Valiente after 1953) is still heavily influenced by Crowley and the OTO.

Ms. Valiente has recently uncovered a copy of an old occult magazine contemporary with *High Magic's Aid* and from the same publisher, which discusses an ancient Indian document called "The Book of Shadows" but apparently totally unrelated to the Wiccan book of the same name. Valiente acknowledges that the earliest text by Gardner known to her was untitled, though she refers to it as a "Book of Shadows."

It seems suspicious timing; did Gardner take the title from his publisher's magazine? Ms. Valiente observed to me that the "...eastern Book of Shadows does not seem to have anything to do with witch-craft at all....is this where old Gerald first found the expression "The Book of Shadows" and adopted it as a more poetical

1786

name for a magical manuscript than, say `The Grimoire' or `The Black Book'....I don't profess to know the answer; but I doubt if this is mere coincidence...."

The claim is frequently made by those who wish to 'salvage' a preGardnarian source of Wiccan materials that there is a 'core' of 'authentic' materials. But, as the Farrars' recently asserted, the portions of the Book of Shadows "...which changed least between Texts A, B and C were naturally the three initiation rituals; because these, above all, would be the traditional elements which would have been carefully preserved, probably for centuries...." (emphasis added)

But what does one mean by "traditional materials?" The three initiation rites, now much-described in print, all smack heavily of the crypto-freemasonic ritual of the Hermetic Order of the Golden Dawn, the OTO, and the various esoteric neorosicrucian groups that abounded in Britain from about 1885 on, and which were, it is widely known, the fountainhead of much that is associated with Gardner's friend Crowley.

The Third Degree ritual, perhaps Wicca's ultimate rite, is, essentially, a nonsymbolic Gnostic Mass, that beautiful, evocative, erotic and esoteric ritual written and published by Crowley in the Equinox, after attending a Russian Orthodox Mass in the early part of this century. The Gnostic Mass has had far-reaching influence, and it would appear that the Wiccan Third Degree is one of the most blatant examples of that influence.

Take, for example, this excerpt from what is perhaps the most intimate, most secret and most sublime moment in the entire repertoire of Wicca rituals, the nonsymbolic (that is, overtly sexual) Great Rite of the Third Degree initiation, as related by Janet and Stewart Farrar in 'The Witches' Way' (p.34):

1787

The Priest continues:  
'O Secret of Secrets, That art hidden in the being of all lives, Not thee do we adore, For that which adoreth is also thou. Thou art That, and That am I. [Kiss] I am the flame that burns in the heart of every man, And in the core of every star. I am life, and the giver of life. Yet therefore is the knowledge of me the knowledge of death. I am alone, the Lord within ourselves, Whose

name is Mystery of  
Mysteries.'

Let us be unambiguous as to the importance in Wicca of this ritual; as the Farrars' put it (p.31) "Third degree initiation elevates a witch to the highest of the three grades of the Craft. In a sense, a third-degree witch is fully independent, answerable only to the Gods and his or her own conscience..." In short, in a manner of speaking this is all that Wicca can offer a devotee.

With this in mind, observe the following, from Aleister Crowley's Gnostic Mass, first published in The Equinox about 80 years ago and routinely performed (albeit, usually in symbolic form) by me and by many other Bishops, Priests, Priestesses and Deacons in the OTO and Ecclesia Gnostica (EGC) today. The following is excerpted from Gems From the Equinox, p. 372, but is widely available in published form:

The Priest. O secret of secrets that art hidden in the being of all that lives,  
not Thee do we adore, for that which adoreth is also Thou. Thou art That, and That am I. I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life; yet therefore is the knowledge of me the knowledge of death. I am alone; there is no God where I am.

So, then, where, apart from the Thelemic tradition of Crowley and the OTO, is the "traditional material" some Wiccan writers seem to seek with near desperation? I am not trying to be sarcastic in the least, but even commonplace self - references used among Wiccans today, such as "the Craft" or the refrain "so mote it be" are lifted straight out of Freemasonry (see, for example, Duncan's Ritual of Freemasonry). And, as Doreen Valiente notes in her letter to me mentioned before, "...of course old Gerald was also a member of the Co-Masons, and an ordinary Freemason..." as well as an OTO member.

## PART TWO THE REAL ORIGIN OF WICCA

We must dismiss with some respect the assertion, put forth by Margot Adler and others, that "Wicca no longer adheres to the orthodox mythos of the Book of Shadows."

Many, if not most of those who have been drawn to Wicca in the last three decades came to it under the spell (if I may so term it) of the legend of ancient Wicca. If that legend is false, then while reformists and revisionist apologists (particularly the peculiar hybrid spawned in the late sixties under the name "feminist Wicca") may seek other valid grounds for their practices, we at least owe it to those who have operated under a misapprehension to explain the truth, and let the chips fall where they may.

1788

I believe there is a core of valid experience falling under the Wiccan-neopagan heading, but that that core is the same essential core that lies at the truths exposed by the dreaded boogy-man Aleister Crowley and the 'wicked' pansexualism of Crowley's Law of Thelema. That such roots would be not just uncomfortable, but intolerable to the orthodox traditionalists among the Wiccans, but even more so among the hybrid feminist "wiccons" may indeed be an understatement.

Neopaganism, in a now archaic "hippie" misreading of ecology, mistakes responsible stewardship of nature for nature worship. Ancient pagans did not 'worship' nature; to a large extent they were afraid of it, as has been pointed out to me by folk practioners. Their "nature rites" were to propitiate the caprice of the gods, not necessarily to honor them. The first neopagan revivalists, Gardner, Crowley and Dr. Murray, well understood this. Neopagan wiccans usually do not.

In introducing a "goddess element" into their theology, Crowley and Gardner both understood the yin/yang, male/female fundamental polarity of the universe. Radical feminist neopagans have taken this balance and altered it, however unintentionally, into a political feminist agenda, centered around a near-monotheistic worship of the female principle, in a bizarre caricature of patriarchal Christianity. Bigotry, I submit, cuts both ways.

I do not say these things lightly; I have seen it happen in my own time. IF this be truth, let truth name its own price. I was not sure, until Norm and John got

back from the Old Jail.

A couple of months earlier, scant days after hearing that I was to become a gnostic bishop and thus an heir to a corner of Crowley's legacy, I had punched on my answering machine, and there was the unexpected voice of John Turner saying that he had located what seemed to be the original Book of Shadows in an inventory list, locating it at Ripley's office in Toronto.

He said he didn't think they would sell it as an individual item, but he gave me the name of a top official in the Ripley organization, who I promptly contacted. I eventually made a substantial offer for the book, sight unseen, figuring there was (at the least) a likelihood I'd be able to turn the story into a book and get my money back out of it, to say nothing of the historical import.

But, as I researched the matter, I became more wary, and confused; Gardner's texts "A" "B" and "C" all seemed to be accounted for. Possibly, I began to suspect, this was either a duplicate of the "deThelemized" post1954 version with segments written by Gardner and Valiente and copied and recopied (as well as distorted) from hand to hand since by Wiccans the world over.

Maybe, I mused, Valiente had one copy and Gardner another, the latter sold to Ripley with the Collection. Or, perhaps it was the curious notebook discovered by Aidan Kelly in the Ripley files called Ye Book of Ye Art Magical, the meaning of which was unclear.

While I was chatting with Ms.Deska, Norm returned from his mission, we introduced in best businesslike fashion, and he told me he'd get the book, whatever it might be, from the vault.

The vault?! I sat there thinking god knows what . Recently, I'd gotten a call from Toronto, and it seems the Ripley folks wanted me to take a look at what they had. I had made a considerable offer, and at that point I figured I'd had at least a nibble. As it so happened Norm would be visiting on a routine inspection visit, so it was arranged he would bring the manuscript with him.

Almost from the minute he placed it in front of me, things began to make some kind of sense. Clearly, this was Ye Book of Ye Art Magical. Just as clearly, it was an unusual piece, written largely in the same hand as the Crowley Charter- that is, the hand of Gerald Gardner. Of this I became certain, because I had handwriting samples of Gardner, Valiente and Crowley in my possession. Ms. Valiente had been mindful of this when she wrote me, on August 8th, 1986:

I have deliberately chosen to write you in longhand, rather than send a typewritten reply, so that you will have something by which to judge the validity of the claim you tell me is being made by the Ripley organisation to have a copy of a "Book of Shadows" in Gerald Gardner's handwriting and mine. If this is..."Ye Book of Ye Art Magical," ....this is definitely in Gerald Gardner's handwriting. Old Gerald, however, had several styles of handwriting....I think it is probable that the whole MS. was in fact written by Gerald, and no other person was involved; but of course I may be wrong....

At first glance it appeared to be a very old book, and it suggested to me where the rumors that a very old, possibly medieval Book of Shadows had once been on display in Gardner's Museum had emerged from.

Any casual onlooker might see Ye Book in this light, for the cover was indeed that of an old volume, with the original title scratched out crudely on the side and a new title tooled into the leather cover. The original was some mundane volume, on Asian knives or something, but the inside pages had been removed, and a kind of notebook -- almost a journal -- had been substituted.

As far as I could see, no dates appear anywhere in the book. It is written in several different handwriting styles, although, as noted above, Doreen Valiente assured me that Gardner was apt to use several styles. I had the distinct impression this "notebook" had been written over a considerable period of time, perhaps years, perhaps even decades. It may, indeed, date from his days in the 1930s when he linked up with a neorosicrucian grouping that could have included among its members the legendary Dorothy Clutterbuck, who set Gardner on the path which led to Wicca.

Thinking on it, what emerges from Ye Book of Ye Art

Magical is a developmental set of ideas. Much of it is straight out of Crowley, but it is clearly the published Crowley, the old magus of the Golden Dawn, the A.A., and the O.T.O.

1790

Somewhere along the line it hit me that I was not exactly looking at the "original Book of Shadows" but, perhaps, the outline Gardner prepared over a long period of time, apparently in secret (since Valiente, a relatively early initiate of Gardner's, never heard of it nor saw it, according to her own account, until recent years, about the time Aidan Kelly unearthed it in the Ripley collection long after Gardner's death).

Dr. Gardner kept many odd notebooks and scrapbooks that perhaps would reveal much about his character and motivations. Turner showed me a Gardner scrapbook in Ripley's store room which was mostly cheesecake magazine photographs and articles about actresses. Probably none are so evocative as Ye Book of Ye Art Magical, discovered, it has been intimated, hidden away in the back of an old sofa.

I have the impression it was essentially unknown in and after Gardner's lifetime, and that by the Summer of 1986 few had seen inside it; I knew of only Kelly and my own party. Perhaps the cover had been seen by some along the line, accounting for the rumor of a "very old Book of Shadows" in Gardner's Museum.

If someone had seen the charter signed by Crowley ("Baphomet") but written by Gerald Gardner, and had gotten a look, as well, at Ye Book, they might well have concluded that Crowley had written BOTH, an honest error, but maybe the source of that long-standing accusation. There is even a notation in the Ripley catalog attributing the manuscript to Crowley on someone's say-so, but I have no indication Ripley has any other such book. Finally, if the notebook is a sourcebook of any religious system, it is not that of medieval witchcraft, but the twentieth century madness or sanity or both of the infamous magus Aleister Crowley and the Thelemic/Gnostic creed of The Book of the Law.

As I sat there I read aloud familiar quotations or

paraphrases from published material in the Crowley-Thelemic canon. This is not the "ancient religion of the Wise" but the modern sayings of " the Beast 666 " as Crowley was wont to style himself.

But, does any of this invalidate Wicca as an expression of human spirituality? It depends on where one is coming from. Certainly, the foundations of feminist Wicca and the modern cult of the goddess are challenged with the fact that the goddess in question may be Nuit, her manifestation the sworn whore, Our Lady Babalon, the Scarlet Woman. Transform what you will shall be the whole of history, but THIS makes what Marx did to Hegel look like slavish devotion.

What Crowley himself said of this kind of witchcraft is not merely instructive, but an affront to the conceits of an era.

"The belief in witchcraft," he observed, " was not all superstition; its psychological roots were sound. Women who are thwarted in their natural instincts turn inevitably to all kinds of malignant mischief, from slander to domestic destruction..."

1791

For the rest of us, those who neither worship nor are disdainful of the man who made sexuality a god or, at least, acknowledged it as such, experience must be its own teacher. If Wicca is a sort of errant Minerval Camp of the OTO, gone far astray and far afield since the days Crowley gave Gardner a charter he "didn't use" but seemed to value, and a whole range of rituals and imagery that assault the senses at their most literally fundamental level; if this is true or sort of true, maybe its time history be owned up to. Mythos has its place and role, but so, too, does reality.

### PART THREE WICCA AS AN OTO ENCAMPMENT

The question of intent looms large in the background of this inquiry. If I had to guess, I would venture that Gerald Gardner did, in fact, invent Wicca more or less whole cloth, to be a popularized version of the OTO. Crowley, or his successor Karl Germer, who also knew Dr. Gardner, likely set

"old Gerald" on what they intended to be a Thelemic path, aimed at reestablishing at least a basic OTO encampment in England.

Aiden Kelly's research work on all this is most impressive, but at rock bottom I can't help feeling he still wants to salvage something original in Wicca. In a way, there is some justification for this; the Wicca of Gerald Gardner, OTO initiate and advocate of sexual magick produced a folksy, easier version of the OTO, but by the middle nineteen fifties some of his early "followers" not only created a revisionist Wicca with relatively little of the Thelemic original intact, but convinced Gardner to go along with the changes.

It is also possible, but yet unproven, that, upon expelling Kenneth Grant from the OTO in England, Germer, in the early 1950s, summoned Gardner to America to interview him as a candidate for leading the British OTO. Gardner, it is confirmed, came to America, but by then Wicca, and Dr. Gardner had begun to take their own, watered-down course. Today most Wiccans have no idea of their origins.

Let me close this section by quoting two interesting tidbits for your consideration.

First consider Doreen Valiente's observation to me concerning "the Parsons connection". I quote from her letter abovementioned, one of several she was kind enough to send me in 1986 in connection with my research into this matter.

1792

...I did know about the existence of the O.T.O. Chapter in California at the time of Crowley's death, because I believe his ashes were sent over to them. He was cremated here in Brighton, you know, much to the scandal of the local authorities, who objected to the 'pagan funeral service.' If you are referring to the group of which Jack Parsons was a member (along with the egregious Mr. L. Ron Hubbard), then there is another curious little point to which I must draw your attention. I have a remarkable little book by Jack Parsons called MAGICK, GNOSTICISM AND THE WITCHCRAFT. It is unfortunately undated, but Parsons died in 1952. The section on

witchcraft is particularly interesting because it looks forward to a revival of witchcraft as the Old Religion....I find this very thought provoking. Did Parsons write this around the time that Crowley was getting together with Gardner and perhaps communicated with the California group to tell them about it?

We must remember that Ms. Valiente was a close associate of Gardner and is a dedicated and active Wiccan. She, of course, has her own interpretation of these matters. The OTO recently reprinted the Parsons "witchcraft" essays in Freedom is a Two Edged Sword, a posthumous collection of his writings. It does indeed seem that Gardner and Parsons were both on the same wave-length at about the same time.

The other matter of note is the question of the length of Gardner's association with the OTO and with Crowley personally. My informant Col. Lawrence, tells me that he has in his possession a cigarette case which once belonged to Aleister Crowley. Inside is a note in Crowley's hand that says simply: 'gift of GBG, 1936, A. Crowley'."

(Personal letter, 6 December, 1986)

The inscription could be a mistake, it could mean 1946, the period of the Charter.

But, as Ms. Valiente put it in a letter to me of 8th December, 1986:

If your friend is right, then it would mean that old Gerald actually went through a charade of pretending to Arnold Crowther that Arnold was introducing him to Crowley for the first time - a charade which Crowley for some reason was willing to go along with. Why? I can't see the point of such a pretence; but then occultists sometimes do devious things...

Crowley may have played out a similar scene with G.I. Gurdjieff, the other enlightened merry prankster of the first half of the twentieth century.

Gnosticism and Wicca, the subjects of Jack Parsons' essays, republished by the OTO and Falcon Press in 1990, are the two most successful expressions to date of Crowley's dream of a popular solar-phallic religion. Maybe I'm wrong, but I think Aleister and Gerald may have cooked Wicca up.

If Wicca is the OTO's prodigal daughter in fact, authorized directly by Crowley, how should Wiccans now relate to this? How should Crowley's successors and heirs in the OTO deal with it?

1793

Then too, what are we to make of and infer about all this business of a popular Thelemic-Gnostic religion? Were Crowley, Parsons, Gardner and others trying to do something of note with regard to actualizing a New Aeon here which bears scrutiny? Or is this mere speculation, and of little significance for the Great Work today?

If the Charter Crowley issued Gardner is, indeed, the authority upon which Wicca has been built for half a century, then it is perhaps no coincidence that I acquired that Charter in the same year I was consecrated a Bishop of the Gnostic Catholic Church. Further, it was literally days after my long search for the original of Gardner's BOOK OF SHADOWS ended in success that the Holy Synod of T Michael Bertiaux's Gnostic Church unanimously elected me a Missionary Bishop, on August 29, 1986.

Sometimes, I muse, the Inner Order revoked Wicca's charter in 1986, placing it in my hands. Since I hold it in trust for the OTO, perhaps Wicca has, in symbolic form, returned home at last. It remains for the Wiccans to, literally (since the charter hangs in my temple space), to read the handwriting on the wall.

" Witchcraft always has a hard time, until it becomes established and changes its name." - Charles Fort

1794

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## **Paganism at the Crossroads**

by Skytoucher

These are tricky and dangerous times. Paganism has grown in size to the point where we no longer enjoy the luxury of obscurity. We now face a choice that all initiatory paths face at some time in their development: Whether to remain a viable initiatory path, and if so under what circumstances; or to devolve into a mere religion.

I'd better backtrack--some readers may not understand what an initiatory path is, or how it differs from a religion. Others may think paganism is a religion already, and

wonder what I mean by suggesting it is or could be something else.

A defense often used against fundamentalist Christians and others who attack paganism on a religious basis is to say, "We are not like you, only different in a few not-so-important ways. We are a religion, like you, another belief system, harmless, ordinary. We worship the Earth, the Goddess, the same way you worship your abstract God. You should extend tolerance to us for the same reason you extend it to Muslims or Buddhists or Catholics or Jews. When you single us as something weird, you are exhibiting hysterical paranoia." It's an effective defense, but somewhat disingenuous.

We are different. We aren't just a religion. We are at present, and in my view we should try to remain, a path of initiation. It may be inevitable that a religion grow up around us. It may even be desirable to employ such a religion as a cloak, or a doorway, to both. But a Pagan religion is also a threat to the Pagan path of initiation. We need to ensure that the growth, if it occurs, is that of a tree from a seed, not of a pearl from a grain of sand.

A tree produces more seeds. A pearl only hides the sand to save the oyster from discomfort.

What is an initiatory path? And what, then, is initiation? We touch here upon a word badly misunderstood by many Pagans. Initiation is one thing; an initiation ritual is another. A person is not an initiate, in the sense I mean here, just because he or she has passed through an initiation ritual. Initiation is a personal experience in which one becomes aware of mysteries--realities that were previously hidden, that cannot be communicated by one person to another in words or symbols, that must be experienced directly, firsthand. This last point is crucial. One finds "mysteries" communicated in coven initiations or even at festivals, but these are only hidden meanings of symbols and tools used in the Craft, or of stories told about the Gods. The fact that they can be communicated makes them not true mysteries, only secrets.

A body of teaching, practice and ritual that facilitates initiation is an initiatory path. Most religions start out as paths of initiation. Religion tends to be conservative. Initiation, however, is always revolutionary.

Initiation transforms a person's life, bringing inner peace, greater insight into the workings of fate, and awareness of the connections linking all things, as well as magical power. If it were a commonplace event, if people went through initiation as surely as they go through puberty, we would have a far different and better world.

Even if the circle of initiates included a significant minority of the population, the magical effect of such a number of altered minds on the world would be profound and positive. Of course, this very fact means that initiatory paths will be opposed by those interests, both human and non-human, that are opposed to positive change. The opposition is not really a conspiracy; it seems more than an automatic reaction, a law of nature.

Initiation is not an instantaneous event, but one that occurs through years of effort and devotion. It seems likely that there is no end to the process, and that the idea of there being a "fully enlightened being" is a peculiar Oriental fantasy. There are times, it is true, when revelation comes in a flash like lightning, but such moments are exclamation marks punctuating a story that unfolds chapter by chapter.

Many tools and methods for achieving initiation have evolved over the ages. Some are intellectual, aiming to expand consciousness through thought: Vedanta and the Qabala come to mind as among the most impressive. Others are ritual or devotional,

such as Bhakti Yoga, chanting the names of the Gods, drawing down the Moon, the meditations of the monastics. Some are also physical: Hatha Yoga, Sufi dancing, some forms of the martial arts. Some aim at expanding consciousness directly by stretching it to its limits: meditation, Raja Yoga, guided visualization, vision quests. Then there is sex magic, drugs, drumming, austerities, the use of talismans, self-discipline, and so on. Most of these techniques evolved outside a pagan context, but they are amenable to incorporation in a pagan framework. Initiation rituals, of course, are another method, but they are seldom sufficient by themselves.

Initiates can be found in the context of any religion, including those least similar to Neopaganism. St. Francis of Assisi was an initiate, and many a Sufi and Qabalist, Buddhist and Yogi, Taoist and shaman. A modern Neopagan initiate has far more in common with them than with an illiterate, superstitious pagan of the Roman Empire, gobbling the flesh of sacrificed animals while contemplating how to backstab his competitors. All initiates of all paths have a common heart; it is religions that circle the periphery of the sacred that differ.

But, while Christian, Jewish, and Muslim initiates do exist, the established religions don't make it easy. For every illuminated Catholic saint, there are hundreds of burned heretics. Indeed, many post-Constantinian saints escaped burning themselves only by miracles greater than those for which they were canonized. Burning is passe nowadays, but condemnation for heresy is not, and thrives as well in most Protestant denominations. So bound about with the fetters of faith is the Christian that initiation is virtually impossible, except for their boldest and best minds.

This is no accident.

The tragedy of Christianity is that it began so well and decayed so quickly into such a parody of its beginnings. This is a recurring phenomenon. Again and again, the initiatory message has presented itself in some new form and met with some success, only to be hidden in a maze of illusion, crusted over with barriers and restrictions. There are always counterattacks from outside the new path, from established religions, but the truly effective counterattacks also come from within, so that what began as a bright new hope becomes a mere religion. The priests, the figures in authority, forge an instrument for the furtherance of their own authority, to which genuine initiation is a serious threat. The initiatory impulse is carefully bled into harmless channels, and all magic outside those channels is ruthlessly suppressed.

There is a great deal of magic in Christian monastic orders, and more still in Hindu and Buddhist ashrams, or wielded by wandering sadhus. But many of these illuminated souls, both Western and Eastern, are sworn to poverty, chastity and humility. Many do not reproduce, ensuring that, if there is a genetic component to magic, it will be weakened by removing its best practitioners from the gene pool. Too, in renouncing the world, they ensure that their spiritual insight will play a small role shaping events. In contrast, a few secret initiatory paths remain active and true to their original mission. These paths, which include Hermeticism, the Qabala, surviving shamanic traditions, and a few branches of Sufism, have made themselves nonthreatening in a different way. They continue to live in the world and to learn and teach practical as well as spiritual magic, but in such tiny numbers and in so furtive a fashion that they hold little promise of genuine large-scale transformation. There is not really anything wrong with this; such secret orders have acted over the centuries to preserve the Mysteries, not to spread them. Without them, efforts to break the chains on a large scale would be to no avail. But Paganism is different.

Neopaganism is unique--at this time, though not historically--in that it is a genuine initiatory path that has grown large. Moreover, in its diversity and flexibility, its

protean and progressive nature, it promises to incorporate all the virtues of the other surviving paths. It may not be the most advanced, the most powerful, or the most aesthetically refined, but these characteristics can all be absorbed from the smaller paths that possess them, for Paganism is an all-gobbling magical amoeba, sucking up the myths, methods, and knowledge of every other path in existence. Once again, an initiatory path threatens to break out and make some changes in reality.

On schedule, opposition has begun to arise.

As always, some of the opposition is from the outside, but I don't think we need to be concerned about that. A strain of paranoia is built into our origin myths and traditions, and is always a greater danger than the persecution we fear. The external opposition has seldom been very effective against any path. Some right-wing Christians are beginning to engage in Witch-hunting of a relatively genteel sort, mostly involving propaganda. However, propaganda is legitimate (they have a right to express their opinions about what we do, as we have the right to speak in counterpoint). There may be more serious difficulties, even occasional violence, but the Burning Times are gone for good, barring a complete collapse of civilization. We have more important things to worry about within our own ranks.

The rapid increase in our numbers in the last few decades means there are many newcomers. Newcomers are ripe for exploitation, both monetarily and politically, and both have begun to occur. The first fills me with amusement and outrage. The second is more alarming.

There seems to be a growing desire in some quarters to commercialize Neopaganism and profit from it. That's only natural, but when crystal athames go for \$1,400 and classes are taught in return for a pledge of a percentage of the students' income in perpetuity, somebody is getting fleeced. This is bad enough, but not nearly as bad as what might happen in reaction. Better a crowd of poorer and wiser novices, the hucksters filling the role of the Dweller on the Threshold, than a Paganism reduced from a path of initiation to a mere religion, its bright promise gone dull, as have so many others.

The seeds of this development lie chiefly in individuals we might call Pagan politicians, and in our response to them. They may not be high initiates or powerful magicians, but they are skillful at organizing; they like to strike poses in public, and they know how to work the media.

Sometimes they appear on television to say, "This is what Paganism is. This is what Witchcraft is ...," self-appointed spokespersons for the entire Pagan community. Their power over the Craft may be small, but it could easily grow as the Craft grows, as they sink their hooks into more and more beginners.

An experienced initiate is unlikely to be moved by a picture on television, or a story in the newspaper. It is otherwise for a novice. When first appraising something, it is the surface one sees. And there are two dangers in this trend:

1. Insightful, intuitive, independent people--the kind who would make good Witches--may be turned off by the media spectacle. (Analogy: What is your reaction to the words, "new age"?)
2. Those who are not repelled may develop a kind of mundane "Neopaganism," a mere religion, based as other religions are on faith, dogma, and prescribed observances, conservative (in the sense of resisting progress, not of voting Republican) and anti-initiatory. There may be points in common between it and us (such as an environmental ethic or "worship" [how I

despise that word!] of a Goddess), as a baboon might wear a tuxedo, but the heart and soul would be gone. Anyone who sought initiation would have to pass the gauntlet of this other paganism first and then unlearn this religion to approach the new path. Few could be expected to do so.

It is important to recognize these politicians for what they are. They are our would-be clergy who, like Christian priests, Muslim mullah and Jewish rabbis, would be religious leaders but, with rare exceptions, no initiates. Their authority would derive from knowledge of accepted doctrines and from political acumen, rather than spiritual awareness. Pagan pontiff pretenders are not necessarily malevolent, but they do not comprehend the purpose of initiation or the fundamental ways in which Paganism differs, not just from this or that religion, from all religions. Consequently, they do not understand that priests, ministers, rabbis, and so forth are not good role models for Pagan spiritual leaders, even if allowances are made for differing value systems. Paganism, as currently practiced, is not simply a different religion, but a different category of thing altogether.

The bishops who created the Catholic Church were not particularly evil men. But they were misguided, and the result of their labor was disastrous. Yet some movement on this road is inevitable. It is the fruit of growth, a sign that a path of initiation has matured into a serious threat to the status quo. It represents a counterattack by the forces of inertia.

Let's not be unduly alarmist. We are not in immediate danger, but the clouds can be seen on the horizon, and we need to prepare ourselves, and consider whether anything can be done to avoid the usual fate of an initiatory path at the crossroads. All our predecessors, on reaching this juncture, have taken the wrong turning. But we have advantages former initiatory paths lacked. That no one has succeeded up to now is not so imposing an obstacle as it might seem.

One of our advantages is the First Amendment to the United States Constitution and similar provisions, in fact and tradition if not law, guaranteeing religious liberty in all Western democracies. It is literally impossible for a Pagan Catholic Church, even if one comes into existence, to exile or execute dissident Pagans, as was done to dissident Christians after the council of Nicaea. It is unlikely that any pagan organization, or that of any other religion, could get a modern Western government to do its dirty work to any significant degree. Overt persecution is reduced from a terror to a nuisance. That's no small achievement.

Another advantage is modern information technology. Communication of ideas is now so easy, and suppression of them so difficult, that to contain, channel, or eliminate the initiatory message will be harder than ever before, and may be impossible. Of course, the downside of this development is the proliferation of blatant nonsense. But I think that is an acceptable price. Better the truth be heard whispering through shouted lies and bellowed folly than that it not be heard at all.

The third, most subtle, and possibly the greatest advantage we have over our predecessors is science. By science I do not mean any particular bit of knowledge that has been uncovered by scientists, although all that is useful as well. I mean the attitudes of science. I mean the methods of science. Above all, I mean the vision of science. Thanks to science, we no longer think of all knowledge as being handed down to us from the past. Thanks to science, we can consider magic not only in its sacred and spiritual and aesthetic dimensions--though these are certainly important--but in its technical dimensions as well, and seek the laws and principles that underpin magic, analogous to the laws of physics that underpin technology.

And best of all--thanks to science--we are not limited to what we know today. We understand that even our best picture of reality is only an approximation, that we will have a better picture tomorrow. This gift promises to upset the creeping authoritarianism that has ruined so many paths of initiation and created so many religions.

These are potent advantages. I believe they allow us the possibility of success. But not the certainty. As we approach the crossroads, there are a number of things that need doing. Some of these steps are simply a matter of keeping our attitudes in the right places. Others involve research, development, and artistic creation. Others still involve magical tasks.

We need to understand that modern Paganism, though built on the past, is not limited by it, that we are capable of improving on our ancestors' wisdom--even to the extent that we can make sure that their wisdom is not just a product of our own romantic imagination, which in large measure it is. We need to recognize, once and for all (and say so), that our myths of origin are just that--myths. Wicca is not a survival from the pre-Christian past, but an eclectic/creative construct meant to imitate what such a survival should ideally be. Its resemblance, and that of Neopaganism in general, to ancient paganism in any of its multitude of forms is slight and ultimately beside the point.

We need to make these changes of mindset because they will allow us to take the next step, which is to expand Paganism, as a path of initiation, to its potential. We cannot do that as long as we are locked into an old model--real or romanticized. The initiatory paths of the past have failed. Therefore, we need something better than what has gone before. We can take the essentials of Neopaganism, the broad strokes of its mythology and ritual, as a starting point, but we must go beyond that start.

First, we need to penetrate beneath the level of religious symbolism to what might be called the physics of magic, the nuts and bolts and laws of nature that account for what magic does and is. Next to the initiatory experience itself, which can never be communicated or replaced by anything--that point cannot be emphasized too much or too often--the physics of magic would be the deepest level of understanding, accounting for all forms of symbolic knowledge.

Secondly, we need to improve our tool chest of spiritual methods. Much of the work has already been done by initiates outside Paganism. All we have to do is translate it and incorporate it within our own framework. At the same time, an expanded and improved body of poetic ritual would be useful.

These things have already begun to happen, but the pace should be accelerated. A common recognition of both the possibility and the need would be a valid step. We must acknowledge that yoga can meditate us into a corner, that the Qabala theorizes rings around us, and that any good shamanic lineage works magic to put us to shame. We must also insist that Paganism has advantages over these that should not be surrendered, and work to incorporate what other paths can teach us into our own framework.

These accomplishments would serve to strengthen and fortify the initiatory path of Paganism. It will need all the strength it can get if it is to resist turning into a religion. But there are other things that need doing as well, on both the communicative and magical fronts.

Those of us with active pens can communicate the idea of an initiatory path that lies within the mythical and ritual structure of the Pagan religion. There is, at present, no established Pagan doctrine or dogma, no established Pagan clergy, and no established

Pagan pantheon, and this also must be made clear.

The magical side of the battle may be the most important one. Here, the guiding principle should be a clear visualization of what we want Paganism to be. Should exoteric Pagan religions grow up around the initiatory core, then, ideally, we would want the priests or priestesses of this religion to be initiates. But this may not be practicable. First, many of us are unsuited for (or uninterested in) the role of ministering to those who are unready for initiation. Second, there may be too many newcomers to Paganism (by some estimates the fastest-growing religion in North America) and too few initiates.

I believe we could agree on two goals. A viable and visible initiatory tradition must be maintained within the religion, and no exoteric priesthood must be allowed to gain preeminence over the path. To those ends, then, the following magical workings are suggested.

**Weave the Net:** There is a tenuous telepathic link among all initiates. This can be invoked as part of the opening of any major magical work, which will strengthen both the work and the net. Some covens and individuals already do this. Reach out the heart's fiery hand and feel the love of one another, both within the coven and beyond it, setting aside the quarrels of the mind, poles of a tipi each supporting each, moving faster and faster circles made of love. In this way, a synergistic entity, a collective consciousness, may be generated, incorporating all our diversity--yet stronger than any of us alone. This consciousness can be invoked like any deity, and can be a guide and an empowerment. We can give it names; there will be private names known to individual covens or solitaries, but among us all the name is Love.

**Shine like a Beacon:** Another working, which I feel is appropriate to a Full Moon ritual, is one to avoid the light-under-a-bushel syndrome, to illuminate all minds equipped with eyes to see. The metaphor of a lighthouse beacon seems appropriate; we can visualize this light shining brightly, overpowering any attempt to hide it, so that truth cannot be hidden from those able to understand it, initiation cannot be denied to those capable of attaining it.

**Let a Hundred Flowers Bloom:** Or, divide and rule. Assume that a mundane Paganism must arise; above all we must not allow any one sect or denomination of the Pagan religion to achieve preeminence over the others. It doesn't matter how much we like or dislike what the leaders of this or that sect are saying. Any Pagan doctrine will always be wrong, even if it's right, because initiation cannot be conveyed in words or symbols. We can, through our magic, encourage diversity and creativity in the ranks of newcomers and non-initiate leaders, preferring chaos to conformity, and subtly bend the path of discourse so that it leads towards initiation rather than away from it. We must avoid the temptation to encourage a unified, strong Paganism, and that temptation will arise! A fractious, splintered, disorganized, and confusingly multi-headed Paganism may be somewhat embarrassing when it appears on network news or in Time magazine. But if the initiatory tradition is clearly visible within, we will be far better served by chaos than by an order that serves its own purposes and not ours.

I believe--certainly, I hope--that these steps can preserve the Neopagan path of initiation, prevent its burial under the mantle of religion, and permit what has never before happened: genuine, large-scale, beyond-the-point-of-no-return breakout of the Mysteries, leading to the transformation of human culture and this planet--assuming, of course, that civilization survives the crisis of the coming years.

{file "Witches Rede of Chivalry (Ed Fitch & Janine Renee)" "bos354.htm"}

## Witches Rede of Chivalry

Magical Rites from the Crystal Well, Ed Fitch and Janine  
Renee, 1987, Llewellyn  
Publications.

Insofar as the Craft of the Wise is the most ancient and  
most honorable creed of  
humankind, it behooves all who are Witches to act in  
ways that give respect to the  
Old Gods, to their sisters and brothers of the Craft,  
and to themselves.

Therefore, be it noted that:

1. Chivalry is a high code of honor which is of most  
ancient Pagan origin, and must  
be lived by all who follow the old ways.
2. It must be kenned that thoughts and intent put forth  
on this Middle Earth will  
wax strong in other worlds beyond and return... bringing  
into creation, on this  
world, that which had been sent forth. Thus one should  
exercise discipline, for "as  
ye plant, so shall ye harvest."
3. It is only by preparing our minds to be as Gods that  
we can ultimately attain  
godhead.
4. "This above all... to thine own self be true..."
5. A Witch's word must have the validity of a signed  
and witnessed oath. Thus,  
give thy word sparingly, but adhere to it like iron.
6. Refrain from speaking ill of others, for not all  
truths of the  
matter may be known.
7. Pass not unverified words about another, for hearsay  
is, in large  
part, a thing of falsehoods.
8. Be thou honest with others, and have them know that  
honesty is  
likewise expected of them.
9. The fury of the moment plays folly with the truth;  
to keep one's  
head is a virtue.
10. Contemplate always the consequences of thine acts  
upon others.  
Strive not to do harm.
11. Diverse covens may well have diverse views of love  
between members  
and with others. When a coven, clan, or grove is visited  
or joined, one should

discern quietly their practices, and abide thereby.

12. Dignity, a gracious manner, and a good humor are much to be admired.

13. As a Witch, thou has power, and thy powers wax strongly as wisdom increases. Therefore, exercise discretion in the use thereof.

14. Courage and honor endure forever. Their echoes remain when the mountains have crumbled to dust.

15. Pledge friendship and fealty to those who so warrant. Strengthen others of the Brethren and they shall strengthen thee.

16. Thou shalt not reveal the secrets of another Witch or Coven. Others have labored long and hard for them, and cherish them as treasures.

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17. Though there may be differences among those of the Old Ways, those who are once-born must see nothing, and must hear nothing.

18. Those who follow the mysteries should be above reproach in the eyes of the world.

19. The laws of the land should be obeyed whenever possible and within reason, for in the main they have been chosen with wisdom.

20. Have pride in thyself and seek perfection in body and in mind. For the Lady has said, "How canst thou honor another unless thou give honor to thyself first?"

21. Those who seek the Mysteries should consider themselves the select of the Gods, for it is they would lead the race of humankind to the highest of thrones and beyond the very stars.

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{file "Autonomatrix Manifesto" "bos356.htm"}

:: Symbolism & Design ::

The name AutonomatriX is derived from the words autonomy and matrix to represent a self-directed and self-governing repository of information. The emblem of the Auto-nomatriX is a circular blade with eight teeth providing a background to the glyph of Eris turned on its side.

The AutonomatriX is a networking chaos magic guild of those striving to discover and rejuvenate magical ideas and technical skills with success as the only key to validation. We do not discriminate on the basis of lifestyle, gender, affiliation, race, or sexuality. We seek to interact with creative magicians who are pushing boundaries instead of being trapped by them. We are a guild composed of working craftspeople, whereas an order/lodge/clique is generally an exclusive membership of supplicants.

The time of centralized info-banks is at an end; the nature of "classified" or "secret" information is that it is more often limiting than useful to the collector, and only profitable to the banker of such media. Hierarchical structures are unnecessary and undesired; checks and balances regarding membership are determined by an individual's interaction with the rest of the group rather than personal prejudices or acceptance for any member by any other member. The principles "sink or swim" and "(inter)action equals life" are applicable to this magical guild, as in any network.

:: Access to the AutonomatriX ::

When a candidate has made intentional contact with a member of the AutonomatriX (called the "AX"), that member sponsors the candidate himself and provides all pertinent information about that candidate to another member as soon as is possible for co-sponsorship. Alternatively, if for any reason the member chooses not to sponsor the candidate after the initial inquiry, that member must send the information to two other members, one of whom is the member nearest to the candidate's geographic locale. Ideally, the two sponsors would be geographically separated from one another. All inquirers will be provided with the current AX manifesto by any member who accepts sponsorship of that candidate at the onset of their relationship. The suggested sponsorship period is three months, at the end of which the co-sponsors mutually decide upon whether or not initiation should take

place.

The sponsored candidate is requested to provide information regarding any personal magical work done in a journal or magical record. The candidate may in turn be given any part of the Corpus Fecundi other than the Contacts Listing (see below) that the sponsors deem appropriate at any time. Initiation may be performed by one or both of the sponsors and/or any other members of the AX with the consent of the sponsors. The candidate must provide a record of a magical working which has resulted in manifestation of the intent at least two times, and design a self-initiation ritual. All initiations must be performed in person. At the climax of the initiation, the new member is handed the current Contacts Listing (on a scroll) and the remainder of the Corpus Fecundi.

:: The Corpus Fecundi ::

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The Corpus Fecundi comprises a record of research, technical experimentation and ritual methods that have arisen since the emergence of this guild of Chaos. The entirety of this information is provided only after a period of sponsorship resulting in initiation and excludes non-requested information of a political or genealogical nature.

It is the personal responsibility of each member of the AX to update their copy of the Corpus Fecundi as new information becomes available. An active member of the AX is any person who is on the Contacts Listing. All information for inclusion into the Corpus Fecundi is transferred throughout the network on at least a quarterly basis.

The Corpus Fecundi consists of three parts, as follows:

The first part is the "Contacts Listing," which includes all participants in the AX. All are listed by their appellation (any titles may be chosen), mailing address, Working Group and/or Project involvement information, and a brief biography (bio) of personal interests, researches, requests for information on any topic, etc. To remain on the Contacts Listing each member is responsible for making their membership known by interaction with other members. If for any reason this cannot be done, membership requires that the current AX curators

are notified of continued participation in the net-work by a work record semi-annually.

The second part is an "Index" of all works currently making up the Corpus Fecundi.

All members are responsible for ensuring that their copy is complete via this Index.

The author of each item will be listed here, rather than on the items themselves.

:: The Curators ::

The issuance of Contacts Listings and Indexes are provided by the AutonomatriX

curators, who ensure that each display the name and emblem of the AX upon them. Two

curators are randomly chosen on June 27th of each year from volunteers to update and maintain securely the hard-copies

and electronic copies of all material in the Corpus Fecundi. The Corpus Fecundi is

maintained in its entirety in both formats at all times. Any individual in the

network may assume these responsibilities, although no curator may have successive terms of office.

:: Working Groups ::

Each member of the AX is encouraged to form autonomous Working Groups. All WGs may

be designated by whatever name (Coven, Project, Team, Clan, Temple, Group, Cabal,

Tribe, etc.) deemed appropriate by those directly involved. A Working Group is

composed of at least two active members of the network and as many nonmembers as desired by them.

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Each Working Group is inaugurated by the generation of its own unique

manifesto, accepted by all participating in that WG. It must be distributed by the

AX members of that group to all on the current Contacts Listing. This particular

manifesto should be made as detailed as possible, to outline the WG's objectives and

intent, protocol, any offices assumed within the WG's internal structure, and

whatever else the WG decides upon. Accompanying the manifesto should be each

participant's signature (of their chosen appellation), mailing address, and bio. The

AX will in no way interfere in matters of any Working Group's internal structure or

protocol, with the fullest intention being to keep regulation to a minimum in

regards to the network's guild structure.

Each WG is encouraged to access any form of media available for wider distribution of ideas and material, and the AX provides encouragement and/or assistance to members who have material suitable for this purpose.

:: Projects ::

Projects or Operations which include any member of the AX within or without one's Working Group are to be listed in the Contacts List. An "Operation" is usefully described as an extended working for a specific goal carried out by two or more members of the guild regardless of WG affiliation.

:: Main Contact Points ::

It is recommended that each WG and Operation designate a Main Contact Point (or MCP) elected by the members in that Working Group, for response to inquiries and distribution of information. It is the responsibility of the acting MCP of that group to distribute all information for inclusion into the Corpus Fecundi of the members in his Working Group and/or Operation.

:: Information Transference ::

Information is distributed throughout the entire active membership of the network in the issuance of the Contacts Listing and Index of the Corpus Fecundi by the AX curators. The authors of any item produced and distributed for inclusion into the Corpus Fecundi are responsible for the distribution of that information throughout the network. Any item may be marked "Private" by its author, and this is understood to mean distribution via the Corpus Fecundi only (not for public consumption). No items intended for the Corpus Fecundi may be marked with the author's appellation, although it is recommended that each item is accompanied by a cover letter providing whatever personal data the author or distributor desires.

:: Voting ::

When voting is required within the AX as a whole, all members must provide a written response of yes, no, or abstinence. The votes of each member are then listed beside their name on the next Contacts Listing. A measure's success depends upon at least a two-third's majority of all members of the AutonomatriX. All members are encouraged to voice their own opinions at all times.

:: Identification ::

The AX does not employ any single clue to disclose membership in the guild.

However, objects that are easily available are periodically chosen to represent active participation in the network, such as a certain semiprecious stone or a color-specific pen for example. At any time, suggestions may be supplied to a curator for random selection. The identifier is described as briefly as possible at the top of each Contacts Listing. Aside from this, each WG and Operation is encou

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aged to generate totems and/or fetishes to designate themselves symbolically within the guild.

:: Accessories ::

Each Working Group in the AX chooses what ritual accessories are necessary. Some may choose specific forms of jewelry or ritual garments as a group. Each member must possess the current identifier object of the AX in the working area at the time of any meeting attended.

The AutonomatriX may be reached via

Temple Babel  
PO Box 26362  
San Francisco, CA 94126  
Vox Mail: 415- 267-6937  
or via the  
PSYBERNET BBS: (805)772 AS IF

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{file "Aethyr, On the Nature of (Anthra Andromda)" "bos357.htm"}

ON THE NATURE OF THE AETHER

by: Anthra Andromda

[1] The Anahat Shabd, the "soundless sound", is the subtlest element of all. It is the etheric essence, finer than earth, air, water, or fire, beyond the speed of light... all pervasive, the source of cohesion, of electricity, of magnetism and gravitation, of all that exists.

The modern physicist E.C.G. Sudarshan has described the etheric essence of the

Anahat Shabd in scientific terms as follows:

"The ether as superfluid is consistent with relativity and quantum theory.

It is the support of all light, in it all bodies exist, it is attached to none, it is

ever present beyond the limitations of time and space.

It has no inertial

qualities, no interactions, yet it is the very substance of illumination."

E.C.G. Sudarshan (preprint, University of Texas, 1974)

Such is the Eastern view of the aether, in the west it has been given the following definition:

1. An imaginary substance regarded by ancients as filling all space and making up the stars, etc.

2. In physics, as a hypothetical, invisible substance, postulated as pervading space and serving as the medium for the transmission of light and other energies.

This Aether has been theorized and expounded upon by metaphysists for hundreds, perhaps thousands of years (I have so far been unable to find the true source of the idea). Back in the 1600 there were several Aethers, but around 1638, Rene' Descartes postulated a single Aether that was "all-pervasive".

As recently as a hundred years ago this idea was quite popular, though now it is dismissed by science, or at least most of science. There are now several physicists who are beginning to develop theories about the universe that look for all the world like theories of the Aether, though, they are using different names for the very ideas that the ancient metaphysists proposed.

Consider these two excerpts from papers written by modern physicists. They are going to describe two "fields" that exist in their theories, and are in all likelihood what the ancients called; the Aether.

[2] Space is filled with an energy field, the energy concentration of which is extremely large (for the layman, the energy field in this lecture room could correspond to the energy of several bombs.)

This energy field has little to do with light energy or solar energy, and instead is called the GRAVITON FIELD, TACHYON FIELD or NEUTRINO FIELD.

There are two essential models of imagination for this field and the tachyon.

We are either dealing with EXTREMELY SHORT WAVES which possess VERY HIGH ENERGY electromagnetic radiation, or we are dealing with very small energy units which display a PULSATING BEHAVIOR which, in turn, determines their energy.

[...]

The majority of them (tachyons) may remain relatively stationary (these are called BRADYONS) and because of their OSCILLATORY BEHAVIOR (Prof. Seike calls it "trembling motion" [Zitterbewegung]), they HAVE A GREAT AMOUNT OF ENERGY.

This means that ALL MATTER is immersed in an EXTREMELY DENSE ENERGY FIELD which we cannot perceive.

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Vangard note...

Think of the Bradyon field in its continuous jiggle as having a composition similar to syrup. Rapidly moving Tachyons can be thought of as water or gas.

Comparison of the flow speed of the two fields shows how the Bradyon field could "sustain" the holographic (3d) image of the universe in a matrix of living energy.

This opens up very interesting concepts relating to Shel Drake's Morphogenetic Fields and Burrs' Electrodynamical Fields of Life.

-----  
[3]

QUANTUM MAGIC

REALITY AS DESCRIBED BY QUANTUM MECHANICS

In quantum mechanics, reality is described by waves

defining the probabilities of different outcomes from the same interactions. These waves manifest as what we have been taught to call matter, energy, particles, and/or waves when observed.

These probability waves overlap and continue forever. The interactions between different entities constitute a single structure of linked wave patterns, so that the entire universe can be thought of as an unbroken whole. The waves form a matrix, with all parts of the system affecting all other parts. Non-local relationships exist between parts of the system that are distant from each other. It is impossible to distinguish two particles of the same type in a region of space in which they may be found simultaneously. Particles lose their individual identity in such regions. Thus, the physical universe is fundamentally unified.

[...]

#### SCIENTIFIC THEORY

1818

Mr. Walker's ideas and equations would only be hypotheses if it weren't for the fact that they have been tested experimentally and found to predict the results of experiments with reasonable accuracy [4]. The evidence meets the usual rules of proof for scientific theory, and this makes Walker's equations legitimate scientific theory.

The non-local underlying wave patterns beneath manifestations of matter and energy that we hold in common with our surroundings allow us to influence reality and to obtain information about it using the power of the mind. This underlying interconnecting pattern is the very stuff of consciousness and manifests, not only as matter & energy, but also as psychokinesis, precognition and other phenomenon that are only now beginning to be recognized and embraced by some theories of modern physics.

[...]

Whatever the subtle level of reality underlying matter and energy, we are that

(including our consciousness). If hidden variables exist, we are the hidden variables. It has been theorized that consciousness is an inseparable aspect of this underlying reality. When our awareness connects with the deepest layer of reality interconnecting everything, we may experience the level of consciousness beyond time and form reported by many mystics. It is this non local structure that we share with nature that makes it possible to "attune to nature," to psychically participate in nature, and to live in accordance with it.

What we are usually aware of (normal waking consciousness) is a relatively superficial movement in the order of things. Behind the things we are aware of in waking consciousness are a vast array of less strongly linked phenomena. This latter realm is commonly called the unconscious (and parts of it the subconscious). The unconscious is not very accurate, since it forms a kind of ground of consciousness. Our awareness can link with this ground of consciousness to gain information and to influence events.

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As may be seen from the two quotations above modern science is developing theories that are harmonious with the Thelemic concept of the Universe. True they are using different names for the particles and fields, but they are none the less the same.

It should be noticed in the above that one writer talks about a particle field, while the other writes about probability waves. These should not be confused -- it is entirely likely that these are one in the same -- much like the photon, which is alternately thought of as a particle and a wave -- yet it is still our mundane light.

This Tachyon field is in all likely-hood a field of Hadits -- after all Hadit is omnipresent. At any rate this does seem to fit into the current Thelemic and Enochian theories of that which underlies reality, and even in the worst case science is describing a field of RA-HOOR-KHUITs. This goes a long way to explaining, in modern scientific terms, why and how Magick works.

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It is Descartes' "All-pervasive Aether" or field of infinitely small particles that is becoming known as the Tachyon or neutrino field by

modern science.

1819

In the Enochian theories, the universe is filled with a virtually infinite number of 'infinitely small' points of consciousness, these are known as the 'Monad'. These Monads are the very stuff of which all things are made, and are in all likelihood the 'fundamental particle' of modern science. These monads then would also be the 'unit' particles which make up what the ancients called the aether, since at this level they would be indistinguishable from energy. They would also form a great 'matrix' which would fill the material universe.

Since these particles are not only infinitely small, but are infinitely close together, any action on one given particle would have an effect on ALL others. As was noted above; these particles are 'points' of consciousness. This brings to mind statements made by Hermes; The ALL is MIND (or something to that effect). If these infinitely small particles are indeed consciousness, then it would follow that the All or the Universe is mind. The universe would indeed be a living 'thinking' creature in itself -- this idea is consistent with the theories of Enochian Physics.

But I think I digress. As is pointed out above, modern physics is beginning to formulate theories that there is an 'all-pervasive' field or structure that includes and penetrates all things. This idea is harmonious with the ancient idea of the aether. Science postulates that this 'field' underlies all manifestation, the two excerpts above seem to agree on this point, as do the ideas of the aether. It seems to follow that the 'waves' that Mr. Cornett speaks of are what 'cause' what we call "physical manifestation", and that these waves are caused by mind (did the universe literally 'think' itself into existence?). These waves could also be caused by aggregates of monads acting as a unit (the manifestation of an intelligent creature).

The possibilities are endless, and all equally valid. So what does all this have to do with the price of tea in China? Just this; 1. It goes a long way in proving the Thelemic Cosmology, though we Thelemites would use different nomenclature. The Ideas of Nuit (infinite space) and Hadit (the

infinitely small particle which fills and manifests  
Nuit) are beginning to be  
accepted by modern physics. The conjunction of these  
infinities, Ra-Hoor-Khuit, any  
and all events occurring within Nuit and Hadit, is  
therefore a 'given'.

2. It shows the mechanics of Magick. Since it can be  
observed that one consciousness  
affects another, it follows that one may affect the  
entire universe by simply  
'fixing' an idea in their consciousness. This may seem a  
bit over-simplified...it  
is! The process is not an easy one, however, the rituals  
and processes that have  
been given us by the ancients do begin to make some  
sense in the light of modern  
physics. It is these ancient mechanisms that allow us to  
put our mundane minds into  
the proper 'frame' and therefore 'excite' our  
consciousness, thus allowing us to  
have a 'physical' effect on  
or environment.

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Department of High Energy Physics  
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Columbus, Ohio

December 13, 1987

2. The Symposium on Energy Technology in Hannover  
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Dr. Hans A. Nieper

1820

3. AMARANTH Vol. E.1.1: QUANTUM MAGIC  
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4. Evan Harris Walker...Scientist and author. Worked  
for US Army  
Ballistic Research Labs. at Aberdeen Proving  
Ground, MD. He is the author  
on several papers and book concerning psychic  
and other para-normal  
phenomenon.

{file "Dangers of Deity? (a Conversation)" "bos358.htm"}

By: Dan Holdgreiwe  
To: Adrienne  
Re: Dangers of Deity?

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In the presence of the Goddess, Adrienne said to Dan Holdgreiwe:

PH> ...to suggest that the human psyche, confronted with the Divine PH> presence without being built up to sustain that impact, can fragment.

DH> I don't buy it, at least not in those terms. This sort of thing makes for impressive sermons, but it does not correspond to the Divine reality that I have experienced.

Ae> Then you're lucky. I'm with Paul Hume on this one.

Well, I've been rethinking this myself, mostly because I realized that in other contexts I make a big deal about the "dangers" of confronting the Divine. So why was I so critical of the dangers espoused by Paul and others?

A major reason, I believe is that I was taking their statements too literally. I can't take the image of God as a high voltage line seriously. For that matter, I find myself more and more dissatisfied with the electrical metaphor that so permeates modern discussions of magic. Words such as "charging," "grounding," and "energy" capture only one side -- and not the most important side -- of ritual work. My over literal reading of their posts conjured up a ridiculous image in my mind, which I emphatically rejected.

Let me say instead that the dangers of encounter with the Divine are not electrical, but rather are moral and intellectual. If one demands a relationship with Deity which exceeds one's moral maturity, one does indeed face serious risks. I suspect that most of these risks are related to self-deception and self-indulgence, but I suppose that in extreme cases the damage to the personality could be more rapid. All this, of course, presumes a basically healthy psyche.

On the other hand, approaching Deity often feels much more dangerous than it is. We are likely to feel a great deal of fear as our pretensions and denials are stripped away by the approach of the Divine presence. This feeling of fear is necessary and good, but it is fear of change as much as fear of real danger.

Ae> Traumatic not just for the unwilling. I recently had a priestess of mine who did the Drawing Down for the first time and she was profoundly disturbed by it. Not in an unpleasant way, but she's well trained and she still found the whole experience hard to deal with on an emotional level. Some people can shrug it off, others find it hard to incorporate into themselves. Kinda like losing one's virginity...

I wasn't thinking that "emotionally hard to deal with" was what Paul et al. meant by "zapped" or "crispy." Certainly such experiences can be emotionally hard to deal with (although I have never found them so myself).

Ae> To be blunt, bullsh\*t. Sure it can. The Gods sometimes force us to prove our mettle, \*especially\* if we ask them to. If we are strong enough, fine. If not...

Prove our mettle at what exactly? Lightning bolts at fifty paces? I probably agree with you, but I reject the idea that we are tested like transistors -- turn on the juice and throw away the ones that burn out.

1822

Ae> Besides, the biggest danger isn't in the presence of the Divine. It's when the mage/priest \*thinks\* the Divine is there and is deluded. The unconscious mind will happily produce all sorts of fantasies if you ask.

This I agree with 100%

Ae> It isn't a case of how effective the participants are, rather, how ineffective. Delusion is a stock in trade for the occult arts.

Here you seem to have come around to my side. Most dangers come not from the presence of the Gods, but rather from their absence. An imaginary power line isn't

dangerous, but an imaginary like with God/dess is.

Blessed Be  
Dan

By: Paul Hume  
To: Dan Holdgreiwe  
Re: Re: Dangers of Deity?

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Dan -

The zapped or crispy metaphor (hmmm, more Divine Electricity imagery) could include "emotional discomfort," though I find that to be so basic an element in dealing with Divine encounters (in my \*vast\* experience (g)), as the ego tries to relate to what has just happened, that I don't really consider it at issue.

Someone who shrugs and mutters "No big deal," whether they've Drawn Down a God for the first or five hundredth time has more of a problem, in my arrogant opinion, than someone who throws shrieking fits in the wake of the experience (assuming they get to stop screaming, eventually).

Yes, the crispness of the unprepared is, in fact, a metaphor for psychological disintegration, an explosion of "mundane consciousness" in the wake of an experience which blows the underpinnings out from under it. In a not uncommon example, priesthood who begin to expect, to demand, the reverence shown them when they are vessels of the Divine be shown them when they are not exercising their theurgic office. Whether it is a Wiccan HPS or a Catholic monsignor (or what you will), this is a typical poison that can breed in the wake of the Divine invocation.

1823

Psychically, the Gods ARE high-voltage lines, whether you accept them as "real" or "mere archetypes," or whatever. They, by definition, function on a level of consciousness that is tremendously potent in the context of day-to-day awareness. And they may be as solicitous of humans as a human is when caring for a small and fragile animal, but They also do not exercise the same controls on humans that humans do on animals, and rarely force us to turn away

from danger, though They try  
and protect us when we think to ask for it.

The fact that humanity contains (in my view) Divine  
potential in its own right  
allows for humans to confront Deity on its own plane,  
even at the cost of the  
present incarnation.

Paul

By: Dan Holdgreiwe  
To: Paul Hume  
Re: Re: Dangers of Deity?  
-----

In the presence of the Goddess, Paul Hume said to Dan  
Holdgreiwe:

PH> The zapped or crispy metaphor (hmmm, more Divine  
Electricity  
imagery) could include "emotional discomfort," though I  
find that to be so  
basic an element in dealing with Divine encounters  
(in my \*vast\* experience  
(g)), as the ego tries to relate to what has  
just happened, that I don't  
really consider it at issue.

Really? My own experience has included more than a  
little emotional  
discomfort, but almost all of it was in those periods  
when I wasn't receiving  
palpable confirmation that the work was accomplishing  
anything. Breaking through to  
the Divine, on the other hand, is usually a joyful,  
ecstatic experience for me.

Part of this may be training (I spent about 10  
unpleasant but productive years under  
the discipline of a very demanding spiritual group) and  
part of it may be a matter of  
pre-stripping the ego in anticipation of contact with  
the Divine (a less than common  
practice among Pagans, who tend to be suspicious of  
anything that smacks of humility-  
).

PH> Someone who shrugs and mutters "No big deal,"  
whether they've Drawn  
Down a God for the first or five hundredth time has more  
of a problem, in my  
arrogant opinion, than someone who throws  
shrieking fits in the wake of the  
experience (assuming they get to stop screaming,  
eventually).

I would agree, but I find the more common reaction to be  
along the lines of "Oh,  
wow!" or even "Mmmmmmmmmmm, yes!" Perhaps this means  
I'm not "plugged in" to the  
high-amp Deities (like maybe Cthulu). <g>

On a more serious note, I probably use an egregore that

mediates the relationship with God/dess in ways that make screaming fits less likely -- thought I suppose it could be disputed whether this was good or bad.

1824

PH> Yes, the crispness of the unprepared is, in fact, a metaphor for psychological disintegration, an explosion of "mundane consciousness" in the wake of an experience which blows the underpinnings out from under it. In a not uncommon example, priestshood who begin to expect, to demand, the reverence shown them when they are vessels of the Divine be shown them when they are not exercising their theurgic office. Whether it is a Wiccan HPS or a Catholic monsignor (or what you will), this is a typical poison that can breed in the wake of the Divine invocation.

Ah, this is where your metaphor confuses me. You speak of an "explosion" but your example is more akin to a cancer -- not a dramatic shattering of the personality, but a gradual corruption. The latter is a danger that I readily acknowledge.

PH> Psychically, the Gods ARE high-voltage lines, whether you accept them as "real" or "mere archetypes," or whatever. They, by definition, function on a level of consciousness that is tremendously potent in the context of day-to-day awareness.

PH> The fact that humanity contains (in my view) Divine potential in its own right allows for humans to confront Deity on its own plane, even at the cost of the present incarnation.

The Lord and Lady are indeed potent, but their energy is wisely controlled. Each of us, however, is a high-voltage line in much less capable hands. I believe it is not God/dess, but our own Divine potential which will "zap" us if we are careless in its use.

Blessed Be  
Dan

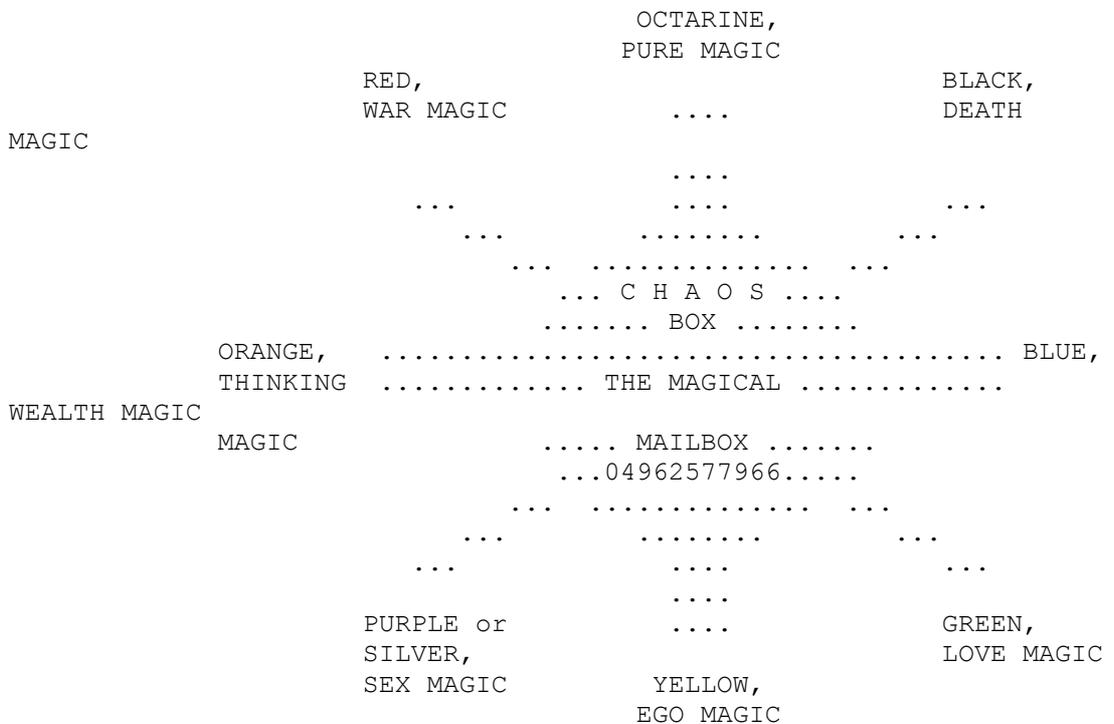
{file "Eight Magicks (Pete Carroll)" "bos359.htm"}

RITUALS AND SPELL OBJECTIVES AND DESIGN IN

EIGHT MAGICS

by Pete Carroll

Our perceptual and conceptual apparatus creates a fourfold division of matter into the space, time, mass, and energy tautology. Similarly, our instinctual drives create an eightfold division of magic. The eight forms of magic are conveniently denoted by colours having emotional significance:



The eight types of magic can be attributed to the seven classical "planets", plus Uranus for Octarine. However in the cause of expanding the parameters of what can be attempted with each of these forms of magic, such an attribution will largely be avoided. The eight forms of magic will each be considered in turn.

OCTARINE MAGIC

Following Pratchett's hypothesis, the eighth colour of the spectrum, which is the magicians personal perception of the "colour of magic",

may be called octarine. For me, this is a particular shade of electric pinkish-purple. My most significant optical visions have all occurred in this hue, and I visualise it to colour many of my more important spells and sigils on the astral. Before I set sail in a handmade open boat through the Arabian Sea I was tricked into accepting a huge and priceless star ruby by a wizard in India. It was of an exactly octarine hue. During the most violent typhoon I have ever experienced I found myself shrieking my conjurations to Thor and Poseidon whilst clinging to the bowsprit as mountainous waves smashed into the boat and octarine lightning bolts crashed into the sea all around. Looking back it seems miraculous that I and my crew survived. I have kept the octarine stone, uncertain as to whether it was passed to me as a curse, a joke, a blessing, or a test, or all of these things.

1826

Other magicians perceive octarine in different ways. My personal perception of octarine is probably a consequence of sex (purple) and anger (red) being my most effective forms of gnosis. Each should seek out the colour of magic for himself.

The octarine power is our instinctual drive towards magic, which, if allowed to flower, creates the magician self or personality in the psyche, and in affinity with various magician god forms. The "Magician Self" varies naturally between magicians, but has the general characteristics of antinomianism and deviousness, with a predilection for manipulation and the bizarre. The antinomianism of the magician self arises partly from the general estrangement of our culture from magic. The magical self therefore tends to take an interest in everything that does not exist, or should not exist, according to ordinary consensus reality. To the magician self, "Nothing is Unnatural". A statement full of endless

meanings. The deviousness of the magician self is a natural extension of the sleight of mind required to manipulate the unseen. The god forms of the octarine power are those which correspond most closely with the characteristics of the magician self, and are usually the magicians most important modes of possession for purely magical inspiration. Baphomet, Pan, Odin, Loki, Tiamat, Ptah, Eris, Hekate, Babalon, Lilith and Ishtar are examples of god forms which can be used in this way.

Alternatively the magician may wish to formulate a magician god form on a purely idiosyncratic basis, in which case the symbolism of the serpent and the planet Uranus often prove useful starting points.

The magician can invoke such god forms for the illumination of various aspects of the magical self, and for various works of pure rather than applied magic. The category of pure magic includes such activities as the development of magical theories and philosophies, and magical training programs, the devising of symbolic systems for use in divinations, spells and incantations, and also the creation of magical languages for similar purposes. It is worth noting here that chaos-magical languages are usually now written in V-Prime before transliteration into magical barbaric form. V-Prime or Vernacular Prime is simply one's native tongue in which all use of all tenses of the verb "to be" is omitted in accordance with quantum metaphysics. All the nonsense of transcendentalism disappears quite naturally once this tactic is adopted. There is no being, all is doing.

The octarine power is invoked to inspire the magician self and to expand the magicians primary arcana. The primary personal arcana consists of the fundamental symbols with which he interprets and interacts with reality (whatever that may assault perception as), magically. These symbols may be theories or kabbalas, obsessions, magical weapons, astral or physical, or indeed anything which

dedicated relates to the practice of magic generally, that is not  
magic, whose specifically to one of the other powers of applied  
symbols form the secondary personal arcana of magic.

1827

From the vantage point of the octarine gnosis, the magician self should be able to perceive the selves of the other seven powers, and be able to see their interrelationship within his total organism. Thus the octarine power brings some ability in psychiatry, which is the adjustment of the relationship between the selves in an organism. The basis difference between a magician and a civilian is that the latter the octarine power is vestigial or undeveloped. The normal resting or neutral mode a civilian corresponds to a mild expression of the yellow power which he regards as his normal personality or "ego". The magician self however, is fully aware that this is but one of eight major tools that the organism possesses. Thus, in a sense, the "normal personality" of the magician is a tool of his magical self (and, importantly, vice versa). This realisation gives him some advantage over ordinary people. However the developing magical self will soon realize that it is not in itself superior to the other selves that the organism consists of, for there are many things they can do which it cannot. The development of the octarine power through the philosophy and practice of magic tends to provide the magician with a second major centre amongst the selves to complement the ego of the yellow power. The awakening of the octarine power is sometimes known as "being bitten by the serpent". Those who have been, are usually as instantly recognisable to each other as, for example, two lifeboat survivors are. Perhaps one of the greatest tricks of sleight of mind is to allow the magician self and the ego to dance together within

the psyche  
disguise  
independently

without undue conflict. The magician who is unable to  
himself as an ordinary person, or who is unable to act  
of his own ego, is no magician at all.

power of the  
wants to be, and  
represent it, tend  
into a  
turn back  
to abort  
It is a  
awakes  
them appear  
us, the

Nevertheless, the growth of the octarine, or eighth  
self, and the discovery of the type of magician one  
the identification or synthesis of a god form to  
to create something of a mutant being, who has advanced  
paradigm that few others are aware of. It is not easy to  
once the journey has begun, though quite a few have tried  
the voyage with various narcotics including mysticism.  
pilgrimage to an unknown destination, in which one  
successively from one nightmare into another. Some on  
vastly entertaining at the time. There are worlds within  
abysses are just the initiations in between them.

invaluable tool  
functions of such  
useful  
ignored  
to retrieve  
was a  
theory, for

The evocation of an octarine servitor can create an  
for those engaged in magical research. The main  
entities are usually to assist in the discovery of  
information and contacts. Negative results should not be  
here, the complete failure of a well prepared servitor  
information about the hypothetical cosmic "big bang",  
contributory factor in the development of the Fiat Nox  
example.

1828

#### BLACK MAGIC

behavioral and  
capacity for sexual  
Only  
endless identical  
conjunctions

The Death programs built into our genetic and hence  
emotional structure are the price we pay for the  
reproduction which alone allows for evolutionary change.  
organisms which reproduce asexually, to replicate  
copies of their very simple forms, are immortal. Two  
with the black power are of particular interest to the

magician: the casting of destruction spells and the avoidance of premature death.

So called "Chod" rites are a ritual rehearsal of death in which the Death-self is invoked to manifest its knowledge and wisdom.

Traditionally conceived of as a black robed skeletal figure armed with a scythe, the Death-self is privy to the mysteries of ageing, senescence, morbidity, necrosis, entropy and decay. It is often also possessed of a rather wry and world weary sense of humour.

Surrounding himself with all the symbols and paraphernalia of death, the magician invokes his Death-self in a Chod rite for one of the two purposes. Firstly the experience of the Death-self and the black gnosis brings the knowledge of what it feels like to begin dying and thus prepares the magician to resist the manifestation of actual premature death in himself and perhaps others by, as it were, knowing the enemy. A demon is just a god acting out of turn. In the course of various Chod rites the magician may well experiment in shamanic style by invoking into himself the visualised entities and symbols that he associates with various diseases, to practice banishing them. Thus the Death-self has some uses in medical diagnosis and divination.

Secondly, the death-self may be invoked as a vantage point from which to cast destruction spells. In this case the invocation takes the same general form but the conjuration is usually called an Entropy Rite. One should always look for any possible alternative to the exercise of destructive magic, for to be forced into the position of having to use it is a position of weakness. In each case the magician must plant in his subconscious a mechanism by which the target could come to grief and then project it with the aid of a sigil or perhaps an evoked servitor. Entropy magic works by sending information to the target which encourages auto-destructive behaviour.

Entropy magic differs from Combat magic of the Red

Gnosis in several important respects. Entropy magic is always performed with complete stealth in the cold fury of the black saturnine gnosis. The aim is a cold blooded surgical strike of which the target is given no warning. The magician is not interested in getting into a fight, merely in a quick and efficient kill. The supreme advantage of such attacks is that they are rarely perceived as such by the targets who have nothing but themselves and blind chance to blame for the disasters which even magnanimity in victory does little to assuage. One disadvantage however, is that it is rather difficult to present invoices to clients for effects that appear to be due entirely to natural causes.

1829

God forms of the black power are legion; if the simple form of a cloaked skeleton with scythe does not adequately symbolise the Death-self then such forms as Charon, Thanatos, Saturn, Chronos, Hekate the Hag, Dark sister Atropos, Anubis, Yama and Kali may serve.

Servitors of the black power are rarely established for long term general use, partly because their use is likely to be infrequent and partly because they can be danger to their owner, thus they tend to be made and dispatched for specific single tasks.

#### BLUE MAGIC

Wealth is not to be measured in terms of assets, but rather in terms of how much control over people and material, and thus ultimately one's own experiences, one achieves by economic activities. Money is an abstract concept used to quantify economic activity, thus wealth is a measure of how well you control your experiences with money. Assuming that varied, exciting, unusual and stimulating experiences are preferable to dull ones, and that they tend to be expensive for this reason, then the main problem for most people is to

find a highly efficient form of money input which has the above agreeable qualities. The aim of wealth magic is to establish a large turnover of money which allows agreeable experiences at both the input and output stages. This demands what is called Money Consciousness.

Money has acquired all the characteristics of a "spiritual" being. It is invisible and intangible, coinage, notes and electronic numbers are not money. They are merely representations or talismans of something which economists cannot coherently define. Yet although it is itself intangible and invisible it can create powerful effects on reality. Money has its own personality and idiosyncratic tastes, it avoids those who blaspheme it, and flows towards those who treat it in the way it likes. In a suitable environment it will even reproduce itself. The nature of the money spirit is movement, money likes to move. If it is hoarded and not used, it slowly dies. Money thus prefers to manifest as turnover rather than as unexploited assets. Money's surplus to immediate pleasure should be re-invested as a further evocation, but the truly money conscious find that even their pleasures make money for them. Money consciousness gets paid to enjoy itself. Those in money consciousness are by nature generous. Offer them an interesting investment and they will offer you a fortune. Just don't ask for small cash handouts.

The attainment of money consciousness and the invocation of the Wealth-self consists of the acquisition of a thorough knowledge of the predilections of the spirit of money and a thorough exploration of personal desires. When both of these have been understood, real wealth manifests effortlessly.

1830

Such invocations must be handled with care. The blue gnosis of wealth and desire creates demons as easily as gods. Many contemporary success and sales seminars concentrate on

creating an hysterical desire for money coupled with an equally hypertrophied desire for the mere symbols of wealth rather than the experiences the punters actually want. To work like a possessed maniac all day for the questionable pleasure of drinking oneself into near oblivion on vintage champagne every night, is to have missed the point entirely and to have entered a condition of anti-wealth. However, the majority of those who are poor in relatively free societies where others are rich, owe their poverty either to a lack of understanding of how money behaves, or to negative feelings which tend to repel it. Neither intelligence nor investment capital are required in any great degree to become wealthy. The popularity of tales about the misery and misfortunes of the rich is testimony to the ridiculous myth prevalent amongst the poor, that the rich are unhappy. Before beginning works of blue magic it is essential to seriously examine all negative thoughts and feelings about money and to exorcise them. Most of the poor people who win in lotteries, and only the poor regularly enter them, manage to have nothing to show for it a couple years later. It is as if some subconscious force somehow got rid of something they felt they did not really deserve or want. People tend to have the degree of wealth that they deeply believe they should have. Blue magic is the modification of that belief through ritual enactment of alternative beliefs.

Blue magic rituals may thus involve exorcisms of negative attitudes to wealth, divinatory explorations of one's deepest desires, and invocations of the Wealth-self and the spirit of money during which the subconscious wealth level is adjusted by ritual expression of a new value, and affirmations of new projects for the investment of resources and effort are made. Hymns and incantations to money can be delivered. Cheques for startling sums can be written to oneself and desires can be proclaimed and visualised. Various traditional god forms with a prosperity aspect can be used to express the Wealth-self such as Jupiter, Zeus and the mythical Midas

and

Croesus.

Simple money spells are rarely used in modern blue magic. The tendency nowadays is to cast spells designed to enhance schemes designed to make money. If one fails to provide a mechanism through which money can manifest then either nothing will happen or the spell will flesh by strange means, such as a legacy from the untimely death of a much beloved relative for example. Serious blue magic is never attempted by conventional forms of gambling. Conventional gambling is an expensive way of buying experiences which have nothing to do with increasing one's wealth. Blue magic is a matter of carefully calculated investment. Anyone but a fool should be able to devise an investment that offers better odds than conventional forms of gambling.

1831

#### RED MAGIC

As soon as humanity developed the organisation and weapons technology to defeat its main natural predators and competitors it seems to have applied a fierce selection mechanism to itself in the form of internecine warfare. Many of the qualities we regard as marks of our evolutionary success, such as our opposable thumbs and tool handling abilities, our capacity for communication by sound, our upright posture, and our capacity to give and receive commands and discipline, were almost certainly selected for during millennia of organized armed conflict between human bands. Our morality reflects our bloody history, for whilst it is taboo to attack members of one's own tribe, it remains one's duty to attack foreigners. The only debate is over who constitutes one's own tribe. When enthusiasm for war is limited, we devise sports and games in which to express our aggression. From the whole ethos and terminology of sport it is plain that sport is just war

with extra  
rules.

However, it should not be supposed that war is completely without rules. Wars are fought to improve one's bargaining position; in war the enemy group is a resource that one wishes to gain some measure of control over. Wars are fought to intimidate one's adversaries, not to exterminate them. Genocide is not war.

The structure and conduct of war reflects the "fight or flight" program built into our sympathetic nervous system. In battle, the aim is to intimidate the enemy out of the fight mode and into flight mode. Thus, assuming there is sufficient parity of force to make a fight seem worthwhile to both parties, morale is the decisive factor in conflict. Indeed, it is the decisive factor in virtually any inter-human competitive, sporting or military encounter.

Red magic has two aspects, firstly the invocation of the vitality, aggression, and morale to sustain oneself in any conflict from life in general to outright war, and secondly the conduct of actual combat magic. A variety of god forms exist in which the War-self can be expressed, although hybrid or purely idiosyncratic forms work just as well. Ares, Ishtar, Ogoun, Thor, Mars, Mithras and Horus in particular are often used. Contemporary symbolism should not be neglected. Firearms and explosives are as welcoming to the red gnosis as swords and spears. Drums are virtually indispensable. Sigils drawn in flammable liquids, or indeed whole flaming circles in which to invoke should be considered.

Combat magic is usually practised openly with the adversary being publicly threatened and cursed, or finding himself the recipient of an unpleasant looking talisman, spell or rune. The aim is intimidation and control of one's adversary who must therefore be made as paranoid as possible and informed of the origin of the attack. Otherwise combat magic takes the same general form as that used in Entropy Rites, with sigils and servitors carrying auto-destructive information to the target, although

with sub-lethal  
intent.

However, the real skill of red magic is to be able to present such an overwhelming glamour of personal vitality, morale and potential for aggression that the exercise of combat magic is never required.

1832

#### YELLOW MAGIC

Most of the extant texts on what is traditionally called "solar magic", contradict each other or suffer from internal confusion. Astrological commentaries on the supposed powers of the sun are amongst the most idiotic nonsense that discipline can produce. This is because the yellow power has four distinct but related forms of manifestation within the psyche. This fourfold division has led to immense problems in psychology, where various schools of thought have chosen to emphasise one in particular and to ignore those which other schools have alighted upon.

The four aspects can be characterised as follows. Firstly the Ego, or self image, which is simply the model the mind has of the general personality, but excluding most of the extreme behaviour patterns that the selves are capable of. Secondly Charisma, which is the degree of self-confidence that a person projects to others. Thirdly, something for which there is no single English term, but which can be called Laughter-Creativity. Fourthly, the urge to Assertion and Dominance. All these things are manifestations of the same yellow power; although their relative emphasis varies greatly between individuals.

Success in most human societies usually results from a skilful expression of the yellow power. The strength of the yellow power in an individual seems to bear a direct relationship to levels of the sexual hormone testosterone in both sexes; although its expression

depends on personal psychology. There is a complex interplay between testosterone levels, self image, creativity, social status and sexual urges, even if they are unexpressed. In esoteric terms, the moon is the secret power behind the sun, as most female magicians realise instinctively, and most male magicians discover sooner or later. The Ego gradually accretes through the accidents of childhood and adolescence, and, in the absence of particularly powerful experiences thereafter, remains fairly constant even if it contains highly dysfunctional elements. Any type of invocation should make some difference to the ego, but direct work with it can achieve much more. Several tricks are involved here. The very recognition of the ego implies that change is possible. Only those who realize that they own a personality rather than consist of a personality, can modify it. For most people a preparation of a detailed inventory of their own personality is a very difficult and unsettling activity. Yet once it is done it is usually quite easy to decide what changes are desirable.

Changes to the Ego or self image or personality by magic are classed as works of Illumination and are mainly accomplished by Retroactive Enchantment and Invocation. Retroactive Enchantment in this case consists of re-writing one's personal history. As our history largely defines our future, we can change our future by redefining our past. Everybody has some capacity to re-interpret things which were considered to have gone wrong in the past in a more favourable light, but most fail to pursue the process to the full. One cannot eliminate disabling memories, but by an effort of visualisation and imagination one can write in parallel enabling memories of what might also have happened, to neutralise the originals. One can also, where possible, modify any remaining physical evidence that favours the disabling memory.

Invocations to modify the ego are ritual enchantments and personifications of the new desired qualities. Attention should be given to planned changes of dress, tone of speech, gesture, mannerisms and body posture which will best suit the new ego. One manoeuvre frequently used in yellow magic is to practice the manifestation of an alternative personality with a specific mnemonic trigger, such as the transference of a ring from one finger to another.

Various god forms such as Ra, Helios, Mithras, Apollo and Baldur are useful to structure fresh manifestations of the ego, and for experiments with the other three qualities of the yellow power.

Charisma, the projection of an aura of self confidence, is based on a simple trick. After a short while there is no difference at all between the pretence and the actuality of self confidence. Anyone wishing to remedy a lack of confidence and charisma, and uncertain as to how to begin pretending to these qualities, may find that a day or two spent pretending to absolute zero self confidence will quickly reveal both the effectiveness of pretence and the specific thoughts, words, gestures and postures required to project either pretence.

Laughter and Creativity may not immediately seem to be related, but humour depends on the sudden forging of a new connection between disparate concepts, and we laugh at our own creativity in forging the connection. Exactly the same form of elation arises from other forms of creative activity, and if the insight comes suddenly, laughter results. If you don't laugh when you see a seriously brilliant piece of mathematics then you have not really understood it. It also take a degree of positive self-esteem and confidence to laugh at something creatively funny. Persons of low self-esteem tend only to laugh at destructive humour and the misfortunes of others, if they laugh at all.

Laughter is often an important factor in the invocations of the god forms of the yellow power. Solemnity is not a prerequisite for ritual. Laughter is also a useful tactic in drawing conscious attention away from sigils or other magical conjurations once they are finished with. The deliberate forcing of hysterical laughter may seem an absurd way of ending an enchantment or an invocation, but it has been found to be remarkably effective in practice. This is yet another sleight of mind manoeuvre which prevents conscious deliberation.

The "pecking order" within most groups of social animals is usually immediately obvious to us, and the animals themselves. Yet within our own society such dominance hierarchies are equally prevalent within all social groups; although we go to quite extreme lengths to disguise this to ourselves. The human situation is further complicated by the tendency of individuals to belong to many groups in which they may have different degrees of social status, and status is often partly dependent on specialist abilities other than displays of naked force.

1834

However, assuming that a person can appear competent in the specialist ability that a social group requires, that person's position in the group depends almost entirely on the degree of assertion and dominance that person exhibits. It is basically exhibited through non-verbal behaviour which everybody understands intuitively or subconsciously but which most people fail to understand rationally. As a consequence they cannot manipulate it deliberately. Typical dominance behaviours involve talking loudly and slowly, using lots of eye contact, interrupting the speech of others whilst resisting the interruption of others, maintaining an upright posture of concealed threat, invading the personal space of

placing others whilst resisting intrusion into one's own, and  
oneself strategically in any space at the focus of  
attention. In cultures where touching is frequent, the dominant always  
initiate it, or pointedly refuse it. Either way, they control it.

above, and Submissive behaviour is of course the reverse of all the  
dominance from appears quite spontaneously in response to successful  
behaviour others. There is a two way interaction between dominance  
and hormone levels. If the levels change for medical  
reasons then the behaviour tends to change, but more importantly,  
from a magical point of view, a deliberate change of behaviour will  
modify hormone levels. Fake it till you make it. There is nothing  
particularly occult about the way some people are able to control  
others. We simply fail to notice how it is done because nearly all  
the behavioural signals involved are exchanged  
subconsciously. Dominance signals do not tend to work if their recipients perceive  
them consciously. Thus in most situations they must be  
delivered subtly and with gradually increasing intensity. One of the few  
situations where such signals are exchanged deliberately is in  
military hierarchies, but this is only possible because of the  
immense capacity for direct physical coercion that such systems  
exhibit. Break the formal rules of non-verbal communication with  
an officer and he will have a sergeant instil some submission by  
direct means. Eventually the formal rules become internalised and  
function automatically, allowing enough obedience to permit mass  
root of most self-sacrifice and slaughter. The yellow power is the  
of the best and the worst of what we are capable.

#### GREEN MAGIC

There is inevitable a considerable overlap in what is  
written in popular magic books on the subject of venusian (love)  
and lunar (sex) magic. Consequently a planetary nomenclature has  
been largely avoided in this text. Although love magic is frequently  
performed in support of sexual objectives, this chapter will confine  
itself to the arts of making other people friendly, loyal and

affectionate  
towards oneself.

Friends are probably anyone's greatest asset. My address  
book is easily my most valuable possession. As with erotic  
attraction, it is first necessary to like oneself before others will. This  
ability can be enhanced by appropriate invocations of the green  
power. Most people find it easy to elicit friendliness from people  
that they like themselves; but making persons who are not disposed  
to friendship towards you, become friendly, and making  
persons who you do not like at all friendly towards you, are valuable  
abilities. An unreciprocated friendship is a disability only to the  
person offering it.

1835

Invocations to the green power should begin with self-  
love; an attempt to see the wonderful side of every self one  
consists of, and then proceed into a ritual affirmation of the beauty and  
loveability of all things and all people. Suitable god forms for the  
Love-self include Venus, Aphrodite and the mythical Narcissus,  
whose myth merely reflects a certain male prejudice against this  
type of invocation.

From within the green gnosis, spells to make people  
friendly may be cast by simple enchantment or by the use of entities  
created for this purpose. However it is in face to face meetings  
that the empathic abilities stimulated by the invocation work  
most effectively. Apart from the obvious manoeuvres of  
showing interest in everything the target has to say and affirming and  
sympathising with most of it, there is another critical factor called  
"behavioral matching", which usually takes place subconsciously.  
Basically, in the absence of overtly hostile postures on the part of  
the target, one should attempt to match the non-verbal behaviour of  
the target precisely. Sit or stand in the identical bodily posture,

make the same movements, use the same degree of eye contact, and talk for similar intervals. As with dominance behaviour, such signals only work if they are not consciously perceived by the recipient. Do not move to match the target's moves and postures immediately. It is also essential to try and match the verbal behaviour and to communicate with the same level of intelligence, social status and sense of humour as the target.

Before I made myself wealthy, I used to practice these abilities when hitch-hiking. Soon, even people whom I found quite ghastly were buying me lunch and transporting me far out of their way. Empathy will get you anywhere.

#### ORANGE MAGIC

Charlatanry, trickery, living by one's wits and thinking fast on one's feet are the essence of the orange power. These mercurial abilities were traditionally associated with the god forms which acted as patrons to doctors, magicians, gamblers and thieves.

However the profession of medicine has now partly dissociated itself from charlatanry since doctors discovered that antibiotics and hygienic surgery actually worked. Nevertheless about eighty percent of medications are still basically placebos, and the profession still retains the mercurial caduceus for its emblem. Similarly the profession of magic has become less dependant on charlatanry with the discovery of the quantum-probabilistic nature of enchantment and divination and the virtual abandonment of classical alchemy and astrology. Pure magic is now best described as an expression of the octarine power, having an Uranian character. Yet charlatanry still has its place in magic as in medicine. Let us not forget that all "conjuring tricks" were once part of the shamanic warm up repertoire in which something lost or destroyed is miraculously restored by the magician to get the audience in the right mood before the serious business of placebo healing began. In its classical form, the magician puts a dead rabbit in a hat before pulling out

a live one.

1836

To the list of professions drawing heavily on the orange power one must now add salesman, confidence trickster, stockbroker and indeed any profession with an extreme heart attack rating. The motive power of the orange gnosis is basically fear, a species of fear which does not inhibit the user, but rather creates an extraordinary nervous speed that produces quick moves and answers in tight corners.

The apotheosis of the Wit-self is the ability to enter that state of mental overdrive in which the fast response is always forthcoming. This ability is,, paradoxically enough, created by not thinking about thinking, but rather allowing anxiety to partially paralyse the inhibitory process themselves so that the subconscious can throw out a quick witted response without conscious deliberation.

Invocations of the orange power are best delivered at frantic speed and gnosis can be deepened by the performance of mentally demanding tasks such as adding up large lists of numbers in one's head or ripping open envelopes containing difficult questions and answering them instantly; activities which should be persisted with until a breakthrough to the experience of thinking without deliberation is achieved. Varied god forms can be used to give form to the Wit-self. Hermes, Loki, Coyote the Trickster and the Roman Mercurius are often employed.

Orange magic is usually restricted to invocations designed to enhance general quick wittedness in secular activities such as gambling, crime and intellectual pursuits. Enchantments and evocations performed subsequent to an invocation of the orange gnosis rarely seem to give results as effective as the invocation itself in my experience. Perhaps something should be said about

crime and gambling for the benefit of those hotheads who  
may misunderstand what can be done with orange magic in  
support of such activities. Theft is ludicrously easy performed  
methodically yet the majority of thieves get caught after a while because  
they become addicted to anxiety, which they experience as excitement  
and start taking risks to increase it. The novice thief who,  
in state of extreme anxiety, takes something in a situation of zero  
risk, does not of course get caught and neither does the careful  
professional. However there are few careful professionals because  
there are far easier ways of making money in most societies for people  
with that kind of ability. The great majority of thieves however  
always manage to find some way of incriminating themselves because the  
anxiety of the theft itself fades, only the anxiety of punishment  
remains. Those quick witted and outwardly cool enough to thieve  
successfully can easily make more from salesmanship.

1837

There are three types of persistent gambler. The losers  
account for two types. Firstly there are those addicted to their own  
arrogance, who just have to prove that they can beat pure chance or  
the odds set by the organisers. Secondly there are those addicted  
to the anxiety of loosing. Even if they win, they invariably  
throw it away again soon afterwards. Then there are the winners. These  
people are not gambling at all, either because they are organising  
the odds and stakes, or because they have inside information, or  
because they are cheating. This is true orange magic. Poker is not a game  
of chance if played skilfully, and skilful play includes not  
playing against persons of equal or superior skill, or persons holding a  
Smith and Weston to your Four Aces. Most conventional forms of  
gambling are set up in such a way that the use of anything but the  
most extreme forms of psychic power will make little difference. I  
would not

bother to bet on odds that I had reduced from an hundred to one to merely sixty to one. However certain results obtained using double blind prescience with horse racing show encouraging potential.

#### PURPLE MAGIC

A large proportion of all the cults throughout history have shared one particular characteristic. They have been led by a charismatic man able to persuade women to freely dispense sexual favours to their men. When one begins to look, this feature is startlingly common to many ancient cults, monotheistic schismatic sects and modern esoteric groups. Many, if not the majority of adepts past and present were, or are, whoremasters. The mechanism is quite simple, pay the woman in the coinage of spirituality to service the men who repay you with adulation and accept your teachings as a side effect. The adulation from the men then increases your charisma with the women creating a positive feedback loop. It can be a nice little earner until old age or a police raid catches up with the enterprise. The other danger is of course that the women, and eventually the men, may come to feel that constant changes of partners work against their longer term interests of emotional security and reproduction. The turnover in such cults can thus be high, with young adults constantly replacing those approaching early middle age.

Few religions or cults lack a sexual teaching, for any provides a powerful level of control. The vast majority of the more durable and established religions trade on a suppression of so called free love. This pays considerable dividends too. Women's position becomes more secure, and men know who their children are. Naturally adultery and prostitution flourish in such conditions because some people always want a little more than lifelong monogamy has to offer. So it's quite true that brothels are built with the bricks of religion. Indirectly so with conventional religions, directly so with many cults.

such an All this begs the question of why it is that people have  
sexuality. Why appetite for wanting to be told what to do with their  
justification for do people have to seek esoteric and metaphysical  
selling what they want to do? Why is it so easy to make a living  
water by the river?

1838

The answer, it appears, is that human sexuality has some  
built in dissatisfaction function of evolutionary origin. Our  
sexual behaviour is partly controlled by genetics. Those genes  
most likely to survive and prosper are those that in the female  
encourage the permanent capture of the most powerful male available  
and occasional liaisons (clandestine) with any more powerful male that  
may be temporarily available. Whereas in the male, the genes  
most likely to prosper are those encouraging the impregnation of as  
large a number of females as he can support, plus perhaps a few on the  
sly that other men are supporting. It is interesting to note that  
only in the human female is oestrous concealed. In all other mammals  
the fertile time is made abundantly obvious. This appears to have  
evolved to allow, paradoxically both adultery and increased pair  
bonding through sex at times when it is reproductively useless.  
The economic basis of any particular society will usually supply some  
pressure in favour of a particular type of sexuality and this  
pressure will be codified as morality which will inevitably conflict with  
biological pressures. Celibacy is unsatisfactory, Masturbation is  
unsatisfactory, Monogamy is unsatisfactory, Adultery is  
unsatisfactory, Polygamy and Polyandry is unsatisfactory  
and presumably Homosexuality is unsatisfactory, if the  
genetic merry-go-round of partner exchanges in that discipline  
is anything to go by.

Nothing in the spectrum of possible sexualities provides  
a perfect long term solution, but this is the price we pay for

occupying the  
pinnacle of mammalian evolution. So much of our art,  
culture,  
politics and technology arises precisely out of our  
sexual  
yearnings, fears, desires and dissatisfactions. A  
society sexually  
at peace with itself would present a very dull spectacle  
indeed. It  
is generally if not invariably the case that personal  
creativity and  
achievement are directly proportional to personal sexual  
turmoil.  
This is actually one of the major but often unrecognised  
techniques  
of sex magic. Inspire yourself with maximum sexual  
turmoil and  
confusion if you really want to find out what you are  
capable of in  
other fields. A tempestuous sex life is not a side  
effect of being a  
great artist for example. Rather it is the art which is  
the side  
effect of a tempestuous sex life. A fanatical religion  
does not  
create the suppression of celibacy. It is the tensions  
of celibacy  
which create a fanatical religion. Homosexuality is not  
a side  
effect of barracks life amongst elite suicide shock  
troops.  
Homosexuality creates elite suicide shock troops in the  
first place.

The Muse, the hypothetical source of inspiration,  
usually pictured  
in sexual terms, is the Muse only when one's  
relationship to her is  
unstable. Every possible moral pronouncement on sexual  
behaviour has  
doubtless been given a million times before, and it  
would be  
unseemly for a Chaoist to re-emphasise any of it.  
However, one thing  
seems reasonably certain. Any form of sexuality  
eventually invokes  
the whole gamut of ecstasy, self-disgust, fear, delight,  
boredom,  
anger, love, jealousy, rafe, self-pity, elation and  
confusion. It is  
these things which make us human and occasionally  
superhuman. To  
attempt to transcend them is to make oneself less than  
human, not  
more. Intensity of experience is the key to really being  
alive and  
given the choice I'd rather do it through love than war  
any day.

A dull sex life creates a dull person. Few people manage to achieve greatness in any field without propulsion that a turbulent emotional-sexual life supplies. This is the major secret of sex mgic, the two minor secrets involve the function of orgasm as gnosis and the projection of sexual glammers.

Anything held in the conscious mind at orgasm tends to reach down into the subconscious. Sexual abnormalities can readily be implanted or removed by this method. At orgasm sigils for enchantment or evocation can be empowered either by visualisation or by gazing at the sigil taped to one's partner's forehead for example. However this kind of work is often more conveniently performed auto-erotically. Although the gnosis offered by orgasm can in theory be used in support of any magical objective, it is generally unwise to use it for entropy or combat magic. No spell is ever totally insulted within the subconscious and any leakages which occur can implant quite detrimental associations with the sexuality.

At orgasm an invocation can be triggered, this operation being particularly effective if each partner assumes a god form. The moments following orgasm are a useful time for divinatory vision seeking. Prolonged sexual activity can also lead to stages of trance useful in visual and oracular divination or oracular states of possession in invocation.

The projection of Sexual Glamour for the purposes of attracting others depends on far more than simple physical appearance. Some of the most conventionally pretty people lack it entirely, whilst some of the plainest enjoy its benefits to the limit.

To be attractive to another person one must offer them something which is a reflection of part of their self. If the offer becomes reciprocal then it can lead to that sense of completion which is most readily celebrated by physical intimacy. In most cultures it is conventional for the male to display a tough public exterior and for the female to display a softer persona, yet in a sexual

encounter

each will seek to reveal their concealed factors. The male will seek to show that he can be compassionate and valnerable as well as powerful, whilst the female seeks to display inner strength behind the outward signs and signals of passive receptivity. Incomplete personalities such as those which are machismo to the core, or consist of the polar opposite of this, are never sexually attractive to anyone except in the most transient sense.

Thus the philosophers of love have come to identify a certain androgyny in either sex as an important component of attraction. Some have taken the poetic license to express the quaint ideal that the male has a femal soul and the female a male one. This reflects the truism that to be attractive to others you must first become attracted to yourself. A few hours spent practising being attractive in front of a mirror is a valuable exercise. If you cannot get mildly excited about yourself, then don't expect anyone else to get wildly excited.

1840

The "moon glance" technique is often effective. Basically one briefly closes the eyes and momentarily visualises a lunar crescent in silver behind the eyes with the horns of the moon projecting out of each side of the head behind the eyes. Then one glances into the eyes of a potential lover whilst visualising a silver radiance beaming from your eyes to theirs. This manoeuvre also has the effect of dilating the pupils and usually causes an involuntary smile. Both of these are universal sexual signals, the first of which acts subconsciously.

It is generally unwise to cast spells for the attraction of specific partners but better to conjure for suitable partners in general for oneself or others. One's subconscious usually has a far more subtle appreciation of who really is suitable.

Sexual magic is traditionally associated with the colours of purple (for passion) and silver (for the moon). However, the effectiveness of black clothing as either a sexual or an anti-sexual signal, depending on the style and cut, shows that black is in a sense the secret colour of sex, reflecting the biological and psychological relationship between sex and death.

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This text is out of Pete Carroll's book "Liber Kaos, The Psychonomicon" (Weiser)

With fractalic greetings and laughter \* Fra.: Apfelmann

\*

1841

{file "Dedication Ritual (Khaled Quicksilver)" "bos360.htm"}

#### Dedication Ritual

Lammas, 1992

Khaled Quicksilver

OPENING: Put up circle as per usual, up to but not including DDTM. Principal witness is Priest or Priestess, whichever is opposite gender to the Candidate.

Candidate (with sponsors, stands facing Priest/ess:  
"I, (full given name), have decided to dedicate myself to the keeping of the Gods, and I wish to so swear, with this Circle of the Craft of the Wise as witness."

Priest/ess (to sponsors):

"Is (candidates full name) a proper person, of good report and standing in both communities, sacred and profane, who respects our ways and wishes to learn the path of Wisdom from the Lord and Lady?"

Sponsor:

"I have found her/him to be so."

Priest/ess (to Candidate):

"What is the Rede?"

Candidate:

"An it harm none, do what ye will."

Priest/ess:

"Truly an Ethical core. And art willing to make oath to the Gods?"

Candidate:  
"I am."

Priest/ess:  
"Art willing to ever keep secret what is unfolded  
before you, even though it  
should cost thee thy life?"

Candidate:  
"I am."

Priest/ess:  
"Art willing to swear so before the Gods, and  
before these here assembled?"

Candidate:  
"I am."

Priest/ess (to Sponsor):  
"Has s/he the password to enter into the worlds  
where such a compact must needs  
be made?"

Sponsor:  
"S/he has it not. I give it for him/her, so she  
may enter into compact."

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Dedication (continued)

Priest/ess:  
"By what Right or Privelege do you ask admittance  
into our Rites and into the  
company of the Gods?"

Sponsor:  
"By the right of two passwords. Perfect Love and  
Perfect Trust!"

Priest/ess (to dedicant):  
"The door has been opened for you. But you must  
make the step alone. By what  
right do you enter?"

Dedicant:  
"By those very passwords. Perfect Love and Perfect  
Trust."

Priest/ess:  
"I give thee a third. (Kisses Candidate)

DDTM is then performed.

Priest/ess:  
"You may now proceed with your wish."

Candidate:  
Gives dedication oath. (this should be written by  
the candidate with the help

of the sponsor(s), so that all the elements required are included, but should not follow a "canned" script.)

Priest/ess (to those assembled):

"We have heard (Canddates name)'s intentions. Have you any questions or do you wish any clarification?"

Each covenor does so, if they want a clarification. This continues until all are satisfied as to the meaning of the candidate's oath and are satisfied that the candidate has promised to live up the the Rede, to the best of his/her ability while a student and to keep the Secrets, whether they stay in or not. (NOTE: Promising more than is outlined is grossly unfair -- The candidate MUST fully cognizant of what has been promised!)

Priest/ess:

"We have heard your Oath and your meaning. Remember that you Oath binds you, for it has been made in the presence of the Gods and witnessed by the Craft of the Wise."

Priest/ess then introduces the new dedicant to each member of the group, then to the Quarters, and finally to the Gods:

Priest/ess:

"Lord and Lady, here is your Child, (name) who has sworn his/her devotion to you. Treat him/her gently and with justice, for s/he is young in the ways of the Wise. Teach us to do the same."

Cakes and Wine, with the new Dedicant fiven the first drink in honour of his/her new status. Dismiss the Circle.

1843

{file "Witches Creed (Doreen Valiente)" "bos361.htm"}

The Witches' Creed  
Doreen Valiente

Hear Now the words of the witches,  
The secrets we hid in the night,  
When dark was our destiny's pathway,  
That now we bring forth into light.

Mysterious water and fire,  
The earth and the wide-ranging air,  
By hidden quintessence we know them,  
And will and keep silent and dare.

The birth and rebirth of all nature,  
The passing of winter and spring,  
We share with the life universal,  
Rejoice in the magical ring.

Four times in the year the Great Sabbat  
Returns, and the witches are seen  
At Lammas and Candlemas dancing,  
On May Eve and old Hallowe'en.

When day-time and night-time are equal,  
Whensun is at greatest and least,  
The four Lesser Sabbats are summoned,  
And Witches gather in feast.

Thirteen silver moons in a year are,  
Thirteen is the coven's array.  
Thirteen times at Esbat make merry,  
For each golden year and a day.

The power that was passed down the age,  
Each time between woman and man,  
Each century unto the other,  
Ere time and the ages began.

When drawn is the magical circle,  
By sword or athame of power,  
Its compass between two worlds lies,  
In land of the shades for that hour.

This world has no right then to know it,  
And world of beyond will tell naught.  
The oldest of Gods are invoked there,  
The Great Work of magic is wrought.

For the two are mystical pillars,  
That stand at the gate of the shrine,  
And two are the powers of nature,  
The forms and the forces divine.

1844

The Witches' Creed (cont.)

The dark and the light in succession,  
The opposites each unto each,  
Shown forth as a God and a Goddess:  
Of this our ancestors teach.

By night he's the wild wind's rider,  
The Horn'd One, the Lord of the Shades.  
By day he's the King of the Woodland,  
The dweller in green forest glades.

She is youthful or old as she pleases,  
She sails the torn clouds in her barque,  
The bright silver lady of midnight,  
The crone who weaves spells in the dark.

The master and mistress of magic,  
Thet dwell in the deeps of the mind,  
Immortal and ever-renewing,  
With power to free or to bind.

So drink the good wine to the Old Gods,  
And Dance and make love in their praise,  
Till Elphame's fair land shall receive us  
In peace at the end of our days.

And Do What You Will be the challenge,  
So be it Love that harms none,  
For this is the only commandment.  
By Magic of old, be it done!

Doreen Valiente,  
"Witchcraft For Tomorrow"  
pp.172-173

1845

{file "Samhain Chant (Doreen Valiente)" "bos362.htm"}

#### SAMHAIN CHANT

Fire red, summer's dead  
Yet it shall return.  
Clear and bright, in the night,  
Burn, fire, burn!

Chorus:  
Dance the ring, luck to bring,  
When the year's a-turninng.  
Chant the rhyme at Hallows-time,  
When the fire's burning.

Fire glow, vision show  
Of the heart's desire,  
When the spell's chanted well  
Of the witching fire.

Chorus:  
Dance the ring, luck to bring,  
When the year's a-turninng.  
Chant the rhyme at Hallows-time,  
When the fire's burning.

Fire spark, when nights are dark  
Makes our winter's mirth.  
Red leaves fall, earth takes all,  
Brings them to rebirth.

Chorus:  
Dance the ring, luck to bring,  
When the year's a-turninng.  
Chant the rhyme at Hallows-time,  
When the fire's burning.

Fire fair, earth and air,  
And the heaven's rain,  
All blessed be, and so may we,  
at Hallows-tide again.

Chorus:

Dance the ring, luck to bring,  
When the year's a-turninng.  
Chant the rhyme at Hallows-time,  
When the fire's burning.

Doreen Valiente

"Witchcraft For Tomorrow" p. 193

1846

{file "Horn Song (Hugh Read)" "bos363.htm"}

#### HORN SONG

Great stag's horns are sprouting out of my head!  
Now I sing great songs!  
Thundering voices roar  
Ancient melodies

That now are caught in my magickal horns  
To power my soul  
And to heal my body  
And enrich my mind!

Listen as I soar! Listen as I sing!  
My words are power  
To heal bodies, minds, soul  
And to conquer death!

Date: 01-29-89 14:07

From: Hugh Read

Origin: FIRE OPAL - A Gem of an OPUS [Minneapolis,

MN

(612) 822-4812] (Opus 1:282/8)

1847

{file "Pan To Artemis (Hugh Read)" "bos364.htm"}

#### PAN TO ARTEMIS

Uncharmable charmer  
Of Bacchus and Mars,  
In the sounding, rebounding  
Abyss of the stars!  
O virgin in armour,  
Thine arrows unslung  
In the brilliant resilient  
First rays of the spring!

By the force of the fashion  
Of love, when I broke  
Through the shroud, through the cloud,  
Through the storm, through the smoke,  
To the mountain of passion  
Volcanic that woke--  
By the rrage of the mage  
I invoke, I invoke!

By the midnight of madness,  
The lone-lying sea,  
The swoon of the moon,  
Your swoon into me;  
The sentinel sadness  
Of cliff-clinging pine,  
That night of delight  
You were mine, you were mine!

You were mine, O my saint,  
My maiden, my mate,  
By the might of the right  
Of the night of our fate.  
Though I fall, though I faint,  
Though I char, though I choke,  
By the hour of our power  
I invoke, I invoke!  
By the mystical union  
Of fairy and faun,  
Unspoken, unbroken--  
The dusk to the dawn!--  
A secret communion,  
Unmeasured, unsung,  
The listless, resistless,  
Tumultuous tongue!--

O virgin in armour  
Thine arrows unsling,  
In the brilliant resilient  
First rays of the spring!  
No Godhead could charm her,  
But manhood awoke--  
O fiery Valkyrie,  
I invoke, I invoke!

1848

{file "ALOHA! Serge King (Hugh Read)" "bos365.htm"}

blessing

ALOHA, Serge King -- a full moon

The only Temple of Peace worth building  
Is in your heart, Serge  
Is in the human heart  
In your students hearts

Peace can not be won with money, Serge  
Peace can not be bought  
Nor can peace be sold

But peace must be earned

In loving, selfless service to us all  
Giving, regiving  
Just for the Joy of It  
THAT is Aloha

Aloha is never prosperity, Serge  
Bought with the money  
Tinkling in your pocket  
Aloha is free

Giving, regiving in poverty  
Sings an ancient song  
Full of Joy, Bliss and Love  
The true coin of Peace

A so is giving, regiving in wealth  
A thing of beauty  
Filled with ancient glory  
Unsurpassable

With blessings and thanks, I give you this gift  
May it touch your heart  
And open your heart  
May it touch all hearts

ALOHA, Serge King!  
Date: 01-22-89 05:33  
Hugh Read

1849

{file "Burning Times (L.A. Hussey)" "bos366.htm"}

#### BURNING TIMES

The songs are sung to rouse our anger  
Of martyred witches gone to the fire  
But what is served by righteous singing  
When all we do is stew in our ire?  
    Nine million dead in four hundred years  
    More in that time simply died of disease.  
    Why do we dwell on long-passed dead  
    When we are alive in times like these?

chol: Rise up, Witches, throw off your masks  
    And cease crying guilt for ancient crimes;  
    Earth and all her children need us,  
    For all face now the Burning Times.

In the face of that hostile power,  
How did the old knowledge stay alive?  
How do we have a Craft to practise?  
Our ancestors knew how to fight and survive!  
    How do we honour our blessed dead?  
    Slavery threatens all but the few!  
    We must teach their cunning ways;  
    Everyone needs the skills they knew.

cho: Rise up, Witches, gather your strength,  
And let your power spread and climb;  
Earth and all her children need us,  
For all face now the Burning Times.

I'll not cast off science's works  
Witches all forces to Will can bend.  
I'll not accuse, for war and waste,  
Some patriarchy of faceless Men.  
Men do not cast the only votes;  
Women alone do not demonstrate.  
Rather than shut out half the race,  
Who, if not we, will change that state?

cho: Rise up, Witches, gather your strength,  
And let your power spread and climb;  
Earth and all her children need us,  
For all face now the Burning Times.

I will not blame a Father's Church --  
Blame and guilt are Their tools, not mine.  
And even in the shuls and churches  
Allies there will I seek and find!  
I will not answer hate with fear;  
Nor with a smug, cheek-turning love;  
I will not answer hate with rage;  
By strength alone will I not be moved!

1850

BURNING TIMES (cont.)

cho: Rise up, Witches, gather your strength,  
And let your power spread and climb;  
Earth and all her children need us,  
For all face now the Burning Times.

I will not hide in my sacred grove --  
The factories and cities yet ring me about.  
I will not climb my ivory tower --  
The real world exists though I shut it out.  
I will not work for Church nor State  
Who serve themselves while they serve us lies.  
Nor only for my Witchkin kin  
But for the family of all alive!

cho: Rise up, Witches, gather your strength,  
And let your power spread and climb;  
Earth and all her children need us,  
For all face now the Burning Times.

So if rebellion means to fight  
A State lost sight of why it was built,  
If heresy's to reject a Church  
That rules with force or fear or guilt,  
Then let us all be rebels proud,  
And shameless heretics by creed!  
A tyrant's hand subjects the Earth  
More heretic rebels are what She needs!

cho: Rise up, Witches, gather your strength,  
And let your power spread and climb;  
Earth and all her children need us,  
For all face now the Burning Times.

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ThelemaNet - Hail Eris! \* (415) 548-0163 (Opus 1:161/93)

1851

{file "Chance (Hugh Read)" "bos367.htm"}

CHANGE

I wonder if the sadness I feel  
Is the shadow  
Of my profound happiness  
Something is finished

That was filled with wonderful excitement  
The search is over  
Now it is time to work  
This is something new

It is as if a tiger were lurking  
Unseen and waiting  
To pounce on me and kill  
This, my new beauty

01-10-89 Hugh Read  
822-4812] FIRE OPAL - A Gem of an OPUS [Minneapolis, MN (612)  
(Opus 1:282/8)

1852

{file "To Greyshield, With Love ("Phoenix")" "bos368.htm"}

To Greyshield, with love

The circle cast about us.  
The Gods bear witness to our love.  
The Watchtower Guardians keep  
silent vigil.  
Our brothers and sisters stand with us.  
The Lord and Lady have granted  
us audience.  
The candlelight reflects the love  
in your eyes.  
A love that we have shared before,  
Not even death to come between us.  
We stand together, hand in hand.  
Our paths have merged again.  
The Moon beckons us to join Her,

gladly we go.  
The Lady smiles upon us.

Phoenix

InterVision "The ParaNormal Connection" 603-547-6485 HST  
(1:132/123)

1853

{file "Pagan Awakening (Jeff Bordeaux)" "bos369.htm"}

A PAGAN AWAKENING

A new life is there,  
You hear Her now,  
She was always there,  
and You're forever changed.

So listen to Diana, and accept Her love.

Hoard not Her gifts : feeling, renewal, music.

A new life is there,  
You see Him now,  
He was always there,  
and you're forever changed.

So look to Apollo, and receive His light.

Hoard not His gifts : healing, growth, joy.

A new life is there,  
Your hands reach it now,  
It was always there,  
and You're forever changed.

So touch the earth, and partake of it's  
sustenance.

Hoard not it's gifts : body, green, silence.

A new life is there,  
You soar with it now,  
It was always there,  
and You're forever changed.

So breathe in the air and gather the wind.

Hoard not it's gifts : mind, dreams, empathy.

A new life is there,  
You're warmed by it now,  
It was always there,  
and You're forever changed.

So build the flame and brave it's heat.

Hoard not it's gifts : spirit, will, energy.

A new life is there,  
You flow with it now,  
It was always there,  
and You're forever changed.

So study the ocean and follow it's tides.

Hoard not it's gifts : self, courage, sorrow.

A new life is there,  
You're one with them now,  
They were always there,  
and You're forever changed.

So take Their gifts and return them threefold.

Share this magic : friendship, love, trust.

.... Jeff A. Bordeaux 4 Jan 89

InterVision "The ParaNormal Connection" 603-547-6485 HST  
(1:132/123)

1854

{file "A Call To Lord And Lady (Jeff Bordeaux)" "bos370.htm"}

A CALL TO LORD AND LADY

She lives and breathes upon the Earth  
Her wheel spins round the hub of June  
She is the web of life and birth  
Her smile floats softly with the moon

Heart of life, and caring mother  
Loving sister, noble princess  
Firebird spirit, restless lover  
Shadowy hidden sorceress

His strength is there in mountains high  
His lightning flies from air and cloud  
His horn heralds the wild hunt's ride  
He quickens forest, roaring proud

Children's friend, protecting father  
Watchful brother, noble fighter  
Laughing wise one, dark magister  
Player of pipes, thoughtful sheperd

Their faces many, countless names  
Pan, Diana, Zeus, Astarte  
Teachers from dreams, oracle's flames  
Speak, and guide us within our hearts

- J.A.B. 14 Feb 89

1855

{file "Seeking The Sign To Dragonheim (Jeff Bordeax)" "bos371.htm"}

SEEKING THE SIGN TO

DRAGONHEIM

-  
Mighty wings once carved the cumulus  
sowing storm filled clouds and reaping rain.  
Soaring, we bounded the radius  
of the peak crowned heights of our domain.

-  
How long is the road to Dragonheim?  
The length of a dreamer's call.  
How number the miles to Dragonheim?  
It is none, I say, and all.

-  
And the sky roared when touched by our flames  
it sang to words wrought in fume and smoke.  
Firey visions dwelt within the names  
of numberless tribes of dragon folk.

-  
Where winds the path to Dragonheim?  
Hidden in a name; a secret sound.

Where stands the entrance to Dragonheim?  
In the place never lost, though seldom found.

-  
Majestic mountains once housed our young  
born from crystal eggs that caught the light.  
In strong shadowed heights our dwellings hung  
ne'er crossed by the foes who feared our might.

What shapes the trail to Dragonheim?  
A maze of dreams, pointing streight.  
How travels the way to Dragonheim?  
On paths of heart, devoid of hate.

Now the lands are gone, scourged by the ire  
of the modern day people's decree.  
But spirits live on, look to the fires.  
You must catch our souls to set us free.

In what age stands the halls of Dragonheim?  
Time beyond time, between the worlds.  
Where dwell the inhabitants of Dragonheim?  
They smile as your spirits soar and curl.

\*\* - J.A. Bordeaux (Steorra Rokraven) , 17 Feb 89  
InterVisioN "The ParaNormal Connection" 603-547-6485 HST  
(1:132/123)

1856

{file "To The Dragons Reborn (Jeff Bordeaux)" "bos372.htm"}

TO THE DRAGONS, REBORN

-  
They say the flame wrought winds are dead;  
Ethereal dancing, jeweled wings - no more.  
Monolithic rationality is the head.  
Noble dreams and works - shattered, torn.  
-  
Their world was theirs - never doubt.  
But the magic and power faded away,  
When the light gave way to spiritual drought  
and Oppenheimer replaced Morganna Le Fay.  
-  
But in some strange souls they found a home:  
Those inspired, lost, exiled castaways.  
Music and verse and The Craft are the bones  
Of these long lost archetypes of elder days.  
-  
And it takes a mere seed to create an oak,  
and music and light, rain and mirth,  
bridging land and sky with it's growth;  
fulfilling the call to renew the Earth.  
-  
So nurture these dragons who live within you-  
The Burning has ended and they may go free.  
Let them grow so that their work may continue.  
An it harm none, do what ye will - Blessed Be!  
-

1857

{file "Earthdream (Jeff Bordeaux)" "bos373.htm"}

EARTH DREAM

-  
I feel earth drums deep in the mountain's feet;  
Compelling rhythm driving from the core.  
I quicken to the flow of molten heat,  
and sing with earth song felt in granite's roar.

-  
And overhead, elusive secrets heard  
in rushing air, bright lightning's stormy ring.  
The wisdom of the dragon, cloud and bird  
I hear in wind, and see in eagle's wing.

-  
A roaring flame will dance and show it's gaze  
and speak with firey language, spark and smoke.  
My needful spirit feeds upon this blaze  
and feeds the source with rowan, ash and oak.

-  
The swelling ocean, graced with moon's soft kiss  
will heal and bathe the heart within it's wake.  
The clear blue source of flowing feeling's bliss  
is found in winding stream, dark pool and lake.

-  
This dream surrounds and makes our spirits one.  
Learn from the Earth, her smile, her forests green;  
To watch and listen, feel the visions come,  
to find the center, find the worlds between.

-- J.A.B. 15 Feb 89

1858

{file "Elf (Marcus)" "bos374.htm"}

ELF

Wilst I think,  
And sit and dream within the forest,  
soft footfall comes up behind me,  
as I think.  
A soft cool hand touches my shoulder  
and whispers like the wind enter my ear.  
Her perfume precedes her words,  
her intentions reflected ,  
in the calming mist.  
Like dust, sleep overcomes me,

as soft secrets fill my thoughts,  
the hand releases its elfin grip,

And I drift into sleep...

Marcus

Baker Street Irregular \* Ft Walton Beach FL (1:366/222)

1859

{file "LYRA (Hugh Read)" "bos375.htm"}

LYRA

Lyra  
In her bubble  
Dances near me now

Tiny seer  
You never wobble  
As you dance the Tao

Rainbow Fire  
Like the Maple  
And the Oak Tree, too

Flumes your Air  
Suppley  
Beauty! Wow!

(Us little people gotta stick together even at a  
distance...maybe better at a  
distance )

Hugh Read

The Terraboard, Minneapolis, MN (Opus

1:282/341)

1860

{file "The Goddess is Alive (Unknown)" "bos376.htm"}

The Goddess is Alive

Moon shines down upon a sea of Light,  
Shifting sands lay singing in the Heart of the Night.  
I looked upon a scene that gripped me to the core,  
White-clad maidens below were dancing on the shore.

Sweet sounds slipped from moon-lit throats,  
Wind whipped hair abound,  
Lit by the light within and without,  
The Women circled 'round.

As I stood, water engulfed my feet,  
My body swayed to your Heavenly Heart beat.  
Wind and wave and fire light,  
Paled in my mind Earthly delight.

Time slipped by me as you held your embrace,  
And windblown spray covered my face.  
Protected deep within your Womb,  
I could feel the tender pain of Life's bloom.

Candles flared high as the Dance progressed,  
Deep inside with a healing touch you blessed.  
All around, wind, wave and fire shouted of your life,  
Your light speared deep within, soothing my strife.

Divine Mother, Goddess of Light,  
To you I come seeking protection from the night.  
Come home to shelter within your arm,  
Surrounded by Love, hidden from harm.

Holy Mother, Queen of Heaven and Earth,  
From you we all trace our Birth.  
Heavenly Goddess, light from above,  
Shine down upon us, we pray for your Love.

1861

{file "Hunter's Warning (Jeff Bordeaux)" "bos377.htm"}

HUNTER'S WARNING

I have a tale, all grim forbode  
of one who sought the night.  
He mounted, then in darkness rode  
to work upon the height.  
Control and power over all,  
the essence of his quest.  
The people he would hold in thrall.  
Ill omen was his crest.  
He found a cliff beside the sea.  
A glowing circle cast,  
with magic burnt the Sacred Tree  
and drawing sword, stood fast.  
The ocean swelled, and gale winds cried-  
a storm of ice and chill.  
Bright lightnings slashed and burned the sky  
imposed by dark'ning will.  
A gateway through the Other World  
was opened by his hand,  
For from the clouds a funnel swirled  
and Bifrost's road did stand.  
A raucous army then came down  
and rode upon that coast.  
Weird hoofbeats rang upon the ground  
from steeds who were as ghosts.  
Just from the Hunt they had returned  
to challenge fox, and deer.  
And from the leader, one eye burned  
and sighted down his spear.  
'What magus honors not my name?',  
a booming voice then cried.  
'What fool does play this ill wrought game?

Best answer quick - or die.'  
'My title matters not, O Lord.',  
the sly tongued one did speak.  
'We share the spirit of the sword-  
your wisdom I would seek.'  
'My secrets will I gladly give  
to all who share my way-  
but test ye must, to die or live-  
one chance to go or stay.'  
'Though death is not the thing I crave,  
your questions will I bear.  
And favour lacking, to the grave  
and thralldom will I swear.'  
'But I am learn'ed, wise and strong  
so if your test surpassed  
you must then swear before your throng  
your power you will pass.'  
The Hunt Lord scowled, and it was done,  
then said with frosty breath:

'Unto me you will answer one-  
what purpose does serve death?'  
'My foes have often met their end.  
I glory in the kill.  
My way will use the death to bend  
the people to my will.'  
The Goddess Freyja then impart:  
'What say you of the dove?  
What use to you are things of heart?  
Regard ye what of love?'  
'I scorn all love, I favour wrath,  
tis best left for the meek.  
And peaceful ways cross not my path,  
tis only for the weak.'  
'War is my art, so answer this:',  
spoke grim one handed Tyr.  
'Affairs of state, when go amiss-  
is honor in your sphere?'  
'All honor I return to friends  
and other Lords deserved.  
I say again, foes meet their ends  
when wrath has been incurred.'  
'Unto us now, one more reply  
before you hear our will.  
of spells and power - magic high,  
of what does this fulfill?  
'To honor you, I would enshrine,  
the world then I would take.  
To snare, all shiftless peoples bind  
with forces I would wake.'  
All Asgard's dwellers, looking grim,  
then nodded to this king.  
Triumphant mein came over him-  
his darkened soul did ring.  
But Odin set his rage filled face-  
the mages blood ran cold.  
'Ye think that thou hast won our grace  
with naked evil bold?'  
'All death is but the way to birth  
and peace is men's desire.  
Our way is to renew the Earth-

despoiling not in ire.'  
'This and the magics meant to heal  
and guide on wisdom's path.  
So this is why the powers wield-  
you have incurred our wrath.'  
'But go in sorrow - life we give,  
along with this one curse-  
That ever long as you shall live  
your life now is reversed.'  
'Harm with your magic, and you die  
a death forever long.  
Hurt with your guile, and you shall cry-  
your way is twisted, wrong.'  
They rode like leaves upon the wind.  
Ensorcelled mage grew mad.  
He wanders - never trust or friends.  
Just woe, dark soul, nomad.

Pay heed, all seekers on the path  
to shadow's knowledge earned.  
To evil go, you gain the wrath  
of Powers great and stern.

- J.A. Bordeaux 8 Mar 89

1862

{file "The Moon Pool (unknown)" "bos378.htm"}

THE MOONPOOL

-

It is a lazy, restful time  
here in the forest glade.  
The sun is departing, the stars arriving  
and the trees are a darkening jade.

-

An air of buzzing, drowsing stillness  
invades the meadow, lends weight to my head  
as I settle down - bedroll, backpack  
and strains of music are seemingly played.

-

A deep, cool, dark pool is here,  
mirror clear, reflections of skies,  
as peace fills my mind, my soul  
and sleep gently touches my eyes.

-

I know not whether I was awake, or in dream  
or how much time had passed,  
when I felt the magic of this place  
camped there, upon the grass.

-

No sounds - no crickets? (The Music!)  
As the Moon awakens the pool, so bright.  
Why this anticipation, premonition,  
this magical feeling, this ghost haunted night?

-

Then, a siamese cat enters the meadow-  
silver grey, regal compusure, flowing lines.  
And somehow I know - I see intelligence  
and wit, and power, as she looks into my eyes.

-  
How does she speak without speaking?  
But somehow, she communicates good will, and cheer.  
'Stay quiet, childe of man.', she says.  
'Be still - you are but a guest here.'

Then a parade of feline musicians  
wandered in singing from the right.  
I shake my head \*bedazzled\*; Am I dreaming, or mad?  
Why me - here to witness this eldritch sight?

THE MOONPOOL (cont.)

-  
A troupe of dancing, cavorting gnomes  
made their appearance upon a rocky stage.  
And following them : silver clad, haughty elves  
accompanied by a wizened old mage.

-  
Now, many strange but noble presences made manifest  
on that starlit night in June.  
And I witnessed and heard sweet music, high magic,  
secrets  
until dawn, with the passing of the Moon.

-  
And the high bred Queen of Cat Folk  
smiled with warmth, and left.  
Left me shaking with these visions,  
and nodding, I finally slept.

-  
I return often to these stately woods, seeking  
but never finding the sacred pool, so bright.  
It makes me sad - very sad to think  
that it was but a dream, a peculiar night.

-  
But sometimes, at the edge of sleep,  
soft music slowly beckons, and calls.  
And I know with every fiber of my being  
that I will again visit these magical sylvan halls

1863

{file "Jewel (Shadow Hawk)" "bos379.htm"}

Jewel

Sparkling like a priceless gem,  
Your eyes glisten, a living diadem.  
Touched from the past brought forth Today,  
And once again my Heart is brought to bay.

I remember when we rode the Field,  
Banner flying, raised the shield,  
And then the time we loved and lost

And the unforgiving sea claimed a deadly cost.

Once in a village, poor and downtrodden,  
Once with new birth our life was broken,

Lover I remember you when,  
Ages past we wandered a glen.

Many lives have come and gone,  
But for a while, with you I would be alone.  
An oasis in the desert of life,  
An island of Joy in an ocean of Strife.

It seems so strange the day we met,  
Our eyes crossed briefly and our gazes met.  
Stars in our eyes we heard them say,  
But then you had to turn away.

Departing you went with backwards gaze,  
My eyes followed you gently and my heart was ablaze.  
Visions of the Past and Future days,  
And all I could see was the Sun's bright rays.

It seems so fateful that you walked in that day,  
And to your smile my heart fell prey,  
Eyes that dance filled with moonbeams of light,  
While under your breast beats a heart filled with Life.

Into my arms I call you to me,  
Eager our love to set free,  
Into the air, like Hawks on the wing,  
My love I give to you without any strings.

You say that you need time to be sure,  
Lover, I tell you, that our love will endure.  
This lifetime or next, only time will see,  
But sooner or later, our love it will be.

Shining like diamonds caught in the sky,  
A beacon for others, calling them to fly,  
Showing no limits, teaching others to be free,  
Visions of Love and Life we will be.

Shadow Hawk, 03-12-89 14:07

1864

{file "The Coming of Lugh (Iarwin)" "bos380.htm"}

The Coming of Lugh  
by Iarwain

Lugh the Il-Dana came to the Tara  
Lugh Samildanach came to the palace of the Tutha De  
Lugh, master of all arts, came to Eireann

The gate keeper did not recognize Lugh  
The gate keeper asked the Il-Dana his name  
The gate keeper asked Lugh Samildanach what skill he  
possessed

Lugh said:

I am Lugh Samildanach

I am Lugh the Il-Dana  
I am Lugh, master of battle

The gate keeper said:

We have no need of a battle master  
King Nuada de Danann is our battle master  
Nuada Airgitalamh is our battle master

Lugh said:

I am Lugh Samildanach  
I am Lugh the Il-Dana  
I am Lugh, master of healing

The Coming of Lugh (cont.)

The gate keeper said:

We have no need of a master of healing  
Diancecht de Danann is our master healer  
Diancecht is master of all herbs and healings

Lugh said:

I am Lugh Samildanach  
I am Lugh the Il-Dana  
I am Lugh, master of knowledge

The gate keeper said:

We have no need of a master of knowledge  
Oghma de Danann is master of all learning  
Oghma is master of all knowledge

Lugh said:

I am Lugh Samildanach  
I am Lugh the Il-Dana  
I am Lugh, master of Sailing

The gate keeper said:

We have no need of a master of sailing.  
Mananan mac Lyr de Danann is our master of ships.  
Mananan mac Lyr, son of the sea, is our master of

sailing

Lugh said:

I am Lugh Samildanach  
I am Lugh the Il-Dana  
I am Lugh, master of sorcery

The gate keeper said:

We have no need of a master of sorcery  
The Badb de Danann are mistresses of all sorcery  
The three sisters Macha, Nemhain and  
Morrigan are mistresses of all witchcraft

Lugh said:

I am Lugh Samildanach  
I am Lugh the Il-Dana  
I am Lugh, master of smithing

The gate keeper said:

We have no need of a master of smithing  
Goibniu de Danann is our master of smithing  
Goibniu is a master of all crafts

Lugh said:

I am Lugh Samildanach  
I am Lugh the Il-Dana  
I am Lugh, master of the battle  
I am Lugh, master of healing  
I am Lugh, master of knowledge  
I am Lugh, master of sailing  
I am Lugh, master of sorcery  
I am Lugh, master of smithing

I bid you, unless you know of another who is master  
of all these arts, take me to Nuada Airgitlamh,  
take me to Nuada, king of the Tutha de Danann.

The gatekeeper went to Nuada.  
When Nuada heard of Lugh's coming he said:  
Let him come in, for never has his like entered  
this fortress

Lugh the Il-Dana was admitted to the Tara  
Lugh Samildanach was admitted to the palace of the

Tuatha De

Lugh master of all arts found his place amongst the  
Tuatha de Denann

1865

{file "Night Wind (Shadow Hawk)" "bos381.htm"}

Night Wind

Night Wind whispers gently through the trees tonight,  
Soon, softly, soon they whisper in delight,  
Flights of Night Visions take wing in the night,  
Off to the slumbers of children to bring Joy and  
Fright.

Over house, street, mountain and meadow

Wind flies swirling, fast and then slow,  
To windows of children, it's dreams to bestow,  
Dreams of Heros, Dragons, Maidens and more.

Little faces move in the night,  
Eyes seeing Night Dreams of Horror and Delight,  
Innocent faces asleep in the night,  
While mighty undertakings go on with Inner Light.

Strong do they battle, they play in the night,  
While parents lie dreaming of their own fear and  
delight.

Deep in the Heart of the Night Wind they soar,  
No longer Children, but Adventurers and More.

Explorers and Travellers, Saints and Devils,  
The Children of Day become Night's greatest Messengers,  
Carrying word of Great Cities, Underground Oceans and  
Life,

Back to the day to see the Sun's light.

And in the morning as Night Wind retires,  
Bright little faces alight with the glow,  
Tell Tales of Valour and Strife into he night,  
and condescending pats on their Heads is their plight.

Off to your play they are told in the Day,  
Enough of this dreaming they are told is the way,  
That they are growing up and that this is the Real Way,  
Dreams are for nighttime, and not for the day.

Dreams are for Dreamers, now you go and Play,  
And the Mighty Warriors on the Night go into the Day,  
Playing with dolls and trucks and clay,  
The mighty forget Night's battles along the way.

But Deep in the forest, the cave, and the Dark,  
Night Wind lies Dreaming and awaiting the Time,  
When Night visions once more take to flight,  
And Children of Day become Warriors of the Night.

Shadow Hawk, 03-12-89 14:06

1866

{file "A Tree Song (Kipling)" "bos382.htm"}

A TREE SONG  
by Rudyard Kipling

Of all the trees that grow so fair,  
Old England to adorn,  
Greater is none beneath the sun,  
Than Oak, and Ash, and Thorn.  
Sing Oak, and Ash, and Thorn, good sirs,  
(All of a Midsummer morn!)  
Surely we sing of no little thing,  
In Oak, and Ash, and Thorn!

Oak of the Clay lived many a day,  
Or ever Aeneas began.  
Ash of the Loam was a Lady at home,  
When Brut was an outlaw man.  
Thorn of the Down saw New Troy Town  
(From which was London born);  
Witness hereby the ancientry

Of Oak, and Ash, and Thorn!

Yew that is old in churchyard-mould,  
He breedeth a mighty bow.  
Alder for shoes do wise men choose,  
And beech for cups also.  
But when ye have killed, and your bowl is spilled,  
And your shoes are clean outworn,  
Back ye must speed for all that ye need,  
To Oak, and Ash, and Thorn!

Ellum she hateth mankind, and waiteth  
Till every gust be laid,  
To drop a limb on the head of him  
That any way trusts her shade.  
But whether a lad be sober or sad,  
Or mellow with wine from the horn,  
He will take no wrong when he lieth along  
'Neath Oak, and Ash, and Thorn!

Oh, do not tell the priest our plight,  
Or he would call it a sin;  
But--we have been out in the woods all night,  
A-conjuring Summer in!  
And we bring you good news by word of mouth --  
Good news for cattle and corn --  
Now is the Sun come up from the south,  
With Oak, and Ash, and Thorn!

Sing Oak, and Ash, and Thorn, good sirs  
(All of a Midsummer morn)!  
England shall bide till Judgement Tide,  
By Oak, and Ash, and Thorn!

1867

{file "The Cloud Sculptors (Jeff Bordeaux)" "bos383.htm"}

THE CLOUD SCULPTORS  
Staeorra Rokraven

-  
The air finds flight in forms of lofty wind  
As one with nature's children taking part  
And soaring up to go and find a friend  
Then join with water spinning wispy art.

-  
This nature's process has eternal known  
The way to hang up on the sky these drapes  
But wonder not how these soft clouds have grown  
From fleecy strand filled webs to take their shapes?

-  
Perhaps the artist's brush a thing unseen  
With living tools the Elder Gods express  
Those firey ones whose scales and talons gleam  
To grace the heavens with their soft caress.

-  
Now see the strokes of carving wings along

With falling rain - the strains of Dragon song.

1868

{file "A Dreaming Desire (Jeff Bordeaux)" "bos384.htm"}

A DREAMING DESIRE  
Staeorra Rokraven

-  
A spark comes coiling to the edge of sleep  
From realms arcane which have become unknown  
And from this psychic well does beauty leap  
A vision cherished for to call my own.

-  
This wispy strand now takes it's shape in fire  
And fueled by sources boldly to enchant  
Then forming curves from wish of heart's desire  
A Woman's eyes all graced with Elvish slant.

-  
The shield maid's arms then reach and wanting clasp  
We intertwine within her streaming hair  
Then sighing voices send a heartfelt gasp  
As fragrance heralds tawny skin now bare'd.

-  
This honored Lady may in shadows walk  
But fate may someday find my heart unlock.

1869

{file "To The Bonfires (Jeff Bordeaux)" "bos385.htm"}

TO THE BONFIRES  
Staeorra Rokraven

-  
A circle gathered round a roaring pit  
All joining hands to bask within it's glow  
And under Moon crowned sky all starry lit  
We sing and praise the Power's shadowed flow.

-  
For some the flames form dancing Dragon's wing  
And other smoke wrought visions climb the air  
For all a caring closeness will this bring  
And psychic current bonding hearts to share.

-  
We charge this timeless place between the worlds  
To call the Goddess' love within our hearts  
And join with her our joyous souls unfurled  
Our spirits dance with her by ancient arts.

-  
This night forever captured in this glade  
To see old souls re-met and friendships made.

- J.A. Bordeaux (S.R.) -

1870

{file "Amphitrite (Sourdough Jackson)" "bos386.htm"}

AMPHITRITE

The Lady went out sailing,  
She spoke to all She saw,  
And all who heard took ship with Her  
And signed the sailors' law.  
She sailed across the foamy waves,  
Her trident in Her hand,  
Her throwing-net beside Her,  
And little thought of land.  
    The Lady went out sailing.

Her vessel had a heart of oak,  
And hearts of oak her crew,  
Her rig was square, five-masted,  
Her compass always true.  
The mermaids swam before her,  
The whales swam in her wake,  
The dolphins on her bow-wave,  
On any course she'd take.  
    The Lady went out sailing.

The young and brash Earth-Shaker  
Espied the Lady's ship  
And vowed he'd have both Lady  
And boat beneath his whip.  
He hungered to be Sea-Lord;  
He took his winged horse  
And busked them both for battle,  
And dogged the Lady's course.  
    The Lady went out sailing.

AMPHITRITE (cont.)

At length, he overtook them,  
And lighted on the stern.  
He drew his sword for boarding;  
He felt his passion burn.  
The oaken-hearted crewmaids  
Dodged as he swung apace  
They made a path before him  
To give their Captain space.  
    The Lady went out sailing.

The Lady stood before him;  
He raised his sword to slice.  
She stood firm; with Her trident  
She smote the deck thrice.  
A wrenching seized his belly;  
He rushed to the lee side  
To puke his guts while laughter  
Assailed his godly pride.  
    The Lady went out sailing.

"And what would you, bold pirate?"  
The Lady asked with force.  
"I just want off this vessel!"  
They led him to his horse.

He mounted to take leave of those  
Who at young gods would scoff.  
But he'd barely room for landing--  
And none for taking off!  
The Lady went out sailing.

"You've lost!" cried Amphitrite  
Her net stopped his career  
"Now--tell me what you came for  
You half-baked buccaneer."  
"I came to take your crewmaids  
And vessel for my fee,  
But most of all your maidenhead  
And Lordship of the Sea.  
The Lady went out sailing.

"I think you're cute", the Lady said  
"Too cute to feed to fishes,  
"And so that Zeus might call you strong  
"I'll grant most of your wishes.  
"You may have My net and fork;  
"I've better stored below,  
"And you may have My oaken car  
"To sail where winds might blow."  
The Lady went out sailing.

"My crewmaids are not Mine to give,  
"But you may call Me wife.  
"Our wedding night, Poseidon dear,  
"Must last you all your life,  
"For you shall rule the Middle Sea  
"And none shall take your place,  
"But I shall rule the Ocean  
"And the boundless deeps of Space."  
The Lady went out sailing.

--Copyright (c) 1988 by Sourdough Jackson  
The Lizard King-"I am the Lizard King; I can do  
anything." (1:104/45.5)

1871

{file "Heaven is A Resting Place (Sourdough Jackson)" "bos387.htm"}

#### HEAVEN IS A RESTING-PLACE

I reject the mortal fear  
Which brings on doctrine-strife,  
For I have seen with poet's eyes  
The Door twixt Death and Life.  
I know not what might lie beyond;  
That time is yet to come.  
Heaven is a resting-place,  
A home to journey from.

The churchmen argue overmuch  
On who is out and in,  
On how they should be organized,  
And how their neighbors sin.

The flag is not the nation;  
The whole is more than sum;  
    Heaven is a resting-place,  
    A home to journey from.

When God is shrunk to fit a Church,  
The greater part is lost,  
The Holy Ghost too oft gets thrown  
When "heathen trash" is tossed.  
If God's knocked down to Patriarch,  
Full half of God's struck dumb.  
    Heaven is a resting-place,  
    A home to journey from.

I shall fear not for my friends,  
Nor worry for my kin,  
And when I face that bright-lit Door  
I'll joyfully go in.  
All those dear to me will join  
The Feast of Friends to come:  
    Heaven is a resting-place,  
    A home to journey from.

--Copyright (c) 1988 by Sourdough Jackson  
The Lizard King-"I am the Lizard King; I can do  
anything." (1:104/45.5)

1872

{file "Prayer Drive (Sourdough Jackson)" "bos388.htm"}

PRAYER DRIVE

With every turn of the disk in the drive:  
To him who helps the poet thrive  
By swapping silver for the use  
Of verse, sweet blessings from the Muse.

But woe to him who plays the thief,  
Deletes this message--grant him grief!  
For every time the disk spins around,  
His luck shall tumble to the ground.

--Copyright (c) 1987 by Sourdough Jackson  
The Lizard King-"I am the Lizard King; I can do  
anything." (1:104/45.5)

1873

{file "ELEGY: James Douglas Morrison (Sourdough Jackson)" "bos389.htm"}

ELEGY: JAMES DOUGLAS

MORRISON

Deirdre and Eogan and Conchobar  
Ride the King's Road in an open car.  
Deirdre stands proud as the car scrapes the walls.  
The clearance is low; the bright lady falls.  
    Swept to the road, she's gone for a ghost,  
    Gone in the night on the Golden Coast.

Who, now, shall mourn for Usna's dead?  
Who will drink poteen o'er Deirdre's fair head?  
Her sorrow is spent, her howling is done,  
For Alan and Arden and Naoise are gone.  
    Swept as if mines, they're gone for a ghost,  
    Gone in the night on the Golden Coast.

A spirit in frenzy arises from flames,  
A poet out seeking the elder gods' names.  
A swan in a duck-nest, a bow strung and drawn,  
A druid a-singing to greet the pale dawn.  
    Swept by a vision, he chases a ghost  
    To exile, out on the Golden Coast.

Shaman and singer, he screams to the skies  
His pain and his vision. An arrow, he flies  
Attended by Serpents, by Lizards, by Pan--  
Fair Deirdre's returned in the guise of a man.  
    Swept by her spirit, possessed by a ghost,  
    He leads the fey young of the Golden Coast.

In Eogan and Conchobar's car they now go,  
He stands proud, defiant, where clearance is low.  
The arrow has fallen, the sorrow has burned.  
Who, now, will mourn the grave howler returned?  
    Swept by her darkness, he's gone for a ghost.  
    The Druid, the Changer, the Poteen-mad Host  
    Is gone in the night on the Golden Coast.  
--Copyright (c) 1988 by Sourdough Jackson

1874

{file "Another One For Jim Morrison (Sourdough Jackson)" "bos390.htm"}

#### ANOTHER ONE FOR JIM MORRISON

Where did he go, that vision-mad soul?  
What did he see on his quest?  
Who did he meet at the end of his night?  
Why did he fail the test?

The shaman is old, a new must be found,  
Take the young ones to a height.  
Those who would be a shaman must jump.  
The one who survives will be right.

He jumped--the serpent-strength filled his soul.  
He jumped--the new lizard king.  
He jumped--to the Lady he feared would be there.  
He jumped--but rose not to take wing.

And I would now follow that worthy's descent,

I would dare Medicine's dive.  
For I love the path he blazed for us all,  
But I, unlike him, shall survive.

I jump--the snakes I feared buoy my soul.  
I jump--my spirit now sings.  
I jump--to the Lady I know will be there.  
I jump--can it be I've grown wings?

--Copyright (c) 1988 by Sourdough Jackson  
The Lizard King-"I am the Lizard King; I can do  
anything." (1:104/45.5)

1875

{file "Beneath The Full Moon (Sourdough Jackson)" "bos391.htm"}

BENEATH THE FULL MOON

Come, I will sing it in your ear:  
Your dancing days are come.  
All the feeling you hold dear  
Will lift your spirit some;  
Dance until the rosey dawn  
All in a gay, glad rag.  
    I carry the Sun in a golden cup,  
    The Moon in a silver bag.

And I will sing you merrily  
Into my ring of dooms,  
And I will twine into your hair  
A wreath of maiden blooms.  
You'll turn, when dancing days wane low  
To Crone, but not to Hag.  
    I carry the Sun in a golden cup,  
    The Moon in a silver bag.

As Maiden grows to Mother,  
And Mother into Crone,  
Dance, My darling daughter,  
Beneath My rounded Moon.  
Dance in argent splendor  
Until your spirits flag.  
    I carry the Sun in a golden cup,  
    The Moon in a silver bag.

--Copyright (c) 1988 by Sourdough Jackson  
The Lizard King-"I am the Lizard King; I can do  
anything." (1:104/45.5)

1876

{file "Computer Blessing (Zahai Stuart)" "bos392.htm"}

Computer Blessing

Blessings on this fine machine,  
May its data all be clean.  
Let the files stay where they're put,  
Away from disk drives keep all soot.  
From its screen shall come no whines,  
Let in no spikes on power lines.  
As oaks were sacred to the Druids,  
Let not the keyboard suffer fluids.  
Disk Full shall be nor more than rarity,  
The memory shall not miss its parity.  
From the modem shall come wonders,  
Without line noise making blunders.  
May it never catch a virus,  
And all its software stay desirous.  
Oh let the printer never jam,  
And turn my output into spam.  
I ask of Eris, noble queen,  
Keep Murphy far from this machine.

1988 Zhahai Stewart  
Adelante - 300 meters above Boulder, CO (Opus 1:104/93)

1877

{file "Quarters Chant (Damon)" "bos393.htm"}

#### Quarters Chant

<chorus>  
Chant the quarters  
one by one  
chant the quarters round  
Chant the quarters  
one by one  
and set the circle sound  
.  
Incense burn and  
spirits lift  
Chant the quarters round  
Air comes to guard the east  
to set the circle sound

.  
<Chorus>  
Flames ignite and  
spirits fly  
Chant the Quarters round  
Fire comes to guard the south  
to set the circle sound  
.

<Chorus>  
Moisture comes and  
spirits fill  
Chant the quarters round  
Water comes to guard the west  
to set the circle sound  
.

<guess what? Chorus...>  
Life comes forth and  
spirits soar

Chant the quarters round  
Earth comes to guard the north  
to set the circle sound

.  
<one last time for the chorus...>  
Quarters called one  
by one  
chant the quarters round  
Circle raised as on  
my friend  
and sets the circle sound.

.  
Damon  
The Masterwork Opus \* Aurora, CO (303) 341-6614 \*

(1:104/55)

1878

{file "The River (Hugh Read)" "bos394.htm"}

#### THE RIVER

In the midst of death and violence  
A light kindling in my heart  
Is beginning to warm my soul  
With new life.

I look back at the white water boiling behind me  
With a shuddering anger at the treacherous, roiling  
white light.

I look ahead at the broad, black expanse  
Smooth, yet turbulent and rich with wonderful power.

Deep moments of peace are the essence of what is  
coming

Deep pools of bliss are the essence of what is coming  
Troubles are the food that nourishes a peaceful life  
Troubles gently feed bliss with subtle flavours of  
delight

I bow to all the Deities who are bringing me wealth  
unmeasured

And I thank the Lord, and I thank the Lady, and I  
thank my Self.

Hugh Read , 02-15-89 12:17  
The Terraboard, Minneapolis, MN (Opus

1:282/341)

1879

{file "Snow (Steve Earl)" "bos395.htm"}

#### SNOW

Goddess is beautiful dressed in white  
The tiny white crystals that fall through the night

They fall so gentle, don't make a sound  
As they drift to Earth and lay on the ground

Looking up, snow melts on my face  
as I leave behind the hectic pace  
I'm in another world, one of love  
communing with the Goddess above

Drawing the power from all around me  
one with Her, I truly wish to be  
This is the quest for which I strive  
It is my reason for being alive

Standing alone, staring at the sky  
I feel a tear coming to my eye  
The feeling of peace is awesome you see  
I feel the Goddess surrounding me

(C) 1989 - Steve Earl  
Excelsior AIBBS - Monroe CT 203-268-1222 (1:141/222)

1880

{file "The Shaman's Call (Shadow Hawk)" "bos396.htm"}

#### The Shaman's Call

The Night Bird's call draws evening near,  
Stars and planets in the Darkening Sky appear,  
People of the day to their beds retire,  
Except for some Old Souls about a fire.

Sounds begin to rule the night,  
As the Sun's bright rays fade from sight.  
Evening noises begin to grow,  
Cricket, Owl, and Wolf's lone howl.

Deeper into the Night we go,  
The landscape lit by the fire's glow,  
One old man begins to sway,  
And one lone drum begins to play.

Boom goes the drumbeat soft and slow,  
Tapping out the Heartbeat of the World Below,  
Boom echoes the drumbeat's call to go,  
To begin the ride to the World Below.

The flames leap high into the night,  
And the World around us takes to flight,  
Senses shift in the darkening light,  
And the Darkest Cave draws our sight.

Enter the Cavern, down we speed,  
Into the Underworld the Drumbeat leads.  
Faster than Dragon, than Hawk, than Snake,  
Down the path the Shaman's feet race.

Deeper and deeper into the Womb of the Night,  
Till up ahead appears the Light.

Boom thunders the drum, and the walls seem to shake,  
And out of the Cavern I stop by a lake.  
I look around and I see Land so bright,  
That I know mortal eyes have never beheld this sight.  
In the Sky wheels Gods and Dragons in Flight,  
While bathing in the Lake is the Goddess of the Night.  
Her eyes see me clearly and I'm pierced by their Sight,  
There is no hiding in the Night of Her Light.  
The Animals come to Her call as she sings,  
And drumbeat from above gives me wings.  
Into the Sky my form changes still,  
On Hawk wings I ascend from the hill.  
Higher and higher into the Magical Sky,  
I soar on Wings lit in Magical Fire.  
This Bond, this chain, this freedom sublime,  
The Shaman's gift, boon, bane, the Drumbeat Divine.  
The Dream that brings Visions into the Night,  
The Night that is brighter than any Daylight.  
The sight of a Tree draws me near,  
The Great World Tree has brought me here.  
The Tree of All Knowledge grows out of sight,  
Even Hawk eyes are dimmed by it's light.  
Form changes swiftly, Snake am I now,  
Across the World Tree I wander uncowed.  
The Tree of Life, of Knowledge, of Power and Death,  
The Tree that for Shaman will give Shaman Breath.  
The Drum fills my body,  
My brain is on fire,  
Visions of Forces dance in the Light,  
And the drumbeat caresses me, somewhere in the Night.  
The Tree fades from view,  
My Soul takes to flight,  
And into the World, Dragon Stalks the Night.  
Back to the Cavern the worm passes nigh.  
Drumbeat calls, caresses, commands,  
Back to the Waking World the drumbeat demands.  
Up through the cave I ascend in the Night,  
Form shifts so slightly in my bemused sight.  
Dragon claws to Human feet,  
And to the fire where the Shaman meet.  
Around the fire slowly the Drummer keeps beat,  
Drawing home the Voyagers to the fire's night heat.  
Glazed expressions look into the night,  
But in Shaman's eye is still the Light.  
Slack faced expressions for others to see,  
But in Shaman's eye, is the Fire that Frees.  
Shaman stares into the fire,  
Then quietly into the night he retires.  
Off to his rest he fades from sight,  
Until the Drum calls once more to Night's Light.  
Shadow Hawk  
Baker Street Irregular \* Ft Walton Beach FL (1:366/222)

1881

{file "Storm (Shadow Hawk)" "bos397.htm"}

Storm

Lightning flashing, wind howls through trees,  
Storm is rising, Mortals flee.  
Like armies marching, clouds parade by,  
Thunder shaking, rain hides the sky.

Earth trembles under Titan's fist,  
As Elementals meet in their violent tryst.  
Jagged bolts from Heaven descend

and Tree their goal to rend.

Fierce are the powers of the storm,  
Chaos rules and dissolves Reality's form.  
Fear walks the Earth in the Lightning's stark Kiss,  
While rain hides the Shadows in Unholy mists.

But like all things this to must pass,  
And after a time, storm ceases to harass,  
The wind abates and the thunder mutes,  
And Lightning ends it's violent pursuit.

Sun peeks shyly from behind Thunderhead,  
And a faint rainbow across the sky does thread.  
One lone frog begins to sing,  
And a few bright birds take to wing.

Slowly the mortal creatures crawl forth,  
To bask in the Sun's strengthening warmth,  
But even as the light returns to day,  
Elsewhere Storm will enter the fray.

Storm into peace, night into day,  
This is the circle, the Divine at play.  
First one then the Other is the cycle of Life,  
No stagnation, no quiet, just unending strife.

The Circle of Life is the Game we play,  
While upon this Earth our bodies decay,  
And when our storm of Life goes by,  
Into the Light we must all die.

Life into death, dark into light,  
This is the Circle, the Divine delight,  
To experience death, and be reborn from the night,  
To once again behold Divine Starlight.

Circling endlessly Eons fly past,  
But even this too in the end won't last,  
When the last sparrow falls and night draws to a close,  
The last to die is one final rose.

Storm (cont.)

When all is merged in Divine Bliss,  
And nothing is left the Divine to kiss,  
Then up from the wells of Chaos will flow,  
New Life, new forms the Divine to know.

Cycle upon cycle, Life upon death,  
The Eternal cycle, Brahman's breath,

Form into Chaos, Chaos into form,  
This is the Rule to which Life will conform.

One rule for life, one rule alone,  
That nothing is Changeless, and Chaos follows form,  
One Rule for Day and One rule for Night,  
That Nothing is Eternal in the Eternal's sight.

Shadow Hawk , 03-12-89 14:19

1882

{file "A Victim of Ideologies (Jeff Bordeaux)" "bos398.htm"}

A VICTIM OF IDEOLOGIES

PLACE was just a place.  
without form or future,  
barren of inhabitants.

-

Then RAIN appeared - and gave PLACE moisture.  
And SUN lent PLACE light.  
And EARTH molded PLACE into form.  
And WIND and BREEZE breathed  
sweet airs into PLACE.

-

And CLOUD smiled and MOON shone.  
And STAR brought forth beauty,  
wonder, magic.

-

And PLACE awakened.  
And grew trees, and grass.  
Animals appeared.  
And PLACE was graced with  
lakes, and ponds,  
and light, and shadow.

-

'Thank you!', cried PLACE.  
'I am alive. Thank you.'

-

And the elements conferred  
among themselves,  
And preened, and swelled, and gloated.  
'See!', cried SUN. 'We are all powerful-'  
'we have a RIGHT to be proud!'

-

'Ah!', said RAIN. 'But I was the first!'  
'And without me', said EARTH,  
'PLACE would be shapeless!'

-

And the elements fought, and argued, and battled  
RAIN and WIND changed to STORM,  
killing, ripping trees asunder.  
EARTH shook, imposing vast destruction.  
CLOUD, MOON and STAR retreated,  
while SUN flared, burning all to ruin.

-

And angered, with bruised pride,  
the elements departed.

Only BREEZE remained upon this barren,  
blackened desert that was PLACE.

-  
'Oh cruel brethren! What have we done?'  
and BREEZE tried to resurrect PLACE,  
but it's power was too weak.

-  
And so dead PLACE remains  
the mournful cry of BREEZE  
it's only voice.

1883

{file "Shadowhawk" "bos399.htm"}

Shadow Hawk

Deep in Shadow, hidden from sight,  
Wandering by, like a thief in the night.  
Slipping through cracks in Reality's wall,  
Flying alone through Chaos' Hall.

Alone in the world, away from the Light,  
Except for the company of the Goddess of the Night.  
Deep is the Well of Humanity's Soul,  
And deeper still the place I must go.

Hawk on the Wing, silent in flight,  
Hunter unseen, hidden by night.  
Lost in the Shadow, beyond mortal sight,  
Ascending beyond the Gods' lofty height.

Wings of Fire carry me free,  
Far from this place I will be.  
Left behind the ones I knew,  
Fellow travellers there are but few.

Chaos spins by unblinking eyes,  
Reality splits and reason flys,  
None can follow me in this Place,  
Lost to the world without a trace.

Realities come and Realities fall,  
Yet onward I fly heeding the Unknown call.  
Farther and faster the message I heed,  
Flying alone, spurred on by need.

None may go where Chaos hold court,  
But there my mind seems to cavort.  
Alone and silent I scream in the dark,  
While visions and sunbursts tear me apart.

Realities flow with plastic speed,  
Angels and Demons from me do feed.  
The world whirls wildly around the Tree,  
But soon, I know, I will be free.

{file "Magical Reveries (Hugh M. Read)" "bos400.htm"}

Magickal Reveries

Dedicated to Bill Heidrick  
...who opened the door...

I am as the Moon  
Our Light is ever changing  
Healing, gathering

for  
long as  
copyright, Hugh Read, 1987 Permission is hereby given  
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it is reproduced in full and this notice is included.

As Capricorn begins the year darkly  
From the depths of light  
As the distant Sun  
Begins Her Northward Path

Saturn begins her leaden rainbow dance  
Giving form to time  
The Gates to Formlessness  
Make way for new forms

To emerge out of Saturnian Black  
Gates of Formlessness  
Are now used by wise souls  
Seeking Endlessness

As new forms dance in, wise souls may dance out  
To Eternity  
To explore timeless states  
And spaceless being

Saturn planet of time and timelessness  
Space and spacelessness  
Of limits and freedom  
Is our leaden key

To the golden place of immortality  
The Bliss of Saturn  
Is sweet, rich bliss, indeed  
In dark Capricorn

Agape is subtle wine, holy...pure  
While Chubby Eros  
Is a belching beer  
Good old, sad old lust

Is Thelema will with desire charged  
Is Thelema greed  
Drunk on yeasty-rich lust  
Rapine in her heart  
Or is Thelema subtle will, divine  
Heaven's Spirit scent  
Beyond sight, will or mind  
Like good Christian Faith

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In dark Capricorn

Isis spread your loving wings over me  
Enfold me within  
Protect me, Mother,  
In my loneliness

Isis spread your loving wings over me  
Enfold me within  
Lead me to earthly love  
Lead me to my Self

Isis spread your loving wings over me  
Enfold me within  
Surround me with lovers  
Who heal me with love

Isis spread your loving wings over me  
Enfold me within  
Allow me loving friends  
Who heal me with love  
Isis spread your loving wings over me  
Enfold me within  
Lead me to earthly love  
Lead me to my Self

When bright spark was struck at dark equinox  
Hard clarity came  
As Sun struck Saturn  
In His Earthy home

The Astral Year begins in Saturn's house

In chill mystery  
The leaden wheel begins  
Her twelve month circle

From Earth to Air to Water to Fire  
Then again begin  
Spinning wheel of magick  
Through time and through space

Twelve stations of the Elemental Cross  
Break the calender  
Wear tattered calender  
Like torn beggar's rags

Twelve mundane months slip over Heaven's Year  
Solstice to solstice  
Tearing the paper year  
With ancient power

Now the dark solstice has come and has gone  
Year is born anew  
New Year's day ahead  
Surly overlay

Vying with our more ancient starry year  
The New Roman Year  
Trys hard to hide the Gods  
Nor can it hide them

For their power is born ever anew  
Through the twelve stations  
And deep in each month  
Their Life births Magick

As Virgo dies the dark Crone encroaches  
Hard with Grey Power  
Harsh-shrivelled with Wisdom  
Of a long chaste life

What seems to be ugly, mean grows in strength  
Like a walnut shell  
Wrinkled shell, wrinkled nut  
Wrinkled wise, old brain  
Cruel Death mercifully releases Beauty  
Libra roses rise  
Gentle Autumn breezes  
Pink, red, soft petals

From peak to craggy peak the Horn'd One leaps  
Fire in his eyes  
Hard shouldered...white-hot chest  
Antlered man on high

Blue lightening flashes from his bright-hot

thighs

Swift knees crash through trees  
In the ancient forest  
Of my ancient mind

From those depths my ancient powers rise

Fire in my eyes  
Soft heart hardens. Wisdom  
Surges in my thighs

Knees and ankles loosen, muscles tighten  
I am the Horn'd One!  
I am He! I am Free!  
Ancient One in me!

Affirmation: I am Pan! I am Cernunnos! I am  
the Horn'd One. I am  
Shiva! I am He! I am Atman! I am Free!

Is Peace possible on Battlefield Earth  
No. Not now, Kali  
Your Yuga demands War  
War is our teacher

Only through War can we learn to escape  
Your prison of Time  
The only Peace there is  
Is hidden within

Each individual heart. Turn within  
Make that your War  
Exploit the Battlefield  
By turning away

That is War enough in Kali's prison  
Of Time and of Space  
Learn to reverse the Field  
And find your own Peace

1885

{file "When Saturn Ruled Aquarius" "bos401.htm"}

#### WHEN SATURN RULED AQUARIUS

The Kiss of Saturn is hot, black, fierce, deep  
A hint of Wild Ass  
In her blue-black hair  
Breasts soft as black Lead

Moulten hips steaming with empowerment  
Belly bold with Lust  
That heals...and heals...and heals  
Uranus! She cries.

"Wild Ass!" I reply. "I am set on you!"  
My Wild Ass prances  
"For I am Set, my Nephys  
My sweet Wild Ass

I come to claim your dark powers tonight  
In Binah tonight  
For we are in Binah

Deep set in Binah

Saturn am I! Shivah am I! I AM!  
I am Atman! THAT!  
I claim you Dark Nephys  
THAT we may be ONE!"

In Atman hide the Secrets of Maya  
Terrible Maya  
(When we are in Her Claws)  
Is kind in Atman

There is a reversal in Atman  
Of subtle beauty  
Maya becomes God's Will  
And I am as God

In Atman. I am as God, Will Supreme  
Soft as a Feather  
Strong, gentle, wise and firm,  
Free! I am Atman!

I am Atman. I am Free. I am He.  
In Atman, I AM  
As God in Atman.  
Free! I am Atman!

1886

{file "Scarabeus (unknown)" "bos402.htm"}

#### SCARABEUS

Golden Fire in my Heart, Immortal!  
Dark Sacred Beetle  
Flaming in my breast!  
Immortality

Hidden in the dung of my existence!  
That filthy dung  
I roll across my Sky  
For all to distain

Hides The Stone of the Wise from prying eyes  
And the Mid-night Sun  
Hidden by dung-like Earth  
Yet lighting the Moon

Hides behind my life lighting up my Soul  
As I roll my dung  
Making Soul immortal  
As I roll my Stone

1887

{file "Minerva (Unknown)" "bos403.htm"}

Minerva

I met Minerva just now near her tree  
Resting from battle  
Her helmet on her knee  
Hair tumbled on breasts

Parted by brass, surrounded by steel plate  
Dark nipples glistened  
With dew-like sweat of war  
Pale arms quivering

Eager for battle's harsh life-death embrace  
Yes! She said to me.  
Hell yes! she said. Get laid!  
Enter the battle.

My Virgins serve me well, my son! Get laid!  
Let your juices flow!  
(She spit an olive pit)  
Get in there and fight!

She gathered her pale skirts around her hips  
Stood, covering strong thighs  
Took her shield, sword, helmet  
With war shriek was gone

1888

{file "Love Is The Law (Unknown)" "bos404.htm"}

LOVE IS THE LAW

Do what thou wilt is the Whole of the Law  
The time of The Will  
Bursts forth Now, in the Spring  
Implacable bud!

Let your Love burst forth and blossom freely  
Thunder of roses  
Unfettered by harsh will  
Love willed to be Free

To soar with on Her Wings into New Heavens  
Over pure New Earths  
Love is Will purified  
Love is Her own Law!

Sun is born again in primitive Light  
With Arian Force  
In the Spring House of Mars  
New Life Exploding

From cold Winter's Icy dark Womb  
Gives force to our Wills  
Time of re-SOL-ution  
We are born again

Juices of Spring wash us from Winter Womb  
As Spring buds push out  
We drop from Her belly  
Like damp, new born colts

This is the time to re-SOL-ve our new lives  
With Nature's Forces  
Supporting and healing  
As Old Winter dies

1889

{file "May Eve (Doreen Valiente)" "bos405.htm"}

MAY EVE

Walpurgis Night, the time is right,  
The ancient powers awake.  
So dance and sing, around the ring,  
And Beltane magic make.

Walpurgis Night, Walpurgis Night,  
Upon the eve of May,  
We'll merry meet, and summer greet,  
For ever and a day.

New life we see, in flower and tree,  
And summer comes again.  
Be free and fair, like earth and air,  
The sunshine and the rain.

Walpurgis Night, Walpurgis Night,  
Upon the eve of May,  
We'll merry meet, and summer greet,  
For ever and a day.

As magic fire be our desire  
To tread the pagan way,  
And our true will find and fulfil,  
As dawns a brighter day.

Walpurgis Night, Walpurgis Night,  
Upon the eve of May,  
We'll merry meet, and summer greet,  
For ever and a day.

The pagan powers this night be ours,  
Let all the world be free,  
And sorrows cast into the past,  
And future blessed be!

Walpurgis Night, Walpurgis Night,  
Upon the eve of May,  
We'll merry meet, and summer greet,  
For ever and a day.

Doreen Valiente  
"Witchcraft For Tomorrow", pp.

192-193

1890

{file "Invocation of the Horned God (Doreen Valiente)" "bos406.htm"}

INVOCATION OF THE HORNED GOD

By the flame that burneth bright,  
O Horned One!  
We call thy name into the night,  
O Ancient One!  
Thee we invoke, by moon-led sea,  
By the standing stone and the twisted tree.  
Thee we invoke, where gather thine own,  
By the nameless shrine forgotten and alone.  
Come where the round of the dance is trod,  
Horn and hoof of the goatfoot god!  
By moonlit meadow on dusky hill,  
When the haunted wood is hushed and still,  
Come to the charm of the chanted prayer,  
As the moon bewitches the midnight air.  
Evoke thy powers, that potent bide  
In shining stream and the secret tide,  
In fiery flame by starlight pale,  
In shadowy host that rides the gale,  
And by the fern-brakes fairy haunted  
Of forests wild and woods enchanted.  
Come! O come!  
To the heart-beat's drum!  
Come to us who gather below  
When the broad white moon is climbing slow  
Through the stars to the heaven's height.  
We hear thy hoofs on the wind of night!  
As black tree-branches shake and sigh,  
By joy and terror we know thee nigh.  
We speak the spell thy power unlocks  
At solstice, Sabbat, and equinox,  
Word of virtue the veil to rend,  
From primal dawn to the wide world's end,  
Since time began--

The blessing of Pan!

Blessed be all in hearth and hold,  
Blessed in all worth more than gold.  
Blessed be in strength and love,  
Blessed be wher'er we rove.  
Vision fade not from our eyes  
Of the pagan paradise  
Past the gates of death and birth,  
Our inheritance of the earth.  
From our soul the song of spring  
Fade not in our wandering.  
Our life with all life is one,  
By blackest night or noonday sun.  
Eldest of gods, on thee we call,  
Blessing be on thy creatures all.

Doreen Valiente  
"Witchcraft For Tomorrow" pp.

190-191

1891

{file "Invocation of the Moon Goddess (Doreen Valiente)" "bos407.htm"}

GODDESS INVOCATION OF THE MOON

Diana, queen of night,  
In all your beauty bright,  
Shine on us here,  
And with your silver beam  
Unlock the gate of dream;  
Rise bright and clear.  
On earth and sky and sea,  
Your magic mystery  
Its spell shall cast,  
Wherever leaf may grow,  
Wherever tide may flow,  
Till all be past.  
O secret queen of power,  
At this enchanted hour  
We ask your boon.  
May fortune's favor fall  
Upon true witches all,  
O Lady Moon!

Doreen Valiente  
"Witcraft For Tomorrow" pp.

189-190

1892

{file "The Spell of the Cord (Doreen Valiente)" "bos408.htm"}

THE SPELL OF THE CORD

By the knot of one  
The spell's begun.  
By the knot of two  
It cometh true.  
By the knot of three  
Thus shall it be.  
By the knot of four  
'Tis strengthened more.  
By the knot of five  
So may it thrive.  
By the knot of six  
The spell we fix.  
By the knot of seven  
The Stars of Heaven.

By the knot of eight  
The hand of fate.  
Byt the knot of nine  
The thing is mine.

188-189

1893

{file "Coven Spell (Doreen Valiente)" "bos409.htm"}

THE COVEN SPELL

O ancient ones of heaven, earth and sea,  
We chant the coven spell, thus shall it be!  
To music of the night-wind blowing free,  
We chant the coven spell, thus shall it be!

The owl hoots within the hollow tree,  
The black cat runs by night silently,  
The toad beneath the stone dwells secretly,  
We chant the coven spell, thus shall it be!

To moon that draws the tides of air and sea,  
We chant the coven spell, thus shall it be!  
To god that bides beneath the greenwood tree,  
We chant the coven spell, thus shall it be!

By witches' garter bound about the knee,  
By staff and cauldron and all powers that be,  
We will the thing in our minds we see,  
We chant the coven spell, thus shall it be!

(Pause.....)

The Spell is flowing like the sea,  
The spell is growing like the tree,  
Like flame that burns and blazes free.  
We chant the spell, thus shall it be!  
We chant the spell, thus shall it be!  
We chant the spell, thus shall it be!  
IT IS!

181-182

1894

{file "Invocation (Doreen Valiente)" "bos410.htm"}

INVOCATION

(traditionally used after the Communion of the five  
senses)

Diana of the Rounded Moon,  
The queen of all enchantments here,  
The wind is crying through the trees,  
As we invoke thee to appear.

The cares of day departed are,  
The realm of night belongs to thee;  
And we in love and kinship join

With all things that are wild and free.

As powers of magic round us move,  
Now let time's self dissolve and fade.  
Here in place between the worlds  
May we be one with nature made.

Thy consort is the Horned One,  
Whose sevenfold pipes make music sweet.  
Old Gods of life and love and light  
Be here as merrily we meet!

For ye circle's round we tread,  
And unto ye the wine we pour;  
The sacred Old Ones of this land,  
Ye we invoke by ancient lore --

By magic moon and pagan spell,  
By all the secrets of the night,  
Dreams and desires and mystery,  
Borne on the moonbeam's silver light.

Now may we hear, or may we see,  
Or may we know within the heart,  
A token of true magic made,  
Ere from this circle we depart.

(Pause.....)

O goddess-queen of night,  
O Horn'ed One of might,  
In earth and sky and sea  
May peace and blessing be!

Doreen Valiente  
"Witchcraft For Tomorrow" pp.

168-169

1895

{file "The Pentagran (Similodon)" "bos411.htm"}

The Pentagram

I invoke Ancient Powers of The Star  
The Powers of Five  
The Spiral Powers  
The Powers of Earth  
I invoke the Ancient Powers of Life  
Star in the Circle  
In the Iron Circle  
Quaint, ancient symbol  
So ancient, primordial and timeless  
Dark symbol of life  
On planets bearing life  
Deep in DNA

Deeply branded in the Heart of our Earth  
Touchstone of Wisdom  
Of Ancient Knowledge, NOW,  
Living in the stars  
I call out through the Circled Iron Star  
For my Star Power  
Out through the Galaxies  
Claiming Dark Powers

Similodon

1896

{file "BLOOD (Similodon)" "bos412.htm"}

Blood

Is that you that I hear?  
Your footsteps on the ground above my head.  
Your hands upon the headstone that bears my name.  
You are a dweller in the night! Beware I bite!  
On cloak as black as sin, I float, I fly.  
In hunger burning bright, seeking prey.  
Life is flowing deep within.  
I send it bubbling fourth.  
and then I drink it in again.  
Another night, never day.  
Away away, into the dark I flee!  
where I might hide.  
waiting for another night.  
Did you hear?  
Did you see?  
Do you flee?  
Or is that your hand I find near mine?  
In the dark! Dwellers in the night!  
Beware we bite!

Similodon

1897

{file "Pandemonium (Sonia Brock)" "bos413.htm"}

PANDEMONIUM

Hi, ho, it's Spring again,  
Out of my eye's corner  
I thought I saw the Horned Man, the Green Man  
Charging down the glen,  
It was not Pan,  
I did not get that freezing in the bone,  
Half fear, half ecstasy.

Perhaps I was mistook,

And only wished I saw,

And maybe Pan is playing in a rock band,

Traveling in a wave of liquorous riot,

George 'something' and the Destroyers

Sonia Brock

1898

{file "New Words and Old (Kihe Blackeagle)" "bos414.htm"}

New Words & Old

In the autumn of the lightnings, in the mighty-voic`ed  
throng

In the twilight were the offerings, with both chants  
and full-throat song:

These the People, born to silence  
These the Seekers, born to sight  
These the Wanderers, born to roaming  
These frail Humans, born to night...

In the winter's swirling blizzard, in the quaking of  
great trees In the  
breeze: night-black child of charring, in the wavering, fitful

These the Wicca, seeking knowledge  
These the Shamen, knowing care  
These the Students, always reading  
These the Hopeful, who despair...

In the spring-tide's joyous growing, in the flower and  
the leaf In the summer's

dearth and plenty, saving up to stoke Belief:

Hear the Mother, gentle-voicings  
Hear the Father, rumbled whisper  
Hear the Children, gay and laughing  
Hear the Many -- sing your vesper...

Now the Bard and Druid gather  
Now the Priestess calls afar  
Now the Time to Watch and Listen  
Now the Time to practice more!

++++

Kihe Blackeagle

1899

{file "Spring/Summer Poem (Shadowhawk)" "bos415.htm"}

SPRING/SUMMER POEM

By: Shadow Hawk

## Falling

Circling skyward on wings of fire,  
Drawn aloft by heart's desire,  
Endless expanses of starry night,  
In Endless freedom he finds his delight.

Down below whispers rise to his ear,  
The green earth lays calling, calling him near,  
Circling skyward he hears the sweet call,  
And folding his wings, begins the great fall.

Wind whispers then sings then a great roar,  
From the high heavens his body he tore.  
Faster than Eagle he falls to the ground,  
Till even the sky's call was lost in the sound.

Below lays the Earth, she holds out her arms,  
Enfolding her Lover with her Endless charms,  
Deeper he plummets into that fair place,  
Blinded and bewildered by her loving grace.

Mountians and hills, river and sea,  
Summon him near, and answer his need,  
Stretching her arms, she gathers him nigh,  
As stonelike he falls, a mote from God's eye.

Hurry, oh hurry, she beckons him come,  
As mountains surround him, blocking the sun,  
His breath is fire, igniting her love,  
Her lover returns, from Sun far above.

Deep in her body he plunges his fire,  
Passion to passion, fire strikes desire,  
Shudderingly, shakingly, he rises above,  
Surrounded by the warmth of his Lady's love.

Sinking once more, she pulls him near,  
Gathering him close the stars reappear,  
Deep in her body, awaiting the day,  
Till once more, skyward, He rises to play.

1900

{file "A Healing Spell (unknown)" "bos416.htm"}

## A Healing Spell

Wrap thee in cotton  
Bind thee with love  
Protection from pain  
Surrounds like a glove.  
May the brightest of blessings  
Surround thee this night.  
For thou art cared for,  
Healing thoughts sent in flight...

1901

{file "Banishing The Circle (Devin Storm)" "bos417.htm"}

Banishing The Circle  
By: Devin Storm

The Circle is open  
But not forgotten  
The Circle is unbroken  
Nothing is forgotten  
The Circle is free  
Nothing is EVER forgotten  
Blessed Be!  
by Devin Storm

1902

{file "The Fool (Stormy Gael)" "bos418.htm"}

The Fool  
By: Stormy Gael

Fool! Fool! Fool!  
Where is thy strength now oh mighty warrior?  
In the hands of another?  
Oh trusting fool that thou art,  
Have you no experience to teach you better?

Thou hast lived many years.  
Where is thy wisdom?  
Even the youths know better.  
Keep your own counsel, old one,  
And be safe; share it and die.

Stand alone against the world  
And increase your strength a hundredfold.  
Build you thine own armor and fight;  
Forge thine own sword with the blood of life  
And none can touch thee.

But you, you fool,  
You have put your trust in another,  
A veritable stranger in your own camp.  
Who is the wiser? I ask,  
The giver or the taker?

Methinks you tread a dangerous road.  
Walk easy, old one; pay heed to your steps.  
Perhpas there is hope, yet.  
Survival may still be yours,  
But at what price?

A price I willingly pay.  
Enough said, young counselor.

1903

{file "Hymn to Artemis (Frater U.' D.)" "bos419.htm"}

HYMN TO ARTEMIS

by

FRATER U.'.D.'. .

Artemis, my sibyl sibling  
huntress of the earthy skies,  
wayfaress in silver rippling -  
in your hands my power lies ...

lies my dream and all my making  
muted might in liquid pose,  
lies my giving and my taking,  
caressing friends and smiting foes

in your light and metal sheen,  
waxing, waning, touched, unseen,  
ever-moving curv.d bow  
ever-whirring arrow's flow  
to the core of mine own heart  
hitting mark, a gentle dart

strikes my body, strikes my soul,  
fondles part and fondles whole  
towards my ever-pulsing spell:  
give me heaven, give me hell  
take from me what makes me sink  
with your sleight of hand and wink -

Goddess of the nightly sweep,  
through the starlit mires seep,  
never solemn, yet possessed,  
by your mastery expressed,

all your vision's harvest keeps ...  
all your vision's harvest keeps ...

1904

{file "Today The Moon is There (Hugh Read)" "bos420.htm"}

Today the Moon is There

Hugh Read

In that mighty, non-human Power Place  
Of mind that Is Not  
Lord of the Galaxy  
Can you hear my cry

For fulfilment of my broken being  
Faulted, cracked, torn  
From that first painfilled day  
Of savage, late birth

Send to me streamers of healing power  
That will make me new  
Of more eternal stuff  
Than this failed human

Being is moulded from...fill in the sad cracks  
Seal the awful breaks  
Smooth and fill the fissures  
With eternity

That I may serve humanity wisely  
With pleasure and joy  
Being more than human  
Helping others grow

Into the same places of dark power

That are full of light  
That I hunger to touch  
And to feed upon

Touch me now, this day  
Lord of the Galaxy  
Put me on thy Way  
Lord of the Galaxy  
Put me on my Way

1905

{file "The Witches Ballad" "bos421.htm"}

the witches ballad

Oh, I have been beyond the town, Where nightshade black  
and mandrake grow, and I  
have been and I have seen What righteous folk would fear  
to know!

For I have heard, at still midnight, Upon the hilltop  
far, forlorn, With note that  
echoed through the dark, The winding of the heathe horn.

And I have seen the fire aglow, And glinting from the  
magic sword, And with the  
inner eye beheld The Horned One, the Sabbat's lord.

We drank the wine, and broke the bread, And ate it in  
the Old One's name. We linked  
our hands to make the ring, And laughed and leaped the  
Sabbat game.

Oh, little do the townsfolk reckon, When dull they lie  
within their bed! Beyond the  
streets, beneath the stars, A merry round the witches  
tread!

And round and round the circle spun, Until the gates  
swung wide ajar, That bar the

boundaries of the earth, From faery realms that shine  
afar.

Oh, I have been and I have seen In magic worlds of  
Otherwhere. For all this world  
may praise or blame, For ban or blessing nought I care.

For I have been beyond the town, Where meadowsweet and  
roses grow, And there such  
music did I hear As worldly-righteous never know.

Enjoy!!!!!!!

Blessed Be

1906

{file "Inquisition" "bos422.htm"}

#### Inquisition

Again the burning came,  
She felt the heat, the searing pain  
a cry lanced through her heart  
"Why, My Lady, Why"

She lay quietly, remembering  
lost within the labrynth of the past  
and the future  
she did not feel the bite of the cruel blade.

Bleeding, moaning, she saw the man  
his face, and heart masked with black  
she knew his choices and his pain  
Oh, to cause pain, to accept his own  
if only she could Touch him, Heal him.

"I love you" she whispered  
dark eyes calm, yet full of pain  
"Don't " cried the man "I want to see you die"  
"I love you and forgive you" she said  
tears rolled freely down her cheeks

Again, and again the searing pain  
As the man applied the red hot blade  
"Do you still love me, and forgive me" he screamed?

Despite the pain she answered strongly  
"I do", She smiled  
"Blessed be" she whispered.

A wave of pain sent her among the stars.  
"My Lady" she cried "I'm frightened"  
Strong arms held her close  
"You have done well my child, rest now"

The man watched as the blade grew cold  
As the young body before him cooled  
tears streamed down his face

and he whispered  
"Forgive me"

1907

{file "Two Ritual Prayers (Anahita Gula)" "bos423.htm"}

2 Ritual Prayers  
Copyright 1991 Anahita-Gula (pseud.). May be  
reproduced with acknowledgment.

We clean this night our altar and our room  
To build our Temple. Here then, we have spread  
The pentacle, athame and the broom,  
With God and Goddess candles at the head.  
So dress we now our Priestess in her Crown:  
The Circle's cut in perfect Trust and Love.  
So call the Quarters, dance the Witches' Round  
And beckon down the Moon from high above.

Sept. 1987.

Another sample: this one is sung to the "Witches' Rune":

(Introduction is spoken, as an Invocation)  
"Indeed, they occupy the throne room together.  
In the divine chamber, the dwelling place of joy,  
Before them their gods take their places.  
To their utterances their attention is turned."  
From the Akkadian Hymn to Ishtar.

Lord of Sun and Lady Moon,  
Dark at night and bright at noon,  
See my off'ring, hear my call:  
Lord and Lady, guard us all.

Sky-God An, Earth-Goddess Ki,  
All do honour unto thee.  
Spread your seed upon the ground,  
Bring forth life fecund and round.

Holy Queen of living things,  
She whose bloom the summer brings,  
Bless us, Lady, give us cheer  
As we wander through the year.

Royal Shepherd, Mountain King  
Lofty Bull of whom we sing,  
Fill our bowls with waters sweet,  
Spread the seeds of corn and wheat.

Bless our lips and bless our breast,  
Guide us gently to our rest.  
Bless our sheep and bless our corn,  
Ease our grief when we must mourn.

Sing the song and join the rite,  
Praise the day and bless the night.  
Thank the Gods for what They bear:  
Earth and Water, Fire and Air.

November 1983.

I may be reached at P.O. Box 732, Station B., Ottawa,  
Ontario, Canada.

1908

{file "Rainbows (Jennifer Holding)" "bos424.htm"}

"Rainbows"  
Jennifer Holding

Where dwelleth my Lady in this land of Night?  
She dwelleth in stars and satin moonlight.  
She veileth her visage 'neath clouds spun of silk,  
And the Night-Sky's a river of my sweet Mother's milk.

Where dwelleth my good Lord on this Summer's day?  
He dwelleth in birdsong and fragrance of hay.  
He sleeps by the river with pipes in his hand,  
And he sends his love smiling through the fruit of the  
land.

Where dwelleth my Lady at Morning's first light?  
And where is my Lord on the eve of the Night?  
At Luna's last shining, or Sun's final ray,  
Their passion paints Rainbows 'tween the Night and the  
Day!

1909

{file "Elements (r.m.p.j.)" "bos425.htm"}

ELEMENTS

Fire on Fire  
Light and Power,  
Warmth and Energy  
They did generate.

Earth joined them then  
To Life She gave Birth  
And solid Foundations built.

Along came Water  
Some Channels to carve  
Through which all Energies flow.

Around them All

The Air did blow  
Winds of Thought and Deed  
intertwined.

Power raised, Power spread  
Thus It Was  
So Mote It Be.           .....Alernon

.....from RMPJ Oct. '86

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1910

{file "Battle Hymn of the Eristocracy (Filk)" "bos426.htm"}

#### BATTLE HYMN OF THE ERISTOCRACY

(Tune: Battle Hymn of the

Republic)

1. Mine brain has meditated on the spinning of The  
Chao;  
It is hovering o'er the table where the Chiefs of  
Staff are now  
Gathered in discussion of the dropping of The Bomb;  
Her Apple Corps is strong!

Chorus:

Grand (and gory) Old Discordia!  
Grand (and gory) Old Discordia!  
Grand (and gory) Old Discordia!  
Her Apple Corps is strong!

2. She was not invited to the party held on Olympic;  
other cheek!  
So she threw a Golden Apple, 'stead of turned the  
nectar leak;  
Oh, it cracked the Holy Punchbowl and it made the  
Her Apple Corps is strong!

3. For the Apple Hera offered Paris all the wealth she  
could;  
Athena promised that his enemies bodies would be

strewed;

screwed!

But Aphrodite offered Helen - and EVERYONE got

Her Apple Corps is strong!

1911

{file "The Prettiest One (Filk)" "bos427.htm"}

THE PRETTIEST ONE

(Tune: To God Be The Glory)

by Talespinner

1. To Goddess be glory, we all will have fun!  
And warm is our love of "the prettiest one",  
But warmer and glowing and deadly will be  
The planet Earth after they start World War III.

Chorus:

Hail Eris! Hail Eris! Let the Goddess be praised!  
Hail Eris! Hail Eris! Let your glasses be raised!  
Reality comes from the mouth of a gun,  
But all can be changed by "the prettiest one."

2. To Goddess be glory, we've hardly begun  
To alter our minds for "the prettiest one."  
To the Ultimate Mindfuck our allegiance we pledge;  
We'll push all the greyfaces over the edge!

1912

{file "The Lady's Brothel (filk)" "bos428.htm"}

The Lady's Brothel

(to the tune "Nonesuch" also used for the "Lady's  
Braisle")

For She will bring the bugs in the Spring  
And laugh when She's deflowered.  
When She's in heat, She'll give you a treat,  
But you'll get disemboweled.  
She rots the grain and spreads ptomaine,  
When fruits of fall displease Her.  
The moons and suns all turn their buns  
In joint attempts to freeze Her.

- by Steven Posch-

Coward (1980)

1913

{file "Cauldron Chant (Ammond Shadowcraft)" "bos429.htm"}

The Cauldron Chant

We form the Circle,  
The Circle most round.  
We form the Chalice,  
The Chalice now found.

We call the Goddess,  
to meet the great need.  
We call the God,  
To plant His fertile seed.

We call the quarters,  
which we call four.  
We summon the powers,  
that contain the force.

We stir the Cauldron,  
from which we were born.  
We call the Gods,  
from whom we were torn.

We say the words,  
which lead us round.  
We pass the kiss,  
with our lovers found.

We face our dreams,  
in nights psychic flight.  
We face our hopes,  
in bright moon of the night.

We face our fears,  
on the Dark Lords Horn.  
We face our failure,  
in the Mothers new planted corn.

We live our lives,  
druming and dancing on the meadow.  
We confront our Death,  
in the dancing moon light shadow.

Our paths run quickly,  
on fleet foot and wing.  
Our Circle is joyous,  
with our Queens and our Kings.

Let our little Circle be happy,  
with Bell, Bowl or Bow.  
And form now this Circle,  
with gracious Love, Joy and Hope.

BLESSED BE

copyright 1984 W. J. Bethancourt III  
recorded: CELTIC CIRCLE DANCE  
WTP-0002  
tune: Same Old Man/Leatherwing Bat

Hi said the Norn, sittin in the sand  
once I talked to a great Grey Man  
spun three times and said with a sigh  
"Hadn't been for the Runes had his other eye!"

Chorus: hi diddle i diddle i day  
hi diddle i diddle i diddle ay  
hi di diddle i diddle i day  
fol the dink a dum diddle do di day

Hi said the Lady, dressed in green  
prettiest thing I've ever seen  
she went down underneath the hill  
and came back out of her own free will

Brian Boru, on Irish ground  
walked three times the Island round  
Norsemen came lookin for a fight  
just another Irish Saturday night!

Hi said Lugh on the banquet night  
a poet and a player and a good wheelwright  
a harper and a warrior and none the least:  
a Druid and he got in to the Feast!

Harold Haardrada's face was red!  
Came to Britain and he wound up dead  
Stamford Bridge is where he's found  
got six feet of English ground

The Legion with it's Eagles bright  
marched into the Pictish night  
met them there upon the sand  
gave em up to the Wicker Man!

Eight-legged steed and hound of Hel  
the one-eyed Man, he loves ya well  
fire burn and fire spark  
are you then feared of the dark?

The Circle forms, the Circle flows  
the Circle goes where no man knows  
Hail to the Lady, one in three:  
Present is Past and Past is Me!

Rhiannon's Birds are still in flight  
all thru the Day all thru the Night  
Hail to the Lady, one in Three  
Present is Past and Past is Thee!

Descent Of The Goddess  
Copyright 1993 Durwydd Mac Tara

Vasa,  
(With special thanks to G. B. Gardner, Freydis  
Julia Phillips, and Pyrocanthus Basileus)

In ancient times, our Lord, the Horned One, was (as  
hestill is)  
the  
Lord of Controller, the Comforter. But men know him as the dread  
Shadows, lonely, stern, and just.

But our Lady the Goddess oft grieved deeply for the  
fate of her  
creations as they aged and died. She would solve all  
mysteries, even  
the  
mystery of death, and so journeyed to the underworld.

The Guardian of the Portals challenged her:  
'Strip off thy  
garments,  
lay aside thy jewels; for naught may you bring with you  
into this  
our land, for it is written that your True Self is the  
only fitting  
adornment for those in the realms of Death.'

So she laid down her garments and her jewels,  
and was bound, as  
all  
living must be who seek to enter the realms of Death, the  
Mighty One.

Such was her beauty that Death himself knelt, and  
laid his sword  
and  
crown at her feet, and kissed her feet, saying: 'Blessed  
be thy feet  
that have brought thee in these ways. Abide with me; but  
let me place  
my cold hand on thy heart.'

And she replied: 'Why do you cause all things that I  
love, and  
take delight in, to fade and die?'

'Lady,' replied Death, 'it is age and fate, against  
which I am  
helpless. Age causes all things to wither; but when men  
die at the  
end  
of time, I give them rest and peace and strength, so that  
they may  
return. But you, you are lovely. Return not, abide with  
me.'

And she replied, 'Nay, I love thee not and I am  
needed in the  
world

of the living.'

Again Death knelt, and kissed her knees, saying:  
'Blessed be thy  
knees that kneel before the Altar. Abide with me; let  
me place my  
cold  
hand on thy heart.'

And she replied, 'Nay, I love thee not and I am  
needed in the  
world  
of the living.'

Death (still kneeling), kissed her on the womb,  
saying:  
'Blessed be thy organs of generation, without which none  
of us would  
be.  
Abide with me; let me place my cold hand on thy heart.'

And she replied, 'Nay though I feel the beginnings of  
love for

1923

thee, I must return to those I fully love in the world of  
creation.'

Death then stood, and kissed her on the breast,  
saying: Blessed  
be  
thy breast, formed in strength and beauty. Abide with  
me; let me  
place  
my cold hand on thy heart.'

And she replied, 'Nay though I feel love for thee, I  
must not  
abandon those I am responsible for, in the world of  
creation. I cannot  
do this thing, better you would return with me.'

'Lady,' replied Death, It cannot be so. If I were to  
leave my  
realm, and abandon those who seek their comfort and rest  
with me, then  
the Wheel would no longer turn. Age and weakness would  
overtake those  
whom you love, and they would have nowhere to find  
rest, and peace,  
and  
reunion with those who have gone before. As age and  
debility overtook  
your creations, there would quickly be no room for the  
new, only the  
withered, the tired, and the stagnant.' He then  
kissed her lips,  
saying:  
'Blessed be thy lips, which shall utter the Holy Names.  
Abide with

me;  
let me place my cold hand on thy heart.'

And she replied, Let us BOTH lay our hands,  
each unto the heart  
of  
the other, thereby claiming and uniting each unto the  
other. In this  
way may I rule my kingdom of birth, creation, and life;  
yet share with  
you your kingdom of death, rejuvenation, and rest. United  
in Perfect  
Love and Perfect Trust, that the Universe may be whole and  
the Wheel  
turn smoothly.

Death replied, 'This is indeed WISDOM, So Mote it  
Be!' They  
embraced, thus pledging their eternal love.

And he taught her all his mysteries, and gave her  
the necklace  
which  
is the circle of rebirth. And she taught him her  
mystery of the  
sacred  
cup which is the cauldron of rebirth.

They loved, and were one; for there be three  
great mysteries in  
the  
life of mankind, and magic controls them all. To  
fulfil love, you  
must  
return again at the same time and at the same place as the  
loved ones;  
and you must meet, and know, and remember, and love them  
again.

But to be reborn, you must die, and be made ready for  
a new body.  
And to die, you must be born; and without love, you may  
not be born.

And our Goddess is ever inclined to love, and  
mirth, and happi-  
ness;  
and guards and cherishes her hidden children in life, and  
in death  
she teaches the way to her communion; and even in this  
world she  
teaches them the mystery of the Magic Circle, which is  
placed between  
the worlds of men and of the Gods.

And thus we are taught of the beginnings of the wheel of  
the year

year, each  
basis of offering and sharing a balance to the other, and the  
that  
sharing.

{file "Charge of the God, The (Kyri Comyn)" "bos432.htm"}

The Charge of The God  
(c) 1986, Kyri Comyn

of the "I am the strength of the rock at thy back, the roots  
black tree that anchor the Earth and deepest of tides in the  
the depths of the ocean. I am the Hunter and the Sacred Prey,  
the road warmth of the sun in the swelling grapes and the call of  
that leads over the hill.

of the I give you, my creatures, the fire of love, the power  
are dear wind on your face, shelter from the darkest storm. You  
hard to me, and I instill in you my power...the power of peace  
spark of earned, the power of vision and magical sight, and the  
elemental fire, which is the primal light in the darkness.

charge By the powers of running stag and glorious sun, I  
tendrils thee; by the darkest depth of night and the lingering  
creation, of dreams, I charge thee; and by the beauty of your own  
I charge thee;

lead Follow your heart and your instinct, wherever they  
the you. The wealth of the heart will guide you where  
cold edge of logic cannot take you.

among Take joy in the powers of your bodies. The form your  
body takes is unique in the universe and is chief  
your tools.

things Lastly, always remember the path you have left behind  
for you. Learn to take your power from the foolish  
you have wrought as well as the good you have done  
others and for your world. You can never usurp  
another's power, and yours is the well upon which you  
must rely.

running with I am with you always, just over your shoulder,  
you. I you through the tall grasses and forests that surround  
Death, possess you and I am your Sacred Prey. I am the Lord of  
and when you have come to the end of your life on this

world, I  
you peace  
the  
are  
will be there; to take you between the worlds, to offer  
and rest. Look upon my face; know me. I am the spirit of  
wild things, but you too, are wild in your souls and we  
forever intertwined."

1926

{file "Charge of the Goddess, The (Kyri Comyn)" "bos433.htm"}

The Charge of the Goddess  
(c) 1986, Kyri Comyn

glory of  
the  
maidens'  
the  
"I am the quickening of the seed in Springtime, the  
ripe fields in Summer, and the peace of the quiet woods as  
snow calms the Earth in Winter. I am the lilt of the  
melody in the morning, the patient hand of the Mother and  
deep river of the mysteries taught by moonlight.

rising  
of the  
the  
companion of  
I give the creatures of the earth the gifts of song  
from the heart, the joy of autumn sunset, the cool touch  
renewing waters, and the compelling call of the drum in  
dance. To you I give the joy of creation and the  
beauty to light your days.

stars  
light of  
By the powers of the steadfast Earth and the wheeling  
I charge thee; by the darkness of death and the white  
birth I charge thee; and by the terrible strength of your

human

spirits, I charge thee:

Strive always for the growth of your eternal soul,  
never intentionally diminish your strength, your  
compassion, your ties to the earth or your knowledge.

that

Challenge your mind, never accept complacently that  
which has been the standard merely for the reason

itself.

it is the standard by which the majority judges

to

Thirdly, I charge thee, act always for the betterment  
of your brothers and sisters. To strengthen them is

forge the true chain of humanity, and a chain is only  
as strong as its weakest link.

you keep,

You are my children, my brothers and sisters and my  
companions. You are known in great part by the company

life. It

and you are strong and wise and full of the powers of

by the

is yours to use them in my service, and I also, am known

company I keep.

me

Go forth in joy and the light of my love, turning to

and

without fear when the darkness threatens to overcome you,

achievements,

turning also to me to share your triumphs and your

blood

and know in your heart of hearts that we are together in

winter comes

and spirit 'til the last star darkens in the sky and

to the universe."

1927

{file "Charge of the Horned God [Rhyming] (V. West)" "bos434.htm"}

Charge of The Horned God  
V. West

Hark unto me: for I am He who has existed throughout all  
time. I was  
there from the beginning; it was my potency that charged  
the fertility  
of the Great Mother and created life from her empty womb.

Myself it is in the winds that sweep  
the worlds; myself it is  
in the flames that give warmth and light to all beings.  
I am he who  
provides: the Green Man of field and forest fruitfulness;  
the lust of  
the bull that engenders life upon the cow; the strength  
of the boar  
that engenders life upon the sacred sow of Ceriddwen; the  
speed of the  
stag running free in the forest that no hunter can bring  
down save he  
who speaks the sacred words to call unto the spirit of  
the fleeing  
stag.

I am Lord of the Dance; he who swirls  
through the starry  
universe with the world at his heels. I am he who dances  
on mountain  
and plain and hearth, and he who captures all things in  
his dance.

And I am also Kernnun the Dark Hunter; he  
with visage as dark  
as void and armour bright with flame. My name is Lord of  
the Hunt; my  
prey those souls who needs must die and descend into the  
dark, chthon-  
ic depths of my bowels. For I bring life but death also; I  
am he at the  
gateway of the worlds, and to me shalt thou come in the  
end, thou who  
art my child and my prey.

(written November 1989)

1928

{file "Charge of the Goddess [Rhyming] (Kalioppe)" "bos435.htm"}

=====RHYMING CHARGE OF THE GODDESS=====

I am the harmonious tune of the songbird  
And the laughter of a gleeful child.  
I am the bubbling sound of the running brook  
And the scent of the flowers wild.

I am the floating leaf upon the breeze  
And the dancing fire in the forest glade.  
I am the sweet smell of rains upon the soil.  
And the rapture of passion when love is made.

I am the germination of seed in the Spring  
And the ripening of wheat in the Sun.  
I am the peaceful depth of the twilight  
That soothes the soul when day is done.

I am found in the twinkling of an aged eye...  
And found in the birth of a newborn pup...  
Yes...Birth and Growth and Death, am I  
I am the gracious Earth, on whom you sup.

I am your sister, your mother, the wise one.  
I wrap you gently in the warmth of my love.  
That which you seek you shall find within:  
Not without...not below...not above!

Remember always, my children, be reverent.  
Be gentle, loving and kind to each other  
And hold sacred the Earth and its creatures:  
For I am the Lady: Creatrix and Mother!

-Kalioppe-

{file "Second Ritual for Bast" "bos439.htm"}

Second Ritual For Bast

Chris Olmstead

Gwen called me up to tell me that her nineteen-year old Siamese cat

Coco, who raised her from a small child and taught her innumerable

wisdoms, had just come out of surgery and was not doing well. She

talked about how her sister Lisa went to the vet every day to sit with

him, talk to him, and give him her love. Gwen said she was burning a

blue candle next to his picture in order to promote his healing, and

was that O.K.? To answer her I mentioned as a gentle aside that I had

heard that green was also good for healing. We talked cats for a

while. She cried. I remembered Buttons, fought tears, and then I

understood what pain she faced here. She kept talking until I offered

that I too might do a healing spell on his behalf. She jumped on my

words with an eager "Oh! Would you?!" and I suddenly understood the

real question behind this phone-call.

I explained that a cat who has seen nineteen summers has really had

the best of it already, and that a spell which holds him to a body

which is obviously failing him might be no kindness. She agreed. I

explained that he might just be ready to go, now...since she has been

raised, and even her little sister Lisa--with whom Coco lived--had

just graduated college. I agreed to do a spell which sent him energy

to do with as he chose, either to heal or to move on. She made a

hopeful sound that with healing, he might choose to stay, then she hung up.

I went quiet, thinking how best to do this. I mentally reviewed past spells that have worked, and why. Spells of "recovery" (whether they have been for illness, or finding Buttons when he was lost in a strange and distant city, or simply gaining the return of stolen things) have worked best when I look at the web as it was before the undesired event, compare it to the web as it is after, and (if the difference is not too great) then shape the web with my mind until it resembles what has been and consequently have the item in question pop back into my reality like a watermelon seed squeezed between thumb and forefinger.

Here I sought to couch this knowledge within the Wiccan framework I am studying. I understand how the use of a ritual (or a language, an image, a habit, anything) taps into all those who have ever used the same thing, and knits their gifts together on the timeline. More mundanely, I understand how my own establishment of the habit of ritual will build powerful cues in my mind which make spell-work more efficient. Out of respect for what my teachers have been showing me, I determined to do it perfectly...while no one was around for me to feel awkward before.

How might my Priestess teacher compose her Altar? What things, and what Deity shall be the focus? Well, obviously Bast...and such things as Bast might like. I thought back to the ritual I wanted to do with Bast for healing Le-oh. I plundered the memory of it for useful items. I remembered: Bast likes golden necklaces and other shiny things, images of cats, soft lights that don't damage night vision, and suddenly, I laughed aloud as I was inspired to offer Her cat-nip. It just felt right. So I laid these all out (along with the "usual" things): My first piece of jewelry--a golden cat pin, inscribed "Save a Cat" from the Save a Cat League of New York, my finest gold chain, two teak cats from the orient, my golden ankh, scarab necklace, and

the spread-winged Horus-falcon I got when I visited the exhibition of Ramses II. I placed a bud-vase next to the water cup and went out

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into the night to gather a perfect sprig of fresh cat-nip.

A deep breath, and I began by lighting the tiny oil lamps on Her Altar...

Standing before Her altar I closed my eyes and reached for the images of the web when Coco was well and compared how it is now. Images slipped and swam. The differences were great. I pictured Gwen, her candles and photographs, and knitted us all into the circle with a breath. Then the images left. I opened my eyes and spoke softly but aloud. (I'm trying to cultivate that ability.) Before me, my cat images glimmered. I remembered the scene where Thomasina visits Bast.

I went there too. I breathed energy into myself, and held it in my belly, as my Sensei taught me. Then I said:

"Oh Bast--I'm here on behalf of your charge Coco, and his human, my friend Gwen. Coco is old, and it may be that his time has come. It's true he has lived long, but some cats do live longer. If this is still something about which there is uncertainty and choice, let him use this energy to heal. If it is really time for him to go, then I don't wish to stop him. Let him use this energy to go on into whatever comes next for him, and have an optimum and right... 'coming forth into the day'."

(I wanted to say 'death and re-birth,' but suddenly that wasn't accurate here...) I then continued, asking:

"Oh Bast, how hard is it to just let things be as they have been, for just a little longer? He is old, but old-age isn't a crime..."

and suddenly a voice broke in just behind my right ear, and in perfectly lucid English She answered softly:

"...and Death is no punishment."

It shook me a moment. As soon as She said it I recognized She was right-- (hence--right side? Or R/L Brain?) It humbled me to realize I had thought that death WAS punishment. I knew that She was gone as soon as She had spoken, and there would be no point to turning to look. I felt the energy go out of me toward Coco, and I knew the spell had worked but that I hadn't gotten the answer Gwen wanted. That saddened me, even knowing what She said. I thanked Bast, thanked and dismissed the watch-towers, and went to bed to think about it all.

Early the next morning Gwen called to thank me for talking to her, and to tell me there was no need to make the spell for Coco. He had died in his sleep during the night...now at least he wouldn't have to face another surgery.

I told her I had already done the spell, and it was my feeling that Coco was o.k. I mentioned that I thought he had taken the energy for use in his next reality. I said everything I could think of to help her feel better. I don't recall whether I told her what Bast said to me or not.

When I went to the altar to take it all down, I noticed the water level on the cat-nip had dropped below the stem and it had withered. Somehow that was fitting. It meant many sad and happy things all at once. It meant that She had accepted the gift by taking the essential freshness of the offering; It meant that things die, and that's natural; It meant that when the vitality is gone, the flesh can not stay. So it is with what I know of death.

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{file "Beltane Ritual (Lynna Landstreet, W.C.C.)" "bos440.htm"}

WCC BELTANE RITUAL  
By Lynna Landstreet

Personnel required:

Several drummers and other musicians if possible. A priest and priestess who will represent the God & Goddess (and should be garbed appropriately), referred to herein as P & PS, plus a priest or priestess who will read the meditation and "stage-manage" the ritual (referred to herein as "N" for Narrator)

Tools/Supplies required:

Very few. There should be a fire in the centre of the circle, and a chalice of wine and a bowl of Nine Holy Herbs spray or other concentrated alcohol (we ended up using Jamaican overproof rum, which worked very well -- flared up about six feet high!).

Bring in the people and have them sit. Have the musicians sit together in an inner semi-circle, behind the Narrator. One drummer should be playing a slow, hypnotic heartbeat during the first party of the ritual. The priest and priestess who will represent the God and Goddess should be hiding near the circle, and approach when the part about them drawing near begins.

N: "Beltane means many things. It is a celebration of spring coming into full flower, of the return of the Goddess from the underworld, the mating time of the animals, the return of the sun, and many other things. Above all, it is a celebration of life. But for us, here in this community, it is also the time when we leave the confines of our building and return to the temple of the forest.

"Wicca is a nature religion, but too often we worship in concrete cages, cut off from that nature, and from our own natures. And as we have now returned to nature in our choice of ritual site, I ask you tonight to return to nature in your hearts and minds as well, for the ways of the world within walls are not necessarily the same as the ways of the world outside.

"We meet in a small fragment of forest, within acity park. But now, I ask you to forget the city that surrounds us. In your mind's eye, let the city fade away and the forest extend on and on, covering

the land that only moments ago was buried under  
concrete. For once  
this land was wild, and covered with trees, not  
buildings. Once the  
rivers and streams ran free, and the air was fresh and  
fragrant with  
the scent of cedar and sweet fern, not fouled by car  
exhaust and  
factory smoke. And it may be that one day, it will be  
so again, we  
have no way of knowing.

"But for now, picture the forest extending on and  
on, as far as  
you  
can imagine, in all directions. The great wild forest  
surrounds and  
embraces us, and we are the people of the forest.

"Herein the great wild forest, we have no need of a  
sword to cast

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the circle, for we have each other, our hands, our minds,  
our bodies.  
Join hands, and breathe in deeply, and breathe out, as  
one. Feel the  
circle being formed now by our touch, the energy leaping  
from hand to  
hand, deosil, around the circle. Feel it forming, a  
place set apart  
from the trials of daily life, a sacred, wild place...

"Here in the great wild forest, we have no need  
of a besom to  
cleanse our circle, for we meet in the wilderness, which  
is already  
clean and pure, and by its touch are we made clean and  
pure ourselves.

Feel all fears, doubts and negativities ebbing away from  
you, as the  
forest absorbs them and transforms them to good...

"Here in the great wild forest, we have no need  
of incense to  
purify  
our circle, for we have the arching sky above our  
grove, and the  
rushing  
wind that ruffles our hair and caresses our skin. Breathe  
deeply, and  
take the wind and the sky into yourself. The spirits of  
the air are  
here  
always, it is we who have come to their place. Greet  
them, now,  
silently, in your own way...

"Here in the great wild forest, we have no need of  
a candle to  
purify our circle, for we have the balefire in the  
centre of our  
circle, and the stars above. See the leaping flames  
now, hear their  
crackle, and see them reflected in the tiny fires in the

sky above us.

Feel their warmth, and take them into yourself. The spirits of the fire are here always, it is we who have come to their place. Greet them, now, silently, in your own way...

"Here in the great wild forest, we have no need of a water bowl to

purify our circle, for we have the rushing stream in the valley beside

us, and the dew that moistens the grass. Hear the water's call, now,

feel the rising dampness in the air, and take it into yourself. The

spirits of the water are here always, it is we who have come to their

place. Greet them, now, silently, in your own way...

"Herein the great wildforest, we have no need of salt to purify

our circle, for we have the earth itself, beneath us, and the firmness

of our own flesh and bones. Feel the solidity, the vastness, of the

earth, and take it into yourself. The spirits of the earth are here

always, it is we who have come to their place. Greet them, now,

silently, in your own way...

"Open yourself, now, to the pulse of life all around you. It is

there, if you can free your spirit enough to sense it.

Feel the life

straining to be born in every sprouting seed, the exhilaration of the

blossoms bursting from their buds on the trees, the joy of the very

grass itself, of every bush and shrub and piece of moss, greening

again as the earth is warmed by the sun, as the life-giving rains fall

from the sky, and all of nature is borne into the ecstatic dance of

life's return. And feel, in the midst of it all, the presence of the

Lord and Lady, who are the soul of all nature, the consciousness of

the wild, the beauty of the green earth, the sun and moon and stars,

and the mystery of the waters. Feel them approaching! Even now, they

near our circle, drawn by our love and our joy in their creation. Feel

their power, their nearness... they approach... they come... THEY ARE

HERE!"

Narrator throws the Nine Holy Herbs into the fire. As it flares

up,

the drummers begin to drum, and the priest and priestesses represent

ting the God and Goddess run into the circle and begin to dance

wildly around the fire. After a couple of rounds, they

each pull someone in from the circle to dance with them a few  
rounds, then each of the four pull other people in, and so on, until  
the whole

1937

circle is up and dancing (in high school they called this  
a snowball dance, remember?).

As the dance reaches its peak, the priest and  
priestess take the chalice, and hold it up above the heads of the  
dancers to charge it (this is made easier if your circle site is  
surrounded by park benches like ours is). If the energy is really  
happening, a formal wine blessing shouldn't be necessary, but one may be  
performed anyway if desired. When the wine has been charged, the  
narrator calls "Down!" and people fall to the ground.

1938

N "Feel the energy swirling up and up above us,  
forming a fiery  
cone.

See it explode in a shower of fireworks, the energy  
spiraling down to  
the earth like shooting stars, adding power to the  
transformation that  
is already underway, blending with the energy of every  
leaf and bud  
and  
blossom to aid in the greening of the earth. (Pause)  
Now rise, and  
join  
hands once again."

Priest and priestess take chalice around circle,  
and kiss each  
person before giving it to them, while people sing:

"Powers of the Earth  
Powers taking form  
Rising to rebirth,  
Rising to be born."

When chalice returns, pour libation into the fire.

N "We need not bid farewell to our Gods, nor to the  
spirits that  
surround us, the wind, the fire, the stream, or the  
earth, for they  
are  
always here. It is we who shall take our leave of them,  
later on, and  
when we do, each of us shall say our own farewell, in our  
own words.

But for now -- LET THE CELEBRATION BEGIN!!!"

People feast, dance, make merry, etc.

1939

{file "Yule Carols (Green Egg, Yule '92)" "bos441.htm"}

Yule Carols courtesy of Green Egg (Yule '92 issue)

Ye Children All of Mother Earth  
(It came upon a midnight clear...)

Ye children all of Mother Earth  
join hands and circle around  
To celebrate the Solstice night  
When our lost Lord is found.

Rejoice, the year has begun again  
The Sun blesses skies up above  
So share the season together now  
In everlasting Love!

=====  
Gloria

Snow lies deep upon the Earth  
Still our voices warmly sing  
Heralding the glorious birth  
Of the Child, the Winter King  
Glo -- ria!  
In excelsis Deo!  
Glo -- ria!  
In excelsis Dea!

Our triumphant voices claim  
Joy and hope and love renewed  
And our Lady's glad refrain

Answer Winter's solitude  
Glo -- ria! (etc.)

In Her arms a holy Child  
Promises a glowing Light  
Through the winter wind so wild  
He proclaims the growing Light.  
Glo -- ria! (etc..)

Now the turning of the year  
Of the greater Turning sings  
Passing age of cold and fear  
Soon our golden summer brings.  
Glo -- ria! (etc..)

1940

=====  
Oh, Come, All Ye Faithful!

Oh, come all ye faithful  
Gather round the Yule Fire  
Oh, come ye, oh, come ye,  
To call the Sun!  
    Fires within us  
    Call the Fire above us  
    O, come, let us invoke Him!  
    O, come, let us invoke Him!  
    O, come, let us invoke Him!  
    Our Lord, the Sun!

Yea, Lord, we greet Thee!  
Born again at Yuletide!  
Yule fires and candle flames  
Are lighted for You!  
    Come to thy children  
    Calling for thy blessing!  
    O, come let us invoke Him (x3)  
    Our Lord, the Sun!

=====  
Silent Night

Silent night, Solstice Night

All is calm, all is bright  
Nature slumbers in forest and glen  
Till in Springtime She wakens again  
Sleeping spirits grow strong!  
Sleeping spirits grow strong!

Silent night, Solstice night  
Silver moon shining bright  
Snowfall blankets the slumbering Earth  
Yule fireswelcome the Sun's rebirth  
Hark, the Light is reborn!  
Hark, the Light is reborn!

Silent night, Solstice night  
Quiet rest till the Light  
Turning ever the rolling Wheel  
Brings the Winter to comfort and heal  
Rest your spirit in peace!  
Rest your spirit in peace!

1941

=====  
Glory to the New Born King

Brothers, sisters, come to sing  
Glory to the new-born King!  
Gardens peaceful, forests wild  
Celebrate the Winter Child!  
    Now the time of glowing starts!  
    Joyful hands and joyful hearts!  
    Cheer the Yule log as it burns!  
    For once again the Sun returns!  
    Brothers, sisters, come and sing!  
    Glory to the new-born King!

Brothers, sisters, singing come  
Glory to the newborn Sun  
Through the wind and dark of night  
Celebrate the coming light.  
    Suns glad rays through fear's cold burns  
    Life through death the Wheel now turns  
    Gather round the Yule log and tree  
    Celebrate Life's mystery  
    Brothers, sisters, singing come  
    Glory to the new-born Sun.

1942

{file "Lammas Ritual , "The Corn Play" (Julia Phillips)" "bos442.htm"}

The Corn Play (Lammas Ritual)  
Coven of the Morning Star and Stella Maris

Coven

Requirements:

Lammas Lord Crown (Wheat, Rye, Corn, fruit and flowers)  
Corn Queen Crown (Wheat, Rye, Corn etc)  
Fresh-baked bread  
Honey  
Red Wine  
Cords to bind the Lammas Lord  
Green cloth to cover him  
Lammas Cup and cloth to polish  
"John Barleycorn" music

Ritual Begins:

Priestess and Priest cast circle and invoke quarters  
(Lammas Lord and Corn Queen remain outside circle).  
A gateway is cut, and everyone calls to the Corn Queen to  
enter the circle:

now,  
Queen of the Corn, Queen of the Fertile Earth; come to us  
for we have need of you & etc.

Lord  
The Queen enters, and then leads the call for the Lammas  
to enter the circle.

our  
God of the Meadow, God of the Hill, God of the Corn and of  
True Will, come to us now, for we adore you & etc.

in  
The Lammas Lord stands in the centre of the Circle, and is  
washed by the women (each Priestess takes the aspergillus  
turn, and asperges the Lammas Lord - Corn Queen first).

to  
and  
Then each one polishes the Lammas Cup, which is returned  
the altar, and filled with red wine. (Corn Queen takes cup  
cloth to each person).

Then the Queen stands before the Lammas Lord and says:

To kill the King  
(Coven: For what purpose kill?)  
To feed the land  
(Coven: What feeds the land?)  
The blood of the King  
The honour of the King  
The life of the King

his  
cords,  
the  
Two priests step forward, and bind the Lord's hands behind  
back, and tie his ankles together. NB: do not knot the  
as the Lammas Lord must be able to extricate himself from  
bindings.

1943

Corn  
chalice.  
him  
The men all turn and face outwards from the circle. The  
Queen takes her athame, and the cup of wine, and "cuts the  
throat" of the Lammas Lord, catching his blood in the  
The women help the Lammas Lord to the ground, and cover

with the green cloth. His crown is placed upon the bread,  
on the altar. A female Elder stands at the head of the Lammas  
Lord, and a Maiden stands at his feet. They are his  
mourners. The men turn back into the circle, and the Corn Queen  
leads the weaving dance to "John Barleycorn". When the music  
finishes, all stand facing outwards (including Elder and  
Maiden). The Lammas Lord removes his binds and cover, and  
silently makes his way to the altar. He takes up the bread  
and wine, and leaves his crown on the altar. He returns and  
stands centre. The Corn Queen acknowledges the mystery of the re-  
born grain:  
"Behold the Mystery! The grain, the crop, the food."  
As she speaks, everyone turns and faces in once more.  
The Queen steps forward, and kneels before the re-born  
grain saying again, "behold the mystery". She rises, and drinks  
from the cup. The "Lammas Lord" breaks a piece of bread for  
her, which he gives to her as she hands back the cup. She walks  
to the altar, and dips the bread in the honey. Then the next  
person steps forward, and repeats her actions. Then each  
in turn until all have knelt to the re-born grain, and had  
some wine, bread and honey. It is important that the Lammas  
Lord does not speak throughout the ritual.  
The circle is closed, and the feast begins.  
This ritual is freely adapted from a traditional ritual  
practised in the north of England.

{file "Food For Thought (Some notes for Coven Leaders--Amber K?)"  
"bos443.htm"}

FOOD FOR THOUGHT

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SYSOP'S NOTE: This excellent food-for-thought was  
downloaded

from EarthRite BBS, 415-651-9496. - Talespinner, Sysop,  
WeirdBase

NOTE: This document appears to be adapted from the work of  
Amber K in "Covencraft : Witchcraft for Three or More",

1998

Llewellyn Publications.  
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LOOKING AT YOURSELF

before you go a step further, take a good long look at  
your  
desires, motivation and skills. What role do you see

yourself  
playing in this new group? "Ordinary" member? Democratic  
facilitator? High Priestess? And if the last -- why do you  
want the job?

The title of High Priestess and Priestess are seductive,  
conjuring up exotic images of yourself in embroidered

robes, a  
silver crescent (or horned helm) on your brow, adoring  
celebrants hanging on every word which drops from your  
lips...

Reality check. The robes will be stained with wine and  
candle  
wax soon enough, and not every word you speak is worth  
remembering. A coven leader's job is mostly hard work

between  
rituals and behind the scene. It is not always a good  
place to  
act out your fantasies, because the lives and well-being  
of  
others are involved, and what is flattering or enjoyable  
to you  
man not be in their best interest. So consider carefully.

If your prime motive is establishing a coven is to gain  
status  
and ego gratification, other people will quickly sense  
that. If  
they are intelligent, independent individuals, they will

refuse  
They  
magick

to play Adoring Disciple to your Witch Queen impressions.  
will disappear, and that vanishing act will be the last  
they do with you.

Spear  
to  
going to  
teach you,  
willing to  
drain  
the

And if you do attract a group ready to be subservient  
Carriers in your fantasy drama -- well, do you really want  
to associate with that kind of personality? What are you  
do when you want someone strong around to help you or  
and next New Moon you look out upon a handful of Henry  
Milquetoasts and Frieda Handmaidens? If a person is  
serve you, the they will also become dependent on you,  
your energy, and become disillusioned if you ever let down  
Infallible Witch Queen mask for even a moment.

because  
because it  
play

Some other not-so-great reasons for starting a coven: a)  
it seems glamorous, exotic, and a little wicked; b)  
will shock your mother, or c) because you can endure your  
boring, flunkie job more easily if you get to go home and  
Witch at night.

nomination  
will  
have  
the

Some better reasons for setting up a coven, and even  
yourself as High Priest/ess, include: a) you feel that you  
be performing a useful job for yourself and others; b) you  
enjoyed leadership roles in the past, and proven yourself  
capable; or c) you look forward to learning and growing in  
role.

need to  
order  
facillitator of

Even with the best motives in the world, you will still  
have -- or quickly develop -- a whole range of skills in  
to handle a leadership role. If you are to be a

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a study group, group process insights and skills are  
important.

These include:

1) Gatekeeping, or guiding discussion in such a way that  
everyony has an opportunity to express ideas and  
opinions;

- 2) Summarizing and clarifying;
- 3) Conflict resolution, or helping participants understand which points of disagreement and find potential solutions which respect everyone's interests;
- 4) Moving the discussion toward consensus, or at any rate decision, by identifying diversions and refocussing attention on goals and priorities; and
- 5) Achieving closure smoothly when the essential work is completed, or an appropriate stopping place is reached.

In addition to group process skills, four other competencies necessary to the functioning of a coven are: ritual leadership, administration, teaching, and counseling. In a study group the last one may not be considered a necessary function, and the other three may be shared among all participants. But in a coven the leaders are expected to be fairly capable in all these areas, even if responsibilities are frequently shared or delegated. Let us look briefly at each.

Ritual leadership involves much more than reading invocations by candlelight. Leaders must understand the powers they intend to manipulate: how they are raised, channeled and grounded. They must be adept at designing rituals which involve all the sensory modes. They should have a repertoire of songs and chants, dances and gestures or mudras, incense and oils, invocations and spells, visual effects and symbols, meditations and postures; and the skill to combine these in a powerful, focused pattern. They must have clarity of purpose and firm ethics. And they must understand timing: both where a given ritual fits in the cycles of the Moon, the Wheel of the Year, and the dance of the spheres, and how to pace the ritual once started, so that energy peaks and is channeled at the perfect moment. And they must understand the Laws of Magick, and the correspondences, and when ritual is appropriate and when it is not.

By administration, we refer to basic management practices necessary to any organization. These include apportioning work fairly, and following up on its progress; locating resources and

obtaining them (information, money, supplies); fostering  
communications (by telephone, printed schedules,  
newsletters  
etc.); and keeping records (minutes, accounts, Witch Book  
entries, or ritual logbook). Someone or several someones  
has to  
and so  
collect the dues if any, buy the candles, chill the wine,  
and so  
forth.  
Teaching is crucial to both covens and study groups. If  
only one  
s/he  
person has any formal training or experience in magick,  
should transmit that knowledge in a way which respects the  
intuitions, re-emerging past life skills, and creativity  
of the

1946

others. If several participants have some knowledge in  
differing  
the  
they  
ethical  
areas, they can all share the teaching role. If no one in  
the  
group has training and you are uncertain where to begin,  
they  
you may need to call on outside resources: informed and  
ethical  
priest/esses who can act as visiting faculty, or who are  
willing to offer guidance by telephone or correspondence.  
Much  
which  
there  
can be gleaned from books, or course -- assuming you know  
books are trustworthy and at the appropriate level -- but  
there  
is no substitute for personal instruction for some things.  
Magick can be harmful if misused, and an experienced  
practitioner  
can help you avoid pitfalls as well as offering hints and  
techniques not found in the literature.  
Counseling is a special role of the High Priest/ess. It is  
assumed that all members of a coven share concern for each  
other's physical, mental, emotional and spiritual welfare,  
and  
are willing to help each other out in practical ways.  
However,  
help  
choose  
suggest  
least, good  
human  
work)  
coven leaders are expected to have a special ability to  
coverners explore the roots of teir personal problems and  
strategies and tactics to overcome them. This is not to  
that one must be a trained psychoanalyst; but at the  
listening skills, clear thinking and some insight into  
nature are helpful. Often, magickal skills such as guided  
visualization, Tarot counseling and radiesthesia (pendulum  
are valuable tools as well.

Think carefully about your skills in these areas, as you have demonstrated them in other organizations. Ask acquaintances or co-workers, who can be trusted to give you a candid opinion, how they see you in some of these roles. Meditate, and decide what you really want for yourself in organizing the new group. Will you be content with being a catalyst and contact person -- simply bringing people with a common interest together, then letting the group guide its destiny from that point on? Would you rather be a facilitator, either for the first months or permanently: a low-key discussion leader who enables the group to move forward with a minimum of misunderstanding and wasted energy? Or do you really want to be High Priestess -- whatever that means to you -- and serve as the guiding spirit and acknowledged leader of a coven? And if you do want that job, exactly how much authority and work do you envision as part of it? Some coven leaders want a great deal of power and control; others simply take an extra share of responsibility for setting up the rituals (whether or not they actually conduct the rites), and act as "magickal advisor" to less experienced members. Thus the High Priest/ess can be the center around which the life of the coven revolves, or primarily an honorary title, or anything in between.

That is one area which you will need to have crystal-clear in your own mind before the first meeting (of if you are flexible, at least be very clear that you are). You must also be clear as to your personal needs on other points: program emphasis, size, meeting schedule, finances, degree of secrecy, and affiliation with a tradition or network. You owe it to prospective members and to yourself to make your minimum requirements known from the outset: it can be disastrous to a group to discover that members have major disagreements on these points after you have been meeting for six months.

{file "Heirophant, The (Khaled Quicksilver)" "bos444.htm"}

### The Heirophant

"An official expounder of sacred mysteries or religious ceremonies, esp. in ancient Greece; an initiating or presiding priest" - OED. I generally use it in the "initiating priest/ess" context (CM heritage, that). Those who hold the power \*and authority\* to initiate others into our particular Trad, are hierophants when they actually exercise that power.

Most of us are explicitly oathbound to ensure that the candidate is a worthy person, properly prepared to receive what we are about to confer, and that the rite of adoption/initiation is correctly done according to Trad standards. Those Traditions who've dispensed with oaths still, implicitly, expect something rather similar.

When I consider a candidate for initiation, I first look to see whether I have a 'proper person' according to the expectations of my Art. Next I look to see whether the Lady's Initiation rests upon them.

Lastly, I look to see that s/he understands what s/he is about to promise, and has the skills necessary to carry it out (the gumption to stand by his/her oath is part of 'proper person', IMO). While the marks ARE plain to see, speculation by the uninitiated notwithstanding <g>, all three ARE judgement calls on my part. Then again, ANY situation touching upon my Oath requires a judgement call on my part.

At 1st Degree, Alexandrian tradition permits me to extend benefit of the doubt in cases where the marks are recent enough that they shine but dimly (or where the candidate's history leads one to suspect s/he may not feel bound to stand by what s/he swears to). Gardnerian tradition does not. Then again, H'Alexandrian tradition requires that no benefit of the doubt be granted at 2nd Degree, whereas Gardnerian

tradition again contradicts. In either case, a 2nd of  
either Trad has  
been put to the test and found fully appropriate to the  
Trad in the  
judgement of his/her heirophant, we simply do it at  
different degrees.  
(That's the theory, anyway, and why we come down so hard  
on those who  
f\*ck-initiate.)

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This article has been removed at the request of the author. You can visit his website  
at [www.stregheria.com](http://www.stregheria.com) [external site].

{file "Egyptian Metaphysics (Michael Poe)" "bos446.htm"}

MICHAEL POE

#### ANCIENT EGYPTIAN METAPHYSICS

Many requests for me to do some teaching (largely  
from a book  
that I am now writing on ancient Egyptian Metaphysics and  
Personal  
Worship) about metaphysics, worship and the ancient  
Egyptian trad-  
itions. To start off, I want to briefly quote some ancient  
Egyptian  
philosophers to give you the gist of ancient Egyptian  
philosophy and  
Metaphysics. The next note I enter will be on general  
comments on  
ancient Egyptian metaphysics. The material I will use is  
NOT from  
Masonic or Rosecrucian but from authentic Egyptian  
sources. In many

cases I can quote the exact sources, most are translations of papyrus, temples, tombs, etc. Having studied the subject for 33 years, gotten a degree on the subject, and working on the book for 10 years, I will pass on some of what I have learned. All of the translations are from Egyptologists and Archaeologists. To quote an old Egyptian philosopher (found written on his tomb), Ptah hotep :

"To give a few words of Truth,  
And what you make of Them will be your Test."

From the College of Priests House of the Temple of Horus at Edfu:

"The Lamp of Wisdom burns steadily,  
If the soil that feeds it be reality.  
If the oil that feeds the lamp be Love,  
The beloved will meet the Lord or Lady  
and be blessed.

(Lord or Lady means personal God or Goddess,  
ed.)

If the air that feeds the Flame be Truth,  
The Breath of He who breathes will inhale Wisdom.

If the Spirit enters the Flame,  
The Fire will be as bright as a Star."

Next little lesson; what is a hymn when I mention one or quote one (which I will from time to time)?

The hymns of Egypt tell of the nature and workings of the God/-dess they glorify. They mention his /her name and his/her ties to a locality, allude to the myths and describe his/her appearance and powers and attributes.

A occult tradition is like a journey. Before one ventures onto any unknown journey it is best to have an idea of the dangers and preventive protection. Ancient Egypt had 14 traditions. I will, in these notes, outline them all.

To share another "wisdom texts" as the ancient Egyptian philosophy is called: This one is from Kagemni, whose tomb can be visited at Sakkara, as is known as one of the wisest men around. This text is for a student in order for him to select the right metaphysical teacher.

"He who is a Priest of the Living,  
whom a Neter\* favors  
Like the Bennu on the Obelisk,"  
Performs Right Actions without seeking a reward for  
them.

Such a Teacher lives a life of true piety.

He seeks no gain from any good deed he does,  
But sets his Heart only on the Neter's service.  
He has compassion upon all Living creatures.

He holds fast to the Neter's name and inspires  
others to meditate on it.\*  
He accepts joy and sorrow with an equal mind.  
He is always happy and never set apart from his  
Neter.

To him gold and dross are as one;  
Nectar and poison are as one  
The King and the beggar are as one."

\* 1. Neter - Neter is the ancient Egyptian word, that  
we would equate with God or Goddess. But Neter's exact translation  
is "Abstract Principle" or "Divine Principle" and is not a male or  
female word.

\* 2. Bennu on the Obelisk - the Bennu bird is the  
Egyptian Phoenix, which lives in Arabia, and comes every 500 years  
to built a nest on an obelisk where it lays an egg, and when the egg  
starts hatching, it dies in its own flames, and is reborn from  
the egg. The obelisk is the Egyptian symbol of the first ray of sun  
light striking the earth, and when built, is usually covered in gold or  
electrum. The top of the obelisk is like a pyramid and is called the  
Pyramidion; and the pyramids are all representations of the sun's first  
light on the Newly Born Earth.

\* 3. "He holds fast to the Neter's name and inspires  
others to meditate on it." - In addition to the common name of any  
god, like Heru for Horus, they also have a hidden name, a name of  
power, that the priest/esses use in ritual and meditation.

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#### PRIESTS AND PRIESTESSES

How did a person become a priest/ess in ancient  
Egypt?

Well, each family had their own family worship area,  
the size of which is wholly dependent upon the size of the house they

lived in.

More about this when we get into the path of the Aait-Shesheta.

Therefore, in each family, someone had to act as the family priest/-

ess. If the father or mother was a priest/ess, then he or she was the

family religious leader, in charge of the family rituals. If the

parents were not initiated priest/esses, then usually the Elder Son

acted as the religious leader. However, in some nomes (or states),

matrilineal descent (through the female) was a tradition so the Eldest

Daughter was the religious leader.

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The only schools, including most crafts, were taught in the

temple colleges. A child would be sent to a college to learn a craft

between the ages of 6-10. If the family had a tradition of priest/-

esses then usually the children would go to the temple college to be

interviewed and tested for the priesthood. Exactly how the priest/-

esses at the college tested the would be initiate is not well known

yet, but we do know that usually the following priests would be

involved:

1. A Divine Scribe (reader and writer initiate)

visions) 2. A Prophet (who uses divination of some sort and inner

3. A Purification Priest

traveling in 4. A Priest of Anubis (or some other sort related to

Egyptian heavens (astral plane directly related to Egyptian

heavens).

Every Egyptian temple had 2 types of staff, a magical one and a

working one (working meaning the scribes, bakers and people who run

the every day part).

If the would be initiate was found wanting in the magical staff

(called People of the Circle, which we will get to when we talk about

temple organization), the person may be sent back, or taught a craft,

or go into the working temple staff.

One of the first things that any initiate is taught is Egyptian

Philosophy, which is really less like Voltaire, and more

like Ethics  
and Conscious. The would be priest needs to come up with  
his own  
ethics or philosophy before embarking on to magical  
training.

Therefore ethics and morals was the beginning of the  
training. If  
one had to make a "Readers Digest Condensed" version of  
all of the  
Egyptian ethics and philosophy teachings it would be; as  
one Egyptian  
Philosopher put it (but not quite as well).

Do anything you want, but only in moderation, and  
while doing so,  
do not harm anyone physically or psychology.

Almost exactly like the Wiccan motto : Do what they  
wilt, but  
harm none.

But to the ancient Egyptian, theirs also says, "don't  
harm  
yourself, and don't go overboard on anything: Moderation.

-----

DIVINATION OF BES, BAST, OR HATHOR  
(from Leyden Papyrus)

Use a divining bowl of pottery. Use green or some  
vegetable based  
ink. Preferable to use hieroglyphics, but try it a few  
times without  
them and use english (but if you can, do as the Egyptians  
do) Write  
your request or formula in base and inner sides of bowl  
using the  
vegetable ink. Also write in either Bes, Bast, or Hathor's  
name three

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times while meditating on the goddess and your request.  
(pick one  
goddess, not all three)

Pour consecrated water in it to dissolve the writing.  
Swallow water  
Go to sleep

(If you can sleep in a temple, sacred area, so much the  
better,  
otherwise at home, and record your dreams when you wake  
up.)

A divination bowl, in Egypt, was specially made for  
the purpose;  
however, if you're not a potter, pottering around, find  
one out of  
pottery, usable (no lead based paint or in the clay),

about the size  
of rice bowl. Consecrate and bless it, and viola, a  
divining bowl.

Back in those days, green paint was either a  
vegetable dye or  
green ochre. They didn't use the ochre, but a vegetable  
dye would  
work. Although I know of people who specifically prepare a  
vegetable  
ink (macerated herbs in a small bowl of water), a food  
coloring would  
be okay, but I would still suggest using a mortar and  
pestle and  
grinding some herbs you specially selected, and putting it  
into the  
food colored water and let it seep for a bit, and then use  
that. It  
would definitely be closer to the spirit of the occasion.  
I know, next  
you are going to ask, what herbs?

Well, the ancient Egyptians had comfrey and you can  
heal thyself  
at the same time. Lettuce was considered an aphrodisiac,  
sacred to Min  
(so if your request or question is along that line, add  
that); they  
also used mint a lot.

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#### A BRIEF HISTORY OF EGYPT

Egypt wasn't always a thin ribbon of life surrounded  
by desert.  
From 200,000 to 10,000 bce most of what is now known as  
the Sahara  
desert used to be verdant grasslands and plains with many  
trees and  
several rivers. There was an accumulation of different  
cultures down  
to 5,000 bce.

From 6,000-4,000 bce different belief structures, and  
both  
matrilineal and patrilineal societies existed along the  
Nile, for by  
then the Sahara was rapidly turning to desert and the  
cultures went to  
the only remaining source of water, the Life Giving Nile.  
Agriculture  
was already developed, and irrigation systems in use.  
There was  
already predominant Goddess and God worship in these  
societies.

From 4,000-3,100 bce, Egypt now evolved into states,  
between  
36-44 of them, called Nomes. From time to time, Egypt  
became united  
into two kingdoms, the Upper Kingdom, from about Aswan  
down to Cairo,  
with its capital at Nekhen, whose chief god was a goddess,

Nekhebit,  
the Vulture Goddess; and Lower Egypt in the Delta with  
it's capital at  
Uatchet, whose chief god was also a goddess, Uatchet.

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Nekhebit, the Vulture Goddess was an Earth Mother,  
and considered  
very maternal (the type of vultures in Egypt are very  
maternal birds).  
She also symbolized regeneration of life, from Death comes  
Life, as  
the vulture is one of the few animals that can survive and  
mainly  
subsists on bodies of animals that would poison others.

Uatchet, the Snake Goddess, was also venerated as  
protection from  
snakes, and of fertility (snakes lay many eggs).

The two goddess, Nekhebit and Uatchet, Vulture and  
Snake goddess  
became the part of the crown over the third eye, look at  
the two on  
most crowns of egypt. Later, the snake goddess became  
associated with  
the Serpent Fire of the Egyptian equivalent of the  
Kundalini, and it's  
power came out at the third eye, instead of the top of the  
head (which  
became associated with another god).

The worship of Hathor, Amon, Thoth, Horus, Bast,  
Sekhmet and a  
few others have already been well established. Isis is yet  
to be found  
or mentioned.

The first three Dynasties: I

The 1st king, Narmer, united the kingdoms forever  
(after a brief  
unification prior), and on the famous palette of Narmer is  
found not  
only the Nome standards (our equivalents of flags), but  
the 1st known  
name of Hathor.

The 2nd king of the 1st Dynasty established the right  
of women to  
rule Egypt.

It was during the 1st Dynasty that a woman ruled  
Egypt, to take  
that into perspective, if the US followed that, we would  
have a woman  
president well before the Civil War. She was one of  
the 11 women to rule one of the greatest civilizations in  
the world.  
And it, like most of the others, was peaceful.

Rights of women were established. they could marry and divorce; there was no community property; women could establish their own businesses without a man's consent or cosignature; they could conduct them before, during and after marriage. Married couples were considered co-partners and co-equals. Pregnant women, by law, had to be taken care of by the husband or the police came and beat him up!

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#### ANCIENT EGYPTIAN ASTRAL HEAVEN(S)

Ancient Egypt had more than one heaven, and most of their heavens were subdivided into sections or parts akin to, and probably best equated with the astral plane.

As the astral plane has many different levels, the lowest next to the earthly plane, and highest sections up to and pass most of earth's religions concept of heaven, the astral plane is like a onion with the material world in the center, and the layers going outward (or inward,

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or higher, or whatever). As most religions heavens are manifested in the astral plane, they are also separate from each other.

This is also true in Egyptian heavens of the astral plane. The Book of the Dead (a misnomer as the egyptians never called it that), lists the sections of the Heaven of Osiris. As you read the book, you also see that there is a specific way to get to the heaven and through it.

There is an ancient Egyptian writing from a scribe that says, in effect: "If you don't use the specific directions to get to a particular heaven, you won't get there but to a false heaven."

As most of us are aware, the astral plane is composed and made up of the thoughtforms of mankind and of the gods, hence, there is an Egyptian heaven that was formed by the thousands of people who have conceptualized it since the beginning of the 1800's, made

stronger through the Rosecrucians and Blavatsky's, and into the modern metaphysical movement. But it is NOT the ancient Egyptian heaven. Hence, you can't simply just astrally project in order to get to a real Egyptian heaven.

You have to follow the directions by the ancient Egyptians in order to make it to one of their specific heavens.

You may even have to change your astral form to conform to a certain type in order to enter. For example, one of the ways to get to the Horus heaven is to have project to the Nile, and do certain things in order for a boat with a hawk on it to come over to the bank and pick you up to take you to the Horus Heaven.

One of the things you have to do, and not the only thing, in order to get into the Heaven of Isis is to change your astral body into the shape of a bird, a Swallow!

So if someone, no matter how much you respect them, tells you that they dreamed or astrally projected to astral Egypt, they are wrong, unless they know the specific ways to do it. The Egyptians then, have a sort of astral lock on the proverbial doors to the entrance of their heavens, and you can't just blindly end up there without the right keys to get there. I can probably safely say that no more than a couple of dozen people in the last century have been able to enter these heavens, and no one who has written a book about Egyptian metaphysics has (including Eliz. Hatch who wrote Initiation; who knows nothing about Ptahhotep).

The teachers are still pretty much in the Egyptian heavens, waiting to teach the student who is able to get there.

Although the ancient Egyptians had the wherewithal to go into drug induced states (they had mandrake and poppies for medicine), I have yet to find one example of them using them for magic or astral projection.

Astral sight was taught before astral projection, using techniques that we still use today.

Several techniques that are used today in astral projection today were also used in astral projection then, but usually, a priest led the student in the first several experiences in order for the student to get used to the experience and feelings associated with projection to a particular heaven.

Therefore the guided trips were first used. Usually the first trips were done in the temples (easier to do with all of the power already resident in the temples). Some, like the priests of Horus were also done by the Nile's edge, the student going into a sleep, the priest astrally projecting and drawing the students astral body and consciousness out doing what is necessary for the Horus boat to arrive on the astral Nile, then going on the trip through the Horus heaven. Sometimes it was done out in the desert.

Once when I was in Egypt, after finding a Eye of Horus between the pillars of the temple of the ka of Ptahhotep, I went into the Serapeum (desert underground chambers for the burials of the Serapis bulls; talk about sensory deprivation! Light wouldn't go farther than 20' and normal talking didn't extend past 30-40'.) and in the Serapeum, while sitting down next to the stone coffin of one of the bulls I instantaneously, and lack of trying on my part, astrally projected. I found myself several hundred feet over the desert at Sakkara and flew to the Nile and commenced on a trip to an Egyptian heaven.

When a teacher died, such as Imhotep, he went to the appropriate heaven and taught from there (according to the ancient Egyptians, who said that at that point their teachers on earth would astrally project to the heaven to be taught by him). At that point, all priest/esses called him Master, or another appropriate remark. Since apparently there was much connections between the two worlds, the priest/esses knew when Imhotep finally left the astral heaven to ascend beyond and into the world of the god/desses. At that point Imhotep on

earth was called a God (this process is found in a papyrus fragment translated courtesy of the French Institute of Archeology of Cairo).

Hence, if you know when Imhotep or some other lived, and know that after death he was called a master, then the earliest time that he, or she, started being called a God was the time he moved out of the astral plane.

Some other traditions use the symbology of ladders as an analogy of the ascent to their astral plane. Each rung represents a god or goddess to invoke, the ladder is always held by two gods, which symbolize the type of path being used. In some other traditions, there was a way to ascend through the astral plane and into the spiritual realm, reserved for the higher priests who have passed the Guardian of the Threshold. These traditions can be found when you go to Egypt for in some of the temples the staircase to the roof will have a god/dess for each step, symbolizing those that you will need to ascend to the spiritual plane.

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Certain god/desses and spiritual beings can assist or deter you from your astral trip.

THE HELPERS: Anubis is one of the best. Hathor is also great, for she gives you magical power during your astral projection. The god Seb supplies all a person needs to astrally travel in many places. The god Seb, Shu, the goddesses Nut and Tefnut defend people during their journeys.

There was also the Souls of the West, Souls of the East; Lady of the Evening, Calf of the Goddess (Morning Star), Souls of several different cities for their special heavens; The Catcher of Gods, the Divine Being who Examines Gods for Men, the God who Binds Gods.

THOSE THAT YOU WANT TO AVOID: The Unmentionable Terrible Serpent (with Lovecraftian powers and would be great in his

novels, like

Chuthulu or Hastor the Unspeakable, occasionally used in Black Magic, which apparently was very uncommon in Egypt) I won't give you his name.

There is of course, Apep, Apophis, and a few specific to each of the heavens, but are usually particular to the Osirian heaven (Reading the Book of the Dead will give you a great idea about them).

A zoomorphic projection is when you astrally project then change your astral body into a zoomorphic figure in order to get to specific egyptian astral heavens. An example is turning your astral body into a swallow to get to Isis's heaven, or into a hawk to get to one of Horus's heavens.

Following the Eastern Tradition of the astral plane, the Egyptians have an almost exact duplicate of the concept. Basically it says that there is a plane of existence between the realm of the high gods and earth, called the astral plane, which has layers like an onion. The astral plane is made up of the mind stuff of heaven and earth dwellers alike and is as real as both. To the Eastern people, all the heavens of all the religions are there. To both Egyptian and Easterners, to get there you astrally project or out of body experience. Although the Egyptians had a more elaborate version.

The Egyptians, therefore, which had several religious traditions, of which Isis plays in a couple) had several heavens. These were usually conceived of in layers or parts, corresponding to the layers of the astral plane. In Heliopolis there were 12 layers or planes to their heaven.

Each tradition had a different heaven and a different way of getting there. The temples trained the people how to do it at home, at the temple, or elsewhere.

Sometimes more than just the astral body took the trip, there was also a spiritual body, the soul, the spirit and other forms.

According to ancient Egyptian practices, you can project your astral body, soul, spirit, or spiritual body. However, there is no ritual to do all at once, probably because it would kill the person. Of course the sa is considered the spiritual power of a person and the animating force of the body. As long as you have the sa and one of the three (soul, spirit or spiritual body) you're body can still live during the projections.

The Egyptians are the only ones that I am aware of (other than a very few Native American tribes) that even project the spirit or the spiritual body or the soul.

Altered state of consciousness was used in Egypt, usually by NOT using drugs, although they did have mandrake, poppies and hemp (used in medicine as an anaesthetic). What was taught differed by tradition, and what kind of altered state differed also. For example: A scribe of Anubis: Does he want to become a doctor/priest, a mummification priest, or a priest/guide to the astral plane? If the latter, then he is taught the basics of the Egyptian astral planes and how each one differs, and how each tradition of Egypt has a different path to their own. He is taught how to astrally project, and then his teacher will project and take him on a guided tour. Eventually he will astrally project to the Anubis temple in the astral plane and receive higher knowledge from their teachers. Eventually he will teach others to project, and lead them on journeys. No one except probably about 15 people know how to astrally project to an ancient Egyptian astral plane. The form you take, the route you take, what you see determines if you will get there, and if you don't know these things, according to the Egyptians you will not reach the plane. Instead you will end up on an astral plane of Egypt created by people who lived from the 1700-1800's on, such as Golden Dawn people, Rosecrucians, Wicca people. Is there an astral plane? It's up to you. I have my own opinion. My opinions are almost always based on experts in their own

fields.

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ANCIENT EGYPTIAN INITIATIONS

The mysteries and initiations varied from temple to temple. In the Lesser Mysteries of Isis there is preparatory instruction, meditation within the temple and introduction to the sanctuary for participation in a performance of drama of death and resurrection.

In today's society, there are many groups that give initiations, but the initiation usually fails, and usually for the following reasons;

1. The group doing the initiation does not know enough to do one successfully (usually through lack of full knowledge of their tradition).
2. Incomplete preparation of the Initiate.
3. Incomplete preparation of the group.
4. Incomplete Initiatory Ceremonies or process.
5. Initiation Rituals becomes a bad play at best.

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6. The people directing the Initiations weren't properly prepared or initiated in their own initiation.

In Egypt, they allowed for self-initiation (but only for some levels). All cognition, after all, comes from the inside. We are therefore initiated only by ourselves, the master or teacher gives us the Key.

In some Egyptian initiations the goal is the receive the Sa, the innate virtue or power of the gods as a sort of fluid (or magnetic fluid or aura). It is transmitted by the God's (I will sometimes say God, but take it as either God or Goddess) hands through touch or passes on the neck or spine of the individual. This operation is called the Satapu-sa.

"The Summit is the Apex of the Mountains height, but there are both Summit and Valley, hence, something exists which causes both. Equally there is within you that which wants to lift

itself despite  
the animal instincts, and also that which wants to remain  
earthly.  
Summit and Valley, are 2 powers manifested. If there were  
not these  
two there would be only one. Since there are two  
there are also all the others which sprang from these, the  
other  
Neters or Gods/desses."

"One should pass through complexity in order to  
exhaust the  
various possibilities until the awakening of the  
consciousness which  
leads towards simplicity; it is on intermediate phase  
between dream  
and reality."

"If the essence and perfection of all good are  
comprehended in  
the god/desses, and if you adhere to a more excellent  
nature, you will  
obtain a union with them, the contemplation of truth, and  
the posses-  
sion of intellect. A knowledge of the gods is accompanied  
with a  
conversion to and knowledge of ourselves."

I'll let you contemplate that one for awhile. Written  
on the  
college walls of the Temple of Horus at Edfu.

The Egyptian path can be considered (as defined by  
Frankfort) as;

- |    |               |   |               |
|----|---------------|---|---------------|
| 1. | Evolution     | = | Ignorance     |
| 2. | Destruction   | = | Knowledge     |
| 3. | Dissolution   | = | Experience    |
| 4. | Reintegration | = | Understanding |
| 5. | Integration   | = | Wisdom        |

FROM: JANA HOLLINGSWORTH  
Dear Michael, Not only was this the usual excellent note  
on Egypt, but  
I was most impressed by your concise description of failed  
initi-  
ations. You have touched on a topic only a few Pagans are  
willing to  
think about. Too often initiation in Wiccan and other  
Pagan groups has  
become a spiritually meaningless ritual, and the worst  
part is that  
people don't even know the difference. Then there are all  
these  
novices with no qualifications "self-initiating"  
themselves. I was  
once initiated as a Dianic Witch, but it didn't "take." I  
never refer

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to myself as a Witch or a Wiccan. I am a Pagan, and I

don't need to be  
initiated for that.  
So many who use the name Wiccan  
Could use, in the pants, a good kickin'.  
A Pagan I am!  
I'd give each dam  
Self-proclaimed Wiccan a lickin'.  
Jana, Pagan and Proud!

FROM: MICHAEL POE  
Except for those very few hereditary witches, most of  
Wicca is new (1940s and later) and as such, much of it is from  
books and people who taught themselves from books and then taught others.  
All of the spiritual exercises and goals that need to be done to be  
truly initiated are usually missing (unless you are lucky enough to  
be one of the few who was disciplined enough to intuitively done all  
the right things first. I have been to many Wiccan initiations and  
while a few have been magical, none have been fully effective, and  
most have been more like a Catholic mass, all pomp and circumstance and  
no magic. That's also essentially true of white people learning  
shamanism, they don't get the teachers that really know.

Ancient Egypt had 14 traditions in which the majority  
of them were magical ones. After more than 30 years of studying  
ancient Egypt, even I can't tell you about the proper initiations of  
several of the traditions; but at least I now have the spiritual  
exercises and whole initiations for some of the them and in the group that I  
am involved, we have done a couple of them.

Most wicca systems that I am aware of need to spend  
more time on the spiritual and magical development of the individual.  
Some ancient Egyptian systems took a minimum of a year to two years of  
spiritual exercises before the person cast their first  
spell. The priests had the ability to make people astrally  
project at will, for example.

It's also a mistake being too eclectic. For example,  
Mercury is equated with Thoth by the Greeks and Romans, but while  
they did share some powers and attributes, they were not the same. 8  
track tapes and regular cassettes both play music, but try putting a 8  
track tape into a cassette

player!

Isis, for example, is never invoked as a Great Mother Goddess unless she is holding baby Horus. NEVER! I have seen many wiccan ceremonies where they use the wrong Egyptian god/desses in their rituals, or the wrong god/desses forms for the powers they are invoking. Remember, that despite some current thinking that it's only the association in your mind that counts, and if you want to invoke Sekhmet with a knife (for example) as a gentle mother goddess, she will appear as that; it just isn't so. This is coming from people who have never been properly initiated.

the prevailing thought up to 10 years ago is that if a form and function of a god/dess has been worshipped for thousands of years by

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hundreds of thousands of individuals, including those properly initiated, then that form and function will always override what one individual or group over a few years may invoke. The thoughtform was constructed in the Astral plane and is extremely strong, and a few people who have decided that (usually through ignorance) he/she had a different form or function, will never be able to compete with the stronger form. Which is probably why many eclectic wiccan magic doesn't work or work well. They don't know what they are drawing from, and instead of trying to get the vast astral power out there to work for them, it works against them, or else their own little power will be the only power they will be able to tap into. Michael

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FROM: BRENDA RYAN I was wondering about those temples that have been moved, do they still retain the power. Is it in the temple building itself or in the ground upon which the temple stands? As you know, the temple at Abu Simbel had been moved during the building of the Aswan Dam but I think you mentioned it one time as a power spot. Also, I was more impressed with the temples and tombs in Upper Egypt

than in the  
pyramids and the Sphinx. In fact, the Great Pyramid was  
musty smelling  
and claustrophobic so I didn't go all the way up. My  
friend thought I  
was missing out on the opportunity of a lifetime, but I  
just wasn't  
impressed. I didn't "feel" anything there. The tombs in  
the Valley of  
the Kings were another matter. I felt completely  
comfortable going all  
the way down in the tombs that were open and was much more  
in awe of  
the whole area.

FROM: MICHAEL POE To make a short answer long,  
let me  
respond by this: Back in pre-dynastic times, the  
priest/-  
esses had no stone temples, they worked outside (or  
later,  
in mud and dabble temples) and cast circles; hence  
their  
name; "People of the Circle". Eventually they had  
temples of  
sun dried brick, but still retained the name.  
temples  
During the Dynastic period they were building  
them,  
out of stone. Now the stone temples, if you have seen  
and  
are covered with figures of the gods and goddesses  
religious texts and invocations. The walls became the  
their own  
psychic circle of protection and were imbued with  
longer  
power. Despite the fact that the magical group no  
raise  
needed to cast circles for protection from without or  
were  
power within (as the temples walls did that), they  
traditions  
still called the "People of the Circle". Some  
despite  
just won't die! So, yes, the temples themselves,  
walls  
having been moved, are still full of power as the  
might ask,  
themselves is the stone circle of power. Now you  
thou-  
well, that makes sense, magic being used in them for  
orig-  
sands of years, but what about the power spot it was  
temple,  
inally built over, if any? Well, of course, the  
magic  
being built over the power spot and with all the  
power  
working in it for hundreds or thousands of years, the  
power  
from the spot would seep into the temples walls. That  
Remember  
would still be there if the temple was rebuilt.  
that the ancient Egyptians would sometimes take an

older  
walls of temple apart and incorporate the stones into the

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getting another temple far away. That is the method of  
the new stones already imbued with power and "precharging"  
moved temple with power. So yes, any temple that has been  
still retains it's power. Michael

1/4 mile Imagine if you will, a temple 2/3 of a mile long and  
football wide, 6 stories tall. The courtyard, big enough for over 4  
through 20 foot fields surrounded by a high, 2 story wall. You enter  
The courtyard high doors encased in gold into the courtyard at night.  
that it is done in highly polished black granite, so well polished  
the middle of reflects the milky way. It is like walking in space! In  
branches of the courtyard is a full size tree, made with trunk and  
say? No, for blue lapis lazuli, and leaves of turquoise. A dream you  
1900 bc, and it was the Temple of Ra at Heliopolis, built around 1800-  
was a truly shown to Greeks during 500-200 bc. And if you think that  
inside the huge magical and awe inspiring courtyard, imagine what was  
with it's covered temple that took up over 1/2 of the area! Complete  
secret corridors and chambers, etc.

Also, you are familiar with Egyptian temples in  
Egypt, but did you know that Egyptian temples also existed in Lebanon,  
Syria, Greece,  
Delos, Crete, Italy, Spain, France, Britain and Germany?

The ancient Egyptians in addition to doctors, also  
had special-  
dentists, herb-  
alized surgeons, psychologists, OBGYN's, midwives, vets,  
brain surgeons (with 80% success rate in trepanning,  
alists, in addition to their botanists and ethnographers.

The Temple is the House of God. The Body of Man is  
the House of  
God, therefore the Temple is the Body of Man.  
(from temple of Amon).

In nature, everything is linked with everything else,  
and you are  
a part of nature. Observe outside, observe inside, you  
begin to see

the relations between things.

The ancient Egyptians didn't worship animals. They had sacred animals, but what they worship was the Divine Principle made manifest in that animal. Hence, the Serapis bull symbolized the Divine Principle of Strength. The Baboon of Thoth for two things: Society (baboons have, among the animals, one of the most complex societies), and of Contemplation (Baboons will sit and watch the Sun rise, among other things). Horus with the Hawk, one who sees or watches the earth from above, and sees it extremely well (hawks and birds of prey have a binocular vision of about 7x power); Hence the celestial Horus eyes were the Sun and the Moon. The attributes of Bast and of the Cat is very close.

And so, to the Egyptian, while man is an example of ALL the powers of all the god/desses; certain animals manifest specific powers, and manifest them more than man. Hence they worship the power behind the animals. Observe outside, observe inside, you begin to see the relations between things.

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An animal does not reason, it experiences directly. Man is deceived by the incomplete testimony of his senses and his reason and has allowed the instinctive consciousness to atrophy without having learned to use his intuitive faculties which to the Egyptians, is the wisdom of the heart. Therefore there are ancient rituals to strengthen the heart.

Raise your eyes to know what relates to the laws of the heavens,  
Look around you to study the principles of nature,  
Look inside you to determine your attributes, to integrate your personality, and identify it with the heavens and nature,  
One can cast your heart ahead on the Chosen Way,  
then go and retrieve it, and let your steps loyally follow its voice.

The Egyptian Way of Life is of Harmony;  
Within the All-Inclusive Unity of God/desses,  
Nature and Society;  
Man can move with Dignity, Safety and Happiness.

The Egyptian essential Unity in the conviction that man can find immortality and peace by becoming part, or as one, with the perennial cyclic rhythms of Nature, a recurring movement, part of the established and unchanging Order of the Universe.

With the occasional exception, I will start posting notes on the different traditions; The Ceremonial Tradition, the Philosophical, The Arts and Crafts, the Hermetic like, the Wiccan like, the Alchemical, etc.

Stuck in between will be the occasional hymn to a god/dess, observations on astronomical god/desses; parts of man, temple structure, etc. Make any comments or questions that you want that are related. Michael Ankh em Maat

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#### THE PATH OF THE CRAFTSMEN IN ANCIENT EGYPT

One of the traditions in ancient Egypt was that of the artists and craftsmen. All of the best artists and craftsmen were trained in one place, the Temple of Ptah in Memphis (presently 20 min south of Cairo). all other artists and craftsmen were usually trained at the Temple or by people who were trained there.

These artists and craftsmen include: Architects, draftsmen, stone workers (large stones and small), jewelers, painters, eventually glass workers, dyers, (but not weavers, who studied at the Temple of Neith in the Delta). All the architects and draftsmen who produced all of the pyramids, temples, palaces, royal tombs, and even forts were trained here.

Have you noticed how all the men and women in paintings and statues have a similar body? Unlike the Greeks, who wanted to show how a persons body really looked like, the Egyptian were interested in showing the "inner essence" of the person. Therefore only in the background, the workers, and not the central family, are people shown

as they really were, crippled people, occasional starvation, overweight persons, etc. Therefore the Egyptians were interested in the "inner man (or woman)".

Look at a book on Egyptian art and check out what the god/desses are holding or wearing. That is important to see what powers and attributes are being portrayed. For example, if Bes is holding a knife, she/he becomes a protector and avenger; if holding a sistrum, he/she (it's hard sometimes to tell which sex Bes is), becomes the God/desses of joy, pleasure, music, dance, and another kind of protector; if holding other objects or wearing other outfits, she/he becomes a Protector of Women and of the Family, of Mothers. The same holds true with all of the other gods and goddesses. Hence, Isis can be a Mother Goddess or a Goddess of Women, or of the Visible World depending on what she is wearing or carrying. All of this is taught by the temple of Ptah to the artists.

The similar thing occurs with amulets and talismans. Some amulets and talismans are always shown in a certain color or always made of certain material. The Buckle of Isis is almost always of red carnelian or garnets. The Ankh is almost never done in silver (because the ankh is associated with the Sun, and gold is the metal of the Sun).

The temple of Amon at Luxor is patterned after a human body; in fact, in the sanctuary part, if you observe the stones in the floor, you see that two different stones were used. If you had an archaeological map of the temple with the floor stones shown, and color in the darker stones, you end up with a huge side profile of a face! So the Temple of God reflected the Temple of Man!

Ptah had other powers and attributes than just artists and craftsmen (he was one of the Great Creator Gods), and was married to Sekhmet (who was into other traditions including healing). Ptah is also associated with the Science and Art of Alchemy. Their offspring is Nefertum, the God of perfumes and aromatherapy, and of the Lotus.

As you will see in future discussions, more than one god/dess is associated with a tradition. Ptah is one of the few gods who ever since predynastic periods, was always portrayed as a human.

Remember that most of the popular literature is from material of the New Kingdom and later periods. By then Horus was associated in the popular ancient Egyptian mind as the son of Isis, and especially popular as that during the Greco-Roman period.

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#### RITUALS and RITUAL ELEMENTS

How many times do you get into a Book of Shadows and look at the rituals? How many of these rituals are complete from opening or drawing the circle, invocation of the four directions, blessings, consecrations, invocation, and closing? And how many are incomplete; in other words, missing some of the elements to the rituals, but maybe referring to use a certain 4 direction invocation or closing rite? Or

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missing complete elements; such as a hymn or invocation to a Goddess but no rituals around it?

To the major ancient Egyptian temple colleges, the elements of ritual were emphasized. A magician, priest/ess, magic worker

at home would end up with several invocations to the four quarters, several closings, etc.

To the Egyptian; The Way of the Ritual; it's chief god/dess to be invoked and the way the ritual is to be directed (weather magic for example) will determine which other ritual elements are used.

Also remember that the Egyptians had generic ritual elements, usually blessings, consecrations and hymns. A generic hymn to a goddesses will have spaces in which the goddesses name, titles and some of her powers would be included.

four  
ritual  
There were more than one set of god/desses for the directions; and even the direction that you started your changes with the orientation of the ritual.

fertility of the  
then West (to  
then the East  
Naturally if you  
goddesses like  
way around  
For example; if you wanted to do a ritual for land, you start off facing south (the Life Giving Nile), appease the desert), then North (symbol of fertility), (rising sun, cosmic fertility), then back to South. are solar oriented using gods like Amon, Ra, Horus, and goddesses like Sekhmet or Bast, you started with the east and work your way around (clockwise).

NOT invoke  
you are  
directions, and  
one of the sets would do better.  
If you are invoking a goddess in your ritual you DO the four sons of Horus, UNLESS it is Isis or Nephtys that you are invoking. There are 2 sets of goddesses of the four directions, and

the four  
some cities.  
There are at least three different sets of gods for the four directions, more, since Thoth has his own set, as does some cities.

god/desses  
listed in the  
Goddesses  
and their Powers".  
I have a hand written 35 page list of powers and the associated with them. It probably corresponds to a book listed in the Library of the Temple of Horus called "The Book of God and Goddesses

collection of  
rituals, and  
have about  
projections,  
divination,  
Pyramid Texts  
more. Orig-  
inal, not new.  
So a magician at home would have more of a recipe collection of ritual elements rather than a book of Shadows of complete rituals, and would have the know how of how to put them together. I have about 3,000 such recipes, from Astral projection to Zoomorphic projections, including blessings, opening and closing rites, spells, consecration, initiation, weather, tantric, etc. The Pyramid Texts contain about 700 more, and the Coffin Texts, over 1,200 more. Original, not new.

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## BAST

The only fully developed cult of the cat existed in Egypt and it lasted for over 3,000 years. No one knows when the cat was first sanctified in Egypt.

Bast wasn't associated with Isis until the New Kingdom, about 1600 bce and later. When associated with Isis it came to be recognized as the incarnation of deity, and it was the daughter of Isis and her husband, the sun-god Osiris (Osiris was also a Moon-god) (Isis was also a Sun/Moon/Earth Goddess by then).

The worship of Bast overlapped that of Isis, Hathor, Mut and others depending on the district in Egypt.

Bast had a solar son, Nefer-tum (He is associated with unguents, perfumes, aromatherapy, alchemy, Lotus) by the Sun God Amen-Ra, and Khensu, the Moon God, by Ptah.

Bast or Bastet, was originally a lion headed goddess, associated in powers and attributes with Sekhmet and Tefnut, and as such, Bastet has powers of ferocity and rapacity.

It is her later cat-headed form that Bastet became so immensely popular, although she never ceased to be worshiped as a lion headed goddess.

The earliest known portrait of Bastet was found in a temple of the 5th dynasty, a lion-headed goddess who was known as "Bastet, lady of Ankh-taui." One of the earliest forms of her as a cat headed goddess is in a papyrus of the 21st dynasty.

Bast cult center was at Bubastis, situated east of the Nile delta, and hence, Bast became known as the "Lady of the East" (also because of her association with the sun).

She then, is almost without exception, invoked while facing the East, and is one of the Goddesses of the Four Directions.

In the XII dynasty, Middle Kingdom, she had her own temple at Bubastis. In the 22nd dynasty, about 950 bce, she was known as the Lady of Bubastis and became an immense power in Egypt, due

to the  
Pharaohs embracing her as a national goddess.

The temple of Bastet has been vividly described by  
the historian Herodotus, who travelled in Egypt about 450 bce. It stood  
in the center of the city of Bubastis and was virtually on an  
island, since it was surrounded (except at its entrance) by canals from  
the Nile, which were a hundred feet wide and overhung with trees.  
While the houses were gradually raised, the temple remained on its  
original level so that the whole city commanded a view down into  
it.

The temple was a building in the form of a square,  
and was made of red granite. Stone walls carved with figures surrounded  
the sacred enclosure, which consisted of a grove of very tall trees  
within which

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was hidden a shrine. In the center of the shrine was a  
statue of Bast.  
Note: this is the only temple in Egypt known to have had a  
sacred grove of trees in the center of it, and a shrine in the  
center. There are other sacred groves, some with shrines; but instead of  
being inside of temples, these are all out in the open.

Cats were found within the sacred temple area and  
were ritually fed. Temple maidens carried cats or kittens in baskets.  
April and May were the chief festivals and rituals for Bast.

All cats were revered in the Temple of Bast. Now the  
question is,  
what kind of cats did the Egyptians have?

Orange cats  
Orange striped cats  
A Tabby Type  
Black Cats  
Gray cats

And an Abyssinian (I used to do well in spelling!)  
type.  
Of course, Bast is also associated with Lioness, so small  
cubs and adult lionesses were also sacred to her.

Of the principal Egyptian festivals, that of Bast was  
one of the most popular. Herodotus describes how, in April and May,

thousands of men and women set off on the pilgrimage in parties which crowded into numerous boats. The voyage was gay if not positively orgiastic. Men played the flute, women a type of cymbal called crotala, and all joined in singing and hand-clapping. As they passed towns, the boats drew near to the banks and the women shouted bawdy jokes, often flinging their clothes up over their heads.

Eventually they arrived at Bubastis, sacrificing many animals, and consuming vast quantities of wine.

Cats were portrayed in every conceivable activity, sculptured every material from gold to mud, and in every size from colossal to minute size.

A orange brown cat is depicted on tomb walls, and so is a ginger cat, and grey tabbies.

During the Bubastite period (XXII dynasty), cat cemeteries became popular, and a huge profusion of cat amulets were being made.

During the entire time of Egypt, household cats were treated with the greatest respect. Many of them were bejewelled, and they were allowed to eat from the same dishes as their owners. Sick cats were tended with solicitude, and stray cats were fed with bread soaked in milk and with fish caught in the Nile and chopped up for them.

Cats love basking in patches of sunlight, and Bast was first worshipped as a form of the sun, the source and sustainer of life and light. Some of the Egyptians believed that when the Sun went down, a combat of cosmic proportions took place in the underworld. One of the

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legends had a persea tree with a cat with a knife leaping on a spotted serpent and cutting off its head. During solar eclipses people would gather in the streets and shake knives and rattle sistrums in an effort to spur on the celestial cat and to terrify the threatening

serpent in their struggle beside the Tree of Life.

From the cat's identification with the sun arisen the "cat's cradle", a name given to certain string-games. The cats cradle was used to control the movement of the Sun through sympathetic magic.

Sekhmet was combined with Bast and Ra for a tripartite goddess combining the attributes and powers of all three. It was a combination made for ceremonial magic only, as there is no public worship of Sekhmet-Bast-Ra at an individual level.

Are you soaking this all in with no questions? Remember the story about the cat and the Persea tree that I just related? You should have asked about the Persea tree and if this Egyptian Tree of Life is or can be grown in the U.S. and if we know it by another name. Come on, ask, come on, come, after all, its the Cat's Meow! There are two sacred trees in ancient Egypt. I mean SACRED! One is the acacia (which varieties grows all over the US. The other is the Persea. There are only 2 varieties of Persea in the entire world. One is the Egyptian persea, which I have no idea if it bears fruit. The other variety of Persea (which by Egyptian thought would be just as sacred) bears fruit. The other varieties common name is AVOCADO! That's right, the avocado is a sacred tree of the ancient Egyptians. So the next time that you are preparing to eat guacamole, remember that you are eating a sacred dip! The green avocado would probably also be sacred to Osiris and any other god/dess of vegetation. The ancient Egyptians usually made their wands out of acacia or persea, so if you have any of these trees, you can make yourself an Egyptian wand. Also remember that if you trim your tree, use the branches in the fireplace for a sacred fire!

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To relate a story, true: When I was married my wife and I brought home a tabby, and a very young boy, about 5 came up and wanted to pet the cat. He asked me what was her name, and I replied that we haven't named it yet, what would he suggest? He

said Abaton. I replied that I would consider it, thinking that it was a strange name for a kid to come up with ("out of the mouths of babes..."). About 3 days later, I was going over a book of cities and towns in ancient Egypt, and on a whim

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(which I have a lot of), looked up Abaton. LO  
AND BEHOLD, there was an Abaton in the Delta part of Egypt. AND IT WAS KNOWN AS THE CITY OF THE CATS WITH "TON" MEANING CITY, AND "ABA" MEANING CAT;  
OR "CAT CITY" to us folk.  
So our Tabby became known as Abaton, or Aba for short. A year later she became pregnant and we decided that in honor of the Egyptian  
intercalary days (those 5 remaining days of the ancient  
Egyp- tian calendar of 365 days, divided into 12  
months of 30 days with 5 intercalary days left over, sacred to certain god/desses); as the kitties would pop out (so to speak), we would start  
naming them for the 5 god/desses.  
Well, eventually here they came, Isis, Nephtys, Osiris, Horus, and the last, a black kitty, Set. Set died that night, the only one that didn't  
live to a ripe old age. Horus grew up (a male cat by the way, we named them regardless of sex; when  
the first popped out, it became Isis; luckily  
sexually matched their names) to be a hunting cat, who would bring home live rabbits bigger than he  
was.  
Nephtys, a black female, was a loveable, loving cat who went to an excellent Wiccan friend,  
along with Isis, who was occasionally disruptive, usually loveable. Osiris stayed with us and even disappeared for a little over 2 months (close to the 72 day mummification process) until we  
thought that he was dead, but he came back and lived out his life playing big daddy, master of his  
domain, and approving the field mice and rabbits that brother Horus would bring back for his approval. They are all gone none, but never forgotten. I  
now have 2 cats, a blue eyed, long white furry  
female originally called "Popcorn" (forgive her  
previous owners, Lord and Lady, they do not know better), but now called Sheba (although, to be truthful, she answers to any name). The other is a Calico,

previously named Nikita (little one in Russian,  
and she is a little cat); now called Spook (she  
spooks easily, still hasn't figured out shadows  
yet, and doesn't come to any name called to  
her).

Sheba, by the way, will willingly join you  
in  
the bathtub if you're taking a bath! In ritual  
she  
just lays there looking bored, but Spook, ah  
Spook; stays inside the circle and even watches  
the entities!

A LIMERICK FROM JANA HOLLINGSWORTH

The five cats of Michael were named  
For five Gods of Egypt far-famed.  
Each suited its title  
In character vital.  
A five-year-old boy can be blamed.

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FROM LDE BLACK Cat Fancy March 1993 pg 13, at bottom.

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A French scientist has found evidence confirming that the  
domestic cat  
existed 4,000 years ago. During excavations of ancient  
Egyptian burial  
chambers, Alain Pierre Zivie, an Egyptologist, found a  
network of  
tombs that contained stacks and stacks of cat mummies.  
"Some histor-  
ians believe the first house cats were wild with long  
coats," Zivie  
said, "but these cat mummies have short hair and look much  
like modern  
cats." Zivie made his discovery in Sakkara, 20 miles south  
of Cairo.

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FROM BRENDA RYAN I have a set of hieroglyphic stamps put  
out by the  
Metropolitan Museum of Art. Have you seen these? Are they  
useful at  
all for actual writing, are they accurate translations, or  
are they  
toys?

FROM MICHAEL POE The hieroglyphic stamps are  
very  
useful, extremely accurate of the hieroglyph. If  
using them in magic, be sure to bless and con-  
secrate them first, along with the ink. You can  
use henna as an ink. Michael

FROM ANDY BALESTRACCI Did Hieroglyphics play a  
similar role in the Temple philosophy(ies) as  
seed

the syllables, i.e., that symbolized and embodied  
(& first levels of creation (for lack of a better  
word) such as the Sanskrit alphabet of Hinduism  
maybe others)?

part FROM MICHAEL POE Hieroglyphics did play a  
in the Temple teachings, as symbols of the god/-  
dresses, of power objects, of inter-relations.  
They themselves had power within them and the mere  
act of writing them down (or using a rubber stamp in  
today's world) would give the spell more power.

As for being seed syllables, I'm not sure; you will  
have to give a few more examples, but there are  
hieroglyphics that do stand for and embodied the  
levels of creation, but not all of them were  
syllables or letters. Remember that while a  
number of hieroglyphics stood for letters, and  
some syllables, most of them stood for showing  
what the letter/syllable was for; so that if two  
objects were spelled the same, another hiero-  
glyphic of the object would be inserted.

Example:  
female Aunt and ant. In Egyptian Aunt would have a  
would human figure next to it, and in Ant, an ant  
be next to it.

you FROM: ELLEN GUSTAFSON I was just wondering if  
stud- ever checked out the Stele of Revealing and

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litter- ied It in relation to Its time frame, etc. Crow-  
ley's intent never was to reproduce the ancient  
Egyptian religion, as you know. In fact, the  
A:.A:. has as a guideline, that all cultural  
references are incidental, not to be taken

I ally. The Aeon of Horus is a new aeon, and not  
meant to return to the beliefs of ancient Egypt.

Mentu, I guess that's the difference in perspective. The  
Stele of Revealing is a funerary monument to  
Ank-f-n-Khonsu, a Theban priest of Month, or

this who flourished, according to modern scholarship,  
725 B.C.E. in Egypt's 25th dynasty. I copied

is from notes in The Holy Books of Thelema. There  
that much about the Stele there. It is interesting

in the Bolouq (sp?) Museum, the Stele was classified as #666! LVX, Ellen

FROM: MICHAEL POE That's cute, and very appropriate about the 666. Such stelaes of that period were for protection primarily, invoking various gods, including lesser spirits and beings, including many that weren't in existence prior to 1,000 bce. I have read Crowley's work, and unfortunately, he doesn't know ancient Egyptian, and the Golden Dawn, and A.A. knows very little; when they do use original material, it is always Greco-Roman Egyptian, a usually decadent form of Egyptian magic. Their interpretation of god/desses forms from ancient Egypt doesn't always jive with ancient Egypt's. That is probably because of the and both the Greco-Roman later period information their efforts to try to peg Egyptian god forms into Cabbala Sepheroah. Crowley is NOT ancient Egyptian magic. Even he acknowledges that his ritual that he did in Egypt didn't work out right. It's always potentially dangerous to try to fit matter, square pegs into round holes! Or for that used try and change a religious tradition that was 10,000,- for over 4,000 years by over a hundred million years, people (based on population estimate of 5-000 people at any one time, life span of 40 or 15-30,000,000 per 100 years X 4,000 years.

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#### MOON LORE

Isis is also Goddess of the Sun as well as the Moon, so don't invoke her unless you know what you are doing (what symbols she should hold, what items should be on her head, etc.). Usually she is invoked as both Goddess of the Sun and Moon at the same time, rarely as Moon by itself.

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IMPORTANT METAPHYSICAL SPOTS IN EGYPT TODAY

Since the Great Pyramid was built by the ancient Egyptians for a king, Khufu, that is not an important metaphysical spot. Before we get into an argument about that let me point out that the Great Pyramid has tombs around it by the workers who built it and mention it's building and its use as a burial place. There are also ancient Egyptian records of the Keeper Priests who lived there providing food to Khufu. There is absolutely no mention of it as an initiation place, and beside the stone coffin, Khufu's viscera was found there! However, Europeans are impressed by what is large and commanding (it embarrassed the ancient Egyptians) and put greater stock in the Great Pyramid than the Egyptians. Also what with the vast number of people in the occult who have visited there, it now has it's own aura added to it, and most people today can't tell the difference. So let's list the truly sacred.

The Temple of Bast at Bubastis; Delta area. Although not much remains there, it still exudes a feeling of serenity and peace there. Center to the Bast cat tradition.

Memphis: Temple of Ptah: also not well preserved, but serene with the ponds of water within the temple enclosure.

Sakkara: The tombs of Ptahhotep and Kaegemni are extremely magical, housing at one time two of the greatest teachers of Egypt.

the Labyrinth, near the Fayyum; Herodotus described it as having 3,000 rooms; 1,500 above, and 1,500 below ground that was so sacred, no one but high priests could enter the underground rooms. Extremely magical, and what is better, almost no tourists, even at the height of the tourist season! Initiations took place here.

Temple of Hathor at Denderah. Magical place with secret chambers and passageways, Initiation center of Hathor. The Zodiac ceiling was found in the Temple of Hathor at Denderah (original in British Museum, replica in temple).

Osirieon at Abydos: Center of the highest initiations of Osiris (his tomb is located nearby but has not yet been discovered). You can

visit the once underground chambers where the initiations took place, surrounded by a pond, with a secret passageway (now underwater) supposedly going to Osiris's tombs.

The Ramesseum: west bank of Thebes; Luxor. Sit on the stone throne of Rameses, feel the power, or go find the initiation chamber there (the only one that utilizes a coffin). Highly magical.

The Temple of Hatshepsut, same general area.

Temples of Amon and Mut at Karnak and Luxor; if size impresses, this will! The courtyard itself can easily hold Notre Dame! Too bad so many tourists, but seek out the small temple of Sekhmet (but beware of doing rituals there, Sekhmet is unforgiving).

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Temple of Horus, Edfu: Most complete temple in modern Egypt, lots of subtle power waiting to be reawakened, doing a gentle chant in the sanctuary can be heard over the entire temple!

Temple of Isis, Philae; despite being moved from the original island; still very magical, especially because of the surroundings.

Temple of Shahabu: The Egyptian equivalent of Tantric magic, it's place is unknown, and even to the ancient Priests, it's location was kept a secret!

Oracle of Amon; Siwa Oasis, where Alexander the Great went and never spoke of his prophecy!

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#### HORUS

The great god Horus was one of the most popular gods of ancient Egypt.

At least a 1,000 years before Egypt was unified a new group of people entered Egypt called the Followers of Horus. Whether from southern Africa, the Sahara or from the Red Sea area we don't know, but they settled in Upper Egypt and opposed the Followers

of Set in the Delta. Eventually the Followers of Horus united Egypt and their king, Narmer or Menes became the first king of Dynastic Egypt, and the Horus name of the king started being used.

Who was Horus the Hawk or Falcon God? We are especially blessed since the Temple of Horus at Edfu is the best preserved temple in ancient Egypt, and on its walls contains such things as the different forms and powers of Horus, the names of the books in the Temple library, many rituals, hymns, and parts of the types of initiations.

First and foremost, perhaps, Horus was a sky god, whose right eye was the Sun and whose left eye was the Moon, and where we came up with the concept of the right side being solar, the left, lunar. Associated with the hawk soaring over the land, and his eyes being the Sun and Moon, came his attributes as "All-Seeing, All-Knowing", yet not interfering unless he chooses to, or is summoned (like a Master of Falcons summons his Hawk or Falcon).

Probably associated with the idea of a Falconer being protected by his birds, Horus is one of the most popular gods of Protection.

Now remember that we have to speak in generalities, for Horus had over 24 different forms with associated aspects, so invoking one form would not necessarily get you another one of his powers (now you can understand why I am writing a book explaining all of this fully!).

Horus was also the patron god of martial arts, and a couple of his temples, and their colleges taught military warfare, strategy,

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tactics, and all sorts of fighting, the officer corps or military west point of ancient Egypt. this is one of Egypt's tradition.

Another tradition in which Horus figures prominently is Alchemy. Ptah, Horus, and Thoth were the leaders in the Egyptian

school of  
Alchemy.

Although Horus, during the New Kingdom and later was especially popular as the Son of Isis, remember that that designation is only one of his many forms.

His real consort was Hathor. and Hathor means House of Horus. During one festival, the statue of Horus was removed from his sanctuary and sailed down the Nile in all the pomp and circumstance required and was put into Hathor's temple at Denderah for a connubial visit.

One of the most powerful forms of Protection Rituals in Ancient Egypt was invoking the four Sons of Horus as the four directions, and Horus as the Protector (and/or as the Avenger). In fact, the most common form of invocation of the four directions was the 4 sons of Horus; For women however, there are 2-3 sets of goddesses of the four directions.

While the four sons are associated with various parts of the human body, stomach, liver, etc., Horus himself is associated with the Eyes (it figures, doesn't it?), but not the third eye (which is one or both goddesses, Uatchet and Nekhibet). Sometimes used for astral sight, there are actually two ways to get to his heaven, by turning your astral body into a hawk, or a boat with a hawk on it.

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#### INTERESTING QUOTES

Note that I will use the term god in place of neter, but if you are goddess oriented, you can use that instead.

Early Egyptian saying:

Put not thy faith in length of years,  
For the Gods regard a lifetime as but an hour;  
A man remains over after reaching the haven of Death.  
His deeds are laid beside him for all treasure.  
He who has reached it without wrongdoing,  
Shall continue yonder like a god,  
Stepping forward like a Lord of Eternity.

God does not confine his favor to the prosperous and the powerful.

He bestows it also upon the poor.  
His will is that they be fed and clothed, and  
exempted from tasks  
beyond their strength.

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That they may not be oppressed, and unnecessary tears  
be spared them.

From Rameses II:

The mortal person is a manifestation on earth of His  
Divine Spirit.

Splendid actions and great deeds are worthy and  
precious to the gods. but the tasks the Gods alone see- they surpass  
all.

The Ways to God are as many as the breaths in the  
bodies of men.

Quote from the entrance to the College of Priests, Temple  
of Horus at Edfu, Egypt:

"Knowledge is the Way to Life;  
The Way to Life leads to the Way to God.  
The Way to God leads to Inner Knowledge.  
Inner Knowledge leads to Wisdom.  
Wisdom becomes Life."

The Egyptian word "Neter" is neutral and literally  
translates as "Abstract Principle" or "Divine Principle."

Ancient Egypt had no conception of the Ultimate as  
being either male or female, for to them, the Ultimate Deity combined  
both sexes.

It's only when the "Divine Principle" starts descending  
down through the planes that male and female deities begin.

Ancient Egypt, for those who don't know, may have had  
a god, or a goddess as a national deity (worshipped during national  
holidays, etc), and a god or a goddess has head of a city or nome  
(state); such as Bast, head of Bubastis; but to the Egyptians, god and  
goddess were CO-PARTNERS, were in reality none was above the other  
(exceptions might be during certain festivals, or the Sun goddess  
rules during the day, the Moon God during the night; that's right, many  
male moon gods and many female solar goddesses!).

ps. Although that inscription was found at the College of the Temple of Horus, it did not directly refer to Horus, or Heru by name, therefore, "Divine Principle" is the logical translation since they did use the word "neter" in the saying.

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#### EGYPTIAN RITUAL MUSIC

They used a 5 note scale, and had such instruments as lutes, pipes and flutes, drums, zills, tambourine, and sistra. The sistra or sistrum was the most magical instrument used, based on three horizontal metal bars with round metal clappers sliding on them.

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I-I-I-I clappers
I      I
I-I-I-I clappers
I      I
-----
      I      handle
      I

```

These were used by women only, and only during ceremonies and ceremonial singing. We have made several reproductions, most don't sound very well. But I was able to "rattle" an original and it sounded wonderful. Something of a cross between a babbling brook and wind chimes. Developed by the Egyptians to help bring on trance states and whatever other emotional responses prior to and during ritual, it may very well have worked, especially with half a dozen or more going at once.

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#### THE METAPHYSICAL PARTS OF MAN

The material body: the spirits of the heart is called Hati. Of hearing, Setem; of sight, Maa; of taste, Hu; of touch, Saa; of the material body, Khat.

The astral or Inner Self: Setem, compassion, the ability

to feel  
Hu, command, rightly. Maa, justice, the ability to perceive rightly.  
understanding. Heka, divine utterance. Saa, perception, knowledge,  
intentions. Ka, the magic. Ab, the seat of life, source of will and  
Khu, the astral body; principle of the body and protective genius.  
intellect; low form Khu, highest intellect.

Then we have the Khaibit, or Dweller; the Shadow, the part  
before, at and after the Dweller of the Threshold.

Higher up, the Ba, soul, sublime, and multi-leveled.

Next comes the Sahu, part of the spiritual self and is the  
spiritual body otherwise called the spiritual body.

There is also the sekem; lower force; the power of forms,  
names, and life.

There is also the Sa, the higher force, essential energy  
of all.

To give you an idea of the complexity of it all:

Touch: Saa (Sia) god of feeling, knowledge,  
understanding, intel-  
ligence. Personification of perception, to feel, to  
understand (comes  
from Memphis and the Ptah/Sekhmet/Nefertum triad).

As Saau-ur "The Great Intelligence: the cognitive  
reception of a  
situation, object or idea. Saau-ur is mentioned as early  
as the Vth  
dynasty.

As Saa Amenti-Ra "The Intelligence of the Amenti of  
Ra" god of  
conscience and character.

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Sa is a god of protection within his functions and is  
associated  
with Hu, taste. Oddly enough Sa is associated also with  
the heart. Hu  
and Saa together are the Eyes of Horus. More importantly  
they are the  
tongue and heart of Ptah; as such it is thur the heart  
that men relate  
their lives to moral precepts, and to be craftsmen.

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#### EGYPTIANS AND THE TAROT

The first Tarot cards known were found in Italy. A  
reproduction

of them has been done and is usable. I believe that they were nailed to something. Perhaps someone can fill in where it was found and the time period they were made.

Bernard Bromage, in his book, which I can't recall the exact title of (it was years ago), but is something like The Secret Wisdom of the Egyptians (I'll look it up). Basically the book is fairly uninteresting as it relates to how ancient Egyptian traditions really worked. But there was, in one paragraph, something that struck my eye. In discussing, I believe, the Tarot he says (and despite not remembering the title, I do remember the sentence) "The Tarot, of course, originated from the Temple of Serapis in Naples, Italy." Well, here is something specific. Now to find a picture or reference from another source on a Temple of Serapis in Naples. Ancient Egypt did expand their temples outside of Egypt, and had temples and sanctuaries in Greece, Italy, France, Germany, Great Britain, Spain, and other places. To make a long story longer, it took about five years before I finally found a reference to the Temple of Serapis in Italy. The reference referred to the excavation report done early in this century; that the temple is now pretty much at water level, that the illustrations on the wall were destroyed by WWII. That means that if the Tarot came from a chance find, it would be in the excavation report, if it came from illustrations on the walls, it would still be in the report. A friend of mine was in Naples and took a picture of the temple, and indeed, it was awash with water and the illustrations were definitely not there. Was Bromage right? Did there exist a pre-tarot illustrations in either wall form or chance papyrus? If true, did it include the minor arcana as well? If only the major arcana, what was it supposed to portray at that period of time? Perhaps the path of the initiate as supposed today? And whose initiate; a Roman/-Egyptian one or an Egyptian one? Where indeed is the excavation report? It was printed in Italian, but is there illustrations or photos of the illustrations? Is there a reference to cards or a papyrus or

manuscript? Are there English translations? How did the Tarot get from a 3-5th century ad temple to 13-14th century cards? We know that the Italians were interested in retrieving Greek and Roman statues and works during that period; was that why and when the transition was made? All of these things depended on finding the excavation report. And if the report confirmed it, then did it mean that an even earlier version existed in Egypt? Lo and behold this could take forever (like this note is). But finally, voila! The French Institute of Archaeology in Cairo found the report for me and sent me a translation of the illustrations found on the wall. The report consisted of, among other things not particularly germane here, of descriptions of the illustra-

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tions, and a statue standing in the entrance. There are 20 illustrations that were on the wall prior to their destruction during WWII.

Assuming for a moment that Major Arcana card number 0, which is the fool and generally interpreted as the initiate starting out on his journey, it would follow that, given the sequence of illustrations on the temple's walls, that indeed the ) card would be the initiate of Serapis.

Card One: Magician:

Found at the entrance to the temple, just inside, was a partially damaged statue of the god Khnemu, and in front of him, an altar. The god Khnemu is the only god in ancient Egypt that is shown (and even at that, rarely), and applies in this case, with one hand pointed towards the sky, the other towards the earth. Khnemu is the god of the Nile, and since in the major arcana, water in the cards represents the flow of consciousness, it follows that the flow starts from Khnemu, the Nile (at least for Egyptians it would). The ritual equipment would have been placed on the altar.

Card II: High Priestess:

The first illustrations, the first one on the left

side is of

Veiled Isis (also one of only two Egyptian goddesses ever shown veiled). The illustration was between two pillars, the lotus and a papyrus pillar, and in the illustration Isis is seated, holding a lotus. Crown of sun and crescent moon.

Card III: Empress:

The second illustration again shows Isis, this time holding and suckling the baby Horus. Crown of Isis, the throne, symbol of the maternal power behind the throne, etc.

Card IV: Emperor:

The third illustration is of a Roman emperor in Egyptian garb, holding the was and flail.

Card V: Hierophant:

The next illustration is of an Egyptian priest, dressed in the leopards garb, making offerings to an altar.

Card VI: Lovers:

The next one is of the unification of Northern and Southern Egypt. The intertwining of the lotus and sedge plant, two Hapi gods (Showing both male and female traits). The Egyptian meaning is very similar to the card.

Card VII: Chariot:

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Shrine procession, with two sphinxes in front of the shrine, being dragged by 4 anubian priests and 4 Horus priests (in a Temple of Serapis in Egypt, it actually is a chariot scene).

Card VIII: Strength:

The illustration is of the goddess Sekhmet, the Lioness goddess, who is the Egyptian symbol of strength. The scene also has a priestess offering a symbol of her heart to her (which is done after the balance, weighting of the heart).

Card IX: Hermit or Sage:

The next illustration on the temple wall is of Imhotep, the prime example of the perfect man or Sage/Priest, with a scroll in hand.

Card X: Wheel:

The illustration is of the 7 Hathors, long regarded as the 7 fates in ancient Egypt and part of the concept of time as regarding man.

Card XI: Justice:

This illustration is a quite common one in ancient Egypt, the Judgement scene, where the initiate or deceased is judged of his heart (actions, etc.) against truth.

Card XII: Hanged Man:

This illustration in the temple walls, although badly damaged, does show Osiris, who you may remember, was martyred, cut into bits, put back together, etc., and who symbolizes resurrection.

Card XIII: Death or the Reaper:

This scene, also badly damaged, clearly shows the god Set (Lord of Chaos and Disorder) with what looks like Anubis before him (the Guardian of your soul, the Guide of the Initiate). The interpretation works in well with our interpretation of the 13th card.

Card XIV: Temperance or Alchemist:

The illustration in the temple, damaged up to the waist of the individuals, shows Horus and Set, which would mean in its broadest sense, the tempering of one's bad traits with the good, the unification from within.

Card XV: Devil or Black Magician:

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This illustration is a classic Egyptian one of the solar god Ra fighting Apophis, with a lesser scene of priests offering.

In Egyptian

initiations, this is the part of the Dweller of the Threshold, and the attempted crossing.

Card XVI: Tower or Lightning:

The illustration is of two obelisks. Obelisks, you may remember, always stood in front of the temple. Obelisks represented the first ray of light striking the earth. It would symbolize here the initiate passing the Dweller and now ready to enter the temple for final initiation for the first time, like the light hitting the earth for the first time, the transition is almost complete.

Card XVII: Star:

The goddess Seshat and a libation scene. Priestess with two bowls, one of water, the other of earth in front of Seshat, a Bennu bird in the water. Seshat has many attributes, but she has a star as a crown, the only one that does, and she is a consort of Thoth (god of Ceremonial Magic) as well as being the goddess of Libraries and Sacred Knowledge. The initiate is about to, or is receiving his sacred knowledge about the world, himself, and of magic.

Card XVIII: Moon:

Top part of illustration only, of Khonsi, God of the Moon, and possibly of Thoth, also a God of the Moon.

Card XIX: Sun:

Clear painting/carving of the sun god Ra. flanked by hawks (also solar deities, Horus) and the sign of eternity. Perhaps at this point the initiate, now at dawn, is led out (or the doors are opened to reveal the morning sun) with the initiate now in the light (symbolically and realistically).

Card XX: Judgement:

Illustration scene of initiate, hand in hand with the god Thoth, being led away from the Weighing of the Heart scene. His heart has been found true and just, in balance.

Card XXI: World:

The last illustration is somewhat damaged but clear

enough to show the famous Nut, Geb, Shu scene. This scene is of the goddess of the Heavens, Nut, over the god of earth, Geb, with the god of space, Shu, in between. This is the classic Egyptian motif of all the world, heaven, earth and everything in between. The initiate is now one with ALL.

Now, although all of the above scenes are for initiates, this could mean two things:

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1. This is a "storyboard" set of illustrations of one, albeit, long and very involved type of initiation.

2. This is a "storyboard" set of illustrations of a series of steps and initiations of any initiate of Serapis and could conceivably take a lifetime to achieve.

It is important to note that this room does not have one illustration of Serapis himself in it! He shows up on the outside of the temple in illustrations! The excavation report concluded that this room was either a special place of initiations or a special place of worship. During the 10th-16th centuries, when the Europeans were rediscovering Greek and Roman statues, books, etc., this temple could very well have been recovered and uncovered. In fact the illustrations were partially still open to view before the excavation! I have traced several temples of Serapis, and have been trying to get notes on their illustrations as well. Two temples of Serapis in Egypt, one during the Greek/Ptolemaic period, and one of the 19th dynasty also show like illustrations, getting more and more Egyptian as the temples got older.

Did the Egyptians actually have tarot cards of the major arcana?

Not likely, as papyrus would be pretty much impossible to shuffle!!

But here is the initial result of my study, it took years to find this material. Did the Temple of Serapis inspire the Italians to make the Major Arcana of the Tarot? It certainly contained the

elements and the interpretation! Perhaps Bromage, who is rarely right, was right about this one. Further studies on Serapis temples that I did seem to keep the illustrations in order, but we do have a big gap between the temple and the first known cards!

The tradition of Serapis starts from an early age, from the 1st dynasty of about 3,100 bce with Seken-ka as the first master of the tradition. In the XVIII dynasty Amenhotep enhanced the tradition, as did XIX dynastic Khawmwese, XXVI dynastic Amen-em-apt, XXXth dynastic Nectanebus, the last native king of Egypt, who ordered the spread of Egyptian temples throughout the known world.

During the Roman period, Psoiphis and Chaeremon were leaders in the tradition.

We have possible other sources of the ancient origin of Tarot including the ancient book, "78 Phases of Ra," the Book of Gates (it has 21 gates).

There are temples of Serapis at Alexandria, Naples, Rome, Memphis. The nome state of Ament's capital was sacred to Serapis, called Apis, from the pre-Serapis tradition of Apis, from which Serapis is derived. There is a temple of Serapis in northern Amant called He-t sekha-hera.

There is a temple of Serapis at Pithom (the Bible mentions the city); a cult center at Mendes, one at north Meteliles.

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Now, is the word Tarot actually Egyptian or a derivation of an ancient Egyptian word or words? It very well could be. Ta and ro or rot are two Egyptian sounds.

Ta = the following words:

|                      |                  |            |
|----------------------|------------------|------------|
| thou                 | bread, cake      | to give    |
| staff (wand)         | this             |            |
| moment/time          | land/earth       | TO JOURNEY |
|                      | earth god        | THOTH      |
| forms/likeness/image | essence of a god | glory      |
|                      |                  | the        |

You also have the possibilities: tara: (long a) meaning time or season; teru: meaning a god of light.

Ra, ro, or rot (no Egyptian vowels):  
man chapter of a book a covered  
court  
mouth, entrance, opening, door, gate  
entrance to a path or road  
sun, day sun god words,  
acts  
storehouse or chamber  
Chapters of Coming Forth by Day  
" " Divine Rites  
" " Mysteries  
" " Praisings

So you see, if Egyptian, it could mean "journey of the road" or "journey of time" or any number of things! It could mean "the glorious road." Or it all could be just a coincidence!!!! It's up to you.

A LATER RELATED NOTE: To give you an example of the differences, take the Strength card. That normally is depicted as a woman holding open the jaws of a male lion, quiet strength in check. In the temples of Serapis that corresponds to the illustration of the goddess Sekhmet. Sekhmet is a lioness goddess, but is usually depicted with a small mane! Hence, in Egypt, the female and male are combined into the Sekhmet form. The Isis Veiled card is almost the same in the two illustrations. Isis is shown veiled (one of two goddesses ever shown that way), sitting, holding stalks of wheat and a container of water in the Roman Serapis temples.

ANOTHER LATER RELATED NOTE: So far, there hasn't been found any evidence of wood, stone, papyrus, or any other form of the major arcana for use in divination. Note that many of the arcana of the Temple of Serapis are common motifs, and as such, can be found in clay, stone, papyrus, etc.; but never has been found in a group, incomplete set or not. Perhaps to the Egyptians, the Major Arcana was not a form of divination but the initiate's initiation or life cycle.

Divination was used in ancient Egypt, by both priests and people alike. I have various types of divination by bowls, by oracles, by

dreams, by ceremonies. There is even divination by casting stones into a certain type of decorated bowl of water. There is divination by using a particular set of the popular Senet game. But, alas, none yet by Tarot.

2067

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there is a lot of information out there about divination and ceremonies, but much of it, like I said before, is in German, French, Arabic, and part in english. for example, there is a two volume work on Senet, including the divination part, but alas, it is in German. See if you can get a book by Serge Saureon, called, the "Priests of Ancient Egypt." although it is mainly during the greek period of ancient Egypt, much has not changed. if you look at the translations of the Pyramid Texts, the Coffin Texts and the Book of the Dead (Papyrus of Ani, translated by Faulkner), you would find that it is a lot of disjointed rituals put together. Most was not originally written for the dead, it was just slightly revised. In the Pyramid texts and Coffin Texts, for example, you have texts on astral projection, blessing tools, consecration, initiation, hymns, etc. If you can find an english copy of the Harris Papyrus (good luck, long out of print, very expensive), it is THE magical texts and divination.

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#### RESOURCES

I am familiar with the Church of Light organization in Los Angeles. They are no help in assistance, as all of their information is of Greek/Roman period and doesn't go any further back, and I already have the Greco/Roman period down. It's true that Iamblichus did write about Egyptian initiation, but the translations of his work do not include any descriptions of Tarot-like illustrations. Unlike what the Church of Light says, the translations are readily available. One must

remember that initiations done in the 4th century do not and will not accurately reflect the initiations that took place in ancient Egypt. Egypt took a profound change in the late dynastic period prior to the Greeks, and even more during the Greek and Roman periods. Much of the magic, mysteries were lost and new ones invented or gaps were substituted by current thought. It was a decaying period for Egypt, adopting to Greek ways and then to Roman ones. The mysteries and initiations became an echo of what they once were.

The Church of the Eternal Source, also in Los Angeles, on the other hand, is a very Egyptian mystery oriented organization, but centers around the Old, Middle and New Kingdom, using the original papyrus and temple inscriptions for their mysteries and initiations. But still, in both cases, their knowledge is limited by what has been published and available. The translations and the original documents about such things are either not published, or published in limited editions and not available in most libraries. The French Institute of Archaeology in Cairo has the most complete library of all published and unpublished material related to ancient Egypt. I use them extensively.

The Church of Light, on the other hand, uses adapted to modern symbolism, not ancient ones. The Tower card would never have been done

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in ancient Egypt like the Church of Light did it. In essence the Church made up a Neo-Egyptian religion incorporating ancient symbols and modern thought, when they just could have used the ancient symbols as is. In other words, they tried, without much research, to make a modern Tarot deck using ancient symbols out of place, rather than making an ancient tarot deck using ancient symbols in place. Then they think that this is going to get you in touch with ancient Egypt. Wrong! It may get you in touch with modern man's (since the time of Blavatsky) metaphysical idea of what ancient Egypt was,

but to get in touch with ancient Egypt, you need to use ancient Egyptian methods. Kind of like getting a model airplane and putting it together without a picture to go by or the guide to do it right.

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#### THE INHERENT DIFFICULTY OF STUDYING ANCIENT EGYPTIAN RELIGION

Throughout its 4,000 odd year old history there is no systematic account of the doctrines used. Different men living at different times do not think alike; and no college of priests had formulated a system of beliefs that was received by all clergy and laity alike. 42 nomes; 42 religions in 4,000 years! Changes were extent, differences, even in the same periods, were great. But all had one thing in common, Organic Totality.

Organic Totality: the physical environment, human organizations, conscience, language and ultimate goals, all make up Egypt's totality. Egypt did not have a central dogma or sacred book. But the one thing that prevented them from losing their individuality and from coalescing into a common unit is the belief in more than one set of gods. The Egyptian religions were both personal and nationalistic. It was personal to each individual or family; private, interwoven with a sense of personal right and wrong, with a personal shrine or "niche" in every house to their personal gods/desses. It was nationalistic because usually the place of the national seat of government determined, for the most part, the overall thought of the period, the morality of the period. The Egyptian religion offers a variety of paths to the ultimate source by individual contact and tailoring information and guidance according to an individual's needs and level of development.

Three aspects of the Egyptian religion and culture.

1. Polytheism; all gods and goddesses are emanations or forces from one source (although in each state, the one source may have a different name).
2. Actualization of the Individual; the development of the

potential

of the individual was important to the Egyptian colleges.  
3. Direct communication/relationship of an individual's surroundings.

The kings of Egypt had from three to five "great names" and Lee

mentioned only one, the Horus name. There is also the "nebti" name.

This name is from the Two Ladies, Nekhebet and Uatchet, and Pharaoh

becomes the force uniting the dual monarchy. This name goes back to

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the 1st dynasty and is based on the two capitals of predynastic

Egypt, Neken and Buto, seats of the two goddesses. The third name is

the "bee" name. "He who belongs to the sedge plant and the bee," the

"nesu-list" name, symbolizing the union of Upper and Lower Egypt.

Predynastic: According to Manetho, a race of people came into Egypt

and some became the founders and rulers of This and Memphis. The

system of solar theology arrived in Lower Egypt (Delta) as early as

5,000 bce in the form of the "Shensu Heru" or Followers of Horus. They

made their way to upper Egypt before the 1st dynasty. In predynastic

times there were two distinct kingdoms, Upper and Lower Egypt, with

their capitals at Neken (slightly north of Thebes) and Buto (in the

Delta). We have names of at least 12 kings of these two areas, al-

though the Book of Sothis lists 86 kings, and the "Old Chronicles"

lists 84.

There are several approaches taken by metaphysically minded

people of today about ancient Egypt. There are those who see only what

Edgar Cayce or something like Urantia has to say about Egypt, and

don't take the time to discover Egypt for themselves, or to see if

what they learned was actually true. There are those who have worked

beyond Cayce, and find a "pull" towards Egypt and read many books

about the subject. Unfortunately, Budge, the most predominant writer,

gives an unrealistic view of ancient Egypt, and many things are not

mentioned, such as personal worship, initiations, changes of con-

consciousness; therefore the reader is forced to rely on another source, who may not know anything at all about Egypt, but a lot about meta-physics and give you bum information. Elizabeth Haitch's (?) book, "Initiation," supposedly an Egyptian initiation, bears no relation to an actual Egyptian initiation and should be treated as fantasy. Then there are those in metaphysics that like to practice the ancient religions. Their approach is usually through another tradition, i.e. Golden Dawn, or Wicca. Both of these traditions (Wicca having many traditions and only some incorporate Egyptian into them) do not draw upon real Egyptian traditions. The Golden Dawn uses Greco-Roman Egyptian Tradition, acknowledged by Egyptologists as the period when most of the Egyptian traditions have been radically changed by outside influences, much already lost, and even hieroglyphic writing being incomprehensible. The Wicca traditions take god/desses wholesale, give them new attributes, new powers that they never had, have the rituals in English, etc.

No one studies the Egyptian traditions from the texts, temples, or tombs in order to find out how it works. Except me. Perhaps that is because I believe in finding out about a tradition by getting it from the original sources. And a major part of the problem is that although there are a lot of books, they are for the most part, too general. To find out what the Egyptians practiced, how, why, when and by whom requires years of searching obscure journals, papers, translations of texts, excavation reports (which have illustrations, translations of what was excavated) of tombs, houses, temples, and how many people have the time, money, experience to do that? Almost no one. So everyone else makes it up or speculates about it. I am going to try to make up for this loss by publishing a series of books on the ancient Egyptian personal worship, and the Temple Priesthood. What was taught, how was it taught, who did they teach it to, who were the teachers, how

were they qualified, where was it taught, what differences  
are there  
between personal worship at home and temple worship, etc.?

-----

There was a note about religions borrowing elements  
from others  
and that it happened for millennia. Such is definitely not  
the case.

Granted it is easy to find a few that did, Christianity,  
Islam, Roman.

And granted it is easy to find more that borrowed SOME of  
its trad-  
ition, but let's look at a couple of those.

There is no evidence that the Ancient Egyptian  
religion came out  
from somewhere else. From pre-dynastic to the Middle  
Kingdom there  
were only one or two examples where borrowing took place,  
but in each  
and every case, they adopted THE ENTIRE SYSTEM. In fact in  
almost  
every case of a pagan religion part of another system,  
they almost  
invariably adopted the priesthood with it, or had the  
priesthood teach  
them, Or made it a part but separate from the main  
religion. This is  
totally different from today's pagans. Instead of being  
taught from  
the priesthood of the other religion or adopting the  
entire priest-  
hood, they take bits and snatches that they don't  
understand and adopt  
it.

Now it is agreed by both Egyptologists, The Church of  
the Eternal  
Source (see Drawing Down the Moon), and many Hermeticists  
that in the  
Late Period of ancient Egypt, the priesthood not only  
started forget-  
ting the important esoteric side of their own religion,  
but started  
adopting others bits and pieces, without the total  
integration that  
they practiced earlier. It resulted in a almost total  
breakdown of  
usefulness in practicing magic, mumbling now meaningless  
phrases, and  
effectiveness in their magic and rituals.

One can count numberless examples of just how much  
one can be  
effective when you only know a small part of the whole  
(kind of like  
driving a car for the first time when the only thing you  
know about is  
the trunk).

Also in ancient Egyptian, Hindu, Buddhism, and many

American

Indian religions (and paganism in the 1950-1970's) there was a belief that a symbol, if believed in by a large number of people over a large span of time, is far more effective than a symbol that is used by a small group over a short period of time. Does it not hold true that a magical object is imbued with more magic every time it is used?

Thus, then how effective can a system be if it is 20-30 years old, practiced by 500 people, using symbols that are either brand new or misunderstood? (Like using a red pentagram for bring forth the earth element; how less effective is it as opposed to a green one which has been used by millions of people for thousands of years?)

Occult philosophy by these groups and many others maintain that the more powerful an object is based on the formula: # of people using it + # of years in use + the ability of the individual to use it + the correctness in its use. The astral plane is exclusively made up by

2071

just this principle, and it's this plane where much of the magic is done.

The effectiveness of the individual to practice his magic or religion is also directly proportional to the abilities and effectiveness of his/her teacher, and the degree of success in achieving the goals in his/her training.

FROM MARK REYBURN On borrowing, syncretism is and was common among many religions, including Egyptians, as you note. It tends to occur most frequently in cultures with regular contact with different practices. One of the Sun Dances, I think it's the Cherokee, is supposed to be syncretic. Who they got it from escapes me, my anthro classes are practically history themselves by now! Selective borrowings are, as you note, tricky things. But, we would be

use is  
quite,  
much  
The  
helpful IN  
someone who  
potent  
more  
new

poorer without it. And ceremonial magic aside, symbol  
more free-form than most of us would prefer. Not  
words mean what I want them to mean, but symbols are  
more personal than the "Official" correspondences.  
"well-worn path" of symbol meaning is certainly  
SOME TRADITIONS, but is completely irrelevant to  
is using symbols on a personal level. Although less  
magickally, religiously personal symbolism is much  
potent than time-worn symbols. Besides, how else do  
religions develop symbolism?

note that  
old gods  
of "the  
slan-  
each crop  
you  
will...

FROM DOMI O'BRIEN In ADF ritual we specifically  
the more-- and the more of us-- that call upon the  
the more they respond to our need-- one is reminded  
old gods only sleep, you know, although betrayed and  
dered; they guarded us from every woe, and blessed  
and fine herd..." and, oddly enough, Tinker Bell-- if  
believe in fairies-- read DDW-- we focus belief, and

dichotomy I  
prefer  
that the  
association it  
to  
exists  
anyone  
which

FROM GARY OHLEMILLER This is an interesting  
haven't heard much about before. One group seems to  
the Bonewits/Parapsychological approach which holds  
power of a symbol comes from the strength of  
holds in the individual's unconscious. Mr. Poe seems  
advocate a Jungian approach in which the archetype  
"objectively" and is waiting there to be used. Does  
out there have enough practical experience to tell us  
is more efficacious? I sure don't.

effec-  
most  
in the  
shaman,

FROM MICHAEL POE In reference to what is more (?)  
tive or powerful, actually both together would be the  
powerful of all.  
My little experience, such as it is, has been working  
area for 20 years, bring apprenticed to an Havasupi

and personal knowledge from four other systems, watching  
sacred working with 3 other shamans, and personal tours to

2072

just how sites around the world. Go to a sacred site and see  
powerful it still is, like a huge untapped battery.  
ago, yet Feel a talisman that was made and used 4,000 years  
have still has as much or more power than anything you  
since touched by a modern worker of almost any system.  
later, I gave a 4,500 year old scarab that hasn't been used  
been to a friend of mine who put it in a box. 2 months  
scarab when he opened the box to use it he found the box has  
cultural symbol burned from the inside out. (although admittedly that  
type of is an exception).  
longer than I have found that both ways can work, but an old  
him/her do (in Jungian terms) is more in our subconscious as a  
later and universal symbol, and will be more powerful and last  
ancient sacred a personal one.  
of years and Get the most magically powerful person you know, have  
the ancient a circle ritual in a square area, and go back a month  
see if you can find it by feeling for it. Go to a  
spot that hasn't been used for hundreds or thousands  
feel its power. Which is greater? My bet goes to  
one. More use over more time.

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#### ALCHEMY

There are some definite misconceptions expressed here  
on Alchemy.  
at the Alchemy is not about transmuting lead into gold (that was,  
electricity, most, a test on your elixir), it does not involve using  
it is not part of tantric.

One of the problems involved is that people get a  
tradition that  
almost all of they don't understand and misuse the term until it loses  
its original meaning.

Alchemy is a spiritual experience that is a combination of two things, the transmutation of the workers spirit with the transmutation of physical substances (which creates the Elixir of Life).

while in the broad sense that Alchemy is a transmutation, it has no part in Tantric.

The physical and metaphysical process has always been described in allegories, hence the confusion of work with metals.

In order to practice alchemy today, you need to read only about 2 or 3 good books on the subject

"Gold of a Thousand Mornings" is a non-fiction book describing alchemy by a man/wife team in France. It dwells on both the spiritual and physical aspects and describes the work that they did.

"An Alchemists Handbook" has a brief description of the meaning and the "Great Work" (as it is called), and gives you in great detail how to do the physical work.

2073

In order for alchemy to work, you need to do both at the same time as you need self transformation to work in order for the physical transformation to work.

the chemical side of work delves mainly into herbs, and if you use herbs in your regular work, then you will have real use with alchemy.

In the chemical aspect, the herb's essence is extracted (the gold from the dross), as well as yourself (your essence is purified). To do so, you usually need chemical glassware such as a condenser, or soylent extractor. This is a typical operation when making perfume from flowers or making an herbal extraction. The main difference is that the extraction takes place with a magical bent to it. rituals are done during the extraction process, timing is essential (astrological, lunar, and solar, and seasonal timing) .

So, since you may already be familiar with blessing and consecration of magical tools, and putting power into them, a

very similar thing is done to yourself (an human vessel) and  
your herbal product during the alchemical process.

also, there are two existing alchemical schools, one  
in France, one in Utah (of all places!)

If you already use herbs in your other work, following  
this process will net you much more powerful herbal concoctions  
as well as a more powerful and spiritual self.

I myself use the process. One of the aspects in  
alchemy is that one gathers certain herbs, minerals to produce an elixir  
that will extend life (as one of it's benefits). but before  
ingesting it, an alchemist would sometimes test it by adding a pinch of it  
to lead, and if it turned into gold, then your elixir is finished and  
can be used.

However, turning lead into gold was never the end  
product for the work, but merely a test. You can make other useful  
herbal/concoctions without achieving the 'Elixir of Life.' Since alchemy is  
non-denom- inational, it can be used with practically any tradition.

The source of the word Alchemy has had a lot of  
discussion among alchemical writers and alchemists. Although chemy did  
eventually become chemistry, the origin of the word did not.

The most agreed upon definition of the term Alchemy  
is this: Al (arab word meaning THE) Khemia; meaning Egypt, which  
comes from the ancient Egyptian word for Egypt meaning "black land"  
thus: The Black Land

since Alchemy does originate in Egypt, it makes  
sense.

The first alchemical work is called the Emerald  
Tablet, written by Thoth, or Hermes Trismigistos.

the father of alchemy is Zoismos, an Egyptian.

2074

the mother of alchemy is Marie, the Egyptian, who  
describes in her works the actual equipment used. (the only person who

does!!!!).

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ISIS

The Fellowship of Isis is the only group that I am aware of that worships only Isis and is not a Wiccan group. Their headquarters is on the British Isles but has many members in the US. They do, however, use almost exclusively late Dynastic and Greco-Roman Isis rituals, which many people believe are disbased and not well understood (true of most of the Egyptian traditions at that time).

The Church of the Eternal Source uses rituals from the Old to New Kingdom ( I-XXIst. Dynasty) and includes Isis. It is a federation of Egyptian temples, so there are Priests of Horus, Thoth, Ptah, Pries-  
tesses of Bast, Sekhmet/Bast, Hathor and Isis. And, oh yes, a priest and priestess of Osiris. They are currently looking at an initiation plan based on ancient Egyptian sources to possibly adopt as their own.

If there is a group by the name that the person mentioned, it may be either a new Egyptian traditions group, or an eclectic Wiccan group.

Isis was never worshiped by Wiccans prior to the 1950's and should best be worshipped by people acquainted with the ancient Egyptian Traditions related to her. Isis went through many changes, adding more powers and attributes as time went on. She wasn't even called a Mother Goddess for the first 2,000 years of her worship.

Most people who don't know ancient egyptian traditions don't get the response from Isis that they expect (or a totally different response). Isis is very powerful, but exacting. It's always best to know what power relates to which of her forms in order to invoke her.

One thing to remember. Isis belongs to several ancient Egyptian traditions. As such, you won't be aware of her powers and attributes unless you are familiar with the Egyptian traditions. For example, as an Enchantress, she is invoked with a special form

in mind (holding specific objects, in specific positions,  
wearing specific clothes). Not to have that form in mind,  
according to ancient Egyptian tradition, is to negate your entire ritual, or to  
degrade it (it won't have the effect as much as if you did it the  
right way), or to have an effect entirely different.

Isis, for one, has many powers and attributes, and  
many forms.

Just invoking her in a different direction invokes a power  
you may not be aware of. As such she can appear to be both benign or  
terrible (she is one of the Dweller of the Door, or Threshold  
goddesses).

Even during the Egyptian period, 4,000 bce  
(predynastic) to 641 ad (the closing of her last temple) she went through many  
modifications and changes. She wasn't even known as a mother goddess for  
at least 1,500 years!

2075

It's too bad that people borrow god/desses from  
traditions that they know little about, to use in ritual. If they knew the  
tradition better, their ritual would be better.

There is also an Isis heaven to astral project to, but  
again, in Egyptian tradition, you must know the way, the form to use  
to get there, otherwise you go to a false one.

She also appears as an astral guide, but again, only  
assumes a specific form.

Unfortunately there is little written about how to  
actually practice Egyptian ritual (although the Church of the Eternal  
Source knows). That is a gap that I hope to fill one day, having  
spent over 30 years studying ancient Egypt, worked there for several  
years in the tombs and temples, and have the best resources available  
to me in the term of published and unpublished material. I am currently  
working on what could be

several volumes on the Theory and Practice of the Ancient  
Egyptian Traditions (good title!)

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INFORMATION ON BAST  
from ancient Egyptian sources

Powers and Attributes of Bast:

Lady of the East (IVth Dynasty on)

Female Personification of Fire

the Light Bearer

Female power of Light, Heat, Sun, Fire, Mild Heat of

the

day and Year

Power of germination of seeds

Power of early Summer

Goddess of the Birth Chamber

Goddess of Full Moon

Goddess of Cats

Protection

Bast festivals occur in April and May in her temple at  
Bubastis,  
facing east.

The Greeks associated her with Diana.

Bast was also used to learn words of power to vanquish the  
powers of  
darkness (IVth Dynasty).

Bast attributes are also related to cats.

Bast had at least four different forms (and no breastplate  
related by  
another, more contemporary book)

&  
in  
Bast

FROM BRANDY WILLIAMS Ref.: THE BOOK OF GODDESS  
HEROINES by Patricia Monaghan. "She originated  
the Nile delta, but by 930 B.C., the power of

2076

breast-  
was acknowledged by all Egyptians. At first she  
was a lion-goddess of sunset, symbolizing the  
fertilizing force of the sun's rays. Later her  
image grew tamer: she became a cat carrying the  
sun, or a cat-headed woman who bore on her

plate the lion of her former self." Bast ruled  
pleasure and dancing, music and joy. At Bubastis  
("House of Bast"), the center of her worship,  
great celebrations were held. Boatloads of wor-  
shippers - hundreds of thousands of them,

Herodotus  
said - were greeted by pleasant flute melodies

as  
they debarked for a worship service combined

with  
a vast trade fair. Bast's followers believed

that  
in return for this reverent celebration Bast  
bestowed both mental and physical health.

As a cat goddess of the moon she lit up the night,  
throwing light on things which would otherwise be concealed. Moon lights  
up a world hidden in darkness, and the cat gives us insight with her  
light of the under, or inner world. The Moon is the searcher, a seeker  
of Truth. Bast is known as the Lady of Truth. Beams of the moon  
point the way and a narrow path called a cat walk, usually called in  
Egyptian as the Middle Way or Path.

When a cat curls up with its head touching its tail,  
it forms a circle, symbol of eternity.

Bast also symbolizes sensuality, grace, coordination  
of movement.

Bubastis (town of Bast) also called Per-Bast, Pa-  
Bast, Pibeseth,  
Tell-Basta

Location: lower Egypt, northern kingdom and capital  
of the 18th nome or state, Am-Khent.

time Period of Bubastis: IInd Dynasty to at least  
640 ad.

IInd Dynasty: "in the reign of the 1st king, a chasm  
opened up and many people perished."

IV: Khufu (builder of the Great Pyramid) built here.  
XXII: Libyans ruled Egypt here  
640 ad: Bubastis still alive and worshipping cats  
here.

Temple of Bast on an island with only an entranceway  
bridging it.

There is also a Temple to Thoth, and a shrine to Temit.  
Minor gods:

Temit: Lady of the Two Lands and Osiris: the thigh of  
Osiris is in a hidden chest at Netert.

Triad at Bubastis: Bast, Osiris, Heru-hekennu, and to  
a lesser extent: Nefer-tem.

Invoke the cat Bast to learn words of power to vanquish  
the powers of darkness (IVth dynasty on)

Bast attributes related to cats;  
refusal to take things overseriously  
science of relaxation, never waste energy  
accepts the nature of things, superb indifference to  
opinion,  
refusal to be at beck and call

insistence of complete freedom of expression  
when a cat curls up with its head touching its tail,  
it  
forms a circle, symbol of eternity  
luxuriating sensuality, grace, coordination of  
movement

Egyptian cats are typically orange-brown, ginger and a  
gray tabby.

As a lioness, (her earliest forms), painted green, she  
personifies the  
Sun. As a cat, she has connections with the moon.  
Mother of lion god Ari-hes of Aphroditopolis, Mother of  
Sekhem, of  
Denderah

Bast is also considered to be the Soul of Isis.

Forms usually seen:  
1. Upright cat, holding a sistrum and aegis, surrounded  
by four  
protector cats.  
2. woman's body, head of lion or cat, holding sistrum and  
either a  
basket or a aegis (can hold uatchet)  
3. Aegis of Bast sometimes has a head of a cat crowned  
with solar  
disk and uraeus, emblems of Sekhmet.  
4. Lion headed woman, oldest form of Bast. In 5th  
Dynasty temple  
called, "Bastet, Lady of Ankh-Taui."

Also associated with:  
Mut-Bast: personification of the moon in Thebes, she  
is a woman  
wearing horns on her head with a sun's disk between them.  
Mut-Bast is  
the counterpart of Amen-Ra-Temu-Khepera-Heru-Khuti  
Sekhmet, as a counter-part  
Assessor Thenemi (he who goes backwards) and who  
comes forth from  
Bast.  
Assessor Basti

A good description of the Festival of Bast, called  
the Festival  
of Lights, has been described by various Greek and Roman  
writers.

The temple of Bast in Bubastis, while on a island,  
is lower than  
the rest of the city, and therefore, is the only temple  
that the  
people can see into the courtyard. Also there is a sacred  
grove of  
trees in the courtyard (the only one known of all temples  
in Egypt).  
At the festival of Lights, all light in the city is  
extinguished. then  
a new fire is made in the temple and the priests come out  
to light the  
torches of the people who then parade throughout the city  
to relight

all the home fires. by the Greek/Roman period there was also a kind of sexual license at the time at the festival. Food and drink for all (which is typical of the temple festivals).

Speaking of cats! I had a request from Jennifer about Wadjet, the rearing cobra, sometimes lioness. Good observation, most people don't know that Wadjet is VERY occasionally depicted as a Cat. Here is the answer.

Wadjet, the cobra depicts two things: the real snake (in the proverbial papyrus grass) with it's dangerous forms and powers. And 2, the Kundalini, or Serpent Fire of the human body coming out of the third eye! That's why the serpent is always on the crown or is the crown

2078

over the third eye. It's also symbolic of the sun. I know, you think that the Kundalini comes out of the top of your head, as Hindus would have you believe. Could be true, but in Egypt, when one works with Wadjet's fire, you direct the route to the third eye (the burning, purifying fire), while redirecting a lesser (gentle growing heat of the sun) to the top of your head (hence, the Lotus depicted on top of the head).

So, yes, different aspects of her nature. As depicted as Wadjet the cat, here is a dichotomy! Cats protect humans from snakes, so Wadjet is also invoked to protect humans from her very own physical manifestation, the deadly cobra. As depicted as a cat, it shows her protection from her very real counterpart, the asp. Asp and you shall receive! (g)

Now as to relationships with Bast/Sekhmet/Mut. Think of fire and think of sun/moon. Think of opposing sections of the same thing (burning fire, gentle heat; light of day, dark of night) and you have some basic differences between Bast/Sekhmet. Have you seen the National Geographic special on cats: our pets and how they relate to the big cats. think of the attributes of the big cats and think of Sekhmet; think of the attributes of the domesticated cats (really, cats domesticate people) and think of Bast. The

shared at-

tributes of Bast And Sekhmet are the same as the shared  
attributes of  
big vs. little cats. Mut is a maternal cat, big or small.  
Sekhmet destroys, but she is also a healer  
Bast is playful, but also protective  
When the Christians decided to kill all the cats in  
Egypt in the  
700's ad, they did so. Two years later, the Black Death  
came out of  
Egypt and devastated Christian europe.

Was this revenge by Sekhmet and Bast onto the  
Christian  
population for destroying their physical symbols, the  
little kitties?  
Or was it because the amount of cats kept down the rat  
population  
enough that the Black Death (a rat flea borne disease)  
didn't come out  
until the decline of the cats? Or both?

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A BLESSING FOR THE DEAD  
(TO BAST)

Having worked with the High Priestess of Sekhmet-  
Bast-Ra (and  
taught most everything she knows), and member of the  
Egyptian temple  
federation, Church of the Eternal Source, I have the  
information you  
need.

Since you don't practice Egyptian traditions, instead  
of giving  
you a whole ritual, I will give you a hymn/prayer to Bast  
that is a  
Blessing for the Dead, that you can incorporate into your  
ritual, plus  
hints.

2079

Bast is a goddess for the Sun and the Moon, but for  
the dead  
Sunset is the best time; Night comes second, sunrise  
third, and  
daylight comes in fourth for ritual for this.

Face the West, setting sun (or if not at sunset,  
either the moon  
or the sun depending on you doing it in the day or night  
time.

If you have an oil lamp lit it; if not use white  
candles, and a  
little votive candle. Bless the two white ones to Bast,  
the votive to  
the dead cat.

Meditate upon the cats attributes; able to see at  
night, intel-  
ligent, quick, independent, very maternal, luxury minded  
and sensual.  
(if you have a cat, invite her in your circle).

Bast nefer dy ankh  
Beautiful Bast giving Life,

A Bast, shu asenu  
Hail Bast, in visible form, casting light into the  
darkness

sesept em kekui,

I have come before you, the path is opened,  
the earth is at peace.

i kua ser-ten, uat sesh-tha, ta em hetep.

(Egyptian pronunciation is optional, but in ancient Egypt  
was imperative to speak the language to create the sounds  
to  
get the response.)

O Great goddess, Bast,  
Soul of Isis,  
Heart of the Sun-hear my call.  
Enter now this consecrated shrine (or circle)  
Make Thy presence known to me.

(envision the dead cat)  
Aid thy servant in reaching the source of all things,  
Guide thy servant's steps on the true path  
Answer your physical manifestation's soul's desire for

Thou.

Blessed be Bast,  
Who gathers her children into life everlasting.  
Blessed be Bast,  
The Beloved of Bast has gone to the Horizon,  
Your physical manifestation lives now only in the

sunset.

May it's ka endure and it's shadow seek the light.

The power of Bast protects her,  
Shut en Bast sau.

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2080

FROM PETE STAPLETON Michael Poe, I knew if I posted here  
i would find someone who could help me resolve some of problems  
regarding the failure of certain historical astrological techniques. The  
Egyptian calendar I was referring to was the 30 day lunar calendar  
- the one introduced to the Romans. To my knowledge there has never  
been an

Egyptian Solar Calendar. I'm sure I must have  
misunderstood your post  
- or you may have confused my reference. So we will both  
relate to the  
same calendar - I refer to the 360 day lunar Calendar  
composed of  
twelve 30 day lunar months and with the extra five days  
added on each  
year. This was the calendar discussed at the meeting  
called to discuss  
what to do with the extra five days of the year - which  
resulted in  
the Decree of Canopious - I think it was first published  
about 250 BC  
or thereabouts - hope this helps. I am impressed with your  
EZ cosmos  
program which shows the sky 4,117 BC to 10,000 AD - how  
delightful for  
you. I wonder if you could tell me how such a program  
handled the  
calculation past 500 BC - to my knowledge even Ptolemy's  
eclipse  
tables only go back to about 580 BC - which suggests some  
problems  
with calculations beyond that date - but I'm certain you  
must have  
taken this factor into account - so could you help me  
understand what  
they are? Certainly the meeting to account for the extra  
five days of  
the year at that time must have been the reason why there  
is not any  
contiguous record extant in the entire world past 580 BC.  
I would  
appreciate your help here. Then next area where you have  
set me straight  
is the day starting with sunrise at that time. I know  
the marking  
stars and the water clocks of that era all showed the day  
starting  
with Sun set - but certainly you have a better grip of the  
details and  
can explain why all the WATCHERS began their vigil and day  
at sunset.  
I do think the evidence points very definitely toward the  
source of  
the constellational names being that of river based  
culture where  
there was a great inundation once a year - but since you  
make the  
point that the Egyptians at that time didn't have the  
present names,  
then what did they have - or what other river based  
culture was there  
where there was a flood of the dimensions of the Nile  
river within the  
Nile valley. The zodiac at one time on the ceiling of the  
Temple of  
Dendrah has to have been painted about 100 ad and the  
constellational  
names as we use them today were in existence much before  
that time. I  
am also a little confused about your reference to Sign as  
being dis-

tinct from Constellations. There never was a zodiac of Signs prior to the 8th century AD. All previous reference were to the star spangled constellations - each precisely 30 degrees in length - each measured by a precise 30-day lunation - again I refer you to the problem of what to do with the extra five days of the year meeting. It is my understanding that the Kings list and the dynasty lists are in complete disarray - so how do you know these astronomical texts you mention relate to the 18th dynasty. Also, I do believe the Pleiades were referred to as the seven sisters in ancient Egypt - but of course I will bow to superior knowledge - I wonder if you could cite the reference. As far as being the goddess of Fate and Fortune - the influence of this particular pattern was then and is now considered quit negative - bad luck.

FROM MICHAEL POE You are partially out of my league except for the Egyptian lunar calendar, which was not made up of 30 days months, but 28 day months. Of course since the Egypt-

2081

tians was made up of 42 states, 2 kingdoms, and at least 13-14 traditions, there was more than one calendar. there was one based on the Sothic year (when Sirius sets just before the sun rises, which is a 365 day solar calendar; a Lunar calendar of 28 day months (which eventually coincided with the solar during the "Sothic" cycle), a 260 day calen- dar not based on any aspect of the sky, a solar 360 day calendar with 5 "intercalary" days. Their lunar calendar was made up of 7 day weeks, while the solar had 10 day solar weeks. Oddly enough (or perhaps not so oddly), the solar calendar was the civil calendar for working, the lunar calendar was for the farmers.

My EZ Cosmos program, which shows the sky from anywhere on earth from 4,117 bce to 10,000 ad, can give me the

me the beginning Sothic year during ancient Egypt. It gave  
calendar date of the 1st day of the 1st use of the Sothic  
year). A (which also coincided with the lunar calendar that  
most friend of mine did an astrology chart that showed a  
intriguing configuration for that time.  
on In case you're wondering, the year always starts  
certain sunup, so the date was sun up at Memphis, Egypt at a  
Egyptians day in July, in a certain year. Of course the  
although didn't, at the time, have the same zodiac names,  
of the they recognized the constellations. The first zodiac  
the common signs (or today's signs) in Egypt were done in  
work on temple of Denderah (temple of Hathor), a beautiful  
Egypt, the ceiling. Astronomy played a big part in ancient  
notice the astronomical texts of the 18th dynasty.  
the In case you are interested, Pleides was called  
the seven Hathors in ancient Egypt, and were considered  
goddesses of fate and fortune.

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#### THE TEMPLE OF RA AT HELIOPOLIS

The Temple of Ra in Heliopolis as described by  
Herodutus. Probably the largest temple in the world, it was about  
2/3 of a mile long, and a 1/4 of a mile in width.  
basalt The courtyard was described as made with polished black  
made it look stones, so polished that it reflected the stars above and  
courtyard like one was walking among the stars. In the middle of the  
Lapis Lazuli, was a full size tree, its trunk and branches made with  
impressive court- its leaves made with Turquoise! No doubt a most  
yard!

The entire temple is now under the suburb of  
Heliopolis, a suburb  
of Cairo.

A small portion was uncovered 3 years ago, and showed  
the black basaltic paving stones of the courtyard.

TAROT SYMBOLISM

FROM: MICHAEL POE Since the tarot is not related to any Hindu philosophy, I don't, and neither do the earlier tarot references, refer to their philosophy to the symbolism, which is generally Hermetic (Hermetic is derived from Hebrew, Christian, Greek, and Egyptian). In hermeticism the eye is also symbolic of the Eye of Horus, the Egyptian Hawk god, who soars over the earth seeing everything that happens.

White, red and black also refer to Egyptian garments worn by Initiates at least as early as the Greco-roman period and represents something completely different than the Hindu. White is the undergarment because it symbolizes the purified; the first garment put on after the initiate bathes in the sacred lake. The red lining is for the Inundation of the Nile, or potential life giving. and Black is symbolic of the black earth of Egypt, the life, manifested.

In the Waite deck, the dog also represents God, which it is if spelled backward, nipping the initiate along the path, but in ancient Egypt it is Anubis, the Guide and Guardian of the Initiate.

Right hand and left hand have always in Hermeticism been associated with the Sun (right) and Moon (left), with the symbolism and meanings associated with both (and corresponds to what was previously noted)

Actually, all of the early Tarot decks, from the very first found in Italy up to the 1970's, reflect Hermeticism, and probably should be interpreted that way.

However, currently there are so many different types of variations that interpretations of elements may need to be referenced to a particular deck. Hence, although, taking the Waite deck in view, the Hindu interpretation of the clothes changes the meaning from the original meaning of the card.

Symbolism of the tarot is not universal. For example, black represents death (as a color) in Hermeticism, the tarot, and western civilization; but in eastern civilization black represent life, and white represents death. clearly a problem there!

Skeletons generally represent death or afterlife to western civilization, but to some native american tribes and other people, it represents power and not death! Hence, not every symbol in the Tarot is universal or has a universal meaning. The tarot cards in general, like Jungian's archetypes, are universal, but the individual symbols are not.

Another example: the lightning hitting the pyramid and the person falling off has no meaning with civilizations that don't have pyramids, and little to most that do. However, did you know that the pyramid in ancient Egypt represented the obelisk, which symbolizes the first ray of light (lightening) striking Earth? And that the pyramid, represents the top of the obelisk. that the obelisk were lightning rods? Pyramid in ancient Egyptian language means "Place to Ascend", whereas the card shows the person falling off after being struck by the first ray of light!

2083

Now, as to the left/right hand depictions. Of course in the earlier decks the Magician does not hold all four elements, but are located on the table.

The Ace of cups, representing water, is not feminine in ancient Egypt; it is either masculine or both. Wands are neuter (the word for wand is neither male or female), earth can be either male or female, and air is male (while heaven is female). In fact the variety of male, female, neutral of the elements vary greatly in shamanistic religions of the Native Americans. But it is Hermeticism, which combines the Hebrew, Christian (more accurately Gnostic/Coptic), Egyptian and Greek, than assigns our present meanings to the four elements and suits.

Since the earliest deck is Italian of the 14-15th century, the major influence would have been Hermeticism, not Hindu or other eastern religion. Bernard Bromage builds a decent case for Egyptian

origin, which I explored in previous notes (did you see it, the symbols were so close that there had to be an influence). One may expect some Arab/Islamic influence (the Crusades were over), but the interest in Greek/Roman art and writers were great at that time.

#### MIXED PANTHEONS, ETC.

Pan is not Bacchus, or the great horned god of Europe.

Despite the eclectic mind of today's Wiccan, that is of associating all male gods with each other and all female gods with each other, is a disservice to both the god/dess and to the tradition.

Ancient Egyptian traditions (of which there were a dozen or more) taught that you don't mix gods and goddesses indiscriminately, even if they do share SOME attributes or powers. Their "High Concept" was that even any one god/dess has several powers and to invoke specific powers required the knowledge of what sacred symbols are associated with that power, even if he/she (the god/dess) should be sitting down or standing up, the ritual done in daylight or nighttime. Many shamanistic religions don't mix and match their god/desses, don't do sun god/desses at night and vice versa. The thoughts or reasons behind it is that mixing and matching causes:

- a. The ritual will not be as effective.
- b. The ritual may not be effective.
- c. The ritual or the residue afterward will have powers that weren't intended by the person, but was part and parcel to the god/dess invoked.
- d. The ritual will backfire.
- e. The ritual will have residue that will be uncomfortable.
- f. It's warps the lines of power (more shamanistic thinking than Egyptian, who says that it warps the Sa, which translates as spiritual power).

Many shamanistic religions do not ground their power after the ritual (after all, it usually is being held at a sacred spot). They feel that either because the power will be contained at the power spot, or the powers you invoked were clear enough not to leave a side effect. Still, I am not proposing to not ground yourself

afterward.

2084

So, what I do propose is to not try to associate one god/dess with another. None of them will have the exact same attributes or powers. And invoking Pan and Bacchus at an Egyptian temple, or Pan at Stonehenge is just as bad as invoking Gabriel at the Great Pyramid! It won't work, you won't get the power from the spot you want, only your own, or negative power.

Isis, for instance is considered by most Wiccan's as one of the Great Mother Goddesses. yet in ancient Egypt, out of her 3,000 year history, most of the time she was not known as a Mother Goddesses.

At the Church of the Eternal Source (federation of Egyptian temples) Isis Priest/esses rarely held out for very long. All kind of terrible things generally happened to them. The main reason is that all of them used part of Isis's powers, and would not work, or refused to recognize her other powers. Eventually though, they seeped in anyway and to their detriment. Had they recognized all of her powers in the first place, things might have been different.

Perhaps your basic misconception is that all goddesses represent the same forces; they don't; and neither do the gods.

Yes, basically there is one great force that encompasses both male and female powers. This basic force, as it filters down, differentiates into different types of forces, and these forces are the god/desses that we know.

Isis doesn't have the same powers as Sekhmet or Hathor or Bast. they may share some of the powers, but they have powers unique to them.

Kind of like Leonardo De Vinci knowing a lot about everything, but Cellini was an excellent goldsmith, Van Gogh a painter, Perot a businessman.

Hence, not all goddesses are the same, nor do they

have the same  
powers.

You might consider it like rivers and oceans in reverse. The ocean has all the attributes, and it drains it attributes into separate rivers (some swift, some calm, some wide, some narrow, some short, some long.

In Egypt the ultimate deity was called "Neter", which translates as "Divine Principle" and the work is neuter, having both male and female principles within. The next in order is a male neter and a neteriat, a god and a goddess. Below that comes numerous god/desses which more specific powers and attributes.

Now the question is, where these receptacles of specific powers invented by mankind or higher powers? In the long run, it doesn't matter as long as they work.

2085

Patheonists generally believe that there was a highest deity, followed by two (male and female), followed by others down to the spirits of earth, air, fire and water.

If you want to make use of a specific power, you should go to a specific spirit or god/dess who has that power. You may not have a great success with one who only has some of it, or is so undefined or has so many other powers that it may get a little lost.

If you want spicy food, don't go with a mole sauce, go for a Jalapeno sauce.

Also it seems that the further away from the highest deity to get, the closer and more responsive it is to you.

You may find that you get a better response with a fire ritual when using a fire elemental than of Sekhmet, and even less than using Amon (a solar god).

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THE ANKH

Unfortunately the entry for "Ankh" in Barbara Walker's "Women's Encyclopedia of Myths and Secrets" got just about everything wrong.

The ankh is not evolved from an ancient symbol of the Goddess in Libya and Phoenicia; the narrow triangle surmounted by a crossbar and a round or oval head in both Libya and Phoenic evolved long after the standard Egyptian ankh was made. In fact, it wasn't until after the ancient Egyptians either conquered or did extensive trading with both areas did their symbols evolve.

Well, maybe the book didn't get it all wrong. It is a symbol for life (although not universal, for universal means that it was used universally or all over the world, and it isn't). It is true that both gods and goddesses in ancient Egypt held it, but they never presented it to kings and the people, the scenes show the god/dess holding it to the person's lips or head (which means bestowing life, and was not a present). the part about the Christians is true, and it's true that the ankh is the hieroglyph for the word "life", and is used in a common saying "Life, Health, Strength."

But the ancient Egyptians never said that the ankh represented the union of male and female sexual symbols (which were quite different symbols and bore no relation to the ankh, or resemblance to it). It was not the "Key of the Nile" (except maybe it was mentioned by the Greeks, who got most everything wrong about Egypt), nor is there any sacred marriage between God and Goddess taking place at the source of the Nile before the flood. In fact, in all of the Egyptian mythologies there is not one mention of any God and Goddess being married at the source of the Nile.

the copts and the Gnostics both used the Ankh or Crux Ansate (Coptic word) before the 5th century ad, and both are Christian (well, an argument can be made about the Gnostics being Christians).

2086

The question is then: what did the ancient Egyptians consider the ankh representation? There are two ancient Egyptian

references to the  
     ankh representation, and both agree.  
 above, but not  
     The round oval or loop represented the Sun rising  
 yet above the horizon; in the desert that makes the Sun  
 elongate next  
     to the horizon, making a loop like affair.  
     The crossbar represents the horizon.  
     The vertical section below the crossbar is the "Path  
 of the Sun",  
     which would be the light casting a path across the Nile.  
     Hence, the Ankh represents Life because it represents  
 the Path  
     across the Nile (life blood of Egypt, but oddly enough the  
 Nile is  
     either male or hermaphrodite) past the horizon to the Sun  
 (which,  
     depending on the traditions of Egypt can be either male or  
 female, but  
     usually male).  
     The most ancient ankhs cross bar was actually the  
 symbol of the  
     two mountains of sunrise and sunset (life and death, east  
 and west),  
     and also consisted of papyrus (or some other plant tied  
 together).  
     Taken as the two mountains, then the ankh represents  
 the path of  
     birth, life, and death. It never had male or female  
 attributes, but as  
     the path of birth, life and death, represents both.

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#### CO-PARTNERSHIP IN ANCIENT EGYPT

The goddess dominated group seem to be the most  
 outspoken in the  
     \*p\* BBS, and it's a good thing that this particular  
 subject was  
     broached, as all the co-partner groups have come out (and  
 alleviated  
     the possible false impression that Wicca was just goddess  
 oriented to  
     those who are new).

Horned gods in Egypt include Amon, Menthu, Serapis,  
 Sokar.

Since at the inception of ancient Egypt, 42 different  
 societies  
     were involved in the consolidation of the kingdom (later  
 to become  
     nomes or states), and these societies were patrilineal or  
 matrilineal,  
     accommodation had to be made for both, so laws were passed  
 making male  
     and females equal. It was the 2nd King of the 1st Dynasty  
 (around  
     3,070 bce) that passed a law that women could rule Egypt.

Here they are, with the dynasties that they belonged.

1. Ist Dyn. Merneith
2. " Horneith
3. IV " Henutsen

|     |                  |   |                                   |
|-----|------------------|---|-----------------------------------|
| 4.  | V                | " | Inty                              |
| 5.  | VI               | " | Ankhsenmerira                     |
| 6.  |                  | " | Nitrokris (Noblest and Loveliest) |
| 7.  | VII              |   | queen, name unknown               |
| 8.  | VII              |   | queen, name unknown               |
| 9.  | XII              |   | Sebek-neferu-Ra                   |
| 10. | XIII             |   | Aufna                             |
| 11. | XVIII            |   | Hatshepsut                        |
| 12. | Ptolemaic Period |   | Cleopatra II                      |
| 13. | "                | " | Cleopatra III                     |
| 14. | "                | " | Cleopatra VII (the famous one)    |

2087

In the high magic section of ancient Egypt (the temples and their staff), in the temples to Gods the male priesthood predominated.

Conversely in the temples to the Goddesses the female priesthood

predominated (yet you still find male and females in both). Since many

of the groups of gods in the cities were triads (male, female, off-spring), there were rituals to each separately, and rituals for both.

Many times the god was worshipped in the day, the goddess at night,

but of course, in Egypt, where many traditions did their own thing,

sometimes it was reversed. In others, such as the city of Memphis, the

female was the Sun, the male god was the moon or something else.

Now as to magic and worship within the family and village. this is

the part that is closest in tone to Wicca, so those of you into Wicca

may find this interesting (especially as this is a little explored

area even within Egyptology!). All families had a family shrine. Who

presided over the shrine was usually determined by whether any in the

family was an initiated priest/priestess. If none were, the eldest son

usually presided (but again, there were many exceptions, in states

where goddesses predominated, it was the eldest daughter). The orien-

tation of the family life (farmer, sailor, trader, etc) determined the

chief god/dess. A farmer's family usually had Osiris and Isis and

co-partners; a healers, Sekhmet and Thoth.

In villages, where there were no temples, then there were groups of

interested people who belonged to a group, more formal than the family

group, less formal than a temple, and was headed by an

initiated priest/ess. Hence, in a village where there may be four initiated people, there usually would be four groups. For example, in a suburb of Hermopolis state there was a male healer of Thoth, a female healer of Sekhmet, a priest of Thoth, and a Priestess of Isis. Hence, there was a healing group, a female oriented (emphasis on midwife types) group, a divination group, and a family group (Isis). Some people belonged to several groups. All groups also worshiped other god/dess besides the chief one, and even in Isis, Osiris, during part of the year, had more emphasis than Isis. The Isis group did their magical thing in a sacred grove (another similarity, as sacred groves were important).

Many families had dual shrines, with eldest son leading the god rituals, and eldest daughter leading the goddess, and neither predominated. In fact, god AND goddess were considered essential, each predominate in their powers, but always complementing each other.

In the big temples, there was a lot of god/dess images going on visits to their spouses, and once a year, all of the god/desses journeyed down the Nile to the main temple.

There is a book called "Mythological Papyrus" that has exact copies of the initiations of both priests and priestesses of various god/desses of the 21st Dynasty. All involved astral journeys of some sort according to their traditions.

For those who are really into goddess worship you will be pleased to know that the last operating temple of Egypt was the Temple of Isis

2088

at Philae before it was closed by the Christians in the late 5th/early 6th century, however people continued coming for 100 years later, despite the Islamic conquest over the Christians in Egypt during that century.

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OSIRIS

Hatshepsut is well known because the next Pharaoh became famous and his monuments (and those of hers that he defaced) are still in existence.

In case you, or anyone else is interested, and especially if you are planning on a trip to Egypt in the future, Queen Henutsen, also called Isis, Mistress of the Pyramids and wife of Khufu (or Cheops) is sometimes seen in a white robe fluttering (if that is a correct term) around the Great Pyramids and the other pyramids. The Egyptians raised Henutsen to the status of a Goddess and shrines were built for her. if you visit the pyramids, give an offering or a prayer to her, for she is the Mistress of the Pyramids and Guardian thereof. In ancient Egypt, to say the name of a person who is deceased is to make them live forever in heaven.

by the way, other ruling queens were later elevated to Goddesshood, Nitrokris, Merneith, Hatshepsut.

If one looks carefully at the legends (also the sources and time periods of each legend) concerning Isis, one is led to the conclusion that there were indeed, two Isis's. There was Isis, the Goddess worshipped in the Predynastic period, and there was Isis, the Queen, who eventually merged with the goddess to our presently known Isis.

the early stories of Isis's, shows a definite mythology of Isis the goddess, and a historical treatment of Isis the queen. Can it be, you ask? Yes. Predynastic and early Dynastic rulers had very short names, many of them named after their local gods. There was a predynastic king of Upper Egypt called Aher, named after Anher, the God of War. There are other examples, and everyone knows that later kings still incorporated God/desses names into their own names.

Perhaps then the Contendings of Horus and Set, which is a tale of Osiris the King and Isis the Queen battling their brother Set, between the two kingdoms is actually a revised version of 2

brothers vying to  
unite the kingdoms of Upper and Lower Egypt in predynastic  
times, with  
the names of the King and Queen of Upper Egypt being  
Osiris and Isis  
(or a close version thereof), versus Set of Lower Egypt  
(or a version  
thereof). It is interesting to note that up until the 7th  
Dynasty, the  
Egyptians reported to have known exactly where the tomb of  
King Osiris  
was in Abydos, and regularly put offerings there. during  
the 2nd  
Intermediate period (civil wars abounded), this knowledge  
was lost,  
and another tomb was misidentified as the tomb of Osiris.

2089

Therefore, if indeed, as the ancient Egyptians insist,  
that there  
was indeed a real Osiris, then it follows that there was  
an Isis that  
lived and breathed.

The canonization of people in ancient Egypt into a  
form of saints  
or even gods are as old as predynastic times and existed  
all the way  
through to Cleopatra VII, last ruler of Egypt. There are  
famous women  
who were not rulers who were thus canonized.

If you want to read more about Osiris, I suggest you read:  
Henri Frankfort: Ancient Egyptian Philosophy  
E. Wallis Budge: Osiris (not great, but  
comprehensive)  
W. Faulkner: The Egyptian Book of the Dead  
Rundle: Ancient Egyptian Religion  
Sigmund Morenz: Ancient Egyptian Religion  
Klaus Baier: Osiris, His Tomb in Abydos (article in  
the  
French Institute of Archaeology of Cairo, if you read  
French).

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Have you gotten a newsletter in May? The CES is  
currently  
undergoing a restructuring, there should be 4 newsletters  
and 1 to 2  
Khepera (journals) per year. I will be contributing to  
both. In past  
newsletters I have contributed some spells, rituals, and  
many hymns  
that have been translated from temple walls or papyri or  
osteraca. I  
will be doing more extensive articles for the magazine,  
like one that  
will be on the metaphysical parts of man in ancient Egypt.  
Much of the  
material are extracts from my Magnum Opus. 90% of it is on

paper as notes, and 1st drafts. Only 10% currently on computer, and that is where the future time will go. As putting it on computer, the notes will become 1st drafts; the 1st drafts will become more finished and polished to the 2nd draft stage (with additional notes added in; isn't computers a wonderful tool; insert note between sentences or add a paragraph without having to retype the entire page!). The 3rd and probable final draft will be adding last notes, final polishing, footnotes, indexing, and grammar and sentence checking. the Rituals, hymns, spells, blessings, consecrations, 4 direct-ional rituals, initiations are complete on paper, with about 10% of that on computer. Basically all of this is going into a data base, so cross referencing can be done. Although it may not be needed (but you may want to think about doing it) in Wicca, in Egyptian it is essential because of the traditions and large time frame involved. Example: Type: Blessing, Consecration, astral projection, mantras (yes, even mantras in Egypt). Main God/dess or Goddess: Main goddess invoked, plus any others, also there are some generic rites. Traditions: identifies the different traditions this particular ritual comes from. Source: Where did I acquire this? Much is from translations from published books (like Excavations at Abydos by Petrie (translations of hymns on temple walls), or from the French Institute of Archaeology in Cairo.

2090

Time Period: important occasionally because the god/dess powers and attributes changed over time. Form: what does the god/dess look like, stand/sit, hold during this spell/ritual. Visualizing one form of Isis that naturally invokes one set of specific powers, but using a ritual that invokes another set of powers creates conflict, and at best, won't be effective, and at worst, down right dangerous. Corresponding Codes: Since most Egyptian rituals are composed (as

are wicca) of elements, such as drawing the circle, consecration, blessing, hymns, etc.; in Egypt they were given to the individual in parts. the individual was already trained on how to put the parts together. Hence, he or she may have 5-6 ways to invoke the 4 directions, using three sets of god/desses. He/she may also have 10 blessings, 20 hymns, etc to different gods/goddesses. He has to know (like a alchemist) how to successfully match the parts together to make a successful whole.

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Recommendations on books on ancient Egypt and it's practices:

Priests of Ancient Egypt: Serge Sauneron (last word is probably misspelled.)  
Egyptian Religion: by Morenz  
Ancient Egyptian Thought and Culture: Henri Frankfort  
Egyptian Temples: by Margaret Murray  
Isis in the Greco-Roman World: probably by Michael Hoffman.

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MICHAEL POE'S EGYPTIAN READING LIST  
Compiled by Lady Lyn DenElder Black

Ancient Egypt Thought & Culture, Henri Frankfort  
Ancient Egyptian Literature, Miriam Lichtheim 3 vol. set  
Ancient Egyptians, A. Rosalie David  
Egyptian Astronomical Texts, 3 vol. Neugebauer & Richard Parker..astrology/astronomy  
Egyptian Hieroglyphics, Mercer, SAB vocabulary & exercises  
Egyptian Hieroglyphic Dictionary, Faulkner  
Egyptian Reading, deBuck, Middle Egypt texts, exercises  
Egyptian Religion, Sigmund Morenz  
Egyptian Temples, Serge Sauneron  
Egyptian Temples, Margaret Murray  
Isis in the Greco-Roman World, ? Michael Hoffman ?  
Origins of the Zodiac, Rupert Gleadow, astronomy/astrology  
Priests of Ancient Egypt, Serge Sauneron  
Rise & Fall of the Middle Kingdom, H.E.Winlock  
anything by Henri Frankfort  
NO - BUDGE!!!

There are some more specific books out, one on Thoth, one on Hathor, one on Imhotep, and a couple of others. The most interesting ones not on the list are also long out of print; The Coffin Texts (XI-XII Dynasty) of about 1,200 rituals and spells. The Pyramid Texts (IV-VI

2091

Dynasties) of about 700 rituals and spells, The Harris  
Magic al Papyrus, whose English edition runs around \$ 1,700 or  
more, assuming you can find one. I finally found a German and perhaps a  
French translation and have a friend whose roommate reads both.  
The Harris Magical Papyrus is considered THE MOST IMPORTANT magical  
papyrus EVER found. I believe that Michael Grant is the author of  
Isis in the Greco-Roman world, but will check up on that.

2092

{file "Beltane.90" "bos447.htm"}

This is the transcript of the Online Beltane CON held on  
May 2, 1990 in Section 8 (New Age/Pagan/Occult) of the Religion  
Forum.

(8-6,Gwynndon) This is a special night...  
relax, and the extra energy of it...  
will flow into you...  
we are a part of the Earth...  
dig your toes down into the soil, like the trees...  
and pull up the energy of the Mother...  
Breathe in with your heartbeat...  
also a lifeforce of the Earth...  
circulate the energy, and see the Earth as it is at  
night...

visualize a bubble of blue light...  
forming to the East...  
spreading North...  
around to the West....  
through the South, and connecting east again...  
and know that this circle is purified of the mundane.

Facing the East ...  
Hail, Guardians of the Watchtower of the East...  
We do summon, stir and call ye...  
to join us, witness this rite, and Guard our Circle!  
Hail and Welcome!

Facing the South...  
Hail, Guardians of the Watchtower of the South...  
We do summon, stir and call ye...  
to join us, witness this rite, and Guard our Circle!

Facing West...  
Hail, Guardians of the Watchtower of the West...  
We do summon, stir, and call ye...  
to join us, witness this rite, and Guard our Circle!

Facing North...  
Hail, Guardians of the Watchtower of the North...

We do summon, stir, and call ye...  
to join us, witness this rite, and guard our Circle!

Inspiration and air from the East...  
Fire and passion from the South...  
Water and Compassion from the West...  
Earth and stability from the North...  
All meet in the center, and form a web of life and

power!

So mote it be!

(8-1,S.H.) So mote it be  
(8-5,Ian) So mote it be!  
(8-2,Jehana) so mote it be!  
(8-4,Peri) so mote it be!

(8-6,Gwynndon) On this night at the beginning of the  
Warmtimes...

2093

let us remember the Belfire, and how it came to be...  
The Moon and the Sun, Goddess and God...  
are great lovers, the model for us all...  
and like human lovers, they have had quarrels.  
This particular quarrel developed because of the

god...

He built himself a beautiful garden...  
though he would not let his lady in to see it...  
a minor point became overblown...  
as it usually happens...  
and they stopped speaking for a while...  
Of course once forbidden...  
the lady wanted to see it all the more...  
and so the Moon Goddess wrapped herself in a cloak of  
Night...  
and by stealth got into this Garden...  
Well, the God was no fool...  
and he laid a trap for her...  
and so once inside, she could not leave again without  
alerting him...  
So the Goddess hid herself and began waiting...  
and since her patience far outshone that of the God...  
he began looking for her; he tired of waiting  
As soon as he left his post at the entrance of the

garden...

she sprang again into the air, getting free!  
So began a great chase through the Heavens...  
though the God could not catch his lady against her

will...

the people on Earth meanwhile were very worried...  
with all of the comings and goings of the Sun and

Moon...

and their priests bid them build great bonfires...  
on all of the hills to get the attention of the God

and

Goddess...

Well, they eventually tired of the chase...  
and the Goddess let the God catch her...

and being too tired to go back to that lovely  
garden...  
they forgave each other right in the middle of the  
sky...  
and so the eclipse was born...  
though it only looks like one from the Earth...  
it is really that cloak of the Goddess...  
covering their rites of Love!  
So we commemorate this beginning of warmtimes with the  
Belfire to this day.

(8-2, Jehana) So mote it be.  
(8-5, Ian) As it was, so shall it be.  
(8-4, Peri) so mote it be!  
(8-1, S.H.) So mote it be!

(8-6, Gwynndon) Green-eyed Lady, laughing lady!  
Brown-eyed Lady, sensuous lady!  
Blue-eyed Lady, Lady of Steel...  
Join our Circle... Be Wellcome!!  
Please honor the Goddess as you choose...  
in all of Her Forms, be Welcome!

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(8-2, Jehana) Be welcome!  
(8-5, Ian) Ceud Mile Fialte, Lady!  
(8-6, Gwynndon) Lady of Flame, Lady of Night, Blessed Be!  
(8-1, S.H.) With Adoration, I implore you.  
(8-1, S.H.) Blessed Be!

(8-6, Gwynndon) Lord of Stream and Field...  
Lord of Mountain and King of Beasts...  
Wild Man of Nature, Be WellCome!  
Behold, the God has come to his Lady!  
Please honor the God in your own way...

(8-1, S.H.) Hail Bounding One, Lord of Life and Death!  
(8-2, Jehana) Hail Hunter!  
(8-5, Ian) Ceud Mile Fialte, Lord!  
(8-6, Gwynndon) Great trickster, yet faithful master,  
Blessed Be!

(8-1, S.H.) Blessed Be!

(8-6, Gwynndon) Help me build the Bel-fire, so that the  
Lord and  
Lady be honored...  
As the flames jump higher and higher...  
So grows the cone of power...  
As we circle round the fire...  
in imitation of the Great Chase of the God and  
Goddess...

so the energy builds and builds...  
envision that which you wish...  
and that which you wish to lose...  
and in this night of joy and celebration...  
cast it into the fire!  
That which we wish SO MOTE IT BE!!

(8-1,S.H.) So mote it be!  
(8-4,Peri) so mote it be!  
(8-2,Jehana) So mote it be!  
(8-5,Ian) So mote it be!

(8-6,Gwynndon) Allow the flames of the Belfire to calm  
down  
slowly...  
and as they lower, know that the energy is not gone...  
just transmuted...  
as the love of Goddess and God ever changes...  
yet always endures...  
<any specific problems can be mentioned here...>

(8-6,Gwynndon) May the energy help me with my finals next  
week...

and those papers <g>  
(8-2,Jehana) May the energy keep a one I know healthy.  
Thru the surgery he will have to undergo.  
(8-1,S.H.) May the problems of my past year and stay in  
last

year.  
(8-5,Ian) I wish for the physical and spiritual strength  
to  
person  
continue my physical rehabilitation and integration of my  
again.

2095

(8-6,Gwynndon) Together we are greater than alone...  
and the Goddess and God are here to guide our energy  
onward...  
So let's leave them to finish their lovemaking in  
private...  
and thank them for attending!!

(8-2,Jehana) Thank you, oh, yes!  
(8-6,Gwynndon) Great God... thank you for your help and  
attendance...  
and may we meet again!... Hail and Farewell, though  
not

Goodbye!  
(8-1,S.H.) Oh My Lady, thou art the breath in my life...  
Oh my Lord, thou art the blood in my veins...  
As Life goes on, I shall never forget not forsake you.  
(8-5,Ian) Great Lord & Noble Lady, thank you for attending  
this

circle!  
(8-1,S.H.) Blessed Be, and Merry Meet!  
(8-4,Peri) Hail and Farewell!  
(8-6,Gwynndon) and let us not keep the lady from her  
lover...

Merry met, merry do we part, and merry shall we meet  
again!  
(8-1,Ian) So mote it be! Blessed Be!  
(8-6,Gwynndon) Guardians of the Watchtowers, without your  
balanced elements...

(8-1,S.H.) Thank you Lord and Lady, and thank you  
Gwynndon,  
Blessed Be and Merry Meet!  
(8-6,Gwynndon) the world would not be.... thank you for  
attending  
our Circle!  
(8-2,Jehana) Hail & Farewell!  
(8-6,Gwynndon) The circle is open, but the Magic  
lingers...  
(8-1,S.H.) Hail and Fare thee well, oh Guardians of the  
Towers of  
the Universe.

(8-6,Gwynndon) Thank you all!<g>  
(8-2,Jehana) And, thank you, Gwynndon!!  
(8-1,S.H.) (pouring wine for Gwynndon)  
(8-2,Jehana) (g)  
(8-6,Gwynndon) takes a sip...<g>..good wine!  
(8-5,Ian) (passing buttered Scones!)  
(8-2,Jehana) Nice vintage!  
(8-2,Jehana) <trying scones> Yum.  
(8-1,S.H.) nothing but the best for this crew...

2096

{file "Imbolc.90" "bos448.htm"}

CompuServe on-line Imbolc Ritual, 1990

(Ladyhawk)  
This is Imbolc...or Candlemas...or Brigit's day  
This is the feast of the waxing light.  
What was born at the Winter Solstice begins to manifest  
The Lady, midwife to the infant year,  
now sees the Child Sun grow strong  
as the days grow visibly longer.  
It is a time of beginnings,  
when we select the seed we will later plant,  
nurture, and eventually harvest.

After I do each invocation, I will pause and let each of  
you say  
a FEW words no more than 2 lines, please...to your  
particular  
deity

Right now, I'd like everyone to ground and center  
themselves...  
in the way that is best for you.  
As you do, see yourself bathed in a white light, cleansing  
you  
and your area.

Now, mentally turn to the East:  
Powers of the East  
We bid you come  
To witness our rite  
And protect us!

Now mentally turn to the South:  
Powers of the South  
We bid you come  
To witness our rite  
And protect us!

<Now mentally turn to the West:>  
Powers of the West  
We bid you come  
To witness our rite  
And protect us!

<Now mentally turn to the North:>  
Powers of the North  
We bid you come  
To witness our rite  
And protect us!

the East  
<Back once more to the East and in your own way, salute  
again>

Earth,  
Now, let us all link together  
Feel the earth energy welling up from the bowels of the  
our Mother  
Feel it rise to our feet and up through our bodies  
White light energy  
Feel it flow through us and link us,

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one with the other  
So finally we feel and see the circle of energy,  
the circle of power  
binding us together and setting us apart  
In a space not of this time, but of all times  
Not of these places, but all places!  
Blessed Be!

Sun King!  
Horned One of animals and wild places  
Joyously we ask you come!  
All the land is wrapped in the chill of winter  
The trees are bare and  
the air is cold.  
Yet still our hearts are glad  
For we know you have been reborn  
And nurtured in your early days  
By the gracious Mother Goddess,  
Lady of all fertility.  
We bid you welcome  
And rejoice in your growing strength!  
Hail Great God!  
Hail and Welcome! <ga>

(Jehana) Hail & Welcome!

(Ocean Mist) u!/u

grow! (Shadow Hawk) Hail Mother, from you the Sun once more does

(Gwynndon) Hail and Welcome!

(Shadowstar) Welcome, Lord of the Sun!

(Jehana) Brigid, Arianhrod, Cerridwyn, Herne... Welcome!

light! (Larne) Welcome Lord! Share with us your warmth and

(Ocean Mist) Hail and welcome in your new light!

(Ladyhawk)

Great Goddess, Noble Lady!

Known to the Celts as Brigit, Bride, Cerridwen, and more  
Goddess of Light

Keeper of the sacred wells!

We gather tonite to honor your  
who has nurtured the Sun King.

As the spring lambs are born  
and the ewes come to milk,  
as we sense spring itself  
so close

We bid you welcome as we

Clear out the old and make way for the new

Welcome Lady

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Welcome and all Hail!

(Gwynndon) Bride is come! Bride is Welcome!

(Jehana) Welcome, bright lady, spark of inspiration!

Young (Rita) Welcome, Great Mother. Welcome and grow strong,  
Lord.

(Shadowstar) Welcome, Lady of Light!

(Larne) Welcome Lady! Nurture and help us as we grow!

shine (Shadow Hawk) Mother smile upon us and bring us Life, Son  
down upon us and bring us Light!

(Ocean Mist) Welcome goddess of light!

(Ladyhawk)

"sweep out" Now, let us each concentrate on that which we need to

of our lives

Picture it as, with a new, clean broom,

you sweep it away

and it vanishes in the air.

And now, with ourselves cleansed,  
let us meditate on that we might wish  
to plant for this year...  
the "seed" we will plant in the spring.  
For, this is the time of choosing the seed  
and preparing for the planting.  
Gracious Lady! Help us choose wisely the seed!

and now, with our seed selected and held dearly in our  
hearts,

it is time to thank the Lady and the Lord.  
O Sun King, Horned One!  
We thank thee for thy presence  
Surely we feel your growing strength  
In our heart of hearts  
and find joy in knowing  
that as the sun grows,  
so do you!  
We thank thee for teaching us that  
even in the depths of winter  
Life grows!  
Farewell, Lord, if you must go.  
Though, gladly would we have you stay and  
rejoice with us.  
Hail, Sun King!

Gracious Lady,  
We thank thee for thy guidance  
in selecting our seed.  
Truly will we hold it in our hearts

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Till the time of planting.  
We thank thee also  
For teaching us the wisdom  
of cleansing and letting go  
of that which is no longer useful to us.  
Thus do we heal of past hurts  
and grow in strength, even as does our Lord.  
We thank thee  
and bid you farewell if you must go,  
but gladly would we have you stay  
and rejoice with us!  
Hail, Gracious Lady!

once  
And now, we will let our circle sink back into the Earth  
again.

Her.  
For all that comes of the Earth, must surely return to

But even as the circle departs,  
know that we are still bound  
By our love of the Gods  
and the Love between us.  
Blessed Be!

(Shadow Hawk) Blessed Be

(Rita) Blessed Be!

(Ocean Mist) Blessed Be!

(Shadowstar) Blessed Be!

always (Larne) Farewell Lord and Lady. Depart our circle, but be  
with us.  
Blessed Be!

(Jehana) Blessed Be! So Mote it Be!

(Gwynndon) Blessed Be!

(Vkai) Blessed Be!

(Ladyhawk)

<Now turn in your mind's eye once again to the East>  
Farewell, Powers of the East  
We thank you for  
Your attendance  
and protection  
Peace ever between thee and we!

<Face South>

Farewell Powers of the South  
We thank you for your attendance  
and protection  
Peace ever between thee and we!

<face West>

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Farewell Powers of the West  
We thank you for your attendance  
and protection  
Peace ever between thee and we!

<face North>

Farewell Powers of the North  
We thank you for your attendance  
and protection  
Peace ever between thee and we!

<Once more face East and mentally salute once again>

The circle is open, but unbroken  
Merry meet and merry part  
and merry meet again!

Again! (Shadow Hawk) Merry Meet and Merry Part, and Merry Meet

(Ladyhawk) <The Rite is ended>

(Shadow Hawk) (passing food)

(Jehana) (Passing drink)

(Larne) I'll have some of those cakes!

2101

{file "Lammas.91" "bos449.htm"}

July 31, 1991  
10:30 EDT

This file contain a transcript of the 1991 Lammas ritual held online in the CompuServe RELIGION forum Section 8. The participants were:

| User | User ID    | Name        |
|------|------------|-------------|
| 1    | 72065,425  | Cygnus      |
| 2    | 72730,2603 | gaius       |
| 3    | 71600,621  | Jehana      |
| 4    | 73715,1552 | Larne       |
| 7    | 76304,3712 | HAWK        |
| 8    | 71640,3711 | SilverHawk  |
| 10   | 75325,1441 | Shadow Hawk |
| 12   | 71510,73   | Peggy       |

This evenings ritual was designed and led by Shadow Hawk.

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\*\*\*\*\*\_  
\*\*\*\*\*  
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\{ \} denotes an edit.  
Text in \{\} has been changed, moved or editied in some fashion AFTER the ritual was complete.

( ) denotes action.  
If you see (text) in parentheses, it indicates something you should do.

" " denotes something to say verbally.  
If you see "text" in quotes, it is something for you to repeat.

If you see text by itself, read and follow along, ok?

\*\*\*\*\*  
\*\*\*\*\*\_  
\*\*\*\*\*  
\*\*\*\*\*

Ok, you all will need bread, charcoal, a cauldron/braiser of some kind... that you can ignite the charcoal in.

Does everyone know what Lammas is all about?

Corn God  
Ok, Lammas is a ritual dedicated to the Sun God, or the  
gods  
Or a variety of other Gods that are known as sacrificial  
called because the ancients believed that the sun at it's  
highest  
point (middle of summer) died, and that the essence went  
into the  
food to sustain life during the long cold winter ahead.  
This is the  
time of the Corn King, as was said, the first of the  
Harvest times  
when the first crops were brought in.

ok, then, we begin...

LAMMAS

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\* (Visualize a cloud of incense falling across  
the world, cleansing and purifying, and saying,)

"By the Spirits of Air and Fire I cleanse thee."

(Visualize a rain of water and the strength of  
the Earth rising up and say,)

"By the Creatures of Water and Earth I cleanse thee."

\* (Everyone visualize and connect with the south,  
the element of Fire.)

Ye Guardians of the Watchtowers of the South,  
ye Powers of Fire; Spirits of Illumination and  
Desire, I do summon, stir, and call you up, to  
witness our rites and to guard the Circle.

(Connect with the West and the spirit of Water, )

Ye Guardians of the Watchtowers of the West,  
ye Powers of Water; Spirits of Death and  
Initiation, I do Summon, stir, and call upon  
you to Witness our Rites and to guard the  
Circle.

(Connect with the North and the spirit of Earth,)

Ye Guardians of the Watchtower of the North,  
ye Powers of Earth, Keepers of the Northern  
Portals, Spirits of Mountain and Plains, I do  
summon, stir, and call upon you to witness our

Rites and to Guard the Circle.

(Connect with the East and the spirit of Air, )

Ye Guardians of the Watchtowers of the East,  
ye Powers of Air; Spirits of Clear Will and  
Knowledge, I do summon, stir, and call you up,  
to witness our rites and to guard the Circle.

(Visualize the Earth Herself illuminated in  
a Circle of silver Light. )

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The Circle is cast, we are between the  
worlds, beyond the boundaries of time, where  
Night and Day Birth and Death, Joy and Sorrow,  
meet as one.

- \* Listen to the words of the Great Mother, she  
whom of old was also called among men Artemis,  
Astarte, Athena, Dione, Melusine, Aphrodite,  
Cerridwen, Dana, Arianrhod, Isis, Brid, and by  
many other names.

Whenever you have need of any thing, once in  
the month, and better it be when the Moon is  
full, then shall ye assemble in some secret  
place and adore the spirit of Her, who is  
Queen of all witches. There shall ye  
assemble, ye who are fain to learn all  
sorcery, yet have not won its deepest secrets,  
to these will She teach things that are yet  
unknown. And ye shall be free from slavery,  
and as a sign that ye be really free, ye shall  
be naked in your rites, and ye shall dance,  
sing, feast, make music and love, all in Her  
praise. For Her's is the secret door that  
opens upon the Land of Youth, and Her's is the  
cup of the wine of life, and the Cauldron of  
Cerridwen, which is the Holy Grail of  
Immortality. She is the Gracious Goddess, who  
gives the gift of Joy unto the hearts of Man.  
Upon Earth, She gives knowledge of the spirit  
eternal, and beyond death, She gives peace,  
and freedom, and reunion with those who have  
gone before. Nor does She demand sacrifice,  
for behold, She is the Mother of all living,  
and her Love is poured out upon the Earth.  
Hear ye the words of the Star Goddess, she in  
the dust of whose feet are the hosts of  
Heaven, and whose body encircles the  
Universe.

She who is the beauty of the green Earth, and  
the white Moon among the stars, and the

mystery of the waters, and the desire of the hearts of man, calls unto thy soul. Arise, and come unto Her. For She is the soul of Nature, who gives life to the universe. From Her all things proceed, and unto Her all things must return, and before Her face, beloved of Gods and of men, let thine innermost divine self be enfolded in the rapture of the infinite. Let Her worship be within the heart that rejoiceth, for behold, all act of love and pleasure are Her rituals. And therefore let there be beauty and

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strength, power and compassion, honor and humility, mirth and reverence within you. And thou who thinkest to seek for Her, know thy seeking and yearning shall avail thee not, unless thou knowest the mystery, that if what thou seekest thou findest not within thee, then thou shalt never find it without thee. For behold, She has been with thee from the beginning, and She is that which is attained at the end of desire.

\* (Light charcoal and Take piece of bread in hand. )

now is the time to light your charcoal, and take the bread in hand.

This is the time of Lugh, the Shining One, the Bright One, the Golden One, the Sacrificed One. He was conceived in the depths of Winter, was Born in the Spring, Danced and Loved in the Summer, and now, He Dies in the Harvest so that we may Live through the long Winter's Night.

Corn King, Sun King, Die and Be Reborn!

(Feel the death in the bread, the grains that grew under the Sun, feeling the wind and the rain on their husks, the sything of the grain so that the bread may be made, the sacrifice of Life so that Life could live. )

(Feel the Life in the bread, that which has given up life, yet is filled with life, with the sustenance that it provides, contemplate hunger, and then the filling of that need. See enough bread to feed the world., for the God\{dess\} is not stingy, but looks after all Her Children. )

(Holding the Bread in your hand, offer it up for Blessings. )

"Oh Mighty Mother of us all, bringer of all fruitfulness, give us fruit and grain, flocks and herds, and children to the tribe, that we may mighty. By the Rose of thy love, do thou descend upon the body of thy children."

"Behold, the Holly King is dead, he who is also the Corn King. He has embraced the Great Mother, and died of his love, so has it been, year by year, since time began. But if the

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Holly King is dead, he who is the God of the Waning Year, all is dead; all that sleeps in Her womb of Earth would sleep forever. What shall we do therefore, that the Holly King may live again?"

"We Shall eat of the bread of Life. Then shall sleep lead on to rebirth."

(Tear off part of the Bread and offer it to the Flame. As it ignites and smokes, see the spark of life that will be reborne in the womb of the Earth Mother in the Winter.)

As the bread smokes, see life and death in the smoke,  
one lives on  
the  
other...  
and without both, we would not be.

"Come back to us, Holly King, that the land may be fruitful."

I am the battle-waging spear;  
I am a salmon in the pool;  
I am a hill of poetry;  
I am a ruthless boar;  
I am a threatening noise of the sea;  
I am a wave of the sea;  
Who but I knows the secrets of the unhewn dolmen?

(Feel the Essence of the God, His Birth, His Life, and His Death, Gentle tongue, endless passion, strength of His arms, the Warmth of His Touch, and know that Thou art God as well.)

(Eat the Bread, and feel the essence of the God on your tongue, and filling your body with strength for the trials of the Harvest and Winter.)

\* \{(Connect with the East and feel the Air dying down.)

Ye Powers of the East, thanks be yours for attending our Rites, and ere ye depart to your Sacred realms, we bid you Hail and farewell.\}

(Connect with the North and feel the Earth sinking down)

Ye Powers of the North, thanks be yours for

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attending our Rites, and ere ye depart to your Sacred realms, we bid you Hail and farewell.

(Connect with the West and feel the ocean retreating.)

Ye Powers of the West, thanks be yours for attending our Rites, and ere ye depart to your Sacred realms, we bid you Hail and farewell.

(Connect with the South and feel the fire subsiding.)

Ye Powers of the South, thanks be yours for attending our Rites, and ere ye depart to your Sacred realms, we bid you Hail and farewell.

(Visualize the Circle expanding, beyond the earth and out into space, bringing health and good harvest throughout the world.)

"The Circle is Open, but never Broken, Merry Meet, and Merry Part, and Merry Meet again!"

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THIS IS THE END OF THE 1991 LAMMAS ONLINE RITUAL.

Thanks to Shadow Hawk for leading us this evening and  
thank you all  
for  
attending (past or present) and I hope you will be able to  
join us in  
person  
for our next gathering.

If you have any questions or comments, you can contact:

75325,1441 - Shadow Hawk  
71600,621 - Jehana  
71640,3711 - SilverHawk

On the CompuServe RELIGION forum in Section 8  
(NewAge/Pagan/Occult).

Peace and prosperity to you and yours.

SilverHawk

\\*/  
S

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{file "Lammas.90" "bos450.htm"}

CompuServe On-Line Lammas Ritual, 1990

<< Shadow Hawk has asked us for our locations to aid in >>  
<< plotting the circle. >>

(8-4,Jehana) Danbury Conn  
(8-12,NC) New York  
(8-1,Ladyhawk) LA county, California  
(8-9,SilverHawk) Elk Grove Village, IL  
(8-11,Larne) New Haven, CT.  
(8-13,Dale) Long Island New York  
(8-16,Shadowstar) Houston, Texas  
(8-3,gnat) Chicagaw, Illinois  
(8-7,Rilla) Grand Rapids, Michigan  
(8-5,Gwynndon) Baton Rouge, La  
(8-17,Caitlin) LeLeesburg, VA

<< An explanation of the ritual has been requested >>

(8-8,SH) Lammas is the time where the fields are ready for  
enough harvesting, and it is too late to worry if you have done  
life that for the oncoming winter. It is a Corn God, (Lugh) oriented  
festival. It is a celebration and remembrance for the  
dies... so that life may live.

<< ----- STARTING ----->>

(8-8,SH) beginning....  
As you sit, begin slow deep breaths...  
relax, center, feel the earth beneath your feet  
feel the life coursing in your veins  
feel the breath flowing in your lungs  
feel the feel of being alive  
savor that, be that, experience that aliveness,  
for winter is coming.

(8-8,SH) We draw the Circle, beginning in the south.  
stretches In your mind's eye, see the Circle of Fire as it  
California. in an arc from Texas, upward, sweeping curve, to  
Water, As the circle passes the West, the Fire becomes  
and a line of liquid blue sweeps upward and across

the  
Earth.  
the  
the home  
Fire, and  
Worlds,  
no

country to the north, far North, into the home of  
The Circle of liquid Blue now becomes dark, dark as  
fertile earth, and the arc proceeds to the East, to  
of Air, where the Circle becomes yellow.  
The Arc continues on to the South, to the home of  
the Circle is Cast, We are in the place Between the  
outside the Space of Time, where Life and Death have  
meaning. We have come home.

(8-8,SH) Shadowstar, from the South, will you please  
invoke the  
Watchtower of  
the West...  
when Shadowstar is finished?

Watchtower of the South, as is your right?  
Ladyhawk, from the West, will you invoke the

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(8-16,Shadowstar) Hail, Watcher of the South, Power of  
Fire! Join  
us here this night and be welcome!

(8-8,SH) Blessed BE

(8-1,Ladyhawk) Hail, Watcher of the West, Lord of the  
oceans,  
rain and lakes...  
I bid you come, join us in this rite and lend your  
protection...  
Be welcome! Blessed Be!

(8-8,SH) Blessed BE!

(8-8,SH) Jehana, will you invoke the Watchtower of the  
North?

(8-4,Jehana) Hail, Watcher of the North...  
Earth; the bones of the continents beneath our  
feet...  
Hail and welcome

(8-8,SH) Caitlin, will you proceed?

(8-17,Caitlin) Hail, great spirit and watcher of the  
East....  
spirit of Air, which nourishes all that lives....  
come now to our circle; cleanse us and help us to  
travel...  
freely in your world, aided by your force. Blessed  
be!

(8-8,SH) Blessed Be!

(8-8,SH) Hail Lady, Bright Mother, Dark Mother...  
We call to you, from your home in the Stars,  
From your home beneath our feet, your children call  
to you.

Come, be with us, guide us tonight in your Rites.  
Hail Sun God, Hail Corn God, we call you you.  
From your Fiery Chariot, we bid you come...  
From the Fertile Fields, we bid you come...  
Be with us, guide us, in your Rite tonight.

Now is the time of the death of the Sun God,  
as we walk into the dark of night.  
Breath deep of the light of the Golden One,  
Lugh, the Sun King, for the long nights are coming.  
Now is the time of the death of the Corn King,  
who dies as the fields are reaped.  
We stand in the time of waiting,  
for the fall of winter is upon us,  
and the ground shall lie lifeless  
under the hand of the Reaper.  
Look at the fields of your life.  
Have you sown well?  
Have you tended your fields with care?  
What do you fear?

(8-8,SH) Now, take your candle, and light it.  
Now, take a piece of bread in your hand,  
a small piece, and hold it

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think about your fears that haunt you in the night...  
focus them into the bread,  
and chant the name of your fear into  
the piece of bread.  
when you have focused your fear into the bread,  
hold the charged bread to the flame,  
and chant your fear BEGONE!  
As the bread smokes and blackens, your fears are  
burned away

all fears are burned away  
Take these fears and feed them to the Fire,  
free yourself from fear.  
Give your fears to the fire, and let them go,  
you do not need them.

(8-8,SH) In this fire, may it pass from me,  
May it pass, May it pass,  
May it pass on the outflowing tide  
And burn with the red sun  
As the year dies  
And fade  
As everything fades,  
As everything passes,  
All fades away,  
As everything passes,  
All fades away.  
What do you hope to harvest?  
Think about your Harvest, what will you reap?

hand, (8-8,SH) take the rest of the bread, and hold it in your

Chant what you desire, what is your harvest,  
what are your hopes?

(8-8,SH) In this night hope manifests

May it come, may it come,  
May it come on rising tide,  
And grow by the red sun  
As the year dies  
And light fades  
As hope rises  
As hope soars  
As hope remains  
As hope soars  
As hope remains  
Hope is a Star, burning bright in the night

(8-8,SH) Feel the hope  
charge the bread of Life  
tear the bread in half

(8-8,SH) Behold the Corn King, eat of the Bread of Life,  
that dies to be reborn. Eat of the Bread of Life,  
that you might live through the long winter's Night.  
For it is written that Life must die so that Life can  
live.

All is in the hands of the Mother,  
from Birth, until Death, and to Birth again.

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King. Farewell Golden One, Fairwell Corn King, Fairwell Sun

You will be reborn through the Mother, Creatrix and  
Destructress. We shall await your return.  
Corn King, Life King, Death King,  
your death will bring us life.

(8-8,SH) Hail Corn King Golden One,  
Waving Gently in the Sun,  
Brought to rest by scythe's sharp kiss  
Sleep in Her arms.

eat, (8-8,SH) Take of the Bread of Life, the Corn King, and

that you may live through the long nights ahead.  
Eat the Bread of Life, and remember,  
life dies so that Life lives.  
the bread that is left, offer to Her,  
so that Her creatures may live  
though the long nights ahead too.  
later tonight, place the bread outside  
with a prayer and your thanks  
for the gift of Life.  
Breath deep, feel the Life within  
Feel the veins throb with life  
Feel the bread of Life recharging your life force.  
Meditate on this,

that Life comes from Death, and Death from Life.  
The cycle goes around, and we are a part of it,  
as surely as the Corn King himself.

East (8-8,SH) Caitlen, will you dismiss the Watchtower of the  
please?

(8-17,Caitlin) Blessed be, you spirits of the air;  
depart in the peace of the Lady....  
thank you for attending on our call.  
Stay with us as we pass through this earth.  
Blessed be

(8-8,SH) Blessed Be

North, (8-8,SH) Jehana, will you dismiss the Watchtowers of the  
please?

North... (8-4,Jehana) Blessed be, Creatures and Watchers of the  
Of the land beneath our feet....  
Thank you for attending to our call, ....  
Hail, and Farewell!!

(8-8,SH) Blessed Be

West? (8-8,SH) Ladyhawk, will you dismiss the Watchtower of the

Water... (8-1,Ladyhawk) Hail Watchers of the West, Lords of  
Thank you for attending our call,

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Hail and Farewell!!

(8-8,SH) Blessed Be

the (8-8,SH) Shadowstar, will you dismiss the Watchtower of  
South, please?

Fire! (8-16,Shadowstar) Hail Watcher of the South, Power of  
Our thanks for attending our call.  
Hail and Farewell!!

(8-8,SH) Blessed Be

Life. (8-8,SH) Hail Lady Faire,  
thank you for attending our Rite tonight...  
for the Blessings you have given us, the gift of

Hail Sun King, Corn King  
for the gift that you have given us...  
the gift of Life.

Lady and Lord, we thank you for your attendance  
to this your Rite...  
And may we walk with the knowledge of you in our  
thoughts...  
and the Love of you in our hearts.  
Farewell Lady, Farewell Lord, and Thank you.  
Blessed Be

(8-8,SH) Now see the Circle around us sinking down,  
down into the Earth...  
Carrying Life itself into the ground,  
fertilizing and charging the Earth for the coming  
night.

Gradually, the Circle disappears from sight,  
slowly dissolving, starting in the East,  
moving back, retracing it's path to the north,  
and from there to the west.  
From the west back to the South, ending  
at the beginning.  
And we are returned to this world.  
The Circle is open, but never broken

(8-8,SH) Merry Meet, and Merry Part  
And Merry Meet again!

<< This marks the end of tonight's Rite. The Rite is over  
but >>  
<< the revelry has just begun !!  
>>

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{file "Imbolc.93" "bos451.htm"}

CompuServe on-line Imbolc Ritual, 1993

(8-8,Jehana) You are sitting in your room, the computer  
before  
you...  
You feel your own power and energy building,  
growing...  
A pale blue light surrounds you...  
It expands out and away from you, forming into blue  
flame...  
Growing, growing, reaching ever outwards...  
Boston...  
Boston blue flame ... energy grid... moving  
outward...  
Connecticut... Shelton....  
Brookfield...  
blue flame.... energy grid.. moving outward...  
New York City....  
blue flame, speeding southwards...  
Jersey City....  
Blue flame , spreading southwards...  
Baton Rouge...  
Westwards....  
Northwards...  
Blue flame, energy, powergrid, connecting...

Detroit....  
Blue flame, racing back towards east...  
Connecting Boston.  
The Circle is Cast...  
The Circle is fluid; those who seek to gate in late  
may  
well expand this circle.  
The Circle Is Cast.

(8-18, Tapestry) Guardians of the East. We welcome you.  
Your breath of fresh air.  
Your spring breezes.  
Your new beginnings;  
and their promise of infinite potential.  
Be here now!  
Guardians of the South. We welcome you.  
That spark of life that smolders within  
the slumbering seed and the pregnant ewe  
and the forsythia buds.  
Your promise of Summer's heat.  
The urgency of love's passion.  
Be here now!  
Guardians of the West. We welcome you.  
The melting ice, dripping from the eaves.  
The spring rain that mistily drapes us with love.  
The healing sound of water burbling from a spring.  
Be here Now!  
Guardians of the North. We welcome you.  
The rocks beneath the winter snow.  
The roots of trees seeking earth's warmth downward.  
The swell of the hills, the thrust of the great  
mountains,  
The tracks of the wolf in the new-fallen snow.  
Be here now!

(8-8, Jehana) We call upon Brighid, patron Goddess of

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the Fires of the Forge;  
the Fires of Inspiration.  
We call upon Brighid, patron Goddess of  
the waters that give life  
Giving life, transforming seeds  
buried deep below the frost  
into the amazing gift of Growth and Possibility and  
Potential.  
We call upon Brighid and become like  
the Sword, forged by fire, and tempered by water.  
Hail, and Greetings!

(Here, any and all are welcome to mention their own  
personal invocations) <ga>

(8-13, Babs) Hail Lady of the Forge.

(8-22, Lynne) I call white and golden light to the Earth  
for her  
healing  
I ask Bridget to send a blessing onto the Earth

(8-13,Babs) Make it so.

(8-18,Tapestry) Hold a seed in your hand. Project yourself

beyond the hard seed covering.  
To the soft kernel inside.  
At one end of the kernel is a tiny, sharp point.  
The kernel can split in half and the sharp point  
becomes a tiny germinal plant.  
Imagine the seed planted in the soft soil of the

garden.

The snow covering the ground insulates the seed from  
the cold winter winds as it sleeps.  
The tiny germ feels the gentle warming of the sun and  
the moisture of the melting snow as it slowly awakens.  
This wakening of the tiny, hidden embryo of the plant

is

Imbolc - the first stirrings of Spring. The time

when

the tiny seedling thrusts roots into the soil, and

prepares

leaves to capture the sun's future nourishment and

warmth.

When the ground is soft, the snow gone, and the sun

smiling

upon the land it will be ready.

Imbolc is the time when the pregnant mares develop

bulging

udders for their foals, and about two weeks before

they

deliver, the oozing colostrum dries into a waxy

covering

on the teats. When this happens, the farmer knows

that

her time is near. Spring will arrive soon, and both  
the mare and the farmer will be ready.

This is Imb-olc. The name comes from the "Oim"

(ewe's) -

"olc" (milk). The ewe's udder, like the mare's,  
swells and prepares for the birth of twin lambs -

usually

in late February or early March. This sign was very  
important for herdsmen in the north because ewes  
usually look for a secluded place to give birth, and  
if her time was near with a bitter cold snap or late  
winter storm brewing, the results could be

disastrous.

This is also a day one-third through the Celtic Lunar

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Month of Luis; the Rowan tree. The celebration of  
Brighid's (Breed) Day, or Candlemas, one of the 4

Great

Fire Festivals of the Celtic Year. The others are:  
Beltane, Lammass, and Samhain. For each, a balefire,  
bonfire, or candle was lit to mark the spiritual  
beginning of the season. It was seen as the rebirth  
of spirit, the spiralling out again from darkness.

Let us go to sleep tonight thinking about these new beginnings. These new births, and the beginning of our new selves. To concentrate on our own beginnings within the womb of the Mother. How we begin anew

with  
within  
within  
the  
competent,

the understanding, compassion, and love conceived her fertility.  
Let us concentrate on maintaining a groundedness Her. Concentrate on learning to focus ourselves to tasks at hand and complete them with the calmness of knowing that She guides our every move and thought. In so doing, we will become more caring and loving and assured.

(8-8, Jehana) (Pause to reflect and meditate on this)  
Thank you, Brighid.  
We accept Your gifts and Your blessings.  
Hail and Farewell !

(8-8, Jehana) Guardians of the East, we thank you.  
For your breath of fresh air,  
for your spring breezes,  
for the new beginnings you bring us,  
we thank you!  
Hail and Farewell!  
Guardians of the South, we thank you.  
Reminding us of the spark of life that smolders

within  
buds.

the slumbering seed, the pregnant ewe, the forsythia

For your promise of Summer's heat,  
for the urgency of love's passion,  
we thank you!  
Hail and Farewell!  
Guardians of the West, we thank you.  
The melting ice, dripping from the eaves.  
The spring rain that drapes us with love.  
For the healing sound of water burbling from a

spring,

we thank you!  
Hail and Farewell!  
Guardians of the North, we thank you.  
For the rocks beneath the winter snow.  
For the roots of trees seeking earth's warmth

downward;  
mountains,

the swell of the hills, the thrust of the great

The tracks of the wolf in the new-fallen snow.  
we thank you!  
Hail and Farewell!

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(8-8, Jehana) The energy that surrounds us, contains us;  
the blue flame...

See it...  
Visualize the blue flames that surround this our  
Circle  
See them flame brightly.  
And now, widdershins, the blue flame starts to fade.  
Fire seal the Circle round,  
Let it fade beneath the ground  
Let all things be as they were  
Since the Beginning of Time.

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{file "MoonAPR.93" "bos452.htm"}

Full Moon Ritual April 1993

(1-2,High Priestess) Children of the Lady, Gather you  
around this  
night,  
(1-2,High Priestess) For as in days of olde, we are  
commanded to  
reverence Her,  
(1-2,High Priestess) She who is the Life of Life, the Love  
of Love and  
the Kiss  
(1-2,High Priestess) of Passion.

(1-2,High Priestess) Children of the Lady, Gather you  
around this  
night,  
(1-2,High Priestess) For as in days of olde, we are  
commanded to come  
before  
(1-2,High Priestess) Her, She who is the Queen of Heaven  
and the Queen  
of Hel,  
(1-2,High Priestess) and she who is the Queen of Everwhen.

(1-2,High Priestess) Tonight is the night, the magical  
night, when the  
Powers  
(1-2,High Priestess) once more walk the Land. Children of  
the Lady,  
come forth,  
(1-2,High Priestess) Gather you around as is your right.

(1-2,High Priestess) I call upon you spirits of the Earth,  
spirits of  
Air,  
(1-2,High Priestess) spirits of Fire, and spirits of  
Water. COME,  
Gather you  
(1-2,High Priestess) around this night. For as in days of  
olde, We  
call you to  
(1-2,High Priestess) come and worship Her, She who is  
Queen of all  
that is, was

(1-2,High Priestess) and will be.  
(1-2,High Priest) I walk the circle Round and Round, I  
(1-2,High Priest) cast the Circle on the Ground. I  
(1-2,High Priest) walk the Circle round and round, I  
(1-2,High Priest) cast the Circle on the ground.  
(1-2,High Priest) Willow, will you call the directions,  
beginning in  
the  
(1-2,High Priest) North?  
---lost transmission for North, East---  
(1-3,Willow) Spirits of the South, the (creatures lost)  
(1-3,Willow) bring your flame of life and love to your  
children to  
dance in  
until the Winter rules again. Be with us now.  
(1-3,Willow) Spirits of the West, the dolphin, the  
dragonfly,  
(1-3,Willow) bring us your peace and healing love.  
(1-3,Willow) Let the warm waters wash us clean and purify  
us in this  
sacred  
rite.  
(1-3,Willow) Let the waters of the mother be with us  
now. So mote it  
be.  
(1-2,High Priest) So mote it be!  
(1-2,High Priest) We are in the place that is not a Place,  
in a time  
that

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(1-2,High Priest) is not a Time, and in a space that is  
not a Space.  
Let  
(1-2,High Priest) none disturb that which the Gods have  
decreed.  
(1-2,High Priestess) This is the time of the Full Moon,  
the high tide  
of  
(1-2,High Priestess) power. As we are bid to assemble, at  
least once  
in the  
(1-2,High Priestess) month to seek Her blessings, so we  
are here  
tonight.  
(1-2,High Priest) Maiden, Mother, Crone as One, Triple  
Faced Goddess,  
we  
(1-2,High Priest) call upon you. Your Children have come  
as in the  
olde  
(1-2,High Priest) days, with joy in our eyes and Love in  
our hearts.  
We  
(1-2,High Priest) walk the old paths, we sing the old  
songs, we chant  
the  
(1-2,High Priest) old chants and we call the old calls.  
(1-2,High Priest) Goddess of the Spring, we call upon you,

Queen of  
     the  
 to you.      (1-2,High Priest) great woods, Diana, we open our hearts  
 call upon    (1-2,High Priestess) Child of Vine and Child of field, we  
     you,  
 Lover in    (1-2,High Priestess) Dionysus, Shining One, Mother's Son,  
     the  
 who walk    (1-2,High Priestess) Fields, we open our hearts to you.  
     (1-2,Diana) Children of the Night, Thrice blessed are you  
 Beginnings.   (1-2,Diana) My Path, for Mine is the Path of New  
     None  
 the Bow of   (1-2,Diana) shall wither and grow stagnant who pulls on  
 upon my      (1-2,Diana) Life, and launches themselves into the Stars  
     (1-2,Diana) Arrow.  
 who walk My   (1-2,Dionysus) Children of the Day, Thrice blessed are you  
     (1-2,Dionysus) Path, for Mine is the Path of New  
 Beginnings.   None  
     (1-2,Dionysus) shall Die who knows the secret of my seed.  
 in the       (1-2,Diana) Listen to me, Oh my Children, and walk with me  
     (1-2,Diana) Woods.  
 trees grow   (1-2,Diana) Around you I weave my spell and might. The  
     (1-2,Diana) thicker and strong. Off in the distance you  
 hear the     (1-2,Diana) sound of a large animal crashing through the  
 brush, and   (1-2,Diana) close you hear the chirping of birds. The  
 gentle hum   (1-2,Diana) of sacred bees about their labor of collecting  
 pollen       (1-2,Diana) for Me, for I am their Queen too.  
     (1-2,Diana) The Wind swirls around us, and the scent of  
 life fills   (1-2,Diana) the air. Tangy pine, sharp cedar, far off  
 apple trees   (1-2,Diana) all cast their call upon the air.  
     (1-2,Diana) The sound in the brush gets closer and closer,  
 till a       (1-2,Diana) great Stag bursts forth from the brush. Head  
 thrown       (1-2,Diana) back he bellows his cry. Then with a twist he  
 is off,       (1-2,Diana) quicker than the thunder rolling down from the  
     (1-2,Diana) hills,  
     (1-2,Diana) he speeds. But, I am faster.  
     (1-2,Diana) Bow twangs, arrow flies, and with the muted  
 sound of an   (1-2,Diana) earthquake, he dies.  
     (1-2,Diana) Look at me, my Children. I am the Goddess of  
     (1-2,Diana) Swiftmess, with a look I can bring death. And  
 bending  
     (1-2,Diana) down, I touch the Stag, and with a start he  
 bounds

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(1-2,Diana) away. I am the Goddess of Swiftness, with a  
touch I  
(1-2,Diana) can bring life. I am Life Eternal, and I am  
Death  
(1-2,Diana) Eternal.  
(1-2,Dionysus) Her hand is the Blade, her Eye the Arrow,  
Her touch the  
(1-2,Dionysus) Kiss of Life and Death. And I love her.  
(1-2,Dionysus) Mine is the secret of the Cycle, the Secret  
of the  
(1-2,Dionysus) Doorway betwixt Life and Death is Mine.  
(1-2,Dionysus) Behold, I give you this seed. In this seed  
is the  
(1-2,Dionysus) coming Year. Charge it well with your  
wishes tonight,  
(1-2,Dionysus) that Her Blessings will grow with you  
through the year.  
(1-2,Dionysus) I am the Seed of New Beginnings, and Her's  
is the Water  
(1-2,Dionysus) of Life.  
(1-2,Diana) Children of the Night, bring forth your Seed,  
that I  
(1-2,Diana) may touch them and bring you the gifts that  
are mine to  
(1-2,Diana) share.  
(1-2,High Priestess) (everyone plant at least one desire  
in their  
Virtual  
(1-2,High Priestess) Seed and hold it in your hands.  
Visualize a  
white  
(1-2,High Priestess) light coming from the Center of the  
Circle and  
all the  
(1-2,High Priestess) seeds take on it's light.)  
(1-2,Shadow Hawk) I place within my seed the desire for  
finances to  
meet my  
needs.  
(1-2,Shadow Hawk) I place within my seed the desire for  
good fortune  
for my  
children,  
(1-2,Shadow Hawk) both natural and stepchild.  
(1-2,Shadow Hawk) Willow, do you have a desire?  
(1-10,Dave) merry meet everyone!  
(1-2,Shadow Hawk) Merry Meet Dave, Take a seed from the  
hand of the  
God,  
and...  
(1-2,Shadow Hawk) place your desire for the coming year in  
it.  
(1-2,Shadow Hawk) Many Blue Sparks, please do the same  
within the  
Circle  
(1-10,Dave) Aye, that I will do...  
(1-3,Willow) I place within my seed the desire to fill our  
new home  
with  
love and the promise of a marriage filled with beauty and

wonder.

(1-2,Shadow Hawk) So mote it be Willow!

(1-3,Willow) So mote it be!

(1-2,Shadow Hawk) many Blue Sparks?

(1-1,Many Blue Sparks) I place within my seed the desire  
for a path

that

leads from darkness.

(1-2,Shadow Hawk) So mote it be!

(1-1,Many Blue Sparks) So mote it be!

(1-2,Shadow Hawk) Then we continue

(1-2,Shadow Hawk) OP/name High Priestess

(1-2,High Priestess) (everyone chant verbally with me  
while holding

their

seed)

(1-2,High Priestess) (all chant with me verbally)

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(1-2,High Priestess) Eko, Eko, Azarak,

(1-2,High Priestess) Eko, Eko, Zomelak,

(1-2,High Priestess) Eko, Eko, Cernunnos,

(1-2,High Priestess) Eko, Eko, Aradia!

(1-2,High Priestess) Eko, Eko, Azarak,

(1-2,High Priestess) Eko, Eko, Zomelak,

(1-2,High Priestess) Eko, Eko, Cernunnos,

(1-2,High Priestess) Eko, Eko, Aradia!

(1-2,High Priestess) Eko, Eko, Azarak,

(1-2,High Priestess) Eko, Eko, Zomelak,

(1-2,High Priestess) Eko, Eko, Cernunnos,

(1-2,High Priestess) Eko, Eko, Aradia!

(1-2,High Priestess) Darksome Night and shining Moon,

North,  
(1-2,High Priestess) East, then South, then West, then

(1-2,High Priestess) Hearken to the Witch's Run,

(1-2,High Priestess) Here we come to call thee forth!

(1-2,High Priestess) Earth and water, air and fire,

(1-2,High Priestess) Wand and pentacle and sword,

(1-2,High Priestess) Work ye unto our desire,

(1-2,High Priestess) Hearken ye unto our work!

(1-2,High Priestess) Cords and censer, scourge and knife,

(1-2,High Priestess) Powers of the witch's blade,

(1-2,High Priestess) Waken all ye unto life,

(1-2,High Priestess) Come ye as the charm is made!

(1-2,High Priestess) Queen of heaven, Queen of Hel,

(1-2,High Priestess) Horned Hunter of the night,

(1-2,High Priestess) Lend your power unto the spell,

(1-2,High Priestess) And work our will by magic rite!

(1-2,High Priestess) In the earth and air and sea,

(1-2,High Priestess) By the light of Moon or Sun,

(1-2,High Priestess) As we do will, so mote it be.

(1-2,High Priestess) Chant the spell and be it done!

(1-2,High Priestess) Eko, Eko, Azarak,

(1-2,High Priestess) Eko, Eko, Zomelak,

(1-2,High Priestess) Eko, Eko, Cernunnos,

(1-2,High Priestess) Eko, Eko, Aradia!

(1-2,High Priestess) Eko, Eko, Azarak,

(1-2,High Priestess) Eko, Eko, Zomelak,

(1-2,High Priestess) Eko, Eko, Cernunnos,

(1-2,High Priestess) Eko, Eko, Aradia!  
(1-2,High Priestess) Eko, Eko, Azarak,  
(1-2,High Priestess) Eko, Eko, Zomelak,  
(1-2,High Priestess) Eko, Eko, Cernunnos,  
(1-2,High Priestess) Eko, Eko, Aradia!  
(1-2,High Priestess) so mote it be!  
(1-2,Diana) Now Children, Take your seed and plant it in  
my Forest,  
(1-2,Diana) that it will grow strong throughout the year.  
(1-2,Diana) Dionysus, Come to Me, for it is time. Take up  
your  
(1-2,Diana) lance and Fill my Grail. I, your Queen,  
command it.  
(1-2,Diana) As the Lance is to the God  
(1-2,Diana) So the Chalice is to the Goddess  
(1-2,Diana) And when the Two are One  
(1-2,Diana) The Greatest Magic is begun.  
(1-2,Dionysus) Brothers and Sisters, come, for now it is  
time to drink  
(1-2,Dionysus) and eat.

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(1-2,Dionysus) (passing wine and cakes)  
(1-2,Shadow Hawk) Drink from your chalice and eat of your  
bread,  
(1-2,Shadow Hawk) saving some for offering after the  
ritual to the  
Lady.  
(1-2,Shadow Hawk) This is the place where we sit and relax  
in the  
presense  
of the Gods....  
(1-2,Shadow Hawk) Welcome to the first Full Moon of  
Spring!  
(1-3,Willow) Blessed be, friends!  
(1-1,Many Blue Sparks) Blessed be!  
(1-2,Shadow Hawk) Blessed Be Willow, (toasting Willow's  
new home and  
honey)  
(1-10,Dave) Blessed Be, everyone!  
(1-3,Willow) I would like to, while in this sacred space,  
(1-3,Willow) thank the divine intervention of Aphrodite!  
(1-3,Willow) She introduced Craig and I  
(1-2,Shadow Hawk) Willow, do you know her verse in that  
great pagan  
classic,  
(1-2,Shadow Hawk) Gimme that Old Time Religion?  
(1-3,Willow) and, thankfully, my life will never be the  
same! (toast  
to  
Aprodite!)  
(1-2,Shadow Hawk) (raising chalice to Aphrodite)  
(1-3,Willow) Can you hum a few bars?  
(1-2,Shadow Hawk) HMMMMMMMMMMMMMMMM....  
(1-2,Shadow Hawk) We will worship Aphrodite,  
(1-2,Shadow Hawk) Tho she seems a little flighty  
(1-3,Willow) oh, no  
(1-2,Shadow Hawk) Coming naked in her Nightie,  
(1-2,Shadow Hawk) And that's Good enough for me! (grin)

(1-3,Willow) Oh, Gods!  
(1-2,Shadow Hawk) Yes Goddess?  
(1-1,Many Blue Sparks) Hee!  
(1-10,Dave) Tiss a nice ryme there shadow Hawk.  
(1-2,Shadow Hawk) (pouring more Wine for everyone)  
(1-2,Shadow Hawk) Dave, there are about 200 or so  
verses...  
(1-3,Willow) Hey, this may be a Spring ritual, but I'm  
engaged!  
(1-2,Shadow Hawk) my favorite is the one that goes...  
(1-2,Shadow Hawk) We will worship like the Druids  
(1-2,Shadow Hawk) Drinking strange fermented fluids  
(1-2,Shadow Hawk) Running Naked through the woods  
(1-2,Shadow Hawk) and that's good enough for me!  
(1-2,Shadow Hawk) (Gimme that old time religion....) (g)  
(1-3,Willow) MY favorite goes...  
(1-2,Shadow Hawk) Willow, engaged in what?  
(1-3,Willow) Here's to the god of discord,  
(1-3,Willow) while this may not rhyme  
(1-10,Dave) Don't worry Willow, so are we (my Lady and I  
that is)!  
(1-3,Willow) or even make any sense,  
(1-3,Willow) it's good enough for me!  
(1-2,Shadow Hawk) heh heh heh  
(1-1,Many Blue Sparks) :)  
(1-3,Willow) Right now?!?  
(1-10,Dave) now what?  
(1-2,Shadow Hawk) Of course! (g)

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(1-2,Shadow Hawk) Hmmm....  
(1-2,Shadow Hawk) We will worship mighty Thor,  
(1-2,Shadow Hawk) Tho he leaves the maidens sore  
(1-2,Shadow Hawk) They keep coming back for more,  
(1-3,Willow) not agin...  
(1-2,Shadow Hawk) and that's good enough for me!  
(1-2,Shadow Hawk) Not again? That brings us to....  
(1-2,Shadow Hawk) Oh the Christians are a hummin,  
(1-2,Shadow Hawk) cause they say their God's a comming  
(1-2,Shadow Hawk) Our God Came and keeps on Comming  
(1-2,Shadow Hawk) And that's good enough for me!  
(1-1,Many Blue Sparks) <ROFL>  
(1-2,Shadow Hawk) (gotta love them Spring Fertility  
rituals! (g)  
(1-10,Dave) Everyone, sorry for the tardiness, but will  
rejoin at  
another  
time...  
(1-2,Shadow Hawk) Blessed Be Dave (cutting a doorway out)  
(1-10,Dave) b.b.  
(1-1,Many Blue Sparks) BB, D!  
(1-2,Shadow Hawk) Ok, guess it is time to wrap it up.  
(1-2,Shadow Hawk) (standing up in V.R. Circle  
(1-3,Willow) Before wewe're all drunk with Dionysis' wine,  
we should  
wrap.  
(1-1,Many Blue Sparks) Rap, nah I only chanted.  
(1-2,Diana) Children of the Night, it is time to return to  
your

(1-2,Diana) world. Blessed be thy Feet that have brought  
you on  
(1-2,Diana) this path. Blessed be thy knees that have  
kneeled at  
(1-2,Diana) the Sacred Altar. Blessed be thy Belly,  
without which  
(1-2,Diana) thy kind would not be. Blessed be thy Breast,  
formed  
(1-2,Diana) in Strength and Beauty. Blessed be thy Mouth,  
that  
(1-2,Diana) shall speak the Sacred words of Love.  
(1-2,High Priest) Great Goddess, Huntress of the Night, we  
thank you  
for  
(1-2,High Priest) your works here tonight. Go if you  
must, Stay if  
you  
(1-2,High Priest) will, for we are your adoring Children.  
(1-2,High Priestess) Great Dionysus, thank you for your  
laughter and  
light  
(1-2,High Priestess) tonight. Blessed be thy Seed, which  
shall grow  
over  
(1-2,High Priestess) the coming year and clothe the face  
of the Mother  
in  
(1-2,High Priestess) Life. Go if you must, Stay if you  
will, for we  
are  
(1-2,High Priestess) your brothers and sisters.  
(1-2,High Priestess) Willow, will you dismiss the  
directions, starting  
in  
the West?  
(1-3,Willow) Spirits of the west, we thank you for your  
help  
(1-3,Willow) and attendance here tonight.  
(1-3,Willow) Return to the waters of the Mother.  
(1-3,Willow) Stay if you will, go if you must. We thank  
you.  
(1-3,Willow) Spirits of the South, we thank you for your  
help and  
attendance  
her tonight.

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(1-3,Willow) Return to the fires of creation.  
(1-3,Willow) Stay if you will, go if you must. We thank  
you.  
(1-3,Willow) Spirits of the East, we thank you for your  
help and  
attendance  
here tonight.  
(1-3,Willow) Return to the warm breezes of new beginnings.  
(1-3,Willow) Stay if you will, go if you must. We thank  
you  
(1-3,Willow) Spirits of the North, we thank you for your  
help and

attendenct  
 here tonight.  
 (1-3,Willow) Return to the cool caves of the Earth.  
 (1-3,Willow) Stay if you will, go if you must, We thank  
 you.  
 (1-3,Willow) So mote it be.  
 (1-2,High Priestess) SO mote it be!  
 (1-2,High Priest) I move to the North, and walking  
 widdershins, the  
 Circle  
 of Fire subsides  
 (1-2,High Priest) behind me.  
 (1-2,High Priest) Down down into the ground, never more to  
 be found...  
 (1-2,High Priest) down down into the ground, out to the  
 edge of the  
 covenspace.  
 (1-2,High Priest) Returning to the north, I face the  
 Circle...  
 (1-2,High Priest) The Circle is Open, but Unbroken, Merry  
 Meet, Merry  
 Part,  
 and Merry Meet again!  
 (1-2,High Priest) Blessed Be!  
 (1-3,Willow) Blessed Be!  
 (1-1,Many Blue Sparks) Blessed Be!  
 (1-2,Shadow Hawk) Blessed Be Willow and Many Blue Sparks!

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{file "MoonAUG.92" "bos453.htm"}

CompuServe Full Moon Ritual Aug 1992  
 HPS- Jehana  
 HP - Shadow Hawk  
  
 (1-8,Shadow Hawk) Lady Jehana, wilt thou call the sacred  
 rite to  
 order?  
 (1-5,Jehana) Lord Shadow Hawk, we are ready to begin.  
  
 (1-8,Shadow Hawk) All, please take a moment to draw some  
 deep  
 breaths...  
 (1-5,Jehana) I assume all have their glass of beverage,  
 and piece  
 of bread/crackers.  
 Take a moment to relax, using regular, patterned  
 breaths...  
 Feel all parts of your body, from toes to head,  
 gradually  
 relax...  
 a blue glowing field surrounds you...  
 the blue glowing field slowly grows to surround your  
 room...  
 the blue glowing field slowly grows to encompass the  
 town/city you live in...  
 the blue glowing field slowly grows to encompass the  
 landscape...

North the blue glowing field slowly grows to encompass  
America...  
and each of you connect in with the fields of all the  
others...  
the blue glowing fields of all the others here within  
Circle...  
Feel its energies spinning from East...  
to South...  
to West...  
to North...  
and re-connecting with East again.

(1-8, Shadow Hawk) in your minds, please face the East....  
Robin's egg blue, pure and clean  
Hail, oh denizens of the East!  
Of Air; of incense smoke  
Winged Ones, riding the wind  
Join us, if you will  
Sharp discernment  
Tool of our Mind..  
Hail; and Welcome!

(1-5, Jehana) In your minds, please face the South...  
Fire-bright red, rich with power  
Hail, oh denizens of the South!  
Of Fire; of flickering matches;  
of salamanders that rage and burn and sear  
Join us, if you will  
Passion and Will  
Tools of our hand...  
Hail; and Welcome!

West... (1-8, Shadow Hawk) In your minds, please turn and face the

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Aquamarine Green, bursting with power  
Hail, oh denizens of the West!  
of Water; of Cauldron deep;  
Of Undines that ride the waves  
Join us, if you will  
Emotions and feelings  
Tools of our Heart..  
Hail; and Welcome!

North... (1-5, Jehana) In your minds, please turn and face the

Dirt brown, rich with humus  
Hail, oh denizens of the North!  
of earth; of rock and leaf and root;  
of gnomes that burrow industriously below  
Join us, if you will  
Centered and firm  
Heart of our roots...  
Hail; and Welcome!

Earth, (1-8, Shadow Hawk) Blessed Goddess, Queen of Heaven and

heart...

You with the Stars in your eyes, and love in your  
Descend to this our Circle on your Night of Power.

(1-5, Jehana) I am the Lady of the starry heavens  
I am she who is the Mother of all living things  
I have worked the landscape into mountains  
lay the waters into their ocean beds,  
and set the winds in their course.  
Every snowflake, every speck of soil or sand  
Bears my imprint.  
My countenance appears in the faintest flicker,  
and the largest star;  
The Universe is My handiwork.  
I am She who consoles the sorrowful,  
and I am She who tends to the sick.  
I bring solace to those in life,  
and peace and understanding in death.  
I am the changing Goddess --  
Maiden, Mother, and Crone --  
The Hag hidden deep within...  
I have been to the Underworld,  
and I have Returned.  
Let there be beauty and strength,  
Power and compassion,  
Honor and humility,  
Mirth and reverence within you.  
And you who seek to know Me,  
To feel My spirit  
Come before Me with a sincere heart,  
burn incense upon my altar  
Listen and be still:  
Know that your seeking and your yearning  
will avail you not,  
Unless you know the Mystery:  
For if that which you seek,

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you find not within yourself,  
You will never find it without.  
For Behold:  
I have been with you from the beginning,  
and I am that which is attained at the end of  
desire.

(1-8, Shadow Hawk) Blessed Be!

(1-8, Shadow Hawk) By the Flame that burneth bright O'  
Horned One!

We call thy name into the night, O' Ancient One!  
Thee we invoke, by the moon-lit sea,  
by the standing stone and the twisted tree.  
Thee we invoke, where gather thine own,  
by the nameless shrine forgotten and alone.  
Come where the round of the dance is Trod.  
Horn and Hoof of the Goatfoot God!  
By moon-lit meadows on dusky hill,  
when the haunted wood is hushed and still.  
Come to the charm of the chanted prayer.

As the moon bewitches the midnight air,  
evoke thy powers, that potent bide.  
In shining stream and the secret tide,  
in fiery flame by starlight pale,  
in Shadowy host that rides the gale,  
and by the fern-brakes fairy-haunted  
of forest wild and woods enchanted.  
Come! O' Come!  
To the heart-beat's drum!  
When the broad white moon is climbing slow.  
Through the stars to the heaven's height.  
We hear thy hoofs on the wind of night!  
As black tree-branches shake and sigh,  
By Joy and terror we know thee nigh,  
We speak the spell thy power unlocks,  
At Solstice, Sabbat, and Equinox.  
Word of Virtue the veil to rend,  
From Primal Dawn to the wide World's end,  
Since time began, the blessings of Pan  
Blessed be in strength and love,  
Blessed be, wher'ere we rove,  
Vision fade not from our eyes  
Of the Pagan Paradise.  
Past the gates of Death and Birth,  
Our inheritance of Earth.  
From our soul the song of Spring  
Fade not in our wandering, Our life is one,  
By blackest night or the noonday Sun.  
Eldest of Gods on thee we call,  
Blessing be on thy Creatures all.  
I call upon thee, O' Ancient Horned One Who art the  
Comforter and the Consoler of Men I call upon thee,

O' Great

God of the Witches.  
Ruler of the Sabbat, Lord of the Wild Woods, I call  
upon thee in the Name of your Lady, Come out of the North  
upon

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the back of the Winds.  
And join the Lady Cerridwin at this Holy  
Sabbat/Esbat.  
I call thee by thy most ancient name Cernunnos.

(1-5, Jehana) This is Fullmoon August...  
This is the season of Abundance...  
and out of Wisdom in accessing that Abundance...  
Knowing the difference between what we Want...  
And what we Need...  
Bearing this in mind..  
each of us will have a chance...  
to mention something or several somethings we need...  
Please feel free to speak...

(1-6, Al) I ask that I learn patience, to accept others for  
what they are and to hear their thoughts and learn their  
wisdom.

(1-5,Jehana) I ask for continued self-growth and self-acceptance

(1-1,Helen) I ask for freedom from fear of abundance.

(1-5,Jehana) I ask for a cure for AIDS, and for ongoing treatments for those who are in need.

which I ask for an understanding of environmental issues face this planet.

(1-5,Jehana) Hold the image of the things, concepts, ... and ideas you need; .... and that your friends in Circle need...  
Feel the energy grow and flow...  
feel the power flow and grow...  
feel yourselfs enveloped by a tree...  
by a hazel tree...  
Turn towards the Lord and Lady...  
and ask...  
in Perfect Love and in Perfect trust we stand before Thee...  
Feel the energy and Power grow...  
each root and trunk and limb...  
of that hazel tree...  
Raise your hands, gradually...  
with the energy...  
Prepare to send...  
One...  
Two...  
THREE!!!!  
And, note, what you send out returns to you.

(1-5,Jehana) Now...  
harvest... Visualize before you an onion fresh from the  
Visualize your athame slicing it horizontally...  
See before you the white disc of the Full Moon...

(1-8,Shadow Hawk) Visualize before you a second onion  
fresh from the harvest...

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the Visualize your knife slicing it vertically...  
See before you the East and West facing crescents of  
Waxing and Waning Moon.

(1-5,Jehana) Now, take your glass of chosen beverage:  
(for blessing of that beverage)...  
In balance we stand

(1-8,Shadow Hawk) Night and Light

(1-5,Jehana) In balance we stand

(1-8,Shadow Hawk) Chalice and Blade

(1-5, Jehana) In balance we stand

(1-8, Shadow Hawk) Cerridwyn and Herne

(1-5, Jehana) Drink ye of the Waters of Darkness

(1-8, Shadow Hawk) Drink ye the Waters of LIFE!

(1-5, Jehana) (pause to take a sip)

(1-5, Jehana) Now, take your plate of bread:

(1-8, Shadow Hawk) As the Wheel turns

(1-5, Jehana) My crops appear

(1-8, Shadow Hawk) As the Wheel turns

(1-5, Jehana) My crops grow high

(1-8, Shadow Hawk) As the Wheel turns

(1-5, Jehana) My harvest comes through

(1-8, Shadow Hawk) Feast ye on the grains of My Endeavors

(1-5, Jehana) Feast ye on the Wheel of Life!

(1-5, Jehana) (Pause to eat of the bread)

(1-8, Shadow Hawk) Oh Horned One,  
 May ever your call ring across the hills, fields and  
 woods deep  
 Calling again to her Children to Dance by her Light!  
 Now we thank you for your aid,  
 And bid thee safe journey to your Sacred Glades...  
 Blessed Be

(1-5, Jehana) Bright Lady; Maid, Mother Crone...  
 Lady Cerridwyn...  
 We thank thee for your aid;

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we thank thee for your abounding love and compassion  
 we thank thee for your Wisdom...  
 we bid thee safe journey to your Sacred Glades....

(1-8, Shadow Hawk) Please turn and face the East in your  
 minds...  
 Winged Ones...  
 Intellect Bright..  
 Tool of our mind  
 Eastern Air, we thank and acknowledge you.

(1-5, Jehana) Please turn and face the South in your  
 minds...  
 Salamanders...  
 Passion and Will...

Tools of our hands...  
 Southern Fire, we thank and acknowledge you.

(1-8,Shadow Hawk) Please turn and face West in your  
 Minds...  
 Undines, Emotion and Drive..  
 Tools of our Hearts..  
 Western water, we thank and acknowledge you.

(1-5,Jehana) Please turn and face North in your minds...  
 Gnomes...  
 Centered and Firm...  
 Heart of our roots...  
 Northern Earth, we thank and acknowledge you.

(1-5,Jehana) Around you now, sense the blue glowing  
 field...  
 together...  
 the blue glowing field that connects all of you  
 across North America...  
 Feel its energies spinning...  
 from East...  
 to North...  
 to West...  
 to South...  
 to East...  
 Feel the energies unwinding....  
 Sense your bodies re-absorbing the Energies of the  
 Circle...  
 spiralling in...  
 into your room...  
 The blue glowing field...  
 a part of your body...  
 Take it in...  
 Let all return to as it has been.

(1-8,Shadow Hawk) Fire Seal the Circle Round, Let it fade  
 beneath  
 the ground...  
 let all things be as they were since the Beginning of  
 Time.

(1-5,Jehana) Merry meet...  
 and merry part...  
 and merry meet again!

(1-8,Shadow Hawk) Merry meet!  
 Blessed Be, Jehana.

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{file "MoonFEB.93" "bos454.htm"}

COMPUSERVE NEWAGE FORUM - ONLINE FULL MOON RITUAL -  
 FEBRUARY 1993

(Jehana) Sit calmly, breath with relaxation..  
 Let the cares and stresses of the day wear off...  
 let the cares and stresses flow away from you..

Feel yourself surrounded by a warm and gentle orb...  
 of blue-white light...  
 Gentle, restful, protective...  
 Feel it expand... Feel it connect with your friends  
 and  
 companions within Circle...  
 Feel it Circle around you; around all of us...  
 East, to South, to West, to North... To East again.  
 (visualize: face to the east): Hail, powers of Air!!  
 We invite you to our Circle  
 A breath of air  
 A morning's gentle breeze --  
 Forethought and knowledge,  
 Hail & Welcome!  
 (Rilla) (Face to the South): Oh spirits of the South...  
 Ancient ones of Fire...  
 I call you to attend this Circle...  
 Charge this by your powers...  
 Hail and Welcome!  
 (Jehana) (Face to the West): Hail, powers of Water!!  
 We invite you to our Circle  
 A drop of dew  
 The evening's tidal sweep --  
 Hail & Welcome!!  
 (Rilla) (face to the North): Hail, oh powers of the  
 Earth...  
 Ancient ones of Gaia born...  
 I call upon you to attend this Circle...  
 Charge this by your powers, Old Ones...  
 Hail! and Welcome!  
 (Jehana) Invoke into your heart and into this our Circle  
 The bright Lady of New Beginnings.  
 The Maiden who sings the joys of Spring to come  
 The Mother who brings nurturance, love and guidance.  
 Hail, bright Lady; we welcome thee!!!  
 Invoke into your heard and into this our Circle  
 The Oak King  
 Growing as a sapling  
 Growing strong.  
 A child at heart, learning, searching, in true  
 Discovery.  
 Hail, bright Lord; we welcome thee!!  
 According to Sun Bear, this Moon is the Moon of Rest  
 and  
 Cleansing, following upon the Moon of Earth Renewal.  
 The  
 animal is the Otter, and the plant, the Quaking  
 Aspen.  
 Its mineral is silver.  
 In the Celtic tree calendar, as reported by Graves,  
 this  
 full Moon falls in the month of Luis, signified by  
 the Rowan  
 tree, and by the Tourmaline. Its attribute is  
 Quickening.  
 Those who follow astrology know this is the month of  
 Aquarius, the Water Bearer; the fixed sign of Air.  
 According to Z Budapest, the Full Moon aspect of  
 February is  
 the red and cleansing wild Moon. Life quickens now.  
 It is

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a time of purification, of growth, of the stimulation  
of all living things.  
New. It is a healing time. It brings in the wind of the  
the Its flower: the primose and the violet. Its animal:  
duck and the otter. Its stone: the amethyst.  
workings for It is appropriate at this time to do workings;  
world in things we may wish to see in our lives, and in the  
general. It is a time for healing. It is a time for  
growth.  
to work I ask each of you to think of those things you wish  
will... on,-- you may speak or keep them silent, as you  
for the Speak first of new beginnings and things of growth  
and world at large. Then, speak of those new beginnings  
closer to things of growth and healing for people or events  
of home. And, yes, speak of those beginnings and things  
all of growth for you yourself. After we finish mentioning  
the our workings, we will repeat a phrase -- visualize  
the energy, through the hand of the Goddess, flowing into  
energy. things we seek, imbuing them with constructive  
to work (Please note that most Witches consider it unethical  
first healings or other magic for specific people without  
asking their permission).  
all (When I start doing the chant (which begins with "We  
ahead come from the Goddess"), others may copy me, or jump  
if they are familiar with it...  
peaking.) I will tell you when to visualize the energy  
wish to -- mention things in your mind or in print that you  
allow to grow/heal:  
(Rilla) I wish for a healing ...  
of the youth of this country...  
that they may find the peace that they need...  
to learn to live in harmony...  
and to be the "future" of this world...  
and for myself the patience...  
to wait for direction...  
in my life path...  
and a healthy mind and body..  
for the coming year.  
(Jehana) I wish for the earth's healing...

the pain in the environment to be turned around...  
an understanding of the nature of this planet upon  
which we

live.  
I wish to know and be known by love and compassion.  
(Ardelia) I wish for this world.....  
the ability to be calm...  
as we learn to work with each other.....  
the earth.....  
and ourselves.  
(Jehana) We all come from the Goddess  
And to her we shall return  
Like a drop of rain  
Flowing to the ocean.  
(Rilla) We all come from the Goddess..  
and to her we shall return...  
Like a drop of rain...

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Flowing to the ocean.  
(Jehana) We all come from the Goddess  
And to her we shall return  
Like a drop of rain  
Flowing to the ocean.  
(Rilla) We all come from the Goddess...  
and the her we shall return...  
Like a drop of rain...  
Flowing to the ocean.  
(Jehana) Feel the energy; rising up; rising up; rising up!  
Drink in the energy...  
Take your glass of water, know that it is energized,  
and drink!  
Take a quiet moment to pause and reflect.  
Oak King, Sapling growing strong...  
Playful lord, in the growing time of your cycle...  
Thank you for your presence here...  
Hail, and Farewell!  
Bright Maiden, singing your songs of Spring nearly  
afoot...  
Gracious Mother, You of love and nurturance and  
guidance..  
We thank you for your presence here..  
We thank you for your blessings...  
Hail, and Farewell!!  
Powers of Air!  
We thank you for your fresh breath!  
Hail, and Farewell!  
(Rilla) Powers of Fire!  
We thank you for you strength!  
Hail and Farewell!  
(Jehana) Powers of Water!  
We thank you for your healing compassion!  
Hail, and farewell!  
(Rilla) Powers of the Earth!  
We thank you for your sustenance and nurturance!  
Hail and farewell!  
(Jehana) The blue-white glow that surrounds us all...  
begins to retract...  
slowly, slowly...

Fire seal the Circle round  
Let it fade beneath the ground  
Let all things be as they were  
Since the beginning of time.  
Merry Meet, Merry Part, and Merry Meet Again!  
(Rilla) Blessed Be!  
(Jehana) (The Ritual has concluded; Bright Blessings;  
Blessed  
Be!)

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{file "MoonJul.92" "bos455.htm"}

CompuServe Full Moon Ritual of July 13, 1992

(1-4,Shadow Hawk) We are gathered together in this Ritual  
of the  
Country, I  
Fire  
West,  
circle of  
Full Moon, where we join and pay homage to the Divine  
Mother, Mother of us all. From the corners of the  
send my Will, starting in the North I cast a line of  
around the country, moving Eastward, then South, Then  
and Back to the North. We are encompassed in a  
Fire that protects our Sacred Space.

(1-4,Shadow Hawk) Let us gather and call the Spirits of  
the 4  
directions to come and join us in this our Rite.

(1-4,Shadow Hawk) Please face your thoughts to the West.  
Hail to the Lord of the West, Poseiden, Scaled God of  
Water, Ruler of the Deep, Master of Wave and Fin, I  
bid  
thee come to our Circle and worship at the feet of  
the  
Lady. Be Here Now!

(1-4,Shadow Hawk) Now, turn your thoughts to the North...  
Hail to the Lord of the North, Cernunnos, Horned God  
of  
Earth, Ruler of Life, Master of Leaf and Earthbound  
creature, I bid thee come to our Circle and worship  
at the  
feet of the Lady. Be Here Now!

(1-4,Shadow Hawk) Please turn your thoughts to the  
East...  
God  
bid  
thee come to our circle and worship at the feet of  
the Lady.  
Be here Now!

(1-4,Shadow Hawk) Now, turn your thoughts to the South...  
Hail to the Lord of the South, Apollo, Brilliant God  
of  
Spirit, I Fire, Ruler of Inspiration, Master of Light and  
of the bid thee come to our circle and worship at the feet  
Lady. Be Here Now!

(1-4,Shadow Hawk) The Circle is cast, we are in the space  
between the worlds, where Time and Space cease to  
exist.  
Let none disturb the boundaries without dire cause.

(1-4,Shadow Hawk) Now we turn out thoughts to the Divine  
Consort, the Horned God.  
Hail to the God as one, Consort, Father, Son. I bid  
thee  
of Our come to the Circle of Life, and worship at the feet  
Lady. Be Here Now!

(1-4,Cernunnos) Now join me as I call my Love, she in  
who's light  
we are here...  
forth and Hail to Our Lady, in whose eyes the stars do shine  
children upon whose brow the Moon doth ride. Lady, your  
you come call to you from within your Sacred Space. We bid  
children and let us Feel your touch. You who will deny your  
Welcome to naught. We are at your feet in Wonder and Awe.  
this your Circle.

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(1-4,Cernunnos) We are in the Place between the Worlds,  
Beyond  
and Time and Space, and in the presence of the Goddesses  
and Gods. Let none leave this space without grave cause.

(1-4,Cernunnos) Welcome the Divine Lady, Gracious Goddess  
and  
Mother of us all.  
all I call upon thee, Mighty Mother of us all, bringer of  
leaf and fruitfulness; by seed and root, by stem and bud, by  
to flower and fruit, by life and love do I invoke thee  
descend upon the body of this thy Circle and thy  
Priestesses.

(1-4,Cernunnos) Hail Aradia! From the Almathean horn  
Pour

adore  
adorn.  
rising  
Mighty One,

forth thy store of love; I lowly bend before thee, I  
thee to the end, with loving sacrifice thy shrine  
Thy foot is to my lip, my prayer upborne upon the  
incense smoke; then spend thine ancient love, O  
descend to Aid me, who without thee am forlorn.

Yours  
of love

(1-4,Cernunnos) Thou art the Mother Darksome and Divine,  
the scourge and yours the Kiss, the Five-point star  
and bliss, bless us with your sign.

she whom  
Athena,  
Arianrhod,

(1-4,Cernunnos) Listen to the words of the Great Mother,  
of old was also called among men Artemis, Astarte,  
Dione, Melusine, Aphrodite, Cerridwen, Dana,  
Isis, Brid, and by many other names.

once in  
then  
spirit  
these will  
be free  
ye shall  
feast,  
the  
Hers is  
Cerridwen,  
Gracious  
Man.  
eternal, and  
reunion with  
sacrifice,  
Love is

(1-4,Cernunnos) "Whenever you have need of any thing,  
the month, and better it be when the Moon is full,  
shall ye assemble in some secret place and adore the  
of Her, who is Queen of all witches.  
There shall ye assemble, ye who are fain to learn all  
sorcery, yet have not won its deepest secrets, to  
She teach things that are yet unknown. And ye shall  
from slavery, and as a sign that ye be really free,  
be naked in your rites, and ye shall dance, sing,  
make music and love, all in Her praise. For Hers is  
secret door that opens upon the Land of Youth, and  
the cup of the wine of life, and the Cauldron of  
which is the Holy Grail of Immortality. She is the  
Goddess, who gives the gift of Joy unto the hearts of  
Upon Earth, She gives knowledge of the spirit  
beyond death, She gives peace, and freedom, and  
those who have gone before. Nor does She demand  
for behold, She is the Mother of all living, and her  
poured out upon the Earth."

she in  
body

(1-4,Cernunnos) Hear ye the words of the Star Goddess,  
the dust of whose feet are the hosts of Heaven, and whose

encircles the Universe.

(1-4,Cernunnos) "She who is the beauty of the green  
Earth, and the white Moon among the stars, and the mystery of  
the

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unto thy waters, and the desire of the hearts of man, calls  
soul. Arise, and come unto Her.  
For She is the soul of Nature, who gives life to the  
universe. From Her all things proceed, and unto Her  
all things must return, and before Her face, beloved of  
Gods and of men, let thine innermost divine self be enfolded  
in the rapture of the infinite. Let Her worship be within  
the heart that rejoiceth, for behold, all acts of love  
and pleasure are Her rituals. And therefore let there be  
beauty and strength, power and compassion, honor and  
humility, mirth and reverence within you. And thou who  
thinkest to seek for Her, know thy seeking and yearning shall  
avail thee not, unless thou knowest the mystery, that if what  
thou seekest thou findest not within thee, then thou shalt  
never find it without thee. For behold, She has been with  
thee from the beginning, and She is that which is attained  
at the end of desire."  
Absorb Her Blessings and her words. Feel them  
resonate in your core.

(1-4,S.H.) If there are any here that have a petition to  
bring before the Lady, please do so now.  
If there are any objects to be charged, please bring  
them forth now.

<At this point, petitions and objects were presented to  
the Lady and the Circle for blessings--this section is deleted due  
to mention of names of non-participants>

(1-3,S.H.) Now is the time for the Great Rite. Please  
take your knife in one hand...and your chalice in the other.

Place the tip of the knife in the chalice and say,  
"As the chalice is to the Woman  
So the Athame is to the Man  
And when the two become one,  
The greatest magic is begun!"  
Now dip your athame into the chalice to energize the  
lifeforce within it.  
Blessed Be, So mote it be!

(1-3,S.H.) Now, take the Atheme (knife) over the  
bread/cake..

(1-3,S.H.) Lady, we come before you with love in our heart  
and  
awe in our eyes, asking you to give us your blessings  
and  
pour your blessings on the fruit of the vine and the  
field,  
that we may be filled with your blessings.  
So mote it be, Blessed be!

(1-3,S.H.) Draw a pentagram on the bread with the knife.  
Now, eat of the bread and drink of the wine, saving  
some  
portion for offering to the creatures of the Lady  
later.

(1-3,S.H.) Now it's time to bid farewell to the Lady and  
the  
Lord.

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(1-3,S.H.) Hail Mother of us all, we thank you for  
attending this  
our Rite, and for your blessings and love that you  
have  
poured forth upon us your children. Blessed be thy  
Name.

(1-3.S.H.) Hail Lord of the Dance, we thank you for  
attending  
this our Rite, and for your presence and love that  
you have  
poured forth upon us your children. Blessed be thy  
Name.

(1-3,S.H.) Now we turn our attention to the South  
Hail Lord of the South, Lord of Fire, we thank you  
for your  
presence and the Light and warmth that you shed upon  
us.  
Farewell and Blessed Be.

(1-3,S.H.) Now we turn our attention to the East....  
Hail Lord of the East, Lord of Air, we thank you for  
your  
presence and the Air that you bring to us that life  
may be

sustained. Farewell and Blessed Be.

(1-3,S.H.) Now we turn our attention to the North....  
Hail Lord of the North, Lord of Earth, we thank you  
for your presence and the harvest from your fields that feed  
and shelter us. Farewell and Blessed Be.

(1-3,S.H.) Now we turn our attention to the West....  
Hail Lord of the West, Lord of Water, we thank you  
for your presence and the blood of your body to slake our  
thirst and the thirst of the fields. Farewell and Blessed Be.

(1-3,S.H.) Now I send my Will to the North, and I walk the  
circle...  
Circle of Fire, I quench your thirst...  
Down down into the ground...  
Nevermore to be found...  
Spread your life throughout the land...  
That all may feel your blessing.  
So Mote it Be!  
Blessed Be!  
The Circle is Open, Merry Meet, Merry Part, and Merry  
Meet again!

(1-3,S.H.) Blessed Be all!

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{file "MoonJUN.92" "bos456.htm"}

CompuServe Full Moon Ritual of Monday, June 15, 1992

(1-3,S.H.) My Lady Otterkin, wilt thou begin the Lady's  
Rite?

(1-4,Otterkin) This is the time of fullness,  
the flood tide of power,  
when the Lady in full circle of brightness  
rides across the night sky.  
This is the time of the bearing of fruits,  
of changes realized.  
The Great Mother,  
Nurturer of the world which is Herself,  
pours out her love and her gifts in Abundance.  
The Hunter draws near to the Brilliant One,  
She who awakens yearning in the heart  
and is the end of desire.  
We who look on her Shining face are filled with love.  
Merry Meet.

(1-3,S.H.) By the Spirits of Air and Fire I do cleanse  
this space.

cleanse (1-6,Otterkin) By the Creatures of Water and Earth I do  
this space.

smoke... (1-3,S.H.) (visualize a circle filled with incense  
(while Otter and I walk the circle with lit incense,  
sprinkling water and salt to purify the area)  
Will the Caller of the North, Call forth!

the (1-7,Jeff) Hail, of the mountains, of the North, far above  
earth...  
Whose core yet reaches the center...  
we ask you, guardians, to attend our Circle...  
Lend us your steadfastness...  
Hail! And well Met!

(1-3,S.H.) Hail and Well Met!

(1-6,Otterkin) Hail and Well Met!

(1-3,S.H.) Will the Caller of the East, Call Forth!

(1-7,Jehana) Hail, spirits of the Air, wisps and eddies of  
wind...  
Sweeping the world with freshness...  
thought, contemplation, and wisdom...  
we ask you, guardians, to attend our Circle...  
Lend us your airy wisdom...  
Hail! And well Met!

(1-3,S.H.) Hail! And well Met!

(1-6,Otterkin) Hail and Well Met!

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(1-3,S.H.) Will the Caller of the South, Call forth!

Circle... (1-3,Shadow Hawk) Hail Spirits of Fire, Noonday Sun...  
Lion of Summer, Heating and Lighting us against  
the Cold of Death  
We call upon you, of Fiery ones to attend our  
Lend us your Fiery Passion...  
Hail! And Well Met!

(1-3,S.H.) Hail! And Well Met!

(1-6,Otterkin) Hail! And Well Met!

(1-3,S.H.) Will the Caller of the West, Call Forth!

Circle. (1-1,Papa Tom) Spirits of the West, heed our call.  
Spirits of the West, Spirits of water, attend our  
Cleanse us, as rain upon the ocean.  
Give us guidance and wisdom as we go between the  
worlds.

Guardians in the West, attend our Circle.  
Hail! And well Met!

(1-3,S.H.) Hail! And Well Met!

(1-6,Otterkin) Hail! And Well Met!

(1-6,Otterkin) I conjure and cast thee, Circle of Power,  
that this may be a time that is not a time,  
in a place that is not a place,  
on a day that is not a day,  
We are safe between the worlds where Night and Day,  
Birth and Death, Joy and Sorrow, meet as one.

(1-3,S.H.)I invoke thee and call upon thee,  
Lady and Mother of us all,  
bringer of all fruitfulness.  
By seed and root, by bud and stem,  
by leaf and flower and fruit,  
by life and love do I invoke thee  
to descend upon the body of this thy servant and  
priestess.

Hail Aradia! From the Amalthean Horn  
pour forth thy store of love.  
I lowly bend before thee,  
I adore thee to the End.  
Thy foot is to my Lip,  
my prayer upborne upon the rising incense smoke.  
Send Thine ancient love, oh Mighty One,  
descend to aid us, who without thee are forlorn.

(1-6,Otterkin) Of the Mother Darksome and Devine,  
Mine the scourge, and mine the Kiss,  
the five-point star of Love and Bliss,  
so I charge you with this sign.  
(Visualize a pentagram drawn in cool flame before  
you.)

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(1-3,S.H.) Listen to the words of the Great Mother,  
She who is also called among men  
Astarte, Dana, Arianrhod, Isis,  
Demeter, Mary, Aradia, and by many other names.

(1-4,ARADIA) Whenever you have need of any thing,  
once in the month,  
and better it be when the Moon is full,  
then shall ye assemble  
in some secret place and adore the spirit of me,  
who am Queen of all witches.  
There shall ye assemble,  
ye who are fain to learn all sorcery,  
yet have not won its deepest secrets,  
to these will I teach things that are yet unknown.  
And ye shall be free from slavery,  
and as a sign that ye be really free,  
ye shall be naked in your rites,  
and ye shall dance, sing, feast,  
make music and love, all in my praise.

For mine is the secret door  
which opens upon the Land of Youth,  
and mine is the cup of the wine of life,  
and the Cauldron of Cerridwen,  
which is the Holy Grail of Immortality.  
I am the Gracious Goddess,  
who gives the gift of Joy unto the hearts of Man.  
Upon Earth, I give knowledge  
of the spirit eternal, and beyond death,  
I give peace, and freedom,  
and reunion with those who have gone before.  
Nor do I demand sacrifice,  
for behold, I am the Mother of all living,  
and my Love is poured out upon the Earth."

(1-3, S.H.) Hear ye the words of the Star Goddess,  
She in the dust of whose feet  
are the hosts of Heaven,  
and whose body encircles the Universe.

(1-4, CERRIDWEN) I who am the beauty of the green Earth,  
and the white Moon among the stars,  
and the mystery of the waters,  
and the desire of the hearts of man,  
call unto thy soul.  
Arise, and come unto me.  
For I am the soul of Nature,  
who gives life to the universe.  
From me all things proceed,  
and unto me all things must return,  
and before my face,  
beloved of Gods and of men.  
Let thine innermost divine self be enfolded  
in the rapture of the infinite.  
Let my worship be within the heart that rejoiceth.

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rituals.

For behold, all acts of love and pleasure are my

And therefore let there be beauty and strength,  
power and compassion, honour and humility,  
mirth and reverence within you.  
And thou who thinkest to seek for me,  
know thy seeking and yearning  
shall avail thee not, unless thou knowest the

mystery,

that if that which thou seekest  
thou findest not within thee,  
then thou shalt never find it without thee.  
For behold, I have been with thee from the beginning,  
and I am that which is attained at the end of

desire."

(1-3, S.H.) (Take this time to meditate on the Fullness of

the

Mother...

And also on what is said in the Charge we have just

been

given, for truly...

thee.) You will never find it without thee, but only within

(1-3,S.H.) Now we come to the time of power, for the Moon  
is Full

and we are gathered  
here in Her Circle, so we shall raise the Cone of  
Power...

Visualize a fire in the night and we are together  
around the fire. The Drums begin a rhythm, subtle  
but

insistant. You begin to sway and move with the full  
sensual beat, dancing as only spirit can. Around and  
around the fire you go while the drumming grows

faster  
and louder. You can FEEL the energies gathering,  
until

your hair is flying wild, and your skin crawls with  
an

energy like electricity. You are alive with power!

Join hands and chant with us:

"Circle 'round the fire,  
to raise a cone of power,  
to bring what we desire,  
So mote it be!

Circle 'round the fire,  
to raise a cone of power,  
to bring what we desire,  
So mote it be!

now SHOUT!

Circle 'round the fire,  
to raise a cone of power,  
to bring what we desire,  
So mote it be!"

(1-4,Otterkin) I take this energy and with it I consecrate  
this

Ritual Space, that it shall always be a safe haven  
for

Her Children! I take this energy and offer it to  
those that

need healing.

Those that have need, take from it, for I AM She that  
gives Life and Bounty, I AM the Mother of All!

I take this energy, and I return it to the  
Universe, that there will be fruitfulness throughout  
the Worlds and all my Children shall benefit."

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(1-6,Otterkin) (Place your knife in front of you and take  
your

chalice in hand)

As I raise the chalice, you do likewise.

I raise this chalice, symbol of my Eternal Womb,  
source of All That was and All That will be.

(Take your knife, and hold it over the chalice, point  
down)

(1-3,S.H.) I take this Athame, symbol of my Quickening

essense,  
 Life Fire that lights the Chalice within, and with it  
 I Quicken thy fertile womb, O Mother of us all.

(1-6,Otterkin) As the Chalice is to the Goddess, Awaiting  
 the  
 Spark

(1-3,S.H.) And the Athame is to the God, so I enter into  
 your  
 hidden Dark.

(1-6,Otterkin) And when Two becomes one  
 (Dip the tip into the chalice)

(1-3,S.H.) The Greatest magic is begun!

(1-6,Otterkin) Drink from my depths and meditate on them,  
 oh ye  
 who would know of the full Circle of Birth and Death.  
 (Accept our kiss, and taste the wine, saving a  
 small portion for offering later.)  
 I take these cakes, fruit of my fields, and I  
 Bless them and give them to you.  
 Eat, that you may never hunger and think upon my  
 Bounty.

(Kiss, and eat the cake, saving a small portion  
 for offering later.)  
 I charge you to remember that some part of this  
 bounty be  
 returned to the Earth, that the cycle will continue.  
 When you return to the World, give of the Bread  
 and Water of Life to my Earth.

(1-3,S.H.) Lady, thank you for attending this your Rite,  
 Blessed  
 Be your Name.

(1-6,Otterkin) Will the caller of the West please thank  
 and  
 dismiss the Guardians?

(1-1,Papa Tom) Spirit of the West, Spirit of Water.  
 We thank you for your guidance.  
 Your love.  
 Your patience.  
 We thank you for attending our circle.  
 We part in love, until we meet again.

(1-6,Otterkin) Will the caller of the South please thank  
 and  
 dismiss the Guardians?

(1-3,Shadow Hawk) Guardians of the South, Spirits of Fire,  
 we  
 thank you for the Illumination  
 that you have brought to this the Lady's

Circle. As we part, we bid you  
to hold us safe throughout the day, that we may  
have light to guide our feet.  
We bid you farewell until the next time we meet,  
Hail and Farewell!

(1-6,Otterkin) Hail and Farewell!

and  
(1-6,Otterkin) Will the caller of the East please thank  
dismiss the Guardians?

(1-7,Jehana) Guardians of the East; Spirits of the Air  
We thank you for your contemplation  
We thank you for your gentle cleansing breezes  
We bring thanks to you for attending our Circle.  
We part in love, until we meet again.

(1-6,Otterkin) Hail and Farewell!

(1-3,Shadow Hawk) Hail and Farewell

and  
(1-6,Otterkin) Will the caller of the North please thank  
dismiss the Guardians?

(1-7,Jeff) To you who are of the mountains  
Deep roots; and clear vision  
we thank you for attending our Circle  
and lending us your steadfastness  
we part in love; until we meet again  
Hail & farewell!!

(1-6,Otterkin) Hail and Farewell!

(1-3,Shadow Hawk) Hail and Farewell!

(through  
boundaries  
(1-6,Otterkin) Now I drive the Circle down, down, down  
the wiring) into the ground, and Out to the  
of the Universe.  
The Circle is Open, but never broken. Merry meet,  
merry part, and merry meet again!

(1-3,Shadow Hawk) Merry meet again!

(1-7,Jeff) Merry meet, merry part, and merry meet again!!!

(1-3,Shadow Hawk) Blessed Be all!

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{file "MoonMAR.93" "bos457.htm"}

Compuserve on-line Full Moon Mar. '93

(Shadow Hawk) Ok, we begin....

(Shadow Hawk) see the darkness of the night settling in

around you....

(Shadow Hawk) and gradually as your eyes adjust you find yourself in

(Shadow Hawk) the woods, and the sound of the night creatures begin to

(Shadow Hawk) be heard.

(Shadow Hawk) Ahead you see the glow of a fire deep in the woods. it

is

(Shadow Hawk) a small fire, that you might easily miss, but it pulls

you

(Shadow Hawk) to it like a compass to the magnet.

(Shadow Hawk) As you enter a small clearing, you see around you

shadowy figures

(Shadow Hawk) robed and moving in the flickering candle light. You

feel the

(Shadow Hawk) powers of the night begin to stir.

(Shadow Hawk) On the horizon, you see the full moon breaking in

through the trees...

(Shadow Hawk) and you hear the sounds of a small bell.

You stand

within the circle..

(Shadow Hawk) and one figure breaks away and begins to call to the

four directions...

(Marc Tripp) Walking to the East of the circle and raising my athame.

(Marc Tripp) I summon the Guardian of the Gate of Air!

(Marc Tripp) King of the Powers of the East

(Marc Tripp) The Sacred Space is thine for this Night!

(Marc Tripp) Open for me the Way-Without-Time.

(Marc Tripp) Air of Earth, We are One with Thee!

(Marc Tripp) Then turning and walking to the south of the circle

(Marc Tripp) I raise my Athame.

(Marc Tripp) I summon the Guardian of the Gate of Earth!

(Marc Tripp) King of the Powers of the South!

(Marc Tripp) The Sacred Space is thine for this Night!

(Marc Tripp) Open for us the Way-Without-Time

(Marc Tripp) Earth of Earth, We are one with thee!

(Marc Tripp) Walking to the West..I raise my athame.

(Marc Tripp) I Summon the Guardian of the Gate of Water!

(Marc Tripp) King of the Powers of the West!

(Marc Tripp) The Sacred space is thine for this Night!

(Marc Tripp) Open for us the Way-Without-Time.

(Marc Tripp) Water of Earth, We are One with Thee!

(Marc Tripp) Walking to the North. I raise my athame.

(Marc Tripp) I Summon the Guardian of the Gate of fire!

(Marc Tripp) King of the Powers of the North!

(Marc Tripp) The Sacred Space is thine for this Night!

(Marc Tripp) Open For me the Way-Without-Time.

(Marc Tripp) Fire of Earth, I we are One with Thee!

(Marc Tripp) I then return to my place in the circle.

(Shadow Hawk) Two figures break forth and gather the earth/water and

fire/air

(Shadow Hawk) from the altar where they rest....

(Shadow Hawk) I cleanse and purify this place with the spirits of

Earth and Water...

(Shadow Hawk) I cleanse and purify this place with the  
 creatures of  
 Air and Fire!  
 (Shadow Hawk) I take the Sword of Knowledge and walking to  
 the North,  
 I point  
 (Shadow Hawk) it down do the ground. Cascading rivers of  
 fire flow  
 from it  
 (Shadow Hawk) and I walk the circle in a clockwise  
 fashion...  
 (Shadow Hawk) and as I walk a curtain of fire flairs up  
 behind me,  
 around the  
 (Shadow Hawk) circle I walk.  
 (Shadow Hawk) The Circle is cast, we are in the space  
 between the  
 worlds  
 (Shadow Hawk) in a place that is not a place, in a time  
 that is not a  
 time,  
 (Shadow Hawk) in a space that is not a space. We are in  
 the Sacred  
 Circle.  
 (Shadow Hawk) So Mote it be!  
 (Shadow Hawk) Two figures walk to the altar, and the power  
 surrounds  
 them.  
 (Shadow Hawk) with wure hands they take up the tools of  
 Power, and  
 begin to speak...  
 (Priestess) This is the time of the fulness of the symbol  
 of our Lady  
 ,  
 (Priestess) the Moon. All things wax and wane, and on this  
 evening the  
 (Priestess) powers of life, of magic, and of creation are  
 at their  
 (Priestess) highest. This is the time of building, of  
 doing. it is a  
 (Priestess) time when the veil between the mundane world  
 and the  
 strange  
 (Priestess) and beautiful realms of elfhame becomes thin  
 indeed. On  
 (Priestess) this night may one transcend the boundaries of  
 the worlds  
 (Priestess) with ease, and know beauty and enchantment.  
 (Priest) There is a magnificence to this time. The  
 ancients knew well  
 (Priest) of the mysteries of this night, and used them  
 well to build  
 (Priest) and to strengthen themselves.. and to partake of  
 elvish  
 (Priest) adventures of which we can have but little  
 inkling.  
 (Priest) Sensuous , mysterious, magical...beauty in human

form, in  
 (Priest) dramatic costume, in solid, soaring architecture,  
 the lithe  
 (Priest) suppleness of our animal brethren, the arrogant  
 magnificence  
 (Priest) of a spectacular landscape. And more.....much  
 more.  
 (Priest) This is a time for weaving of the inchoate into  
 being, of  
 (Priest) spinning the strands of space and of time to  
 bring forth  
 (Priest) Creation. For all does rotate, and turn about  
 upon itself;  
 (Priest) this is a fundamental principle of the universe,  
 and a  
 (Priest) mystery of the greatest magnitude. The Gods know  
 of it and  
 (Priest) we shall also. Weave a spell of Moonlight and  
 fashion with  
 (Priest) it a fabric of pure magical substance.  
 (Priest) There is a challenge and a joy to building, and  
 creating.  
 (Priest) The joyous strife of a just battle, of the  
 cascading passion  
 (Priest) of lovemaking, and even to the birth-pangs in  
 creating a new  
 (Priest) life. there is the peace of Aphrodite that  
 follows such as  
 (Priest) these, a thoroughly fulfilling quietude. And it  
 is easy,  
 (Priest) really. very easy and the most natural of things.  
 (Priestess) This is a time of travelling unseen in the  
 full moonlight,  
 a

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(Priestess) time for hearing of elfin music not made by  
 humankind. It  
 is  
 (Priestess) a time for oneness with the forest, with the  
 mountains,  
 with  
 (Priestess) the eternal and life-giving sea, with the warm  
 rains and  
 the  
 (Priestess) bolt of lightning that creates the very spark  
 of life. It  
 (Priestess) is a time for pilgrimage to the holy of  
 holies, to stand  
 at  
 (Priestess) last before the cauldron of our Lady and to  
 see form, and  
 (Priestess) substance, and being created anew once more.  
 (Priestess) Hear the sound of the Circle Bell...  
 (Priestess) (Repeat after Priestess)  
 (Priestess) All hail, O goddess of the silver-rimmed  
 cauldron.  
 (Rilla) All hail, o goddess of the silver-rimmed cauldron.  
 (Marc Tripp) All hail, O goddess of the silver-rimmed

cauldron.  
(Jim Stay) All hail O Goddess of the silver-rimmed  
cauldron  
(Priestess) All hail, thou from whom all does come.  
(Kammy) all hail, o goddess of the silver-rimmed cauldron.  
(Many Blue Sparks) All hail, o goddess of the silver  
rimmed cauldron  
(Rilla) All hail, thou from whom all does come.  
(Kammy) all hail, thou from whom all does come.  
(Jim Stay) All Hail thou from whom all does come  
(Marc Tripp) All Hail, Thou from whom all does come.  
(Priestess) On this night do we give salutation to the  
magic of  
creation  
(Priestess) And to the ecstasy of the Gods.  
(Many Blue Sparks) All hail, thou from whom all does come.  
(Kammy) on this night doe we give salutation to the magic  
of creation  
(I.D.) All hail thou from whom all do3s come  
(Kammy) and to the ecstasy of the Gods.  
(Rilla) On this night do we give salutation to the magic  
of creation  
(Marc Tripp) On this night do we give salutation to the  
magic of  
creation and to the  
(Marc Tripp) ecstasy of the Gods  
(Rilla) and to the ecstasy of the Gods!  
(Priestess) (Smell the rising incense smoke and hear the  
circle bell)  
(Many Blue Sparks) On this night doe we give salutation to  
the magick  
of creation  
(Many Blue Sparks) and to the ecstasy of the Gods.  
(Priestess) O gracious and beautiful goddess, Teach us to  
weave magic,  
(Priestess) Show us thy ancient art to bring forth from  
chaos and from  
(Priestess) nothingness that which is Being itself teach  
us to draw  
from  
(Priestess) the Moon, to spin and to fashion fabric  
magical and pure;  
(Priestess) Insubstantial as dew, yet with the strength  
of iron.  
(Priest) O most excellent Lady, teach us of love, and of  
beauty, and  
(Priest) of sensuousness.  
(Priest) Teach us of daring, and of adventure. Show us of  
the  
(Priest) building of spells of the spinning and shaping of  
moonlight.  
(Priest) Lead our feet in the magical dances of power.  
Show to us the  
(Priest) paths between the worlds, To realms strange, and  
beautiful.  
(Priest) Lead us through mist and moonlight to places of  
crystalline  
(Priest) rainbow light. Groves of enchantment, thy hollow  
hills of  
(Priest) magic, and pools and lakes of mystery.

(Priest) (hear the sounds of the bell)  
 (Priestess) Teach us, O Lady of radiance To speak the  
 language of the  
 (Priestess) wilds, To fly with the freedom of the bird, To  
 live with  
 the  
 (Priestess) power and grace of the feline, To know the  
 ease, the  
 (Priestess) beautiful ease of creating. And to know  
 ecstasy and joy.  
 To  
 (Priestess) stir t he very heights of our being.  
 (Priestess) BLESSED BE !  
 (Priestess) Prepare for Meditation.  
 (Priestess) We are all seated comfortably on cushions near  
 a large  
 (Priestess) mirror. It is night, and the moon is full. We  
 stand up  
 (Priestess) where we are, and stepping out of our bodies,  
 leave them  
 (Priestess) resting comfortably behind. We go to the  
 mirror and look  
 (Priestess) through; we can see through to the other side  
 and make out  
 a  
 (Priestess) moonlit grassy hill beyond, rising before us,  
 We step  
 (Priestess) through and fins ourselves in a warm moonlit  
 night. a path  
 (Priestess) stretches off to the right across a broad  
 grassy meadow.  
 We  
 (Priestess) look back briefly and see the portal of our  
 mirror, with  
 the  
 (Priestess) candle lights on the other side; it will be  
 here open and  
 (Priestess) waiting for us on our return. We start up the  
 path in the  
 (Priestess) bright, full moonlight...  
 (Priestess) In the distance ahead of us we see forest  
 covered hills,  
 the  
 (Priestess) sky is bright with many stars. the wind moans  
 softly in  
 the  
 (Priestess) tall grasses, there is the smell of pine on  
 the air, on  
 (Priestess) either side the mist lies low upon the ground,  
 we continue  
 (Priestess) across the meadow turning until the forest  
 lies off to one  
 (Priestess) side, ahead of us now we see scattered fruit  
 trees,  
 through  
 (Priestess) which we walk. the grass underfoot is wet with  
 dew, our  
 (Priestess) robes drift in the gentle breeze, the ground  
 begins to  
 rise  
 (Priestess) before us and the air is full of the sounds of

night birds  
          (Priestess) and crickets. we move tirelessly up the slight  
incline,  
          (Priestess) seeming to barely touch the ground, fireflies  
flicker  
          (Priestess) briefly in the distance as we move through the  
shadows  
          (Priestess) beneath the trees, our movements almost  
soundless, patches  
          (Priestess) of moonlight cast our shadows, rainbow rimmed  
on the wet  
          (Priestess) grass.  
          (Priestess) We glance back and, far behind we can see the  
rolling  
          hills  
          (Priestess) and on the horizon, what seem to be the  
flickering of a  
          (Priestess) distant thunderstorm, the clouds far away,  
above us the  
          sky  
          (Priestess) is clear, the moonlight bright. Mist drifts  
in patches  
          over  
          (Priestess) the meadow, we pass on through it. there is  
the heady  
          (Priestess) perfume of flowers, the smell of grass and  
trees, small  
          (Priestess) animals rustle near us. we move quickly and  
silently on,  
          (Priestess) passing through the trees like moonbeams,  
haloes about our

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          (Priestess) shadows. almost as if there were others with  
us.. but we  
          (Priestess) cannot make them out. The forest closes in as  
we progress,  
          (Priestess) ahead we make out the what seems to be the  
entrance to a  
          (Priestess) cave, with a soft multicoloured glow within.  
          (Priestess) As we approach we see what appear to be  
glistening miner-  
          als  
          (Priestess) encrusting the rock about the entrance to the  
cave. We  
          hear  
          (Priestess) sounds of soft music from within, rainbow  
colours flash  
          (Priestess) colouring the wisps of mist which drift before  
it. We step  
          (Priestess) inside...  
          (Priestess) We seem to be wrapped in soft misty light. We  
notice the  
          (Priestess) aroma of sweet flowers. Ahead is a pool of  
crystal clear  
          (Priestess) water, catching all the colours, shimmering  
rainbow mists  
          (Priestess) rise from it. next to the pool a path leads to  
the right

and  
chambers (Priestess) we follow it. There are other pools in small  
about  
worlds and other (Priestess) the cave, they appear as mirrors to other  
Jewel-like (Priestess) times, the sound of soft music fills the air.  
upwards through (Priestess) minerals are everywhere, the path leads  
the  
cauldron, mist (Priestess) rock, to a chamber where we see a great  
rises  
beads, soft (Priestess) from it encrusting the rim with glistening  
up our (Priestess) whispering can now be heard. We stop and hold  
hands  
fly from our (Priestess) before the cauldron, fine sparkles of light  
hands we see, (Priestess) fingers, and as we weave patterns with our  
for  
take form, (Priestess) a moment, a pattern of light of our creation  
then  
rises thickly (Priestess) dissolve to be reality elsewhere. the mist  
into it, as (Priestess) from the cauldron and we step forward and peer  
ourselves, (Priestess) through gazing into a mirror we see images of  
an  
become (Priestess) d as we gaze these images appear to change, we  
better  
auras, our- (Priestess) healthier, more perfect, with fiery glowing  
selves (Priestess) improving within and without.  
cauldron, spar- (Priestess) We step back and throw a kiss toward the  
kles  
listen for a (Priestess) of light explode in the air, we look and  
while,  
pools, with (Priestess) then turn and begin to retrace our steps....  
(Priestess) Once again we pass through the chamber of the  
into the bright (Priestess) its glistening jewels and soft music, out  
behind us the (Priestess) moonlight the forested hillside about us,  
across the (Priestess) cave entrance, down through the trees we pass  
gleaming fire- (Priestess) meadow, with its whispering grasses and  
flies,  
silently we (Priestess) our robes floating gossamer upon the air,  
move.  
creatures (Priestess) Ahead on the horizon the storm flashes, small

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(Priestess) rustle in the grasses, our shadows move with us haloed in  
(Priestess) moonlight, we move rapidly through the trees and across  
the  
(Priestess) meadow, ahead we see the faint glimmer of our own portal,  
(Priestess) growing larger, brighter as we approach. we stop before it  
(Priestess) and look around, one last look at the moonlit meadow, the  
(Priestess) forest, the hills , the fireflies, the mist. Then we step  
(Priestess) through. We are in the circle again. We go to our bodies  
(Priestess) and settle comfortably down within them. We have returned.  
(Priestess) I call Rilla  
(Priestess) Rilla, enter into the Center of the Circle!  
(Rilla) I enter into the center of the circle  
(Priestess) Children of the night, send forth your power to this our  
(Priestess) Sister, that she feel the relief of our touch.  
(Priestess) (visualize healing fire flowing from your hands to Rilla)  
(Priestess) (and that any aches and pains are melted away and flow  
(Priestess) into the ground for transmutation)  
(Priestess) Rilla, when you feel full of power, earth the extra  
part...  
(Rilla) <I send the spiral of the breath into the earth.....>  
(Priestess) and return to your place in the Circle.  
(Rilla) <and with it flows all pain and burden>...  
(Rilla) <and breathe the spirit of the earth back to my heart>  
(Rilla) <and out again to my brothers and sisters>....  
(Rilla) I thank you...  
(Rilla) Blessed Be...  
(Rilla) <returning to place in the circle>  
(Priestess) Blessed Be!  
(Priestess) Is there any others that have a boon to ask tonight in  
this  
(Priestess) Night of Power?  
(Rilla) I ask a boon.  
(Rilla) To send the healing power we have gathered here...  
(Rilla) to our brother, Otter...  
(Rilla) so that he may feel our love and healing touch.  
(Priestess) We concentrate on the center of the Circle...  
(Priestess) and a shadowy figure forms. The shape of  
Otter  
(Priestess) takes form, and once again, the Healing Fire reaches  
(Priestess) out to touch and caress.

(Priest) The figure waves it's thanks, and gradually fades  
away,  
leaving  
(Priest) behind the echoes of it's Blessed Be!  
(Priest) Are there any other boons or wishes?  
(Rilla) Healing for those not with us?  
(Rilla) Berrywine, our sister...  
(Rilla) and Alexandra too.  
(Priest) Heh, We are deep enough for that too.  
(Priest) We spread the circle, and many shapes and forms  
(Priest) begin to appear. Brothers and Sisters that  
cannot  
(Priest) be here in the Now, but that are always with us.  
(Priest) And once more, with a rumbling from deep in the  
earth...  
(Priest) the Healing Fire once more flows forth, and  
lightning  
(Priest) cracks across the sky in response, power to  
power...  
(Priest) and the shadowy figures straighten up, lose their  
pain,

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(Priest) and smiling, slowly fade away. Blessed Be.  
(Priestess) Any others?  
(Priestess) Any items to be charged? We accept Goddess  
Charge and  
Lady Visa (grin)  
(I.D.) for Brad...  
(Shadow Hawk) I have a request, I have a wand that I  
picked up in the  
Isle of Man  
(Shadow Hawk) a wand of Ash from a mountain that our  
brothers and  
sisters died on  
(Shadow Hawk) during the Burning Times. I would like to  
charge it  
with the energy  
(Shadow Hawk) of the night. I place it on the altar in  
the center of  
the Circle...  
(Priest) Visualize the Fire flowing once more, not  
healing, but  
bonding  
(Priest) with power, sealing the Wand to do the Lady's  
Will.  
(Priest) So mote it be!  
(Priestess) Any others?  
(Rilla) Ingrid mentioned Brad....  
(Rick B) Charge his monitor! <g>  
(Priestess) Then we continue, please take your chalice and  
bread.  
(Rilla) who is not with us except in his heart <g>...and  
would be if  
he could!  
(Priestess) (lift your chalice)  
(I.D.) Who needs peace!!  
(Priestess) O Goddess of beauty, and of Magnificence, O  
God of laugh-

ter  
 (Priestess) and joyous strength.  
 (Priestess) Cast now thy blessings on this feast of  
 sacrament. That we  
 (Priestess) may honour thee, and learn of thy mysteries of  
 life, of  
 (Priestess) magic of creating. Blessed Be !  
 (Priest) Eat now of the gifts of the earth. ever new, ever  
 fresh,  
 (Priest) ever excellent, know well that the power of life  
 to come  
 (Priest) forth is beyond bounds in time and space.  
 (Priest) Eat now of the bread before you. of the grain  
 that forms a  
 (Priest) link with the most ancient of living things And  
 with the  
 (Priest) grain that shall sprout and grow for countless  
 eons to come.  
 (Priest) Know well that to abide, life must draw vitality  
 and power  
 (Priest) from the earth.  
 (Priest) Eat, and know of creation enduring.  
 (Priest) Drink now of the sweet wine before you, symbol of  
 the light  
 (Priest) and beautiful magic, which opens the portals to  
 the realms  
 (Priest) of enchantment. Know that music, and the lure of  
 the  
 (Priest) mysterious is the sweetness and most intoxicating  
 of all  
 (Priest) human experience.  
 (Priest) Drink, and know of elvish magic.  
 (Priestess) I bid you now, finish that which ye have, and  
 meditate  
 upon  
 (Priestess) the significance of that which has been said.  
 (Shadow Hawk) Gracious Goddess, thank you for being here  
 tonight...  
 (Shadow Hawk) thank you for your Love and your touch and  
 the light  
 (Shadow Hawk) you send to show us the Path in the Dark.  
 Blessed Be!  
 (Shadow Hawk) Mighty God, thank you for being here  
 tonight...  
 (Shadow Hawk) Thank you for you Love and your strength and  
 the power

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(Shadow Hawk) to find the strength to walk this Path in  
 the Dark.

Blessed Be!

(Marc Tripp) <Standing and moving to the East>

(Marc Tripp) Powers of Air,

(Marc Tripp) Place of Dawn,

(Marc Tripp) Guardian of the Gate I pledge my Air to

Thine!

(Marc Tripp) Depart in peace to whence ye came

(Marc Tripp) Until we meet Again

(Marc Tripp) <Moving to the South>

(Marc Tripp) Powers of Earth  
 (Marc Tripp) Place of deepest Night,  
 (Marc Tripp) Guardian of the Gate, I pledge my Earth to  
 thine!  
 (Marc Tripp) Depart in peace to whence ye came.  
 (Marc Tripp) Until We meet again.  
 (Marc Tripp) <Moving to the West>  
 (Marc Tripp) Powers of Water  
 (Marc Tripp) Place of the Setting Sun,  
 (Marc Tripp) Guardian of the Gate, I pledge my Water to  
 thine.  
 (Marc Tripp) Depart in peace to whence ye came.  
 (Marc Tripp) Until we meet again!  
 (Marc Tripp) <Moving to the North>  
 (Marc Tripp) Powers of Fire,  
 (Marc Tripp) Place of the Highest Sun,  
 (Marc Tripp) Guardian of the Gate, I pledge my Fire to  
 thine!  
 (Marc Tripp) Depart in peace to whence ye came.  
 (Marc Tripp) Until we meet again.  
 (Marc Tripp) <Moving back to my place in the circle.  
 (Shadow Hawk) I take the Sword of Opening, and I move to  
 the North  
 (Shadow Hawk) Moving counterclockwise, I walk the Circle  
 one more  
 time...  
 (Shadow Hawk) and the fire gutters out and sinks into the  
 Earth...  
 (Shadow Hawk) I walk the Circle Round and Round.  
 (Shadow Hawk) I walk the Circle into the Ground.  
 (Shadow Hawk) I walk the Circle round and Round.  
 (Shadow Hawk) Out to the edge of the Covenstead.  
 (Shadow Hawk) Returning to the north, I raise the sword  
 high...  
 (Shadow Hawk) The Circle is Open, but unbroken...  
 (Shadow Hawk) Merry Meet, Merry Part, and Merry meet  
 again!  
 (Shadow Hawk) So mote it be!  
 (Rilla) So mote it be!  
 (Marc Tripp) So Mote it be!  
 (Jim Stay) So Mote it be  
 (2-1,Rick B) So Mote It Be!  
 (I.D.) So mote it be!  
 (Kammy) So mote it be!  
 (Many Blue Sparks) So Mote it be!

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{file "MoonMay.93" "bos458.htm"}

COMPUSERVE ON-LINE FULL MOON RITUAL  
MAY 1993

\*\*\*\*\* New Age+ Forum 04-May-93 20:17

HP | MBS, will you call the Guardians of the South?  
 Many Blue Sparks: Spirits of Fire who live in the summer  
 sun...  
 | and winter fires, Guardians of the south....

| that warm this our home... we ask you to  
 | watch this circle and join our celebration.  
 HP | So mote it be!  
 Otterkin| So mote it be!  
 HP | Guardians of the watchtowers of the West...  
 | Setting Sun, Home of Bear, Waters of the  
 Abyss...  
 | I do Summon you Here to this Rite...  
 | Serpent power, flowing power, I call to you...  
 | Come, attend this our Circle as we gather to  
 do...  
 | the Lady's Will!  
 | So mote it be!  
 Otterkin| So mote it be!  
 HP | I pick up the old hollowed rock that lays  
 | upon the altar...  
 | in it was water collected from sacred streams.  
 | Holding the Water to the West, I offer it up...  
 | Creature of Water, be thou purified and  
 cleansed to do  
 | the Lady's Will.  
 | Picking up Salt I offer it to the North for  
 Blessings.  
 | Creature of Earth, be thou purified and  
 cleansed to do  
 | the Lady's Will.  
 | Mixing the Salt and water together, I stride  
 the  
 | circle in a clockwise manner,  
 | splashing salted water around the Circle.  
 | By the Creatures of Water and Earth do I  
 cleanse  
 | and purify this Circle!  
 | and I place the salted water back on the altar.  
 | Picking up the incense, I offer it to the East  
 | Spirit of East and Air, be thou purified and  
 cleansed  
 | to do the Lady's Will!  
 Babs | Persephone from the East receives your  
 offering.  
 | Xaipe!!!  
 HP | Then, holding the Censor to the South...  
 | Spirit of Fire, be thou purified and cleansed  
 to do  
 | the Lady's Will!  
 | And I add the incense to the fire,  
 | and walk the circle...  
 | wafting the sweet smoke. Creatures of Air and  
 Fire...  
 | Cleanse and purify this Circle  
 | that we might Do the Lady's Will!  
 | And I place the censor back on the altar.  
 | So mote it be!  
 Otterkin| So mote it be!  
 HP | Then, I take up the Staff...  
 HP | In my Hands is the Staff of the Gods  
 | Fire flowing from it's Tip.  
 | From North to East to South

| I Cast the Circle round the Earth  
 | returning to the North.  
 | At Circle's Center,  
 | I plant the Rod Deep in the Earth.  
 | Like a Pillar, the Staff reaches up from the  
 | Center of the Circle.  
 | Turning, I bow to my Lady.

Otterkin | We are in the Space between the worlds,  
 | In a place that is not a place,  
 | In a time that is not a time,  
 | In a space that is not a Space.  
 | Welcome, and Blessed Be!

HP | Blessed Be!

HP | Oh Lady, on this most Sacred Night,  
 | As your Face waxes Full and Bright,  
 | I bid thee grant my Heart's Delight.  
 | Oh Mother, Lover, Crone as One,  
 | Gracious Goddess, Queen of All,  
 | I call to you to Come,  
 | Join us here as we sound the Bell,  
 | Your Ritual has begun.  
 | Isis, Astarte, Diana, Hecate, Demeter, Kali,

Inanna | Isis, Astarte, Diana, Hecate, Demeter, Kali,

Inanna | Isis, Astarte, Diana, Hecate, Demeter, Kali,

Inanna | Isis, Astarte, Diana, Hecate, Demeter, Kali,

Selene | Horned One, Lover, Sun and Son,  
 | Leaper in the Corn  
 | Join me in my Moonlit Rite,  
 | Weave with this Spell tonight!  
 | God of Wood and God of Field,  
 | Dancing by my Light,  
 | Come you now, an' as you Will,  
 | Share with Us Delight!  
 | God of Forest, God of Life  
 | Come I call you here tonight.  
 | Lover dead by Winter's hand,  
 | Join with Me to Bless the Land!  
 | send 6 Yours!

Pan | Tonight is the Night of the Full Moon,  
 | and tomorrow is Beltaine by the Old reckoning.  
 | The time of Beltaine (Lady's Day) is the time  
 | of celebrating the coming fertility of the

Earth | In days past there were many ways to celebrate.  
 | A bonfire was lit, and people would dance

around | and leap over it for luck in the coming year  
 | usually with a specific endeavor in mind such  
 | as finding one's true love, fertility in

marriage, | or safety in traveling. Cattle were driven  
 | through it's ashes to ensure good milk yield.  
 | It was also a time when the High Priest and  
 | High Priestess would share in the Great Rite,

Blessing | the fields and flocks with the Power raised to

ensure | fertility and bounty. Couples drifted from the

Circle | to make love in the fields to add to and share

in



| The Ribbons now are short.

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| Bind them when you reach the Base  
| And listen for His Call!  
| (hear the sound of far off hunting horns)  
Selene | (Lighting fire)  
| Tonight we charge by Fire Bright.  
| and Jump the Beltaine Fire.  
| Fire Spirit, Fire Spirit, Dancing in the Night,  
| Fire Spirit, Fire Spirit, Come and join our  
Rite!  
Pan | Come My Lady, and Jump the Fire with me!  
| (joining hands we jump the fire)  
| (let all who wish, visualize the fire  
| and jump along with us.  
Selene | Are you going to ask them to share their  
| wishes?  
Pan | Will you share your wishes with us here  
tonight?  
Selene | Silver and pink ribbons for me...  
H.P. | I wish for Contentment in the coming year!  
| (jumping the fire)  
Selene | The child that I would like to adopt should be  
born in  
| the coming year!  
Griffin | A wish to see the Community of the Old  
Religions  
| banding together as never before,  
| putting aside differences in Perfect  
| Love and Perfect Trust (Jumping the fire...)  
Many Blue Sparks: A green ribbon for me...  
Pan | Blessed Be!  
Many Blue Sparks: healing of mind and body to become the  
highest  
| I can... jumping the fire.  
Pan | So mote it be!  
Babs | Goddess & God bring me blue - letting go  
| & red - passion. (Jump)  
Selene | Blessed BE!  
Selene | Blessed Be!  
Pan | Then we continue...  
Pan | Lay your hands upon my Staff, feel the power  
within,  
| Take of It I will to you, Life and Heart and  
Soul,  
| Take the Power within yourself,  
| Centered and Empowered,  
| Plant it deep within your Heart, feel Desire  
filled.  
| Deeper works the Magic still,  
| The Greatest Rite is nigh,  
| Open now the Circle cast,  
| and slip you out by ones and twos,  
| into the woods, both Fair and dark,  
| and feel Me all about.  
| The Oldest Magic fills the Air,  
| Desire fills the loins,  
| Lovemaking, the Ancient Magick

| brings life to Heart's desire,  
| And fertilizes the Earth.  
| (visualize you and a loved one  
| going out into the woods)  
| Blessed are the hearth and Field,  
| upon your love does lay.  
| Make your loving long and deep,

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| share your loving sweet.  
| Come back to Circle when you are done,  
| This Night's the Night of Love,  
| Come back to Circle when you are done,  
| While our Mother is Above.  
| Milady, will you help me erect the Oldest  
Altar?  
Selene | Willingly and with Love, My Lord.  
Pan | (in the center of the circle a mist does rise)  
| And I carry you within,  
| hidden from eyes of the World...  
| and only the sounds of Lovemaking fill the air.  
| Around the Circle, the Coveners each make their  
way  
| to the fields, with their loved ones and make  
love,  
| each in their own way, to share the joy of  
Love, Lust  
| and the regeneration of Life itself.  
| Drink the Wine that is the fruit of my loins...  
| And eat the bread that is the grain of my  
body...  
me.  
Selene | Now this Rite is drawn to close,  
| The Fire is dying down,  
| The pole is wrapped for the coming Year,  
| And Magic fills your life.  
| Thank you Horned One, young and Strong,  
| For being here tonight,  
| Thank you horned One, Dark and Fierce,  
| For Dancing in Her Light.  
HP | Goddess Fair and Goddess Bright,  
| Within you lies the Seed,  
| Goddess Fair and Goddess Bright,  
| We thank you for your Rite.  
H.P. | Moving to the West....  
| Keepers of the Watchtowers of the West, I thank  
you  
| for attending this our Lady's Rite,  
| and as you depart to your Watery realm, I ask  
| that there always be Peace,  
| peace between you and the Children of the Lady!  
| So mote it be!  
Otterkin | So mote it b!  
H.P. | Now South please.  
| MBS, please thank the south for us?  
Many Blue Sparks: Keepers of the Tower of the East, thank  
you  
| for attending our Lady's rite

that | and as you return to Spheres of Fire, I ask  
| you bring us Light,  
| Light for the Children of the Lady!  
Otterkin| So mote it be!  
H.P. | So mote it be!  
| Babs, Wilt thou thank the Guardian of the East?  
Babs | Hail wise Persephone. Thank you for your  
gracious | attendance. Bless our dreams. Xaipe!!!  
H.P. | Blessed Be!  
Otterkin| Blessed Be!  
Griffin | Guardians of the Watchtowers of the North,  
| Lords of the Earth,  
| we thank you for your presence. Stay if you  
will,

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| part if you must...  
| and if depart you will,  
| then we bid you Hail and Farewell...  
| So mote it be!  
Otterkin| So mote it be!  
H.P. | So mote it be!  
HP | With my athame I walk to the north,  
| the point is at the ground, I walk the  
| Circle round and round, from North to West  
| to South then East, the Circle sinks into the  
| ground. I turn to face my Lady Fair, across  
| the sacred Ground.  
| The Circle is Open, but never broken.  
| Merry Meet, Merry Part, and Merry Meet again!  
Shadow Hawk: Blessed be all!  
Otterkin| Blessed be!  
ID | Blessed be!!  
Many Blue Sparks: Blessed be!  
Griffin | Blessed Be!

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{file "MoonOCT.92" "bos459.htm"}

FULL MOON RITUAL  
October 12, 1992  
Led by Baba Yaga (Grandmother Owl) with Shadow Hawk and  
Rilla  
  
(1-3,Baba Yaga) I also wanted to remind everyone that if  
you are someone who feels  
...  
(1-3,Baba Yaga) that Columbus isn't your A#1 hero, we can  
put in a polite bow to the

(1-3,Baba Yaga) residents of Turtle Island were here to greet him.

(1-3,Baba Yaga) The strange words you'll see in the ritual are Cherokee for the Spirit

(1-3,Baba Yaga) guardians of the Quarters, the God, Goddess and Ancestors/Community/Totems.

(1-1,S.H.) striking chime once

(1-1,S.H.) Relax your bodies, feel the tension flow out of them....

(1-1,S.H.) send your awareness down, down, into your feet...

(1-1,S.H.) and from your feet, feel the connection to the earth pulling at you

(1-1,S.H.) slowly, begin to breath deep...

(1-1,S.H.) and with each breath you take, fill your body with energy...

(1-1,S.H.) and with each exhale, push it down through your feet into the earth...

(1-1,S.H.) the connection grows stronger, and the barriers break down

(1-1,S.H.) breath by breath, wall by wall, and the earth becomes alive

(1-1,S.H.) beneath you.

(1-1,S.H.) Now, as you inhale, let the energy flow completely through you into the earth...

(1-1,S.H.) and as you exhale, begin to pull energy from the earth up into your body...

(1-1,S.H.) you are awash in the energies of Father Sky and Mother Earth, they

(1-1,S.H.) are cleansing and balancing your body with each breath you take.

(1-1,S.H.) Air and Earth, you are balancing, you are grounding, you are

(1-1,S.H.) attaining peace and harmony with our Mother and our Father-...

(1-1,S.H.) Breath gently, and be at one.

(1-3,Baba Yaga) (moving to the east and raising my athame high)

(1-3,Baba Yaga) This athame is the symbol of Air, the element of the East.

(1-3,Baba Yaga) I summon the powers of the East, the winds of thought and intelligence,...

(1-3,Baba Yaga) the storms of inspiration and learning.

Here arises  
Awahili, the

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Eagle, ...  
(1-3, Baba Yaga) where the sun does ever shine. Give to us  
the wisdom  
of the east.  
...  
(1-3, Baba Yaga) We invite these spirits to this our  
celebration of  
their powers.

(1-3, Baba Yaga) (Walking around circle drawing it with the  
Athame)  
(1-3, Baba Yaga) (lighting candle)

(1-1, S.H.) (moving to the South)  
(1-1, S.H.) (taking breath, and raising Wand high)

(1-1, S.H.) This Wand is the symbol of Fire, the Element of  
the South.  
I  
(1-1, S.H.) summon the powers of the South, the fires of  
directed will,  
of  
(1-1, S.H.) energy and spirit. Here dwells Tsistu, the  
Rabbit, the  
Trickster  
(1-1, S.H.) in the direction we are always facing. Grant  
us the  
ability to  
(1-1, S.H.) attune ourselves to the energy of the South.  
We invite  
these  
(1-1, S.H.) Spirits to lend us their aid in our work  
tonight.

(1-1, S.H.) (walking Circle, sending fire through the wand,  
outlining  
the circle of  
Fire

(1-3, BYaga) (Moving to the West. Picking Up small bowl of  
clear water  
...  
(1-3, BYaga) Holding water over head facing west)

(1-3, BYaga) This water is the essence of Water, the  
Element of the  
West. ...  
(1-3, BYaga) I summon the powers of emotion and love,  
understanding and  
caring.  
(1-3, BYaga) Here dwells Yanu, the Bear, where the sun lies  
down and  
dies ...  
(1-3, BYaga) It is the home of the thunders: the source of  
knowledge of

our inner  
(1-3,BYaga) beings. Grant us thy inner peace and  
understanding. ...  
(1-3,BYaga) We invite these spirits to permeate all that  
we do here.

(1-3,BYaga) (Walking around circle sprinkling water,  
drawing circle  
with stream of  
water)  
(1-3,BYaga) (lighting candle)

(1-1,S.H.) ~(I move to the North and raise a container of  
Salt high)

(1-1,S.H.) This Salt is the symbol of Earth, the Element  
of the  
North. We  
(1-1,S.H.) summon the strength and protection of the rocks  
and the  
trees, the

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(1-1,S.H.) stability of the stones which are the bones of  
the People.

Here  
(1-1,S.H.) dwells Yunsu, the Buffalo, in the home of the  
white giant  
from  
(1-1,S.H.) whose mouth streams the cleansing wind. Grant  
to us thy  
strength,  
(1-1,S.H.) ancient wisdom, cleansing and stability. We  
invite these  
Spirits  
(1-1,S.H.) to give reality to all that we do here.

(1-1,S.H.) (walking the Circle, outlining the Circle with  
Salt)

(1-1,S.H.) (moving towards the Altar)  
(1-3,BYaga) (moving towards altar)  
(1-8,Rilla) <standing at altar>  
(1-1,S.H.) (joining Rilla at the Altar)

(1-8,Rilla) Great Goddess, Maiden, Mother, Crone...  
(1-8,Rilla) spread wide your wings of silver moonlight  
over us...  
(1-8,Rilla) Give thy blessing to us and to these rites we  
do...  
(1-8,Rilla) in your name. Grandmother Earth, Agisagua,  
Grant us  
thy...  
(1-8,Rilla) peace and thy blessing...

(1-8,Rilla) <lighting Goddess Candle>

(1-1,S.H.) Mighty God of the Golden Sun, the Winter's  
cold, bring your  
(1-1,S.H.) beaming face to our circle. Galunlati, Father

Sky, Great

(1-1,S.H.) Mysterious of the cosmos; give thy blessing to  
these rites  
we do in your  
name.

(1-1,S.H.) (lights God Candle)

(1-1,S.H.) (lighting Yellow Candle)

(1-3,BYaga) Like the radiating cords of the spider's  
web...

(1-3,BYaga) All paths lead to the center. and like the  
circling  
threads, ...

(1-3,BYaga) each one of us is linked, one to all others.

Spirits

dwelling here,

(1-3,BYaga) old ones, ancestors, Agayunli, Nunahe, be  
welcome ...

(1-3,BYaga) here we are all one. We are the Stone

Peoples...

(1-3,BYaga) the community of the religions of the Mother

Earth and the

Father Sky.

(1-3,BYaga) (Lighting red Candle)

(1-3,BYaga) (Picking up silver cup filled with clear  
spring water...

(1-3,BYaga) holding the cup up towards the full moon)

(1-8,Rilla) Silver Lady, Mother of Dreams, Night Sister...

(1-8,Rilla) Lift your sacred circle---see your reflection  
here.

(1-8,Rilla) <looking up at the moon>

(1-1,S.H.) In Shadow do we search.

(1-1,S.H.) To the Darkness you bring welcome light!

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(1-3,BYaga) (looking at the Moon)

(1-1,S.H.) (looking up at the moon)

(1-3,BYaga) Lady Moon, your silver face reflects upon this  
water. ...

(1-3,BYaga) Reach down and give your face unto this  
mirror here. ...

(1-3,BYaga) Come to us Lady: come. We, your children ask  
you. ...

(1-3,BYaga) Moon Web, Silver Thread....

(1-3,BYaga) Spin to us.

(1-8,Rilla) Moon Web, Silver Thread, Spin to us.

(1-3,BYaga) Moon Web, Silver Thread....

(1-1,S.H.) moon Web, Silver Thread, spin to Us.

(1-3,BYaga) Spin to us.

(1-1,S.H.) Moon Web, Silver Thread, Spin to us.

(1-8,Rilla) Moon Web, Silver Thread, Spin to us.

(1-3,BYaga) (bringing cup down to level with my heart)

(1-3,BYaga) (staring into water there)

(1-1,S.H.) Moon Web, Silver Thread, Spin to US!

(1-3,BYaga) Moon I name You, Moon you be

(1-8,Rilla) Moon, I name you. Moon you be.

(1-1,S.H.) MOON WEB, SLIVER THREAD, SPIN TO US!

(1-1,S.H.) MOON, I name you, Moon you be.

(1-3,BYaga) (Drinking from cup of moonlight)

(1-3,BYaga) (Passing cup to Shadow Hawk)

(1-3,BYaga) Drink Deep of Moonsilver ...

(1-3,BYaga) Be one with Moonlight.

(1-1,S.H.) (taking draught)

(1-1,S.H.) (passing chalice to Rilla)

(1-8,Rilla) <drinking>

(1-3,BYaga) Drink Rilla, Drink Deep of Moonsilver ...

(1-3,BYaga) Be one with Moonlight.

with the  
Moonlight.

(1-1,S.H.) Rilla, Drink, drink deep of Moonsilver. Be one

(1-8,Rilla) <passing chalice to Helen>

(1-3,BYaga) Helen, Drink Deep of Moonsilver ...

(1-5,Helen Larkin) <drinking.. passing chalice>

(1-3,BYaga) Be one with Moonlight.

(1-5,Helen Larkin) <to Ray>

<drinking>

<passing chalice>

(1-3,BYaga) Ray Drink Deep of Moonsilver ...

(1-3,BYaga) Be one with Moonlight.

<to babayaga>

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balm  
(1-3,BYaga) Taking chalice and picking up sprig of lemon

(1-3,BYaga) (Dipping lemon balm leaf in...

Shadow Hawk)  
(1-3,BYaga) the cup, shaking drops of moon water over

(1-3,BYaga) Moon Washed, Love and light...

(1-3,BYaga) She brings.

(1-3,BYaga) (Dipping lemon balm leaf in...

Rilla ...  
(1-3,BYaga) the cup, shaking drops of moon water over

ritual)  
(1-3,BYaga) and sending with it healing power from our

(1-3,BYaga) Moon Washed, Love and light...

(1-3,BYaga) She brings.

(1-3,BYaga) (Dipping lemon balm leaf in...  
(1-3,BYaga) the cup, shaking drops of moon water and  
protection over  
Helen)

(1-3,BYaga) Moon Washed, Love and light...  
(1-3,BYaga) She brings.

(1-3,BYaga) (Dipping lemon balm leaf in...  
(1-3,BYaga) the cup, shaking moon water over Ray)

(1-3,BYaga) Moon Washed, Love and light...  
(1-3,BYaga) She brings.

(1-3,BYaga) (Dipping lemon balm leaf in...  
(1-3,BYaga) the cup, shaking moon water over myself,  
making face)

(1-3,BYaga) Moon Washed, Love and light...  
(1-3,BYaga) She brings.

(1-3,BYaga) (pouring a drop of the moon water on the  
ground(floor))  
(1-3,BYaga) (touching floor with foot)  
(1-1,S.H.) ~(touching ground)  
(1-8,Rilla) <touching ground> <placing symbols on the  
earth>

(1-3,BYaga) As we take power to keep, We return power to  
its source...

(1-3,BYaga) So Mote it Be  
(1-8,Rilla) So Mote it Be!

(1-1,S.H.) As we take Power to keep  
(1-1,S.H.) We return Power to its source  
(1-1,S.H.) So mote it be.  
(1-3,BYaga) So Mote it Be  
(1-1,S.H.) So mote it be!

(1-3,BYaga) (motioning to the directions as they are  
named)

(1-3,BYaga) Air, Fire, Water, and Earth

(1-3,BYaga) (motioning above and below)

(1-3,BYaga) Power of Moon and Sun. ...

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(1-3,BYaga) Be within us always. As we leave this place  
between the  
worlds. ...

(1-3,BYaga) As we walk again upon the ordinary ground.  
What we did

here is ever part  
of us ...

(1-3,BYaga) We are power, we are change; our circle is  
opened...

(1-3, BYaga) Blessed Be

(1-3, BYaga) (opening arms wide to take in the whole  
circle)

(1-8, Rilla) Blessed Be!!

(1-1, S.H.) Blessed Be!

Blessed be

(1-3, BYaga) (hugging Rilla, Hugging Shadow Hawk, Hugging  
Ray, Hugging

Helen)

(1-1, S.H.) (hugging hug junkies)

<hugging>

(1-8, Rilla Hugging all....beautiful ritual, Baba!

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#### EXPLANATORY NOTES

Awahili is Cherokee for Eagle, the spirit keeper of the  
East. This is  
the messenger  
to the powers and the bird of the chieftain.

Sistu is Cherokee for Rabbit. the spirit keeper of the  
South for the  
Eastern  
Woodland Indians. Western Indians use the Coyote her. In  
any case it  
represents  
teaching through humor or by showing how NOT to do things.

Think of  
the B'rer Rabbit  
stories: "Please  
don thro me in dat briar patch!"

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Yanu is Cherokee for Bear, the spirit keeper of the West.  
Yanu is the  
healer, she

who gave the sweat lodge to the people and the bear is the  
chief of  
the council of  
the four-leggeds. The thunders are 'chancy' powers,  
sometimes good and  
sometimes  
evil.

Yunsu is Cherokee for Buffalo, the spirit keeper of the  
North. Yes,  
buffalo once  
roamed a lot of the East! The buffalo provides for our  
mundane needs  
with food,  
clothing, shelter and, in the planes, fuel. For the Sioux  
(Lakota) the  
buffalo also  
gives the sacred pipe to the people, their communication  
with the  
powers.

Agisegua is the Great female or Great Doe of the Cherokee.  
There are  
other female  
power figures which might have been used including the  
Corn Mother.

Galunlati is 'him above' in Cherokee and is one of many  
possible names  
for deity  
above.

Agayunli means "old" and refers to 'ancestors'; the  
grandmothers and  
grandfathers  
who are the wise ones. 'Grandmother' and/or 'Grandfather'  
were used as  
respectful  
address to persons considered wise without regard to  
actual kinship.

Nunahi are the spirits and totems which surround us. It  
might be  
translated as the  
'immortals'.

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{file "MoonSEP.92" "bos460.htm"}

Full Moon Ritual Sept 10, 1992  
HPS-Nanette  
HP -Ted

(1-6,HPS) [ HPS take besom (broom) and circles the area  
clockwise  
while  
(1-6,HPS) sweeping and saying]  
(1-6,HPS) Sweep Ye Circle

(1-6,HPS) Sweep it well  
(1-6,HPS) Sweep out evil  
(1-6,HPS) Sweep out ill  
(1-6,HPS) Sweep out ye Lady's beautiful Earth  
(1-6,HPS) And fill this site with Joy and Mirth!

(1-6,HPS) [HPS rings a pleasant bell three times]  
(1-6,HPS) Ring!  
(1-6,HPS) Ring!  
(1-6,HPS) Ring!  
(1-6,HP) I will now light the Lords candle on the Alter...  
(1-6,HP) My lord, be with us in strength and love to see  
this circle  
through  
(1-6,HP) As the light shines through, Our love is with  
you!  
(1-6,HPS) I will now light the Lady's candle on the  
altar...  
(1-6,HPS) May the Lady's light guide us. So mote it be!  
(1-6,HPS) My lord, will you please summon the Elementals?  
(1-6,HP) By your wish, my love!  
(1-6,HP) [I move to the East with Athame in hand and draw  
a Large  
invoking  
(1-6,HP) pentagram in the air]  
(1-6,HP) Powers of the East, entities of air, I call and  
summon thee  
here and  
(1-6,HP) now. With the Love of the Lady and the Strength  
of the Lord I  
invoke  
(1-6,HP) Thee; Be present at our circle; Protect those  
within; Guide  
us in...  
(1-6,HP) our rites.  
(1-6,HP) Oh, great element of air, as thou flows within us  
all, I ask  
(1-6,HP) of thee to join all here together with thine  
invisible bonds  
of  
(1-6,HP) thought and knowledge. So Mote it Be!  
(1-6,HP) [I move to the South, again drawing an invoking  
pentagram in  
(1-6,HP) the air]  
(1-6,HP) Powers of the South, entities of fire, I call and  
summon thee  
here  
(1-6,HP) and now. With love of the Lady and Strength of  
the Lord I  
invoke...  
(1-6,HP) thee; Be present at our circle; Protect those  
within; and  
Guide us  
(1-6,HP) in our rites. Oh great elements of fire, warm  
our hearts and  
souls  
(1-6,HP) so that all within our circle tonight can WILL  
that perfect  
love

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(1-6,HP) away and thus receive all that which returns  
thrice fold.

(1-6,HP) So mote it be!

(1-6,HPS) So Mote It Be!

(1-6,HP) [I move to the West. I draw a large invoking  
pentagram in  
the air]

(1-6,HP) Powers of the West, entities of water, I call and  
summon thee

with

(1-6,HP) the love of the Lady and strength of the Lord. I  
invoke

Thee; Be

(1-6,HP) present at our circle; Protect those within; and  
guide us in

our...

(1-6,HP) rites.

(1-6,HP) Oh great element of water, help us dare to flow  
as easily as

thou...

(1-6,HP) within and without our physical selves so that  
all within our

circle...

(1-6,HP) may join on the astral. Moisten our lips so our  
kiss be

soft; Flow...

(1-6,HP) fromfrom our eyes as tears of joy; Unite us in  
the realms of

the...

(1-6,HP) Gods. So mote it be!

(1-6,HPS) So Mote It Be!

(1-6,HP) [Circling to the north I draw another large  
invoking Pen-  
tagram]

(1-6,HP) Lady of the North, Mother Earth, sweet beauty and  
gift of the

Gods,...

(1-6,HP) join us here in our circle of love. With the Lord  
and the

Lady...

(1-6,HP) within us all, we send for thee with Perfect Love  
and Perfect

Trust...

(1-6,HP) so that thou may be healed, renewed, and loved.  
Powers of the

North,...

(1-6,HP) entities of the Earth, be present at our circle;  
Protect

those...

(1-6,HP) within; and Guide us in our rites. With the love  
of the Lady

and...

(1-6,HP) the strength of the Lord, I call thee here now!

(1-6,HP) So mote it be!

(1-6,HPS) So Mote It Be!

(1-6,HP) [Back to the East again, Athame raised high]

(1-6,HP) So Mote It Be! The elements are here!  
(1-6,HP) [speaking now to the HPS]  
(1-6,HP) My Lady, the elements are present as per your  
wish. With  
love and...  
(1-6,HP) trust they have been summoned as all here now  
have been.  
(1-6,HPS) So Mote It Be!  
  
(1-6,HPS) [HPS goes to the alter and draws a pentagram in  
a bowl of  
salt]  
(1-6,HPS) I bless thee salt, element of Earth, in the  
names of the  
Lady &...  
(1-6,HPS) Lord. [HPS now draws a pentagram in a bowl of  
water]

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(1-6,HPS) I bless thee, element of water, in the names of  
the Lord and  
Lady.  
  
(1-6,HPS) [HPS Places three Athame-fulls <g> of salt in  
the water]  
(1-6,HPS) I ask that the combining of these elements  
purify our  
circle, and...  
(1-6,HPS) those who shall enter this sacred place of  
worship for the  
Lady and...  
(1-6,HPS) Lord.  
  
(1-6,HP) [HP draws a pentagram in a small dish of incense]  
(1-6,HP) Incense of Oil. Incense of Herb. I bless and  
consecrate thee  
to be...  
(1-6,HP) pure and good. With this blessing I do charge  
thee to keep  
from this...  
(1-6,HP) circle all ill and bring forth the security of  
Perfect Love  
and...  
(1-6,HP) Perfect Trust to all within our magical bounds.  
(1-6,HP) So Mote It Be!  
  
(1-6,HP) [Now I draw a pentagram in over the fire (a small  
charcoal)]  
(1-6,HP) Creature of fire, I consecrate and bless thee so  
that thou  
are...  
(1-6,HP) purest in form, love, and trust. Powers within,  
grow and  
strengthen...  
(1-6,HP) so that thou may protect and aid all within our  
circle,  
uniting us...  
(1-6,HP) within, even over vast distances. I charge thee  
to hinder us

not, ...  
(1-6,HP) protect us from that which we do not desire, and  
warm our hearts...  
(1-6,HP) with thoughts of Love and Trust.  
(1-6,HP) So Mote It Be!

(1-6,HP) [I now place a bit of incense on the coal]  
(1-6,HP) Incense burn in the fires light and the elements  
shall unite.  
May...  
(1-6,HP) the sweetness upon the air aid our united  
thoughts and bring forth...  
(1-6,HP) all which is good and pure. For that which is  
not good and pure...  
(1-6,HP) shall find the sweetness sour and repugnant.  
Incense and fire now...  
(1-6,HP) seal our way on the path of the Lady and Lord!  
(1-6,HP) So Mote It Be!

(1-6,HP) [HP will take censor in hand and the HPS will  
take the salted water, ...  
(1-6,HP) we then sprinkle and cense the circle border as  
well as ourselves...  
(1-6,HP) within... ]  
(1-6,HP) <Spinkle>  
(1-6,HP) <Sprinkle>

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(1-6,HPS) [I will now conjure the circle, please visualize  
a bright blue...  
(1-6,HPS) perimeter]  
(1-6,HPS) I conjure thee oh circle of love and light. May  
our perfect love and...  
(1-6,HPS) trust shine bright. With this light of blue,  
(1-6,HPS) We ask that no harm come through.  
(1-6,HPS) Circle in, Circle out,  
(1-6,HPS) Only the pure of heart may come about.  
(1-6,HP & HPS) So Mote It Be!  
(1-6,HP) [With a big ole kiss I bring all the Ladies out  
there into our...  
(1-6,HP) circle]

(1-6,HPS) [With a kiss I bring all the Lords into our  
circle]  
(1-6,HPS) <Kiss Kiss>

(1-6,HP) Well, we're all in circle and have a ritual for  
the moon to boot.  
(1-6,HP) Anyone have any input they would like some group

thought on?

We

(1-6,HP) have a bit of collective thought to do later,  
also.

(1-5,Shadow Hawk) I would like to thank the Lady for the  
fact...

(1-5,Shadow Hawk) that so little life was lost due to  
Hurricane

Andrew.

(1-6,Ted & Nanette) Blessed Be!

(1-5,Shadow Hawk) Greg, Lars, Count, anything to add?

(1-9,Lars) I would like to say thank you for a beautiful  
experience..

(1-4,Greg) I would like to ask if we could raise some  
energy to

(1-6,Ted & Nanette) OK, shall we go into our ritual?

Also, what is

the transmission...

(1-4,Greg) send to my mother in the hospital

(1-6,Ted & Nanette) delay? should I wait longer for  
responses?

(1-5,Shadow Hawk) Yes wait about a minute longer

(1-4,Greg) I can't type fast

(1-6,HP) Why is your mom in the hospital?

(1-4,Greg) Cancer

(1-6,HP) Let's do a bit of healing with our collective  
thoughts, when

the...

(1-6,HP) magic time is ready. Is that OK? Where is she?

(1-4,Greg) Dobbs Ferry, New York... that sounds fine

(1-6,HP) Any one else, or shall the ritual begin?

(1-6,HP) Whom might have a white candle available, and whom  
is visual-

izing...

(1-6,HP) tonight?

(1-9,Lars) I'm just 20 minutes north of where the worst of  
Andrew

hit--Please .... a though

(1-4,Greg) I have a white candle

(1-5,Shadow Hawk) I have a Zen Candle

(1-6,HPS) Figures!

(1-6,HP) OK let us do what we came here to do!

(1-6,HP) Tonight is the full moon. We are at our peak in  
magic, love,

and...

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(1-6,HP) fulfillment in all matters. Tonight we celebrate  
the climax

of our...

(1-6,HP) Lady's cycle. Tonight we are all one!

(1-6,HPS) The culmination of our work, our love, and the  
Lord, rest in

the...

(1-6,HPS) Lady tonight.

(1-6,HP) Would anyone else like to comment on what the  
full moon is to

them?  
(1-9,Lars) High Tide for me...!  
(1-6,HP) So be it.  
(1-6,HPS) The Goddess is Alive and Magic is afoot!  
(1-5,Shadow Hawk) The Full moon is the face of my Lover.  
(1-6,HP) Blessed be! The Goddess is Alive and Magic is  
afoot!

(1-6,HP) [HP now take white candle in hand, (mouth  
actually, hands are  
busy)]  
(1-6,HP) May this candle be as the moon, as the Goddess.  
Shining  
bright with...  
(1-6,HP) the warmth of love.  
(1-6,HP) [I hand the candle to the HPS]  
(1-6,HPS) [HPS carves a pentagram in the candle and says]  
(1-6,HPS) With love and trust I charge this candle to burn  
bright and  
long. It...  
(1-6,HPS) is to represent the Lady, the moon, and of  
course the Lord.  
In peace...  
(1-6,HPS) and harmony this candle is love.  
(1-6,HP) Blessed Be!  
(1-6,HPS) Blessed Be!  
(1-6,HPS) So Mote It Be!

(1-6,HPS) [HPS now lights the candle and places it on the  
altar,  
saying]  
(1-6,HPS) Now, with all of us across the distances, if you  
have a  
candle,...  
(1-6,HPS) please do as I did. We shall wait...  
(1-5,Shadow Hawk) blessed be  
(1-6,HP) Shall we continue?  
(1-3,Count Cagliostro) yes  
(1-5,Shadow Hawk) aye  
(1-9,Lars) yes  
(1-4,Greg) Blessed Be!  
(1-6,HPS) So be it! Those that have candles please follow  
along;  
those...  
(1-6,HPS) without should visualize one and procede along  
also. The  
physical...  
(1-6,HPS) world NEVER INHIBITS the realm we are in now.  
(1-6,HPS) I want everyone to look into the flame of your  
candle. Our  
computer...  
(1-6,HPS) desk is serving as an altar tonight, to make it  
a bit less  
hectic....  
(1-6,HPS) <g>. Anyhow, look into the flame and see the  
moon. So  
bright and...  
(1-6,HPS) full, this is the moon in your heart.  
(1-6,HP) Now look again into the flame of your candle, and  
see your-  
self in...

(1-6,HP) that flame. See your life energy as it really is. The moon is your...  
 (1-6,HP) heart, the flame, and you life energy. It is one!

(1-6,HPS) Let us pause for a moment and let yourself be one with the flame,...

(1-6,HPS) the moon, and the Goddess. Feel the warmth. Feel the love.

(1-6,HPS) Know the Goddess.

(1-6,HPS) As the candle burns, remember not what was said, but remember what  
 (1-6,HPS) was done and felt. You and the Goddess are one.  
 (1-6,HP) For those with candles, let them burn till gone.

For those without,...

(1-6,HP) let them burn in your mind till dawn. For to snuff a flame before...  
 (1-6,HP) it's time really pisses-off the fire faeries!  
 (1-6,HP) Blessed Be!  
 (1-6,HPS) So Mote It Be!

(1-6,HP) [Speaking to the HPS]  
 (1-6,HP) My Lady. My Love. Does thou wish at this time to become one with...  
 (1-6,HP) the Goddess?  
 (1-6,HPS) Yes, I do.  
 (1-6,HP) So Be It!  
 (1-6,HP) [I raise my athame and point it towards the HPS while saying]  
 (1-6,HP) My Lady, Tis I, once again, calling upon thee with the request for...  
 (1-6,HP) thou to join us now in this, thy high priestess.

Lady of many...  
 (1-6,HP) names, Isis, Diana, Astarte, Aradia, Be with us!

Lady of many ages,  
 (1-6,HP) maiden, mother, crone, Be with us! With perfect love and perfect...  
 (1-6,HP) trust I call upon thee, oh most beautiful mother of us all.

Join...  
 (1-6,HP) with us now! Our hearts are open to thee. Our circle is open to...  
 (1-6,HP) thee. Our trust resides in thee. JOIN US NOW!

(1-6,HP) [Now for the online tricky part, I'll invoke the HPS and then type...  
 (1-6,HP) her response, maybe it'll work <g>]  
 (1-6,HPS) [Breathing deepens]  
 (1-6,HPS) She weeps... for the destruction and the pain,

for she  
knows it is...  
(1-6,HPS) great. <sigh> But all is how it should be.  
Know that from  
death...  
(1-6,HPS) comes rebirth... And although much time is  
passing, we will  
be...  
(1-6,HPS) whole again. A large green ball... Greg...  
See a large  
green ball...  
(1-4,Greg) OK  
(1-6,HPS) in front of you... <shaking head> Greener,  
brighter...  
Not...

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(1-6,HPS) Put your love inside and through me it shall go  
to your  
mother.....  
(1-6,HPS) Your energies will double...  
(1-6,HPS) <Deep breath>  
(1-6,HPS) Good color greg...  
(1-6,HPS) <Long deep breathing>  
(1-6,HPS) It is done. It has been sent.  
(1-6,HPS) <We're back! Pardon us for a second while we do  
a good  
grounding...  
(1-6,HPS) hug>  
  
(1-6,HP) Well, ... Wow.  
(1-6,HP) Let's do a quick cakes and wine (or Ale), OK?  
(1-4,Greg) Sounds wonderful  
(1-9,Lars) ook...  
(1-5,Shadow Hawk) sounds good to me!  
(1-4,Greg) I have doughnuts and Ale  
(1-6,HPS & HP) Just got ours too! Let's do it!  
(1-6,HPS & HP) [HP and HPS face each other (OK Nan, get on  
the desk)]  
(1-6,HPS & HP) [HPS hold the chalace, and HP pours the  
(oops) already  
poured ale...  
(1-6,HPS & HP) into the chalace, and says]  
(1-6,HP) Let me fill your cup, as you my lady have filled  
my heart.  
(1-9,Lars) I want to thank you for this experience...A  
toast!  
(1-6,HPS) Like the cup and the wine, we are one wet  
seperate.  
(1-6,HPS) [HPS picks up the athame, dips it in the  
chalace]  
(1-6,HPS) Blessed be my lord!  
(1-6,HPS) [HPS sprinkles the cakes with the Ale from her  
Athame and  
says]  
(1-6,HPS) Blessings be upon these grains of life, sacred  
to the  
Goddess.  
(1-6,HPS) [She offers a piece to me (HP), and now I give

her one.]  
HPS] (1-6,HPS) [HP now quaffs a bit of ale and passes it to the  
(1-6,HPS) Shadow Hawk, have some and pass it on!  
(1-5,Shadow Hawk) (raising chalace)  
(1-5,Shadow Hawk) (drinking a sip, with eyes raised to the  
moon  
(1-5,Shadow Hawk) passing it on)  
(1-5,Shadow Hawk) Jehana, will you chare the Chalice of  
Life with me?  
(1-7,Jehana Silverwing) Yes, I shall, shadow Hawk. <takes  
chalice>  
(1-7,Jehana Silverwing) <drinks a sip; libates a portion>  
(1-6,HP) Now that the celebration is almost through,  
(1-7,Jehana Silverwing) passes to Greg.  
(1-6,HP) And I would like to request of you,  
(1-4,Greg) <taking chalice>  
(1-4,Greg) Brightest Blessings to all of us and erylone who  
was unable  
to join us tonight.  
(1-6,HP) Oops... Sorry to butt in on the party, Pass  
that chalace,  
we are...  
(1-6,HP) still in celebration mode, yes?  
(1-4,Greg) <taking sip, and passing to Lars>  
(1-9,Lars) Thankful for the love shared here (dizzy)...!  
  
(1-6,HP) Pass that on to granny O.  
(1-9,Lars) Big Gulp!!!  
(1-3,Annina) Greetings all, sorry I'm late.

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(1-9,Lars) <passing chalice to Annina>  
(1-3,Annina) <taking a sip>  
(1-3,Annina) <smiles all around>  
(1-6,HP) Blessed be Annina!  
(1-3,Annina) Blessed be to all!  
(1-6,HP) OK, can we continue, still a bit to do before we  
close...  
(1-4,Greg) Has everyone had cakes and wine?  
(1-7,Jehana Silverwing) yes.  
(1-3,Annina) <taking a bite of cake> Yes, thanks. :-)  
(1-6,Ted & Nanette) yes.  
(1-4,Greg) Lets continue  
  
(1-6,HP) Now the celebration is almost through,  
(1-6,HP) And I would like to request of you,  
(1-6,HP) Work with me to make the sky blue.  
(1-6,HPS) The earth is our mother  
(1-6,HPS) From the start she has been there for us  
(1-6,HPS) And at the end she will remain  
(1-6,HP) As we care for each other in this physical world  
(1-6,HP) So must we care for our mother earth  
(1-6,HP) For now is a time with smoky air  
(1-6,HP) now is a time with oceans of oil  
(1-6,HP) now is a time with soils of garbage  
(1-6,HPS) Magic is in me. Magic is in you.  
(1-6,HPS) Let us spend just a minute and think  
(1-6,HPS) For collective thoughts is the magic for all

(1-6,HPS) Think and create. For in our power lies enough  
to change  
(1-6,HPS) that which others deem a lost cause.  
(1-6,HPS) Think now, one and all, about the beautiful  
mother. Healthy  
and...  
(1-6,HPS) happy and free from the diseases we have  
previously given  
her....  
(1-6,HPS) Let's make the magic happen. See the mountains  
in the  
crystal clear...  
(1-6,HPS) sky. See the clean oceans sparkling blue. See  
her beauty  
under the...  
(1-6,HPS) full moon light. Think...  
(1-6,HP) So Mote It Be!

(1-6,HP) Greg, it was a bit unusual to see magic for you  
mom appearing  
in the...  
(1-6,HP) drawing down. I've been under the belief that  
once magic is  
done is...  
(1-6,HP) should be left alone. For any doubt will destroy  
the res-  
ults....  
(1-6,HP) Should we work more magic for her now, or should  
we call it  
done?...  
(1-6,HP) It's your call.  
(1-4,Greg) What we've worked felt pretty powerful...  
(1-4,Greg) I think it will do, my mother doesn't exactly  
know I asked  
for this.  
(1-6,HP) Well then, Thought of her will remain clear in  
all of us.  
Thoughts...  
(1-6,HP) of her happy and healthy. It is done.  
(1-4,Greg) Blessed Be!

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(1-6,HP) Does anyone want any other collective magic to be  
done, now  
is the...  
(1-6,HP) time.  
(1-3,Annina) I'd like you all to remember my husband's and  
my busin-  
ess. We are starting  
(1-3,Annina) it this week on a virtual shoestring as our  
venture  
capital deal fell through.  
(1-3,Annina) Your thoughts and meditations in your rituals  
would be  
very much appreciated.  
(1-6,HP) What is the business and where? What are your  
goals? I  
learned...  
(1-6,HP) long ago not to ask for vague things, they sneak

up and bite  
you in...  
(1-6,HP) the butt. That's an experience Loki taught me.  
(1-3,Annina) The business is a point of sales computer  
systems com-  
pany. We're in  
(1-3,Annina) Pensacola, Florida (on the Gulf Coast near  
Mobile, Ala.)  
(1-3,Annina) Our goals are to make 8 sales per month for  
the first 90  
days.  
(1-6,HP) Not too bad.  
(1-3,Annina) That will give us the capital to get things  
underway with  
an office and  
(1-3,Annina) a demo system.  
(1-6,HP) Everyone here please visualize Annina's company  
selling 30  
sales by...  
(1-3,Annina) We're running it out of our home at the  
moment. It's  
scary, but we KNOW  
(1-3,Annina) the business is there and we've done our  
homework and  
made the connections.  
(1-6,HP) the end of 90 days. Envision happiness and of  
course wealth  
for...  
(1-6,HP) Annina and her husband. From this thought in  
your heart turn  
it to...  
(1-6,HP) a color and send it to her now.  
(1-6,HP) Well Annina, I hope I didn't zap you. In my  
vision I saw you  
so...  
(1-6,HP) busy after 60 days that you needed to hire help  
to handle all  
the...  
(1-3,Annina) WOW!! Green and pink and purple! Mostly green  
though. :-)  
(1-6,HP) work. You will be successful. As long as you  
remember that  
which...  
(1-6,HP) you want.  
(1-6,HPS) Great!  
(1-3,Annina) I definitely felt your strength!! Many thanks  
to all!  
(1-6,HP) Can we close or does anyone have naything else to  
add?  
(1-4,Greg) Best of blessings to you, Aninna, and your  
Husband  
(1-3,Annina) Thank you, Greg, and brightest blessings to  
you and your  
mother.  
(1-4,Greg) Many thanx!  
(1-6,HP) So be it! Let us close this circle!  
(1-5,Shadow Hawk) Blessed Be!  
(1-4,Greg) BB to ALL!!!  
(1-3,Annina) Blessed Be!  
(1-9,Lars) Blessed Be!!

(1-6,HPS) [I will close this online circle, Starting in the East and working...  
 (1-6,HPS) counter-clockwise with athame pointed to the circle border,  
 I say]  
 (1-6,HPS) Circle in, Circle out,  
 (1-6,HPS) Bless all those who came about.  
 (1-6,HPS) As our blue light becomes a dim hue,  
 (1-6,HPS) We have been protected, no harm due.  
 (1-6,HPS) I release thee oh circel of love and light,  
 (1-6,HPS) May perfect love and trust always shine bright.  
 (1-6,HPS) [I end in the east from whence I started]  
 (1-6,HPS) So Mote It Be!  
 (1-6,HP) So Mote It Be!  
 (1-6,HP) [Now, I must dismiss the elements]

(1-6,HP) [I move to the East, and draw a banishing pentagram high in the...  
 (1-6,HP) air]  
 (1-6,HP) Powers of air, thank you for attending our rites.  
 As the sun rises,...  
 (1-6,HP) know that we are but one. Good night my friends!  
 (1-6,HP) So mote it be!  
 (1-6,HP) [Moving to the north, I draw another banishing Pentagram]  
 (1-4,Greg) God and Goddess Bless!  
 (1-6,HP) Powers of the Earth, thank you for attending our rites. As the cool...  
 (1-6,HP) wind blows, the silence of truth will fill our minds. Good night my...  
 (1-6,HP) friends! So mote it be!  
 (1-6,HP) [And to the West, another banishing pentagram]  
 (1-4,Greg) God and Goddess Bless!  
 (1-6,HP) Powers of water, thank you for attending our rites. As we dare to...  
 (1-6,HP) be ourselves, we must learn to let it flow from within.  
 Goodnight...  
 (1-6,HP) my friends! So mote it be!  
 (1-4,Greg) God and Goddess Bless!  
 (1-6,HP) [To the South, banishing pentagram again]  
 (1-6,HP) Powers of fire, thank you for attending our rites. As we will is as...  
 (1-6,HP) we are. Good night my friends! So mote it be!  
 (1-4,Greg) God and Goddess Bless!  
 (1-6,HP) [Back to the East, Athame held high]  
 (1-6,HP) And so we have come full circle. One final farewell. Powers of the...  
 (1-6,HP) East, the North, the West, and the South, I thank thee for being...  
 (1-6,HP) with us as one. AAnd one we always shall be.  
 (1-6,HPS) So Mote It Be!

(1-5,Shadow Hawk) So mote it be!  
(1-4,Greg) So Mote It Be!  
(1-6,HP) So mote it be!  
(1-6,Ted & Nanette) So mote it be!  
(1-9,Lars) So mote it be!  
(1-3,Annina) So mote it be!

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SAMHAIN RITUAL  
WEDNESDAY, OCTOBER 30th, 1991

On-Line Ritual Facilitators:  
Keymaster -- Priest  
Otterkin -- Priestess

(8-13,Shadow Hawk) Hello all, Blessing Be among Thou.  
(8-3,John & Karen) Hi.  
(8-5,keymaster) Ok we are ready now.  
(8-10,Jehana & Jeff) ready here.  
(8-4,Tapestry) Ready.  
(8-3,John & Karen) ready  
(8-12,Frodo) I'm here, dunno for how long.  
(8-6,Grey Owel) ready

(8-5,keymaster) Tonight we celebrate the Sabbat Samhain,  
the eve of the New Year.  
This is the time when the Goddess in her aspect as

Crone

veils Her face and the  
Horned One takes His throne.  
It is a time to reap the good  
and to banish the bad.  
To this end, we folded paper with that  
which we would banish written upon it.  
With the old year dying  
and the new year yet to be born,  
it is also the time when the dead  
may be invited to leave Caer Arianrhod  
and join us in the ritual and  
the feasting afterward.  
During the feast, the Lord of Misrule  
reigns and is free to inflict his  
Puckish like humor on us all.  
Welcome all, and let us begin.

(8-5,keymaster) Take a deep breath.....  
and let it out slowly...  
Relax,  
and visualize the link between us...  
Scattered to the winds are we,  
but we are here together....

(8-8,Otterkin) We enter a grove amidst tall oaks, lit by  
a  
waning moon and a circle of torches. It is a

warm indian summer night with little wind, and an aura of expectancy flickers like the flames. Our altar stands at the North, decorated with apples and pomegranates, nuts and corn. There is an empty plate and a hand-thrown earthenware bowl filled with fresh water. A chalice holds the wine. The cakes are slices of pumpkin bread with raisins, and oatmeal cookies. The small cauldron of cleansing is of old polished brass with a

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handle for carrying.

A large, black iron dutch-oven stands on its three legs in the center of the circle. Wisps of smoke rise upward and tongues of flame reach beyond it's rim. Four unlit torches lay near it. Here the callers of the Guardians will light their torches, to place them in empty sconces planted in the earth at the North, East, South, and West. There are small buckets of water beside each sconce.

Because we are modern pagans, the Priestess has brought a boom-box with appropriate music. Listen inside yourself and you will hear it.

Focus on the water in the chalice.

a symbol of cleansing and rebirth.

I add a dagger-tip of salt to represent the aspects of the earth.

Great Mother, bless this cup that we may be cleansed.

(The chalice is passed clockwise, with each of us sprinkling ourselves.)

(When this is done, I return the chalice to the altar.)

(8-5, keymaster) The incense we have chosen for this night is

juniper and myrrh.

cauldron. It burns with the charcoal in the small brass

Breathe it in, and think of fire and air together. Let the strength and joy they represent become a part of you.

Great Father, bless this fire and air that we may be purified as it passes over and through us.

(Cauldron is passed clockwise around the circle, by its handle)

(When all have breathed it, the Priest returns it to the altar.)

(8-7, Otterkin) The ground beneath us has been sprinkled with ginger and swept to remove all negativity from this space. Let us join together and in the names of Danu the Great Mother and Arianrhod the White Lady,

and of Cernunnos the Hunter,  
I cast and consecrate this Circle.  
(I draw the invoking Pentagram in the air  
with one hand and then, with a long stick  
from a hazel tree, draw the circle deosil,  
North to North.)

(8-5, keymaster) Let the caller of the Guardian of the  
East, step  
forward.

(8-4, Tapestry) Lords of the East, Masters of inspiration,  
intelligence, new beginnings, and the wind rattling  
my

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place  
windows this night, Hail and Welcome. (Light Torch &  
in sconce)

(8-5, keymaster) Let the Caller of the Guardian of the  
South, step  
forward.

burn  
(8-10, Jehana & Jeff) Lords of the South, may your fires  
hearty during the coming darkneses,  
May your Will be strong upon us; with us.  
Hail & Welcome (Light torch & place in sconce.)

(8-5, keymaster) Let the Caller of the Guardian of the  
West, step  
forward.

(8-3, John & Karen) Lords of the West,  
guardians of the dark ocean and the lands beyond  
be with us now in this time between the worlds.  
Hail and welcome. (light torch and place in sconce)

(8-5, keymaster) Let the Caller of the Guardian of the  
North, step  
forward.

(8-11, wanda) Lords of the North, Masters of the Earth,  
the hills, the valley, and forests --  
join us now in this time of great joy  
(light torch and place in sconce)

(8-7, Otterkin) (Facing the center) The Circle is bound.  
This is a time that is not a time,  
in a place that is not a place,  
on a day which is not a day,  
and we are safe between the worlds.  
So mote it be.

(8-5, keymaster) So mote it be!

(8-12, Frodo) So mote it be!

(8-3, John & Karen) so mote it be!

(8-11, wanda) So mote it be!

(8-10, Jehana & Jeff) So Mote It Be

(8-4, Tapestry) So mote it be!

(8-5, keymaster) (Picking up a pomegranate, I pierce the  
skin

of the fruit with my athame and remove several seeds,  
placing them on the plate on the altar.)

On this night of Samhain, we mark your passing

O Sun King,

through the sunset into the land of the young.

We mark also

the passing of all who have gone before us,

and all who will go after.

O gracious Goddess,

Eternal Mother,

You who gives birth,

and life to the fallen,

teach us to know

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that in the time of greatest darkness

there is the greatest light.

teeth,

(I now take one of the seeds, and burst it with my

savoring the bittersweet flavor.

I then take the plate to the first covener in the

East,

who takes a seed, places it in his mouth,

and then passes the plate around the circle.)

(I take the plate back to the altar.

and then move to the cauldron.)

Wise one of the Waning Moon,

Lady of the Starry Night,

let the fire within your cauldron

burn up the dross of the year that is past.

To free us from the burdens that are plaguing us.

May the energies be reversed:

From darkness, light;

from bane, good;

from death, birth!

(I then place my piece of paper into the fire)

I banish the pain of past relationships,

(8-7, Otterkin) (I step to the fire in the cauldron.)

(8-5, keymaster) of my bitterness,

(8-7, Otterkin) I banish the pain in my childhood memories,  
but not the memories themselves.

(I throw my paper into the flames.)

(Each in turn comes to the fire to throw

in their paper, saying aloud their banishment

or not as they choose.)

have

(8-12, Frodo) I banish the tensions and uncertainties that

been plaguing my life as of late. <toss>

(8-10, Jehana & Jeff) (We have banished) (toss)

(8-3,John & Karen) We have banished! (toss)

(8-4,Tapestry) I banish depression and anger from past relationships <toss>

(8-11,wanda) (stepping to the fire) I banish my insecurities..my  
deep sorrow from loves past...and embarrassment  
from words spoken too hastily. (toss)

(8-6,Grey Owel) I banish the quickness of temper (toss)

(8-5,keymaster) (I go to the altar, and lift my hands  
above the  
cakes and wine)  
All life is your own  
All fruits of the Earth  
Are fruits of your womb  
Your union,  
Your dance.

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Lord and Lady,  
We thank thee  
for blessings and abundance.  
Join with us,  
Feast with us,  
enjoy with us!  
Blessed be!

(8-7,Otterkin) Blessed be!

(8-11,wanda) Blessed be!

(8-12,Frodo) Blessed be!

(8-4,Tapestry) Blessed Be!

(8-3,John & Karen) Blessed be!

(8-10,Jehana & Jeff) Blessed be!

(8-6,Grey Owel) Blessed be!

(8-5,keymaster) (I now pass the wine clockwise around the  
circle)

(Everyone takes a drink)

(8-12,Frodo) ->gulp!<-

(8-10,Jehana & Jeff) Good vintage.

(8-4,Tapestry) (libate) (sip)

(8-11,wanda) (sip)

(8-3,John & Karen) (sip)

(8-7,Otterkin) (small sip)

(8-6,Grey Owel) (sip)

(8-5,keymaster) (sip)

(8-5,keymaster) (Placing the chalice back on the altar)  
(Taking the cakes, I pass them around the circle,  
clockwise)

(8-5,keymaster) Everyone, take, and eat.

(8-12,Frodo) >munch.<

(8-10, Jehana & Jeff) Breaking off a piece; libating;  
(nibble)  
(8-4, Tapestry) (take piece, crumble a bit onto the ground  
and eat  
the rest.)  
(8-11, wanda) (breaking off a small piece and savoring it)  
(8-3, John & Karen) Breaking off a piece, sharing it,  
nibbling  
(8-7, Otterkin) My cat has cut her own door into the  
Circle, and I  
share my bit of cake with her.  
(8-6, Grey Owel) (consume heartily)  
(8-5, keymaster) (breaking off a piece, eating it, grokking  
its  
fullness)  
(I replace what is left of the cakes and the wine,  
near the altar,  
for the Sidhe to enjoy)  
Will the Caller of the Guardian of the East, step  
forward  
and release the Guardian.  
(8-4, Tapestry) Lords of the East, thank you for your  
assistance.  
Hail and Farewell.  
(take torch and plunge it into bucket of water.)  
(8-5, keymaster) Will the Caller of the Guardian of the  
South,  
  
2178  
step forward.  
(8-10, Jehana & Jeff) Lords of the South; of Fire and of  
Will, we  
thank you for your assistance -- Hail and farewell!!  
(Plunge torch into bucket of water.)  
(8-5, keymaster) Will the Caller of the Guardian of the  
West, step  
forward.  
(8-3, John & Karen) Lords of the West, we thank you for  
your  
assistance. Hail and farewell!  
(Plunge torch into bucket of water.)  
(8-5, keymaster) Will the Caller of the Guardian of the  
North,  
step forward.  
(8-11, wanda) Lords of the North, Masters of the Earth..we  
thank  
you for your assistance and joining us this eve --  
farewell! (grasping torch and placing it into the  
bucket)  
(8-7, Otterkin) (I draw the banishing Pentagram in the  
air.)

Merry meet and merry part,  
and merry meet again!  
Let the Circle be open but never broken.

(8-5, keymaster) I hereby name.....  
Frodo.....  
Lord of Misrule.....  
Let the Feasting Begin!!

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{file "SAMHAIN.92" "bos462.htm"}

\*\*\*\*\* The Religion Forum 10/28/92 22:50:38

Breathe  
goodbye to  
between the  
sailing West:  
yet we  
gathered.  
life  
Cleanse  
Cleanse and  
Lady's  
our  
times...

HPS | Relax... Let your body and mind be at ease...  
| gently; regularly...  
| This is the time of Inward turning, of saying  
| our Dead.  
| We have descended into the night, and the veil  
| worlds is at it's thinnest.  
| The Sun King has become the Lord of Shadows,  
| We follow Him into the dark.  
| Life declines; the season of barrenness is on us,  
| give thanks for that which we have reaped and  
| We meet to turn the Wheel and weave the cord of  
| that will sustain us through the dark.  
| I take these Creatures of Earth and Water, and do  
| and consecrate them to bring into this Circle,  
| to do the Lady's Will.  
| I purify this sacred space in the Lady's Name.

HP | I take these creatures of Air and Fire and do  
| consecrate them to bring into this Circle to do the  
| Will. I do cleanse and consecrate this Circle in  
| Lady's Name, to do the Lady's Will!

HPS | I cast this Circle...  
| a glowing blue orb...  
| glowing, growing...  
| surrounding all of us...  
| surrounding us in protective blue-white light...  
| expanding to touch all of us...  
| connect us into the web...  
| a place that is not a place, a place which is all  
| places...  
| a time which is not a time, a time which is all

| connect us into the web .  
| The Circle is Cast.

HP | (facing the West, feeling the essence of Water rush  
through me)  
| (hearing the sound in the blood of my veins)  
Spirits of | Hail Guardians of the Watchtowers of the West,  
| Water...  
| I call upon you to come this night  
| and attend this our Lady's Rite...  
| Guard us and Guide us in this request  
| that we might tonight...  
| Do the work by Her great Light.  
| (lighting candle, passing taper to Gail)

Gail: The North: Power of Earth...  
| Join our ritual circle  
sacred | Send your protection to us as we perform this  
| ritual tonight  
| You, the force from which all life springs,  
| Hold us in your heart through the winter

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| That we may be re-born with you at Beltaine  
| Empty us of fears so that we may be strong  
| Strong in the Goddess' light to do her work

nise nekheba: facing the east I call upon the powers of  
the  
| air, the winds to join our  
ancient | sacred circle. Come obatala, Olofi, and chango,  
| orishas of the east  
| come and bless us  
| uplift us  
| caress us with your powerful, forceful breeze  
| and guard us through the Spring.  
| go ahead south

Frodo: Spirits of the South Remember.  
| Spirits of the South, hear my call...  
| Spirits of the South, Remember.  
| Spirits of the South, you are here.  
| South.  
| Red. Fire.  
| The heat of summer.  
| The passion of adolescence.  
| Feel the South.

HP | (turning to HPS)  
Wise | Blessed Be thy feet, that walk in the Way of the  
altar | Blessed Be thy knees, that kneel at the sacred  
| Blessed Be thy Womb, without which we would not be  
| Blessed be thy Breasts, formed in Beauty  
| Blessed be thy Lips that shall speak the Sacred

words  
 | Blessed be thy Eyes, that they shall see the truth  
 | and Blessed be thy Mind, that it shall know and  
 | understand.  
 Crone... | Gracious Goddess, Holy Maiden, Mother, and now,  
 beg... | Descend upon this thy Priestess, we do humbly  
 once | Join us tonight in your circle as we assemble to  
 | more...  
 mother | Spin the Wheel of Life and Death. Great Goddess,  
 walk with | of us all, you have brought us to life, and you  
 call | us to Death's Door and beyond.  
 | Goddess of Life and Goddess of Death, Cerridwyn, I  
 | you Home!  
 | (kneeling)

Cerridwyn: (greeted HP, looks upon him)  
 | By the Flame that burneth bright O' Horned One!  
 | We call thy name into the night, O' Ancient One!  
 | Thee we invoke, by the moon-lit sea, by the  
 standing stone | and the twisted tree.  
 | Thee we invoke, where gather thine own, by the  
 nameless | shrine forgotten and alone.  
 | Come where the round of dance is Trod.  
 | Horn and Hoof of the Goatfoot God!  
 | By moon-lit meadows on dusky hill, when the haunted  
 wood | is hushed and still.

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 | Come to the charm of the chanted prayer.  
 powers, | As the moon bewitches the midnight air, evoke thy  
 | that potent bide.  
 flame by | In shining stream and the secret tide, in fiery  
 gale, and | starlight pale, in Shadowy host that rides the  
 woods | by the fern-brakes fairy-haunted of forest wild and  
 | enchanted.  
 | Come! O' Come!  
 | To the heart-beat's drum!  
 | When the broad white moon is climbing slow.  
 | Through the stars to the heaven's height.  
 | We hear thy hoofs on the wind of night!  
 | As black tree-branches shake and sigh,  
 | By Joy and terror we know thee nigh,  
 | We speak the spell thy power unlocks,  
 | At Solstice, Sabbat, and Equinox.  
 | Word of Virtue the veil to rend,  
 | From Primal Dawn to the wide World's end,

| Since time began, the blessings of Pan  
| Blessed be in strength and love,  
| Blessed be, wher'ere we rove,  
| Vision fade not from our eyes  
| Of the Pagan Paradise.  
| Past the gates of Death and Birth,  
| Our inheritance of Earth.  
| From our soul the song of Spring  
| Fade not in our wandering,  
| Our life is one,  
| By blackest night or the noonday Sun.  
| Eldest of Gods on thee we call,  
| Blessing be on thy Creatures all.  
| I call upon thee, O' Ancient Horned One  
| Who art the Comforter and the Consoler of Men  
| I call upon thee, O' Great God of the Witches.  
| Ruler of the Sabbat, Lord of the Wild Woods,  
| I call upon thee, for I am thy Lady.  
| Come out of the North upon the back of the Winds.  
| And join the Lady Cerridwin at this Holy  
Sabbat/Essbat.  
| I call thee by thy most ancient name Cernunnos.  
| Descend upon this thy Circle NOW!  
| We welcome thee Home!  
| We welcome thee, Cernunnos!

Cernunnos: I am here.  
| My Children call, from woods and from stream  
| from fields fair and snow crested mountains.  
| Once more the Wheel of Life has turned, the Gods of  
Spring  
| and Summer are gone. Now's the time of the long  
night...  
| and my white cloak spreads forth upon the land.  
| Breath shoots steaming into the night, moonlight  
glints  
| off shining horn.  
| Strength answers strength as I bugle my  
challenge...  
| Calling you to me I bring you nigh  
| Walk with me a while,

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| and dance the dance of Life awhile.  
Cerridwyn: It is Samhain...  
| It is the year's ending.  
| The crops have all been gathered in,  
| those few remaining on the vines and stalks allowed  
to  
| seed next year's crops.  
| It is Samhain.  
| It is the year's ending.  
| It is time to take new stock of ourselves  
| It is time to allow our roots to grow quietly,  
| deep and strong.  
| The year's ending.  
| The new year's beginning

| signified in that ending.  
| Silence.  
| Visualize a shadowy triangle of your fellow  
coveners  
| around you,  
| with point facing West, and the ties of the past  
year  
| about your hands.  
| It is the great cold of the night, it is the dark.

Cernunnos: The Woman Lives, she passes, she dies.

Cerridwyn: It is the great cold of the night, it is the  
dark.

Cernunnos: Fear Lives, it passes, Fear dies.

Cerridwyn: It is the great cold of the night, it is the  
dark.

Cernunnos: Laughter lives, Laughter passes, Laughter dies.

Cerridwyn: It is the great cold of the night, it is the  
dark.

Cernunnos: Hope Lives, Hope passes, Hope dies.

Cerridwyn: It is the great cold of the night, it is the  
dark.

Cernunnos: We Live, We pass, We die.

| Look around you, see the threads of Life and Death  
that  
| connect you with the world.

Cerridwyn: "Weaving the silver ship's thread  
| We cross the darkening night  
| Sailing across the Sunless sea  
| Enter the Dark Lord's sight.  
| Weaving the silver ship's thread  
| We cross the darkening night  
| Sailing across the Sunless sea  
| Enter the Dark Lord's sight.  
| Pearl-Grey warrior, ghostly quest;  
| Prince of Twilight, Sailing West.  
| Pearl-Grey warrior, ghostly quest;  
| Prince of Twilight, Sailing West."  
| Please light your fires, incenses.

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| Visualize your ties breaking with the flame.  
| Gently but firmly breaking away.

Dark Lord: You are in sight of the far shore.  
| See the light on the waves, a shroud,  
| A track to follow.  
| Step into the surf, step ashore.  
| Cast off your bonds, and be free!"  
| For here there is no binding.

| Cast off the veils that cloud your sight!"  
| For here all eyes are opened!  
| You Warriors- Here your battles are over.  
| You workers- Here your tasks are done!  
| You who have been hurt, here find healing!  
| You who are weary, here find rest.  
| You who are old, here grow young again!  
| For this is the land of Youth,  
| The Shining Land, the Isle of Apples.  
| Here woods never fail;  
| Here there is a tree, the Heart of Light,  
| And a well of silence.  
| Gaze into the Fire, my Children  
| Let your mind soar,  
| Follow me, for I am here  
| The Comforter, the Consoler,  
| Heart's Ease, and Sorrow's End  
| I AM the Guide:  
|     the Gate is open.  
| I AM the guide:  
|     the way is clear.  
| I AM the Guide:  
|     Death is no barrier  
| For I AM Lord of the Dance of Shadows  
| King in the realm of dreams.

Cerridwyn: Give to me your fears, that they may die  
| and be reborn...  
| Speak to me Fear's name.

Shadow Hawk: I fear isolation

Cerridwyn: Each of you, as you wish, type aloud the thing  
of fear  
| you release.

Gail | I fear pain  
Shadow Hawk: (burning paper in incense fire)

Asondrea| I fear loneliness

Frodo | I fear failure

nise nekheba: I fear love

Cerridwyn: I fear hurt.  
| I fear making wrong choices.

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Gail | I fear the boredom of loneliness  
| I fear the cold that brings sickness

nise nekheba: I fear pain (burning paper)

Cerridwyn: Burn the paper  
| Release  
| continue on to form a Circle  
| around the Altar in the Center

Gail: Let my fears dissipate in the fire <burning paper>

HPS | HP & HPS stand in the center, by the altar.  
| Envision a pomegranet before you...  
| whole and green...  
| take it, and envision it as you slice it open...  
| spilling its red pulpy seeds before you:  
| Behold the Fruit of Life  
| Which is death. <taste the pomegranet>  
| Envision an apple before you...  
| whole and red...  
| take it, and envision it as you slice it open  
through its  
| equator...  
| see the pentacle formed in the apple before you:  
| Behold the fruit of Death  
| Bestowing Life!  
| Look about you and see the Circle here!

Dark Lord: (kneeling)

Cerridwyn: This is the circle of rebirth.  
| "This the circle of Rebirth.  
| Through you all passes out of  
| Life,  
| but through Me all may be born again. Everything  
passes,  
| changes.  
| Seed becomes fruit; fruit becomes seed.  
| In birth, we die; on death, we feed.  
| Know Me, and be free of all fear. For My womb  
| is the Cauldron of Rebirth,  
| in Me, the Circle is ever Turning."

Dark Lord: Blessed Be!  
| (kissing HPS hand)  
| (standing up)

Cerridwyn: Now go forth into the world  
| Death and Rebirth have transformed you  
| Life begins again!

Dark Lord: Gracious Guardian of the West, Spirit of Water  
| Thank you for attending this our rite of Samhain

Shadow Hawk: And as you depart to your watery realm, we  
bid you

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| fair journey  
| until we meet again. Blessed Be!  
| (blowing out candle)  
| (turning to South)

Frodo: Spirits of the South  
| We thank you for attending our Circle,  
| and for your firey gifts.  
| As you return to your lovely realms, we bid you

Hail and  
 | Farewell!  
 | <to east>

nise nekheba: Oh African spirits of the East  
 | oh chango, obatala, and others  
 | we thank you for attending our sacred Circle and  
 for your  
 | graceful, peaceful  
 | breeze. We bid you farewell. (blowing out candle)

Gail: Spirit of the gentle earth and fertile soil  
 | Thank you for your blessings  
 | Sleep deep into the night  
 | Keep us safe within your heart  
 | Blessed be to all that have shared your gifts  
 | <blowing out candle>

Cernunnos: (turning to My Lady)  
 | My Lady, it's the time when we walk the land again  
 | Our children call us, and the fields and forests  
 grow  
 | barren as the leaves dance their way to death. Now  
 | it's time for us to leave this space and walk the  
 Circle  
 | of Life and Death again. Gracious Goddess, you who  
 | the Stars shine for, You who I dance and Live  
 for...  
 | you who Bring us Life and Death and Life again...  
 | I thank you for your presense here tonight...  
 | so that once more we could dance together..  
 | As you depart this space, we will always remember  
 | you, and the love that you have for us.

Cerridwyn: Hunter, you who trod the paths of the Wild and  
 | untamed, I thank you for your presence here  
 tonight.  
 | Cernunnos, ancient one, your song of the Earth  
 itself,  
 | In love and in change, we will always hold you  
 dear.  
 | Farewell.

HPS | The Circle which surrounds us, glowing blue and  
 white...  
 | fades gently counterclockwise  
 | spirals inward,  
 | Gently, gently.  
 | ...  
 | Fire seal the circle round  
 | Let it fade beneath the ground  
 | let all things be as they have been  
 | since the beginning of time.  
 | Merry Meet, Merry Part & Merry Meet again!!

CompuServe online Yule Ritual, 1990

(8-2,DragonHart) Relax....let the worries of the day  
dissolve into the earth under your feet. Breath deeply. This  
is a journey, sacred and magical. Prepare yourself for  
that journey.

\*  
Yule is a time of change. Death and rebirth are the  
sacred themes that this holiday brings to us. We enter this  
time anxious for the birth and growth of the Sun God.  
We naturally go through many changes during this time.  
We make resolutions to do better, to give up things that keep  
us from growing.

\*  
In our mind's eye we draw a circle of Power. Our  
blade travels at astounding speeds, dividing us from the  
rest of the natural world. We are set apart, between worlds.

\*  
Taking the chalice of water, we sprinkle the circle,  
feel feeling the cool liquid on our fingers. We begin to  
sprinkling the cleansing power of our Mother's blood. The  
finished, we return the chalice to the altar.

\*  
The smoke from the censor curls playfully around your  
the fingers as you reach to pick it up. Breath deep of  
boundries of sweet Frankincense and Myrhh as you walk the  
negativity the circle with it. Let the scent drive away all  
place the in you. When you have finished your sacred task,  
censor in it's place on the altar.

\*  
Pause a moment to notice the unlit altar candle.  
\*  
<Facing the East>  
our <Raising hand in salutation> "Spirits of Air, hear  
and call. Attend our Rite and afford us your knowledge  
protection. So be it!" <GA>

(8-4,DANIEL) Hail Spirits of Air  
(8-13,Felix & Anne) So mote It BE!  
(8-1,Jehana) Welcome sacred Wisps of thought and Wisdom!  
(8-8,Ladyhawk) Hail Sword Hallow!  
to KNOW (8-5,Larne) Airy Spirits, Welcome! Join us, and help us  
and understand!  
(8-3,NC) Ave Raphael

(8-2,DragonHart) <Facing the South>  
<Raising hand in salutation> "Spirits of Fire, hear  
our call. Attend our Rite and afford us your love  
and  
protection. So be it!" <GA>

(8-13,Felix & Anne) So Mote It Be!  
(8-4,DANIEL) Hail spirit of Fire  
(8-1,Jehana) Welcome Sacred coils of energy and flame!  
(8-8,Ladyhawk) Hail Spear Hallow!  
(8-5,Larne) Bright spirits of Fire, Welcome! Join us, and  
help

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us in making our wills manifest!  
(8-3,NC) Ave Michael! Hail Djinn, great elemental king.

(8-2,DragonHart) <Facing the West>  
<Raising hand in salutation> "Spirits of Water, hear  
our call. Attend our Rite and afford us your  
cleansing and  
protection. So be it!" <GA>

(8-13,Felix & Anne) So Mote It Be!  
(8-4,DANIEL) Hail Spirits of Water  
(8-1,Jehana) Welcome, sacred wells of healing and  
intuition!  
(8-8,Ladyhawk) Hail Grail Hallow!  
(8-5,Larne) Deep blue water spirits, welcome! Join us,  
and help  
us know of our own depths!  
(8-3,NC) Ave Gabriel. Niksa, great elemental king, hail!

(8-2,DragonHart) <Facing the North>  
<Raising hand in salutation> "Spirits of Earth, hear  
our call. Attend our Rite and afford us your  
strength and  
protection. So be it!" <GA>

(8-13,Felix & Anne) So Mote It Be!  
(8-4,DANIEL) Hail Oh Great Spirit of Earth  
(8-1,Jehana) Welcome, sacred bones of our root-mother!  
(8-8,Ladyhawk) Hail Stone Hallow!  
(8-5,Larne) Earth Spirits, welcome! Help us to find the  
solid  
core within us!  
(8-3,NC) Ave Uriel. Cob, great elemental king, hail.

(8-2,DragonHart) <Facing Center>  
"Mother Goddess, we ask that you join us in our Rite  
and  
share with us the wonder of the rebirth of your son  
and  
lover. You give us much and in return we offer you  
perfect  
love. So be it!" <GA>

(8-13,Felix & Anne) So Mote It Be!  
(8-4,DANIEL) Perfect Love and Perfect trust

(8-1,Jehana) Bright Lady, welcome, in our Love!  
(8-8,Ladyhawk) So Mote It Be!  
(8-5,Larne) Welcome Bright Lady, let us share your joy and  
love  
on this night!

(8-2,DragonHart) "Lord, God, King, Father, we ask that you  
join  
us in our Rite and share with us your death and  
rebirth.  
Come and show us the devine beauty of life, love,  
death and  
rebirth. So be it!" <GA>

(8-13,Felix & Anne) So Mote It Be!  
(8-4,DANIEL) So Mote it Be  
(8-1,Jehana) Welcome, Hunter, we bid you among us!  
(8-8,Ladyhawk) So Mote It Be!  
(8-5,Larne) Lord, we your children who wept at your  
passing now  
rejoice in your return! Welcome!

(8-2,DragonHart) Like anxious relatives, we await the  
birth of

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the Child of Light. The Mother's womb, dark like the  
night,  
has grown to encompass half of the earth. Now the  
birth is  
at hand. The water breaks and covers the land with  
snow.  
Last years Child has grown and become King. He is now  
old  
and venerable, waiting to pass his solar flame onto  
his own  
Son that he might be born anew. He lovingly holds  
the hand  
of the Lady who must endure his death and birth all  
in the  
same moment.

\*

<lighting alter candle>

<chanting>

Queen of the stars,

Queen of the moon,

Queen of the horns

and queen of fire!

Lord of life,

seed of light,

flame that warms the coldest night!

CHILD OF LIGHT COME TO US!!!!!!!

<GA with invocation of Sun God Child>

(8-1,Jehana) Child of new-light, we bid ye welcome!  
(8-8,Ladyhawk) Welcome, Mabon...  
Lost one, Found again! Blessed Be!  
(8-13,Felix & Anne) Behold! HORUS! Child of Fire! Child of  
Joy,

come ease the days of the Mother. Welcome and Blessed  
 be!  
 (8-4,DANIEL) Hail and welcome child of light.  
 (8-5,Larne) Welcome young Lord of warmth and light!  
 (8-13,Felix & Anne) Praise Be Unto the Crowned and  
 Conquering  
 CHILD!  
 (8-2,DragonHart) Now is a time to greet the Child of  
 Promise and  
 give him an offering of words that will help him grow  
 strong.  
 \*  
 Child, Lord of Light, Hail and Welcome! I give to  
 you  
 an offering of peace on earth. As you shine on us  
 empower  
 us with compassion and wisdom. <GA>  
 (8-13,Felix & Anne) Endow us with the Fierceness of TRUTH!  
 (8-4,DANIEL) show us the joys of Love  
 (8-8,Ladyhawk) Mabon, we offer you music and joy and love!  
 (8-13,Felix & Anne) Thy Birth is a Power and Honor within  
 us...  
 (8-13,Felix & Anne) We Pledge to Honor and Nurture THEE!  
 (8-5,Larne) Welcome! I give you an offering of Music!  
 Grant  
 light and energy to our creative endeavours!  
 (8-2,DragonHart) Now it is time for us to go our separate  
 ways.  
 As we do, let us think on the things that we must let  
 pass  
 away in our own lives, and those things that should  
 live  
 anew.  
 \*  
 Lord and Lady, Thank you for sharing with us this  
 time  
 so sacred. Be ever with us. Bless us and guide us.  
 So  
 mote it be.

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\*  
 <facing east>  
 Powers of Air, all knowing ones, thank you for  
 attending  
 our celebration.  
 Hail and farewell.  
 <facing south>  
 Powers of Fire, inspiring ones, thank you for  
 attending  
 our celebration.  
 Hail and farewell.  
 \*  
 <facing north>  
 Powers of Earth, Wise ones, thank you for attending  
 our

celebration.  
 Hail and farewell.  
 \*  
 The Circle is open, but never broken.  
 Merry meet, merry part, and Merry meet again!!!!  
 Blessed Be!!!!

(8-9,DragonHart) \*The Rite is ended\*

(8-1,Jehana) Merry meet again!!!  
 (8-13,Felix & Anne) Blessed BE!!!  
 (8-8,Ladyhawk) Merry meet again!  
 (8-13,Felix & Anne) Hugs!!!  
 (8-5,Larne) Blessed be!  
 (8-4,DANIEL) Blessed Be  
 (8-7,PEN) Merry Meet Again!  
 (8-9,DragonHart) blessed be!

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{file "Spring Equinox.92" "bos464.htm"}

SPRING EQUINOX 1992

| Compuserve | On-Line | Ritual     |      |      |   |                  |
|------------|---------|------------|------|------|---|------------------|
| User       | User ID | Nod        | Area | Name |   |                  |
|            | 1       | 73715,1552 | NWH  | Rm   | 8 | Larne            |
|            | 3       | 70401,523  | NOM  | Rm   | 8 | Felix Culpa      |
|            | 4       | 75166,706  | LOU  | Rm   | 8 | Peri             |
|            | 5       | 72740,634  | BPC  | Rm   | 8 | Tapestry         |
|            | 6       | 71600,621  | DNC  | Rm   | 8 | Jehana           |
|            | 8       | 71361,2705 | LSM  | Rm   | 8 | >>Nan<<          |
|            | 9       | 70007,1546 | VFL  | Rm   | 8 | LABHRIUNN MACIAN |
|            | 13      | 73117,2012 | GRT  | Rm   | 8 | Paul P.          |

(8-1,Larne) OK all, standard procedure, a number of places after I say <ga>

you're invited to add your own thoughts, in order of user number.

If you don't want to add anything just say ga or something, so the next person knows when to start.

Today we meet to celebrate the spring equinox, which is also

the first day of spring. The time when day are night are equal,

and the day continues to grow. The weather is starting to get warmer, the days longer. The Earth is starting to awaken, buds

and blooms and shoots of all sorts are starting to appear. And there's that unmistakable sense of spring in the air;

not quite a smell, more like a feeling, vague and indistinct, but definitely

there.

...

dominate  
the  
time  
relaxed

Take a few deep breaths, in and out in and out...  
let all those worries and scheduals and plans that  
most of our time turn to liquid and drip away, down into  
ground. Feel yourself freed from the constraints of  
and space. Become awake, alert, yet simultaneously  
and comfortable.

...

Now, visualize a point of bright blue light to the east.  
Let it move in an arc towards the south, leaving a trail  
of cool blue fire behind it, seperating Where We Were  
from Where We Will Be.

Continue the arc to the south,

then to the west

then to the north

then back to to the east.

...

together,

We have now isolated ourselves from the rest of the  
everyday world, but in doing so we have all come  
here Between the Worlds, joined by the joyfull dance of

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everyone

electrons and other, subtler, forces. Take a moment to  
visualise us all together, and say a mental 'hi!' to  
else.

...

smoke.  
have no  
knowledge.

Turn your mind's eye to the east, and visualize incense  
Within that smoke are vague forms that, although they  
firm shape, give off a distinct sense of great

...

our  
undertsanding

Eastern spirits of the Air! We ask you to join us in  
celebration and to share with us your gifts of  
and insight. Welcome!  
<ga>

(8-3, Felix Culpa) IHVH (Tracing pentagram) ga

(8-5, Tapestry) Welcome. ga

(8-6, Jehana) Hail and welcome, refreshing breezes! ga

(8-8, >>Nan<<) march winds that shake the walls of my house  
tonight...Welcome!  
<ga>

(8-1, Larne) Now turn to the south, and visualize dancing flames.  
See  
the indistinct forms there, and feel their strength.  
These  
are obviously entities who can accomplish anything they  
strive for!  
...

Southern spirits of Fire! We ask you to join our  
celebration,  
to help us manifest our own Wills into the world.  
Welcome!  
<ga>

(8-3, Felix Culpa) ADONAI (tracing pentagram)

(8-5, Tapestry) Welcome, spirits of passion. ga

(8-6, Jehana) Hail & welcome, passionate spirits of fiery will! ga

(8-8, >>Nan<<) welcome to our celebration dear warriors of the heart.  
<ga>

(8-1, Larne) Turn now to the west, and think of a large body of  
water. Within  
its depths move other forms, beings whose emotions and  
capacity  
for empathy are as deep as the waters they move in.  
...  
Western spirits of Water! We ask you to join us in our  
celebration, and to help us touch our own deep emotional  
cores.  
Welcome!  
<ga>

(8-3, Felix Culpa) EHEIEH (tracing pentagram) ga

(8-5, Tapestry) Welcome, spirits (sprites) of LOVE! ga

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(8-6, Jehana) Hail & Welcome, waters of Intuition! ga

(8-8, >>Nan<<) welcome wisdom of the deeps, join our celebration and  
cleanse  
and heal us. <ga>

(8-1, Larne) Concentrate now on the north, and think of a patch of  
ground.  
Under it other entities move, entities that, though they  
are  
as without absolute shape as the others, are somehow

extremely

solid at the same time.

...

Northern spirits of Earth! We ask you to join in our  
celebration,  
and to remind us by your presence that each of us, also  
has a  
solid center that is as firm and real as the Earth  
Herself.

<ga>

(8-3, Felix Culpa) AGLA (tracing pentagram) ga

(8-5, Tapestry) Wee, spirits of the earth, bring us your strength. ga

(8-6, Jehana) Hail & welcome, bones of the land herself! ga

(8-8, >>Nan<<) sweet earth ones welcome to our celebration. <ga>

(8-1, Larne) Finally, turn back to the east, and complete the circle.  
Bright Mother, Goddess of the grass and trees,  
beautiful

Lady of the gentle rains that nurish the soil, please  
join us! We meet today to honor You, and to share Your  
joy in the life springing up around us. Welcome!

<ga>

(8-3, Felix Culpa) Before me: RAPHAEL  
Behind me: GABRIEL  
At my right hand: MICHAEL  
At my left hand: AURIEL. ga

(8-5, Tapestry) Welcome, Great Lady! ga

(8-6, Jehana) Hail, gentle Lady, whose touch brings life's nurturance  
to the

land! ga

(8-8, >>Nan<<) hi mom <grin> ga

(8-1, Larne) Green Man, Herne, Radiant Sun that warms and lights us,  
God of the woods where once again bright spring colors  
are beginning to appear, we ask you to join us as well!  
Come, wake us from the long winter sleep, into the  
bright, green world!

<ga>

(8-3, Felix Culpa) Come forth, O HORUS  
Ye Crowned and Conquering Child  
Come Ye forth and partake of our celebration. ga

(8-5, Tapestry) Welcome, my Great Horned Lord! ga

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(8-6, Jehana) Hail & welcome, Hunter Herne! ga

(8-8, >>Nan<<) a thousand welcomes oh laughing one. <ga>

(8-1,Larne) The Lord and Lady take hands, and slowly begin to dance across fields that have lain cold and hard all winter. Grains, grasses, flowers, young animals, all come out of their dark homes to see them and be nurished by their love. We too need this nurishment as we come out into the daylight. Both on a physical level, as well as to feed those hopes and desires we keep within us. For

myself,

I will gladly take some of this energy to help me as I continue my efforts at musical composition. May the

music

spring out of me as beutiful and vibrant as the flowers from the ground!

...

Everyone, now take this energy within to feed those seeds within you. Feel free to tell us what you are growing, or don't if it is something special and private you wish to keep to yourself.

<ga>

(8-3, Felix Culpa) Come unto me, O MUSES! ga

(8-5,Tapestry) I ask for self-confidence to grow and flourish.

(8-6,Jehana) May growth and creativity flourish within me.

May it spread to all those who wish to share with it.

ga

(8-8,>>Nan<<) i breathe in the joy of spring to feed my creativity in my art

work and in my writing. and may i inhale the fertility

of this

season so that i may breathe out and share it with

others. ga

(8-1,Larne) Finally, as we rejoice in the lengthening days let us take a moment to think of Kuwait and the surrounding areas, where the thick foul smoke often prevents the sun from getting through at all, and chokes both plants and people. Let us direct some of this nurishment to an

area

which has already suffered so much, and let us send our best wishes to the people who undertake the

difficult

and dangerous task of putting out all the burning oil

wells.

May a day soon come when we no longer need such

dangerous

and disgusting substances to provide our energy!

Bright Lady and Lord, we thank you for joining us in our circle and sharing your love and joy with us. We shall continue togrow in your presence! Although you leave us now, you are always with us. Hail and farewell!

<ga>

(8-3, Felix Culpa) Hail and Farewell, O Ye Four Furies! ga

(8-6,Jehana) Hail & farewell, Gentle Lady and Hunter Herne! ga

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(8-5,Tapestry) Thank you for your love and sustenance. ga

(8-8,>>Nan<<) mahalo and aloha gentle dancers of the light. ga

(8-1,Larne) Focus yourselves again to the east.

Spirits of Air, we thank you for attending our rite  
and stirring our minds. Hail and farewell!  
<ga>

(8-3, Felix Culpa) IHVH (tracing pentagram) ga

(8-5,Tapestry) Hail and farewell on the winds. ga

(8-6,Jehana) Hail & farewell! ga

(8-8,>>Nan<<) thank you and farewell sweet spring winds. ga

(8-1,Larne) Now to the south.

Spirits of Fire, we thank you for attending our rite  
and charging our wills. Hail and farewell!  
<ga>

(8-3, Felix Culpa) ADONAI (tracing pentagram) ga

(8-5,Tapestry) Hail & farewell on the smoke. ga

(8-6,Jehana) hail & farewell! ga

(8-8,>>Nan<<) dear friends thanks you once again for joining our  
rite. ga

(8-1,Larne) To the west...

Spirits of Water, we thank you for attending our rite  
and touching our hearts. Hail and farewell!  
<ga>

(8-3, Felix Culpa) EHEIEH (tracing pentagram) ga

(8-5,Tapestry) Hail & farewell on the water. ga

(8-6,Jehana) Hail & Farewell! ga

(8-8,>>Nan<<) for your healing and your laughter we thank you watery  
ones. ga

(8-1,Larne) To the north...

Spirits of Earth, we thank you for attending our rite  
and helping us feel our centers. Hail and farewell!  
<ga>

(8-3, Felix Culpa) AGLA (tracing pentagram) ga

(8-5,Tapestry) Hail and farewell in the earth. ga

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(8-6, Jehana) hail & farewell! ga

(8-8, >>Nan<<) hail and farewell. ga

(8-1, Larne) Now unwind the circle, letting the arc collapse back into a point

taking it back from east

to north

to west

to south,

and back to the east,

where it again become a bright point, which goes back into the Earth.

The circle is open, but never broken  
merry meet,  
merry part, and...  
MERRY MEET AGAIN!

(8-3, Felix Culpa) SO MOTE IT BE!

(8-6, Jehana) MERRY MEET AGAIN!!!  
B\*B!!

(8-5, Tapestry) Hugs!

(8-8, >>Nan<<) B\*B  
hugrz too all

(8-1, Larne) Blessed be, all!

(8-6, Jehana) Hugs!

(8-3, Felix Culpa) (gang-hug)

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{file "Handfasting (Lady Ardane, Prodigy)" "bos466.htm"}

HANDFASTING RITUAL  
FROM LADY ARDANE, ON PRODIGY

Our tradition (Fam. Trad.) uses a lovely ceremony I will post here.  
You may use  
any or all of it that pleases you.

Our bride wears white with red Witches cord at waist, groom wears red with white Witches cord. There is a procession led by the High Priestess bearing the wand, and the High Priest carrying the bells. The bride and groom are escorted by two pages. At altar the

Hps.lights candles (red & white) and Incense (Rose & Frankincense). After charging the circle the Highpriestess who officiates says: We gather here this Night (day) to bind together this man and woman in a ritual of love. Let all who stand within this circle be here of their own free will and accord in peace and love.We charge this Circle to be filled with love. May this sacred space be consecrated before the Gods and Goddesses and may it be a Guardian and Protection for the work we do this night (day). Let (name)and(name) stand here before us and in the Presence of the Ancient Ones.

Hps goes to the East: Be with us here oh Spirits of the Air With your breath of life, join the bonds between these two and tie them tightly.

South: Be with us here oh Beings of Fire. Give their love and passion your own all consuming ardor.

West: Be with us here of Beings of Water. Grant these two the deepest of love richness of body, soul and spirit.

North: Be with us here, oh Spirits of Earth, Let your strength and constancy be theirs for as long as they desire to be together.

Blessed Godddess and Laughing God, look with joy on this Union of this man and this woman. Grant them harmony and beauty in their lives and let them be always mindful of their committment, one to the other. Let them so live together that their joy of each other will be a shining beacon for all to see. Give to these two your love and protection. SMIB.

The Priest and Priestess each hold an end of the wand and place the rings on it. The B&G each place their right hand over the rings on the wand. The Hps says:Above you the Stars Below you the stones,As time passes remember this; Like a stone your love should be firm, Be close, yet not so close that you restrict one another. Possess one another yet grant each other freedom to grow. Be understanding and compassionate. Have patience with each other, for storms may come, but they will quickly go.Be free in giving warmth and affection, make love often and be sensuous to one another. Fear not lest the ways or words of the unenlightened give you unease, for the God and Goddess are with you now and always. To the bride: Is it you wish to become one with this man? To the groom, Is it your wish to become one with this woman? Take

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the charged rings from the wand and hand them to each in turn. As they place the rings on each other they say: Let this circle of Gold reflect the circle in which we stand to be a constant reminder of the pledges exchanged. Let it remind us daily of the wheel of life and the unbroken cycles of eternity. The B & G drink out of the Chalice as the HPS says...As you share this cup this night(day) so may you share your lives and fortunes. The B&G remove their Witches cords and hand them to the HPS who asks the B&G to face each other and hold hands. She then binds their hands with the cords and says...As we bind together this man and this woman with these cords let their fates and future be so bound. May they hold fast to each other, even as they are now held

fast. Hps removes cords and hands them to the pages. Hps says: As the God and Goddess and the Ancient Ones are witness to these rites I now proclaim you to be wed, one to the other. SMIB. (Here the B & G kiss).

The HPS goes to each of the four corners dismissing the elements in turn by saying: We dismiss you now, Oh spirits of air (earth, fire, water,) and ask you to return to your elemental home harming none as you go and taking with you our thanks for your attendance.

And then at altar,: Dear Lady, Mother of us all, Blessed Lord of the Woodland.. We thank you for your Attendance in our Sacred Circle and ask your blessings on this couple and on the work we have performed here this night (day). We dismiss you now to your areas of governance, harming none as you go and taking with you our thanks and love.

As we unwind our circle we place before this newly bound couple our offerings of flowers to bring beauty to their lives and as they represent the God and Goddess this night (day) we ask their blessings on each of us. Merry meet and merry part and merry meet again. The circle unwinds from the North with each guest (circle member) kneeling before the B & G and placing fresh flowers before them. As they kneel the B & G touches each person on the forehead. The guests leave the altar area after this followed by the B & G, then the pages and finally the Hp & Hps. I thought long and hard about posting this as a public message. But since I wrote it, (and plagiarized some of it from various Pagan sources) and we have used it in our hand-fastings and have found it to be appropriate and moving, I think it may be something to be shared and enjoyed by others. Like all Pagan rituals, use only what seems appropriate to you. Rearrange it, re-write it or toss it out. It is, as I said, a Fam. Trad ritual. Lady Ardane.

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{file "Maiden Story" "bos467.htm"}

#### Maiden Story

Excerpted from "The Bardic Mysteries: The Book of the Fool," by the Whyte

Bard:

The Maiden, being young and giddy, was watching the Men and Women as they played and laughed in the Garden one morning. She turned to the Fool, blinked her eyes, and said, "They are so fine and good, smiling all the time. How will they ever learn and grow if they have no obstacles; if there is no pain?"

And Trickster smiled a mad smile, and gave the Maiden a box. It was a small box, of something that might have been wood, but wasn't, and it had no lock on it. It did, however, have a small, neatly lettered sign on

its lid.

Trickster pointed to the sign, and said, "That's called 'writing.' I haven't invented it yet."

"Oh," said the Maiden, "But what's in the box?"

"Oh," said Trickster, "You don't want to know!"

"I don't?" said the Maiden, slightly miffed, "But I'm Deity!"

"I know that," Trickster grinned, "But you still don't want to know."

"Well....all right." And the Maiden flounced away, very much put out.

Trickster watched Her go, and grinned. He then put the box down where the Maiden could see it whenever She looked in that direction, and sauntered away, eating an apple.

The Maiden looked at the box for several days.

"I wonder what's in there...." She would think to Herself.

"That Person is always up to some trick."

Finally, Her curiosity got the best of Her, and She walked into the Garden and picked up the box.

She sat down under the apple tree, and spread Her skirts about Her, and placed the box on Her lap.

She looked at it for a long time, and then thought, "Well! A little peek inside can't do any harm..." And She opened the box.

Immediately, the lid sprang off, and a cloud of tiny things flew out! They were like flies, or mosquitoes, and they buzzed crazily about Her head for a moment, and then flew off in all directions.

Trickster stepped out from behind the tree.

"Well, now You've done it," He said.

"Done what?" asked the Maiden.

"Let loose what was in the box. Pain, and Suffering, and Envy, and Hatred, and Jealousy, and War, and Covetousness, and Sloth, and quite a lot more."

Just then, the box gave a great heave, and a very tiny, very bright little Something flew out.

Trickster smiled a warm smile, and said, ".....and Hope. I'm an eternal optimist. Want an apple?"

"I guess so," said the Maiden. "What did it say on the lid, anyway?"

"The usual. You know, 'Do Not Open This Box.'"

"Oh. I guess I messed up, huh?"

He smiled at Her, and said, "Not really. We would have had to do it anyway, and this makes a better story, though they might get it wrong."

They both looked at the Men and Women, who were now sitting around on the grass arguing with each other. A couple of the Men were fighting, and a group of the Women were talking in whispers about another group of Women.

Another Man had fenced off a section of the Garden, while another

was  
coughing a little with a bewildered expression on his face.  
"Excuse me for a bit," said Trickster. "I guess I have to be  
the One

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to finish this, and get them started up the Path."  
He walked briskly over to the Men and Women, changing His  
Aspect as  
He went, until He appeared as a different sort of Being indeed.  
"Time to leave," said the Angel to the Men and Women.  
"Yes, we know," they answered, only half sadly, and the Men  
and the  
Women started out from the Garden, out on the Path Of Being Human.  
Trickster watched them go, out from the Gates.  
"Good luck....." He murmured, and he sheathed the Flaming  
Sword and  
closed the Gates of Innocence.

Thus it was, and so it is, and evermore shall be so!

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{file "The Sacred King" "bos468.htm"}

The Sacred King  
The Men and Women were hungry. They would eat of those that  
walk in  
Fur, Fin and Feather, and thank them for their sacrifice, but that  
was not  
enough. They would eat of the wild fruits of the Earth, but that was  
not  
enough, for all of these must be found, and hunted, and a home  
cannot be  
built on this.  
And the Sacred King saw, and thought upon it for a time, and  
His face  
grew grave and sad.  
And He spoke to the Lady, and said, "I must die."  
And the Lady grieved for Her Lord, and He fell upon His  
Sword, and  
died.  
The Mother buried Him in the Earth, returning Him to Her  
Womb, and  
mourned, and Winter wrapped the World in ice and snow.  
She covered the face of the Sky with dark clouds, and Her  
Tears of  
rain poured therefrom in cascades and torrents.  
And the Tears of the Mother wetted the ground, and the Sun  
warmed the  
ground, and a green shoot appeared, poking its head out from the  
Womb of the

Mother, and grew as the days grew, longer and taller, until the golden hair of the Sacred King once more waved proudly in the wind; until the Grain of the Fields stood, row upon row, as far as the eye could see; until the Bounty of the Mother, the Sacred King Himself, stood upon the World, ready to be harvested.

"That was well done," said the Mother, "But it pains me to see you die."

"It is as it must be," He said, "And does it not show them that Death is an illusion; is but another change in a MultiVerse of Change? It feeds them, too, and this is a good thing."

"You are right," She sighed, "But I just wish it could have been done in a kinder way."

"Maybe," He spoke, lowly, "But it is as it is nonetheless."

Thus it was, and so it is, and evermore shall be so!

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{file "The Gifts of The Fool" "bos469.htm"}

#### The Gifts Of The Fool

The Men and the Women were hungry. All about them was the Mother's Bounty, the Gift of the Sacred King, and no way to harvest it.

The Fool came, and took of the Earth itself, and mixed it with water, and shaped a Pot. And He took of the Grass, and shaped a Basket, and Nets, and Clothing.

And He took wood from the Tree. A straight piece of wood, and he took a stone, the very Bones of the Mother, and shaped it to a point, and fastened it to the wood, and made a Spear.

With another stone He made a Hoe, and with another he crafted a Knife, and gave them to the Men and Women.

And the Fool spoke, and said, "Look you here at Tools. They give you claws and fangs, and extend your reach longer than any of the Brothers and Sisters-in-Fur, even as high as the stars themselves. They will bring you food, and clothing, and shelter. They are good servants, but poor masters, for they can also be used in the service of War, and War will harm and kill you, and destroy what you have. Learn from Earth, and be wise."

The Men and Women were cold, and the winds of Winter blew

over them.

Ice and snow rushed around them, and they huddled together, fearing.

But the Fool came to them, with a new thing.

He took wood from the Tree, and the Bones of the Mother, and made a small circle. And with the wood from the Tree He made Fire.

And the Men and Women gathered around the warmth, as planets gather around suns, and were glad.

And the Fool said, "Look you here at Fire. It is warm and good; a good servant, but a poor master indeed. Learn from this, that some things are good when used correctly, and very bad indeed when used wrongly. For Fire will warm your homes, and cook your food, and do many things for you, but it can harm you, and kill you, and destroy what you have. You will find many things like Fire. Learn from Fire, and be wise."

And the Fool took the clay pot, and filled it with Water, and placed therein the meat of the hunt, and the fruits of the Earth. He placed the pot upon the Fire, and the Water rolled and boiled, and the smell was savory to the Men and Women.

And the Fool spoke, and said, "Look you here at Water, the Blood of the Mother. It will refresh you, and cool you, and shall be your servant. But mind you do not let it be your master, for it will drown you, and flood you, and harm you and kill you, and destroy what you have. It is soft, but of all things it will wear thru even the hardest object. You will find many things like Water. Learn from Water, and be wise."

The Fool sat beside the Fire, and hummed to Himself, and as He hummed He clapped his hands in time, and He made yet another new thing, and called it Song. And the Men and Women took up the Song, and sang, and rejoiced.

And the Fool said, "Look you here at Air. Song is of the Air, of the very Breath you take. Song will comfort you in sadness, and rejoice with you in celebration. Song will weave Words into Magic, and can bend the edges of Reality. Treat it with respect, and do not misuse it, for Song, and Words, can twist and lie and turn you to a harmful way; take away your individuality and turn you to a Mob, that knows not what it does."

"You swim in the Air as a Fish swims in Water. Keep it pure, and live. Foul it, and die. It is your choice. And beware of the Storms of the Air, for this insubstantial Element can destroy what you have, and kill you. You will find many things like Air. Learn from Air, and be wise."

And the Fool took of the Sacred King, and He winnowed it in the Air. He ground it between the Bones of the Earth, and He made flour, and wetted it with Water, and baked it in Fire, and made Bread, the Body of the Sacred King.

"Know that I am always with you," sang the Fool. "I am He who Saves, He who Teaches, He who brings Light to the World. I bring peace with one hand, and a sword with the other, that you may not stagnate, but might learn and grow, and attain the very stars in the Heavens."

"You will always kill me, in many ways. I have been chained to a rock, and crucified, and burned, persecuted, and hated. I have been banished and slain, but always, always I return to you, and I will not be silenced."

"My words will be twisted, and misunderstood, but with each generation you will strive ever closer to That which you reach for, forever striving, forever attaining, and forever changing."

"Sometimes I will come in quiet, slipping in and out again before you have known my Presence, and at other times I will come with the sound of trumpets and proclamations."

"But always I will come, and I shall be with you, always, to the End of Time."

And He gave the Bread to the Men and Women, and said "Remember!"

And one approached, and said, "You have told us of Earth, and my husband was digging therein, and it fell upon him and he died. Therefore I shall kill you."

And another approached, and said, "You have told us of Air, and a great wind has blown my mother from a high place, wherefrom she died. Therefore I shall kill you."

And another approached, and said, "You have given us Fire, and my daughter has burned her hand therein. Therefore I shall kill you."

And another approached, and said, "You have told us of Water, and my son has drowned therein. Therefore I shall kill you."

And they took the Spear, made from the wood of the Tree, pointed with the Bones of the Mother, and thrust it into the body of the Fool, and the Fool smiled sadly, and, for the first time of many, died.

"Will you always do this Teaching, O Fool?" said the Lady.  
"Assuredly so," replied the Fool, with a smile, "For are they not Our children?"

"That they are," said the Lord, "But for how long shall You teach them, and be slain in return?"

"For always," said the Fool. And he smiled, and a single tear coursed down His cheek.

Thus it was, and so it is, and evermore shall be so!

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{file "Death" "bos470.htm"}

#### Death

He was old. He felt old. His body did not work right anymore, and he was always tired. His eyes were rheumy, and there were pains in his joints that woke him in the cold night time.

One night, as he slept, a soft white light filled his hut. He looked up, and saw the most beautiful Lady he had ever seen standing in the room.

"Who are you?" he whispered.

"Death," She answered, quietly.

"Death?" His reply was confused. "I never thought Death would be so beautiful! We have always pictured you as some kind of spectre of fear."

The Lady smiled. "You only fear Death because you do not remember it. Just as you fear Life, because you do not remember it. Come. Walk with me, and be at peace."

He got out of the straw bed, and walked to Her. She took his hand, and he looked back at the bed. He saw his body, laying there. Still and unmoving. Dead.

"It's quite a shock, isn't it?" Her voice was calm.

"Am I .... dead?"

"Most assuredly so. Come."

They walked out of the cottage, hand in hand, and he noticed that they were not walking thru the streets of the village where he had lived.

"Where are we?"

"You'll see in a moment. Wait."

"Am I bound for Hell?" he asked.

She stopped, and looked him in the eyes.

"There is no Hell. You have lived as most humans do, loving, hating,

being loved and being hated. You did the best you could with the  
Light you  
had to see by. You have learned much, and earned much."  
Her voice was low, but filled with a vibrancy that touched  
his very  
soul.

They continued a little way down a hill, and then turned a  
corner, or  
something very much like it, and he saw, and heard the laughter.

"Is it Heaven? What is it? It's beautiful!"

"This is the Summerland. Here you will rest a while, and  
play, and  
perhaps meet old playmates again and discuss your Game, and ways to  
improve

It. It is time for you to remember all your lives."

She reached up, and softly touched him on the forehead.

"Now remember."

And he did.

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2207

{file "Rebirth" "bos471.htm"}

Rebirth

"It is time for you to go now."

The Lady spoke to him in a sweet voice.

"So soon?" he answered, "It seems as if I just arrived."

"It always does," she smiled, "But it's time to move on to  
another  
life and another body. You'll like this one."

"I hope so. Buchenwald was not pleasant...."

"No, it isn't. But, like you folks say, 'that's Life!'"

He laughed, and stood up on the so-green grass.

"Yeah, I guess it is. See you in a while, folks."

The Circle of friends waved at him, wishing him luck and  
good  
fortune, and he and the Lady moved off into a misty area.

"Pretty foggy here," he remarked.

"It will clear up soon," she said, and she took his hand.

They walked for a long time, until he saw they were on a  
quiet  
street in a small town. It looked like a nice place. Around the  
corner was a  
park, and in it, two people, a man and a woman, were sitting on a  
bench,  
holding hands. They were deeply in love, and that love shone around  
them to  
those with eyes to see.

"These are your parents. They're nobody special, but they're  
nice  
people and you'll like them," She said.

"They look like nice folks," he replied. "Anything I need to  
know  
before I do this?"

"I'm afraid I can't tell you. Life is one of those things  
that you  
just have to experience on your own."

"OK," he said, "I guess You're right, all things considered."

The Lady laughed, and touched him on the forehead.

"Now forget, for a time, until you return to Me."

And he did.

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{file "Creation" "bos472.htm"}

### Creation Mystery

The Lord, and the Lady (and the Fool) were lonely. The All was not complete; there was none to keep them company, and laugh with them. There

was none to know them, and none to be Their Children.

And the Lady said, "Let us go forth and make Life upon the many worlds, that We may have Children, and a Family of Life within the MultiVerse. And let Us make them in Our image, and love and be loved in return."

And the Fool laughed, and asked, "Shall it be so?"

"No," said the Sacred King.

And the Fool asked a second time, and said, "Shall it be so?"

"Maybe," smiled the Youth.

And the Fool asked a third time, saying, "Shall it be so?"

"Yes!" said the Child.

And the Fool smiled, and said, "If we do this thing, it shall be a wondrous thing indeed, for we shall make a Creature that shall have the Love of the Lady, and the Strength of the Lord, and a Curiosity to match Myself.

It shall know Good and Evil, and Light and Darkness, and That which stands between them, and shall be very near and dear to us. It shall be arrogant, and willful, and cruel, but it shall also be kind, and gentle and loving. It shall be all things, and nothing at all."

And the Fool laughed, and asked, "Shall it be so?"

"No," said Chaos.

And the Fool asked a second time, and said, "Shall it be so?"

"Maybe," smiled Trickster.

And the Fool asked a third time, saying, "Shall it be so?"

"Yes!" said Prometheus.

The Fool took up the stuff of stars, that whispers thru the MultiVerse, and mixed it with the dry clay of earth, and mixed the substance

thereby made with the waters of the sea, and the tears of the Maiden, and the birth-waters of the Mother, and the spittle of the Crone; wet it was with the blood of the Sacred King, and the sweat of the Youth, and the milk on the lips of the Child.

And the Fool laughed, and asked, "Shall it be so?"

"No," said the Crone.

And the Fool asked a second time, and said, "Shall it be so?"

"Maybe," smiled the Maiden.

And the Fool asked a third time, saying, "Shall it be so?"

"Yes!" said the Mother.

And the Fool smiled, and said, "Then let it be so, for I have asked three times, and three times three, and thus it is and so it ever shall be!"

The Holy Fool bent, and sank to His knees, and She took the wet clay, wet with the waters of the sea, and the tears of the Maiden, and the birth-waters of the Mother, and the spittle of the Crone; wet with the blood of the Sacred King, and the sweat of the Youth, and the milk on the lips of the Child.

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And from that clay He made our Brothers and Sisters in Fur, Feather and Scale, and all the growing things.

And one thing made of that clay was taken up by the Fool, and placed aside.

And the Lady smiled upon Her Lord.

And the Fool turned, and It was Prometheus, and shaped the wet clay thing further.

Side by side, He made them, that none should stand above the other, but that all should walk as equals and partners, in joy and love.

And the Fool turned, and It was Trickster, who shaped us to be curious, and to doubt, and from our doubt and curiosity, to learn, and to laugh.

And the Fool turned, and She was Chaos, and placed a bit of Itself within us, that we may change and grow.

And the Lord smiled upon His Lady.

Man and Woman Prometheus made, and the making and the shaping was as years, and years upon years.

And the Fool began to dance.

And the Lady began to dance.

And the Lord began to dance.  
They danced Life into the World, the Lady and the Lord, and  
the Fool.  
They danced the moon, and stars, and Sun, and all that there is,  
they danced  
into being.

And they danced Death into the World, for we must close the  
Circle of  
our Being, and go forth unto newness.

They danced Life and Death, and still They dance, a never-  
ending,  
ever-spinning Circle, endlessly spiraling upon itself, and uncoiling  
to start  
anew; hand in hand They dance, to a Music They have made, endlessly  
creating,  
and endlessly destroying.

Thus it was, and so it is, and evermore shall be so!

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{file "The Triple Goddess (Kalioppe)" "bos473.htm"}

#### THE TRIPLE GODDESS

As the Maiden, I saw through your eyes as a child  
Spring rains, green forests, and animals wild!  
I saw you run freely on the Earth with bare feet!  
I watched as you danced in the winds, blowing free!  
I was there as you grew, getting stronger each day!  
I brought you rainbows, chasing grey skies away!  
I was there in your laughter - I was there in your tears!  
I was the acceptance you gained from your peers!  
I saw your first love and I felt your first blush,  
As passion first stirred in the night's gentle hush!  
I am there with you always in the fresh morning dew!  
I bring you the crispness of beginnings anew.

As the Mother, I bore all the labor distress  
Of birthing your child, and I felt the caress  
Of your hand on the face of the new life so dear.  
I heard its first cry, and I eased your fear!  
I provided the milk which you fed from your breast  
Till the baby grew strong, and with health it was blessed.  
As she took her first step, I was there in your smile!  
I was there while you nurtured your beautiful child!  
On the first day of school, when the doors opened wide  
I was there in your fear - I was there in your pride.  
I am there with you always in the bright full of moon!  
I bring you fertility - abundance in bloom.

As the Crone, I brought blessings of wisdom with age  
[Wisdom not found by the turn of a page].  
I was there as you taught the correct way to live:  
To love and to trust - to take and to give!

I was there in the twinkle of your aged eye!  
I was there in your thoughts of the years flying by!  
I was there when you taught the Mysteries of old!  
I was there in the fire warming you in the cold!  
In the weariness of age, I was there with you, too...  
I brought well-deserved rest and peace unto you!  
I am there with you always in the darkness of night!  
I complete your life cycle, guiding you toward the light.

Maid, Mother and Crone - We are all One -  
Yet We are all separate, as each role is done.  
We do not leave you - We're always there  
As you walk through this life with your worries and cares;  
As you dance in the spiral, We live inside -  
Deep in your spirit - where nothing can hide!  
No matter your path, no matter it's length -  
We give you courage and We give you strength.  
We are there to support you every hour of day  
And deep in the night, when dreams take you away.  
Our gifts We give freely, for you are our Child...  
Yes, We are the Lady: Wise, Pure, and Mild!  
-Kalioppe-

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{file "Dion Fortune & Gardnerian Wicca (C.S. Clifton in W.o.W.)" "bos474.htm"}

#### NOTE

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- sacred texts editor.

#### A GODDESS ARRIVES

THE NOVELS OF DION FORTUNE  
AND THE DEVELOPMENT OF  
GARDNERIAN WITCHCRAFT  
by CHAS S. CLIFTON

No one occultist of the 20th century worked more  
vehemently in ad-  
vocating a "Western" - and within that, "Northern" - path  
of esoteric  
spirituality than did the English ceremonial magician,  
Dion Fortune.  
She founded an esoteric school that still persists, but  
beyond that  
direct transmission, her ideas seeded themselves into  
modern Neopagan  
religion to the point that they seem completely  
indigenous, their  
origins invisible.

Certain of Fortune's key ideas, however, were not so much  
transmitted

through her mystical writings and articles in The Occult Review of the 1920s, as they were passed on through a unique series of novels, one of which stands fifty years later as "the finest novel on real magic ever written," in the words of Alan Richardson, her most adept biographer<sup>1</sup>. Primary among these key ideas was her raising up of a lunar, feminine divine power - not that she was the first modern magician to do it, but by taking the two paths of ritual and literature she gave the power two ways to go.

The second idea was that of egalitarian magical working, something she came to late in her life (she lived from 1890-1946). This was a fairly radical idea in that all her associations with the Theosophical Society, the Order of the Golden Dawn, and her own Fraternity (later Society) of the Inner Light included the idea of hierarchies and grades, going back in her own self-proclaimed reincarnational history to lifetimes among the sacred priestly caste of legendary Atlantis.

Both of these ideas are found in the Anglo-American branches of modern Witchcraft, which first made its presence known in Great Britain in the early 1950s, having, I suspect, been developed and codified into its modern form during the later 1930s and 1940s. While a demonstrable personal connection between the modern witches and Dion Fortune cannot be proven - unless one had her entire mailing list circa 1939 in hand - I think a literary connection can be shown.

Her ideas about an earth-based Western tradition of esoteric, magical religion, which exalted the feminine principle, fit so neatly with the cosmology of those modern witches who came out of a similar esoteric British milieu, that the connection is unmistakable. The reason it has not been acknowledged until recently is that to do so would conflict with the frequent assertion that Witchcraft was the "Old Religion" brought forward unchanged in its essentials from centuries ago.

Unfortunately for that assertion, the historical records, such as they are, showed little evidence for secret goddess religion persisting

until recent centuries in Northern Europe. The voluminous "witch trial" documents of England, Scotland, and France, which the archaeologist and folklorist Margaret Murray used to buttress her argument for the survival of a pre-Christian religion, do not mention goddess worship.

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If one looks for other evidence of a goddess arriving in the mid-20th century, the other suspect typically is Robert Graves, whose widely influential book, *The White Goddess*, was written in 1944. Parallel and contemporary with Graves is Gertrude Rachel Levy's *The Gate of Horn*, which treats much of the same material Graves does, principally from the viewpoint of art history.<sup>2</sup>

The thesis of *The White Goddess*, which has been enormously influential among modern Pagan groups, is "that the language of poetic myth anciently current in the Mediterranean and Northern Europe was a magical language bound up with popular religious ceremonies in honour of the Moon-Goddess, or Muse, some of them dating from the Old Stone Age (Palaeolithic), and that this remains the language of true poetry." Graves believed that this language "was still taught...in the Witchcovens of medieval Western Europe."<sup>3</sup>

I do not contend that Graves and Levy supplied the dual male and female divinities of most modern Witchcraft covens. Their books were both first published in 1948, after Fortune's works had been in print for a decade or more. Before examining the influence of Fortune's works, however, I will summarise the "coming out" of the British covens.

#### THE RE-EMERGENCE OF BRITISH WITCHCRAFT

In 1951 the British Parliament repealed the Witchcraft Act of 1735 - largely at the urging of Spiritualist churches, who objected to its prohibition of mediumship. This statutory change unexpectedly led to the emergence into public view of a religious tradition

thought to be  
extinct: Witchcraft.<sup>4</sup> These British witches defied  
definitions of the  
term common both in the vernacular and in anthropology  
textbooks. They  
were of both sexes, all ages, and were not isolated  
practitioners of  
maleficent magic; rather they claimed to be inheritors of  
the islands'  
pre-Christian religions. Their religion was duotheistic:  
they wor-  
shipped a male god, often called Cernunos, Kernaya, or  
Herne; and a  
goddess, sometimes called Aradia or Tana. Of the two,  
sometimes seen  
as manifestations of a nonpersonal Godhead, the goddess  
had the  
greater importance, and her earthly representatives, the  
coven's  
priestess, had greater ritual authority.

Greatly condensed, this is a description of what came to  
be known as  
"Gardnerian Witchcraft," after Gerald Gardner (1884-1964),  
who retired  
from the British colonial customs service in Malaya in  
1936, returned  
to England and - as he described - was initiated into what  
he himself  
thought was a dying religion in 1938.<sup>5</sup> This was no  
overnight conver-  
sion: Gardner was fascinated for many years with magical  
religion and  
"practical mysticism". A recognised avocational  
archaeologist and  
anthropologist in Malaya, during a visit to England in the  
1920s, he  
set out to investigate the claims of British  
Spiritualists, trance  
mediums and the like.

As he wrote: "I have been interested in magic and kindred  
subjects all  
my life and have made a collection of magical instruments  
and charms.  
These studies led me to spiritualist and other  
societies..."<sup>6</sup>

Gardner wrote three books on Witchcraft, one novel,  
and two nonfiction  
works. The novel was *High Magic's Aid* (1949), a stirring  
tale of late-  
medieval English coveners dodging secular and clerical  
foes with  
something of the feel of Walter Scott's *Ivanhoe* or Robert  
Louis  
Stevenson's *The Black Arrow* to it. Interestingly enough,  
the "witch-

craft" portrayed in High Magic's Aid differs from what was later called "Gardnerian Witchcraft." In it the goddess is de-emphasised; the rituals are more in line with the post-Renaissance traditions of ceremonial magic.

Gardner's next two books, *The Meaning of Witchcraft* (1959) and *Witchcraft Today* (1954), are more definitive of the tradition. All three of the forenamed remain in print; an earlier novel, with the suggestive title *A Goddess Arrives*, is long out of print, and I have not been able to locate a copy. Gardner and his followers also produced a "book" that was, until the early 1970s, passed on as handcopied manuscripts: "The Book of Shadows." It is a collection of "laws" and suggestions for running a clandestine coven, performing rituals, resolving disputes between witches inside the group, and so forth.

Although it appears to be written in perhaps the English of the 17th century, I have concluded that it was produced during and immediately after World War II. Its atmosphere of secrecy and underground organising is not a product of the witch-trial era, but of the early years of World War II when an invasion of southern England by the German Army appeared quite likely, and patriotic Britons were planning how they would organise a Resistance movement like those in France, Norway, and elsewhere in Nazi-occupied Europe.

The woman often assumed to have birthed the idea of a Pagan underground in Christian Western Europe was not Dion Fortune, but the Egyptologist Margaret Murray of University College, London. Professor Murray, better known as the time for her work with Sir Flinders Petrie in Egypt, began researching Pagan carryovers while convalescing from an illness in 1915. World War I had interrupted her work in Egypt, and she wrote in her autobiography, *My First Hundred Years*:<sup>7</sup>

"I chose Glastonbury [to convalesce in]. One cannot stay in Glastonbury without becoming interested in Joseph of Arimathea and the Holy Grail. As soon as I got back to London I did a careful piece of research, which resulted in a paper on Egyptian elements in the Grail

Romance...

Someone, I forget who, had once told me that the Witches obviously had a special form of religion, 'for they danced around a black goat.' As ancient religion is my pet subject this seemed to be in my line and during all the rest of the war I worked on Witches... I had started with the usual idea that the Witches were all old women suffering from illusions about the Devil and that their persecutors were wickedly prejudiced and perjured. I worked only from contemporary records, and when I suddenly realised that the so-called Devil was simply a disguised man I was startled, almost alarmed, by the way the recorded facts fell into place, and showed that the Witches were members of an old and primitive form of religion, and that the records had been made by members of a new and persecuting form."

Murray's researches into medieval and Renaissance witch-trial documents from Britain, Ireland, and the Continent (including those relating to Joan of Arc and Gilles de Rais) led to her writing three books, *The Witch-Cult in Western Europe* (1921), *The God of the Witches* (1931), and *The Divine King in England* (1954). In them she described her evidence for the survival of a pre-Christian religion centred on the Horned God of fertility (later labelled "The Devil" by Christian authorities) up until at least the 16th century in Britain.

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As the late historian of religion Mircea Eliade wrote, "Murray's theory was criticised by archaeologists, historians and folklorists alike."<sup>8</sup> Pointing out some parallels between medieval witchcraft and Indo-Tibetan magical religion, Eliade gives qualified approval to part of Murray's conclusions.

"As a matter of fact, almost everything in her construction was wrong except for one important assumption: that there existed a pre-Christian fertility cult and that specific survivals of this pagan cult

were stigmatised during the Middle Ages as witchcraft....recent research seems to confirm at least some aspects of her thesis. The Italian historian Carlo Ginsburg has proved that a popular fertility cult, active in the province of Friule in the 16th and 17th centuries, was progressively modified under pressure of the Inquisition and ended by resembling the traditional notion of witchcraft. Moreover, recent investigations of Romanian popular culture have brought to light a number of pagan survivals which clearly indicate the existence of a fertility cult and of what may be called a "white magic," comparable to some aspects of Western medieval witchcraft."

One may thus argue that the existence of Murray's three works "paved the way for Gardner's reformation", as J. Gordon Melton of the Institute for the Study of American Religion put it.<sup>9</sup> Gardner's "reformation" of whatever British witchcraft existed prior to his initiation into it had both theological and ritual aspects. The works he and his associates produced give a style of worship, a new set of ritual texts - and increasing emphasis on the goddess-aspect as the tradition grew - all of them pre-figured not in Murray's works but in Dion Fortune's.

#### A PRACTICAL OCCULTIST

In my experience, there is hardly a British, Irish or American witch of the revived, post-Gardnerian traditions who has not read something by Dion Fortune, and the same probably holds true in Canada, Australia, or New Zealand. Until 1985, however, biographies of her were nonexistent, even while the American Books in Print reference volumes listed twenty of her books in that year's volume - not bad for someone considered at best an obscure genre writer by the literary establishment of fifty years ago and of today.

Neither her book on psychology, *The Machinery of the Mind*, written in the 1920s nor her works on occult philosophy, nor her five "occult" novels and volume of short stories received much critical notice when they came out. Such notice as was received was almost worse than none.

A 1934 (London) Times Literary Supplement review of her book Avalon of the Heart begins, "The author tells us that she is the last of the Avalonians - of those who were drawn to Glastonbury as 'a centre of ever-renewed spiritual and artistic inspiration,' whatever that may mean."

And clearly the reviewer was not interested in finding out! Alan Richardson's 1985 work, Dancers to the Gods, while primarily about two members of Fortune's magical order, contained the first well-researched material on her life.<sup>10</sup> He followed it with a full biography, Priestess, two years later, an affectionate and sensitive portrait of this woman whose spiritual trajectory has yet to reach the horizon.<sup>11</sup>

Charles Fielding's and Carr Collins's The Story of Dion Fortune contains more details of her and her associates' magical work, but is

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written in a wooden "true believer" style and marred by numerous editorial blunders.<sup>12</sup>

To summarise greatly, she was born Violet Mary Firth in 1890 in Wales, where her English father, together with his wife's relatives, operated a seaside hotel and health spa catering to a well-to-do clientele.

When her grandfather's death led to a dissolving of the partnership, her father moved the family to London where he could live comfortably off his inheritance. Her spiritual quest as a young woman led her to Christian Science (which her mother adopted when it came to England), Freudian psychology, the "Eastern wisdom" of the Theosophical Society, the Qabalistic magic of the Order of the Golden Dawn,

and study with an Anglo-Irish occultist, T.W.C. Moriarty, the model for "Dr Taverner" in her book of short stories, The Secrets of Dr Taverner. She would have liked to have studied Freemasonry, but could not, being a woman.

She studied psychology while in her twenties, before the outbreak of

World War I, and practiced as a psychoanalyst for a time, the field not yet being closely controlled by the medical establishment. Fortune was probably the first writer on ceremonial magic and hermetic ideas to draw upon and acknowledge the work of Freud and later Jung. In her novel *The Goat-Foot God*, published in 1936 and dealing with the effects of both psychological repression and past lives, its central character, Hugh Paston, asks a friend,

"Are the Old Gods synonymous with the Devil?"  
"Christians think they are."  
"What do you think they are?"  
"I think they're the same thing as the Freudian subconscious."<sup>13</sup>

After Moriarty's death she headed the Christian Mystic Lodge of the Theosophical Society. In 1927 she married Thomas Penry Evans, a Welsh doctor practising in London, nicknamed "Merlin" or "Merl" for his own magical interests. They were priest and priestess, but never father and mother. The marriage, magically productive but contentious in the mundane world, lasted until 1939 when Evans left her for another woman. Fortune continued to head their group, which became the Society of the Inner Light and maintained, for a time, both a large communal house in London and another establishment in Glastonbury. The Society continues to this day, but Dion Fortune herself died of leukemia in 1946.

Her penname derived from the motto she took as her magical name in the Golden Dawn, "Deo Non Fortuna", or roughly, "by God, not by Chance."  
Her involvement with the Golden Dawn lasted roughly from 1919 to about 1922, and while these were the sunset years of the Order, which had been founded in 1888, they set for her a significant pattern of what an esoteric order should be.

That Fortune also eventually was influenced by Jung is apparent in her work, although she was an occultist first and a Jungian second. Since her time there has been a great deal of discussion of the "gods and goddesses" by such neo-Jungians as James Hillman and Charlotte Downin-  
g. Surely Fortune's blending of

psychoanalytical ideas, Hermeticism, Qabalah, and  
Christian mysticism  
in the two orders she headed prefigures Hillman's  
question, "Can the  
atomism of our psychic paganism, that is, the individual  
symbol-

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formation now breaking out as the Christian cult fades, be  
contained  
by a psychology of self-integration that echoes its  
expiring Christian  
model?"<sup>14</sup>

I doubt that Dion Fortune would have answered as  
dogmatically as Hillman did, "The danger is that a true revival of paganism  
as religion  
is then possible, with all its accoutrements of popular  
soothsaying,  
quack priesthoods, astrological divination, extravagant  
practices, and  
the erosion of psychic differentiation through delusional  
enthusiasms."

Where she did agree with Jung is that Western methods are  
best for  
Western people. Jung wrote: "Instead of learning the  
spiritual techniques of the East by heart and imitating them... it  
would be far  
more to the point to find out whether there exists in the  
unconscious  
an introverted tendency similar to that which has been  
developed in  
spiritual principles in the East. We should then be in a  
position to  
build on our own ground with our own methods."<sup>15</sup>

Compare Fortune's chapter "Eastern Methods and  
Western Bodies" in Sane  
in which she stated:<sup>16</sup>

"The pagan faiths of the West developed the nature  
contacts. Modern  
Western occultism, rising from this basis, seems to be  
taking for its  
field the little-known powers of the mind. The Eastern  
tradition has a  
very highly developed metaphysics.... Nevertheless, when  
it comes to  
the practical application of those principles and  
especially the processes of occult training and initiation, it is best for a  
man to follow  
the line of his own racial evolution.... The reason for  
the inadvisability of an alien initiation does not lie in racial  
antagonism,

nor in any failure to appreciate the beauty and profundity of the Eastern systems, but for the same reason that Eastern methods of agriculture are inapplicable to the West - because conditions are different."

It is clear from Fortune's novels that a "true", that is psychologically informed, Paganism, was indeed what she sought in the late 1920s and 1930s. Time after time she created plots that mixed the therapeutic and the magical, drawing characters who combined psychological acumen with non-ordinary wisdom. She defined her ideal mixture thus in *Sane Occultism*: A knowledge of [occult] philosophy can give a clue to the researches of the scientist and balance the ecstasies of the mystic; it may very well be that in the possibilities of ritual magic we shall find an invaluable therapeutic agent for use in certain forms of mental disease; psychoanalysis has demonstrated that these have no physiological cause, but it can seldom effect a cure."<sup>17</sup>

I see her as someone who shared a significant degree of philosophical accord with what would become "Neo-Pagan Witchcraft", but who in practice followed a different path. I have said her contribution to "the Craft" has not been sufficiently acknowledged; there is one exception. The works of two English Witches, Janet and Stewart Farrar, produced during the late 1970s and early 1980s, frequently refer their readers to Dion Fortune. In a recent instance, having laid out a ritual based on one in Fortune's novel *The Sea Priestess* and having received permission from the current leadership of the Society of the Inner Light to do so, they write:<sup>18</sup>

"In their letter of permission, the Society asked us to say 'that Dion Fortune was not a Witch and did not have any connection with a coven,

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and that this Society is not in any way associated with the Craft of Witches.' We accede to their request; and when this book

is published,  
we shall send them a copy with our compliments, in the  
hope that it  
may give them second thoughts about whether Wiccan  
philosophy is as  
alien to that of Dion Fortune (whom witches hold in great  
respect) as  
they seem to imagine."

Despite the Society of the Inner Light's disavowal, a good  
circumsta-  
ntial case can be made that Fortune's works, particularly  
her novels,  
could have influenced Gerald Gardner and his initiates.  
This insight  
was brought home to me while reading *The Goat-Foot God*,  
published two  
years before Gardner's initiation into the Craft. Its plot  
is typical  
of Fortune: a person down on his or her luck and near  
psychological  
collapse is rescued by a powerful magician or priestess  
and re-inte-  
grated socially and psychically.

Hugh Paston, quoted above, is a wealthy Londoner on the  
verge of a  
nervous breakdown following the death of his wife and his  
friend -  
revealed to be her lover - in a car wreck. Aimlessly  
walking the  
streets, Paston finds a used-book shop run by a scholarly  
occultist  
who becomes the catalyst of his psychological integration.  
This incl-  
udes finishing some actions begun by a heretical medieval  
prior in an  
English monastery who may have been an earlier incarnation  
of Paston's  
or who otherwise overshadows him. What caught my attention  
was a  
remark given to the character of Jelkes, the bookseller,  
who in  
guiding Paston's reading on magic tells him, "Writers will  
put things  
into a novel that they daren't put in sober prose, where  
you have to  
dot the Is and cross the Ts.<sup>19</sup>

Fortune's literary output was divided between  
novels and "sober prose-  
". Other "sober titles" included *Practical Occultism in  
Daily Life*,  
*The Cosmic Doctrine*, *Esoteric Philosophy of Love and  
Marriage* and what  
is often considered to be her masterpiece, *The Mystical  
Qabalah*.  
Robert Galbreath, writing a bibliographic survey of modern  
occultism,  
defined her message as "spiritual occultism."<sup>20</sup>

"Spiritual occultists state that it is possible to  
acquire personal,  
empirical knowledge of that which can only be taken on

faith in religion or demonstrated through deductive reasoning in philosophy. Further, this knowledge, arrived at in full consciousness through the use of spiritual disciplines, is said to reveal man's place in the spiritual plan of the universe and to reconcile the debilitating conflict between science and religion. The goal of occultism, therefore, is the complete spiritualisation of man and the cosmos, and the attainment of a condition of unity."

The novels, however, convey a parallel but somewhat different message. They do it using a different vocabulary, a more consciously Pagan vocabulary. While published statements of the Society of Inner Light proclaimed it "established on the enlightened and informed Christian ethic and morality," its founder's novels say repeatedly that Christianity has had its day and a new Renaissance is dawning. After his experience of inner integration Hugh Paston muses:21

"It is a curious fact that when men began to re-assemble the fragments of Greek culture - the peerless statues of the gods and the ageless wisdom of the sages - a Renaissance came to the civilisation that had sat in intellectual darkness since the days when the gods had withdrawn before the assaults of the Galileans. What is going to happen

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in our day, now that Freud has come along crying, "Great Pan is risen!" - ? Hugh wondered whether his own problems were not part of a universal problem, and his own awakening part of a much wider awakening? He wondered how far the realisation of an idea by one man, even if he spoke no word, might not inject that idea into the group-mind of the race and set it working like a ferment?

Likewise, in *The Winged Bull*, set not long after World War I, Colonel Brangwyn the magician tells his new student, one of his former junior officers:22

"It [Christianity] had its place, Murchison, it had its place. It sweetened life when paganism had become corrupt. We lack something if we haven't got it. But we also lack something if we get too much of it. It isn't true to life if we take it neat."

Later, during a ritual Brangwyn quotes Swinburne's poem "The Last Oracle" in praise of Paganism past - it was this aspect of Swinburne that G.K. Chesterton mockingly called "neo-Pagan" - making Murchison remember "that great pagan, Julian the Apostate, striving to make head against the set of the tide," and Murchison thinks to himself:23

"And the trouble with Christianity was that it was so darned lop-sided. Good, and jolly good, as far as it went, but you couldn't stretch it clean round the circle of experience because it just wouldn't go. What it was originally, nobody knew, save that it must have been something mighty potent. All we knew of it was what was left after those two crusty old bachelors, Paul and Augustine, had finished with it.

And then came the heresy hunters and gave it a final curry-combing, taking infinite pains to get rid of everything that it had inherited from older faiths. And they had been like the modern miller, who refines all the vitamins out of the bread and gives half the population rickets. That was what was the matter with civilisation, it had spiritual rickets because its spiritual food was too refined. Man can't get on without a dash of paganism, and for the most part, he doesn't try to."

The notion of injecting a key idea into the collective unconscious of Western humanity appears over and over in Fortune's novels. It is not surprising that the writer who had two favourite maxims - "A religion without a goddess is halfway to atheism" and "All the gods are one god and all the goddesses are one goddess and there is one initiator" - should repeatedly call for attention to be paid to the Great Goddess. In another of his soliloquies, Hugh Paston thinks, "Surely our of all her richness and abundance the Great Mother of us all

could meet his  
need? Why do we forget the Mother in the worship of the  
Father? What  
particular virtue is there in virgin begetting?"

#### DRAWING DOWN THE MOON

When the British witches went public in the early 1950s,  
the idea that  
Christianity had had its day and furthermore was not  
always the right  
path for Westerners was often heard. The major difference  
between  
their religion and that portrayed in the witch-trial  
documents Mar-  
garet Murray studied, however, was the reintroduction of  
worship of  
the Great Goddess. She was seen both as Queen of Heaven  
and Earth/Sea  
Mother, depending on the context. The best evidence for  
Fortune's inf-

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fluence here lies in the construction of the key  
"Gardnerian" ritual  
called "Drawing Down the Moon."<sup>25</sup>

In that ritual, developed and/or modified by  
Gardner and his contempo-  
raries, the Goddess is invoked by the priest in the body  
of the  
priestess. It is expected that a type of divine  
inspiration will res-  
ult. Drawing down the Moon is a key part of every  
Gardnerian ritual c-  
ircle - and its elements and purpose are easily  
discernible in Fort-  
une's novel *The Sea Priestess*, which she was forced by  
publishers'  
lack of interest to self-publish in 1938.<sup>26</sup> Richardson,  
her biographe-  
r, calls it and its sequel, *Moon Magic*, "the only novels  
on magic ever  
written," considering the competition.

Although Gardner only hints at the workings of the ritual  
in his boo-  
ks, his successors, the Farrars, explain it more fully in  
Eight Sabb-  
ats for Witches.<sup>27</sup> It comes after the drawing of the  
ritual circle - a  
conscious creating and marking of sacred space, defined by  
the cardi-  
nal directions and purified with the four magical  
elements, fire and  
air (incense), water and earth (salt). While the priestess  
stands  
before the altar (in a traditional Gardnerian circle she  
holds a wand  
and a lightweight scourge in her crossed arms, like a

figure of  
feet, knees,  
language and  
address her  
thee and

Osiris), the priest kneels and blesses with a kiss her  
womb, breast and lips. Then a shift occurs, both in  
action. He ceases to address her as a woman and begins to  
as the Mother Goddess, beginning with the words, "I invoke  
call upon thee, Mighty Mother of us all..."<sup>28</sup>

When the invocation is completed, the priestess is  
considered to be  
deliver a  
with below)

speaking as the Goddess, not as herself. She may go on to  
passage (authored by Doreen Valiente, whose role I deal  
that is based partly on material collected during the  
1890s in Italy  
by the American folklorist Charles Leland.<sup>29</sup>

I am the gracious Goddess, who gives the gift of  
joy unto the heart of  
eternal; and bey-  
those who have  
the Mother of

man. Upon earth, I give the knowledge of the spirit  
and death, I give peace, and freedom, and reunion with  
gone before. Nor do I demand sacrifice; for behold, I am  
all living, and my love is poured out upon the earth."

She may, of course, speak spontaneously; Janet Farrar  
comments that  
wording itself  
to with a

"'she never knows how it will come out.' Sometimes the  
is completely altered, with a spontaneous flow she listens  
detached part of her mind."<sup>30</sup>

Dion Fortune believed that a re-introduction of  
both ritual and ps-  
psychic

ychological approaches to the Great Goddess would even the  
balance between men and women, a theme carried on today by  
a number of  
acknowled-  
the hieros  
with Witch-  
polarity, both  
The Sea

gamos (divine marriage), and it is there that a parallel  
craft ritual lies, since many rituals turn on sexual  
symbolically and literally. Fortune foreshadowed this in  
Priestess when she wrote:<sup>31</sup>

"In this sacrament the woman must take her ancient  
place as priestess  
initiator, not  
Goddess, and

of the rite, calling down lightning from heaven; the  
the initiated.... She had to become the priestess of the  
I [the male narrator], the kneeling worshipper, had to

receive the  
sacrament at her hands...When the body of a woman is made  
an altar

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for the worship of the Goddess who is all beauty and  
magnetic life...  
then the Goddess enters the temple."

This is not just Fortune's description of the magical side  
of marriage, but a virtual schematic of the Drawing Down the Moon  
ceremony and its concluding Great Rite, as Gardner called ritual  
intercourse at its conclusion (something more frequently performed  
symbolically). As the Farrars state, "The Great Rite specifically declares that  
the body of the woman taking part is an altar, with her womb and  
generative organs as its sacred focus, and reveres it as such."<sup>32</sup>

I would suggest that when the Farrars openly built  
a new ritual upon the Sea Priestess, the "seashore ritual" mentioned  
earlier, which forms Chapter X of *The Witches' Way*, they were openly  
admitting a debt to Fortune which modern Witchcraft has always carried on its  
books.

To recapitulate, the circumstantial case for Fortune's  
influence on the beginnings of modern Witchcraft fits the chronology.  
Gerald Gardner's initiation took place in 1939 in Hampshire. In the  
late 1940s he "received permission" to publish some things about  
Witchcraft in his novel *High Magic's Aid*, which appeared in 1949 and had  
little of the Goddess element in it. *The Sea Priestess* was written in  
the 1930s, but only available in a private edition at first, while its  
sequel, *Moon Magic*, was available in 1956.

The Great Goddess becomes more central in Gardner's works  
from the 1950s and is absolutely central to the Craft as it  
developed in that decade. She did not, however, appear in Margaret Murray's  
works on the alleged underground Paganism of the Middle Ages, which  
Murray wrote in the 1920s. There may, however, be echoes of a Goddess  
religion in Italy, based on Leland's research there in the mid-1800s.  
Leland provided another literary source for the Drawing Down the

Moon ceremony.

The person who re-wrote that ceremony and gave Gardnerian-tradition ritual much of its form is now known to be Doreen Valiente, who wrote four books on the Craft as well. Her contributions to the texts are discussed at length in *The Witches' Way*. Although not the only one of Gardner's original coveners still living (i.e., after he moved away from the coven that initiated him, most of whose members were elderly in the 1930s), she has been the only one publicly involved in a critical re-evaluation of the tradition's beginnings.

Although Gardner and Fortune were contemporaries, she does not know if they ever met, she told me in a 1985 letter. She did, however, say that she is "very fond of Dion Fortune's books, especially her novels *The Sea Priestess*, *The Goat-Foot God*, and *Moon Magic*. It is notable that her [Fortune's] outlook became more pagan as she grew older." Whether this is a tacit admission that she drew upon Fortune's works, I cannot say. Witches are known for oblique statements, and Valiente walked a fine line between secrecy and disclosure.

Given England's size, its relatively interwoven cliques of occultists, and the small number of novelists dealing with Pagan themes, it is unlikely that Valiente and Gardner were not aware of Fortune's novels at the time they were giving their religion its present form. As we have seen, Gardner was himself engaged in a conscious search for magical learning in the 1920s and 1930s, and it was in the 1930s that Fortune's novels began appearing, while the chapters of *Sane Occultism* were published serially in *The Occult Review*, and influential British journal it is unlikely he would have overlooked.

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Valiente, meanwhile, was initiated by Gardner as a priestess in 1953 and left his coven to form her own in 1957, the year after *Moon Magic* came out. With such a coincidence of subject matter, place and dates, it is difficult not to see Dion Fortune as a previously

unadmitted but  
significant influence on the development of Gardnerian  
Witchcraft.

Today the Goddess revival seems to have its "applied" and  
"theor-  
etical" wings, with the Neo-Pagans in the first category  
and various  
Jungians, writers on feminist spirituality and historians  
of religion  
in the second. With her combined psychological and magical  
training,  
Dion Fortune could be considered a foremother to each.

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{file "Temples, Covens, & Groves - Oh My! (Khaled Q.)" "bos475.htm"}

TEMPLES, COVENS AND GROVES - OH MY!

by KHALED

There appears to be a fair amount of ongoing confusion as to what each of these is and what each of them should be doing, so let me stick my oar into it, too. But first, let's play the definition game.

CIRCLE Three or more people who gather together to work ritual or Craft. Some are ritual only, some worship only, but most do

Circle: both. The following are all special cases of a

GROVE  
of, a coven.  
commonly used as  
necessarily  
initiate. May

Circle usually led by, and under the auspices  
Frequently eclectic in practice, Groves are  
an introduction to the Craft as a whole but not  
to any given Tradition. Groves usually don't  
also be called a study group.

COVEN  
majority  
Membership tends  
Normally prac-  
tically have  
to whatever  
word) are the

Circle gathering at least once per month (with a  
gathering twice) for worship and/or magic.  
to be stable with gradual personnel changes.  
ticing within a single Tradition, Covens  
strong group rapport. Most train their members  
standard they use. Rites of passage (the "I"  
norm.

TEMPLE  
Coven (the Inner  
latter being  
to worship  
training for those  
shakier  
see a Circl-  
to the  
or more  
relationship b-

Two or more Circles, generally at least one  
Circle) and a Grove (the Outer Circle), the  
open to the public. Serves the public as a place  
and/or learn about the Gods with advanced  
seekers who meet the Temple's standards. I'm on  
ground here, never having run a Temple, but I  
e/Grove open to the general public as essential  
definition, while the strong affiliation to one  
covens is a matter of observation (as is the  
between Groves and Covens cited earlier.)

A fair number of practitioners do not distinguish among  
these terms  
(nor, for that matter, among Wicca, Paganism and New Age).  
Feel free  
to take issue with any of these definitions, but they are  
what I have  
in mind as I write this. Let's take a closer look at what  
each of  
these is and how they tend to function within Neo-  
Paganism.

A Circle is a gathering of, preferably like-minded,  
individuals for p-  
urposes of magic and/or worship. None of those gathered

need be of the same Tradition, nor even Initiate, though it makes for better results if at least some of them are. All Groves, Covens and Temples are therefore Circles. The reverse, however, isn't always the case since many Circles do not also meet the criteria for a Grove, Coven or Temple.

A Grove, or Study Group, is a Circle of students learning the basics of Neo-Pagan (or Wiccan or any of the other subsets of Pagan) worship and Circle techniques. While normally under the tutelage of one or more Initiates, the members are not necessarily being trained towards Initiation in any particular Tradition, nor need the tutors be of the same Tradition(s) as the students (nor even of each other).

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Mystery religions, by their very nature, aren't for everyone, nor is any given Mystery suitable for all Initiates. The Grove is a way for potential Initiates to take a good look at one or more Traditions while learning how to handle themselves in just about any basic Circle. If this isn't for them, they can easily drop it. If it is, they can focus on the specific Tradition (or family of Traditions) which seems to speak most clearly to them (assuming they were exposed to more than one). Similarly, the tutor(s) can teach general techniques to any serious Seeker without worrying about an implied commitment to Initiate someone unsuited to their particular Tradition.

Groves do not normally do Initiations (they're done by the sponsoring Coven, if any), and tend to be oriented more towards teaching and worship than towards magical practice. They are also more likely to be fairly open to new members or even the general public than is the case with established Covens, while study groups, in my experience at least, are more likely to be invitation-only. The most effective Groves (or study groups, of course) are under the helpful eye, if not

out-and-out sponsorship, of an established Coven or family of Covens.

A Coven, on the other hand, is a regularly meeting Circle, all of the same Tradition, at least some of whom are Initiates (and at least one of whom holds Initiatory power if the Coven is to survive or grow). Such a group tends to become very close ("closer than kin") and is bound by the rules and styles (deliberately non-existent in some cases) of its Tradition, and by its own internal rules and customs. A member of a Coven is normally provided training and, when deemed ready, Initiation or Elevation by that Coven's Priesthood/Elders.

There are also magical considerations which go into the making of a Coven which further differentiate it from a Grove/study group, but it isn't my intention to go into them here. Suffice it to say that they are connected to the closeness and tend to enhance it. Because the bond is tight, and because a Coven generally intends to be around for a few decades, they're kinda fussy about who joins. The wise Seeker is equally fussy about which, if any, Coven s/he eventually joins. You're not joining a social club here, you're adopting, and being adopted into, an extended family. And this time round you have some control over who your kin will be!

Neo-Pagan Temples are a fairly new phenomena combining many of the characteristics of Covens and Groves. I think that the clearest description of just what they're about comes from the (draft) Constitution of the proposed Victoria (B.C.) Temple:

- support,
- a) To minister to the Pagan community by way of providing education, and sponsoring religious celebrations;
  - b) to establish and maintain a religious sanctuary and place of worship accessible to all who would worship the Goddess and the God;
  - c) to provide a seminary for the training of Wiccan clergy;
  - d) to provide accredited ordination for Wiccan clergy;
  - e) to provide accurate information about Witchcraft to all

who would ask and to engage in dialogue with other religious groups  
with the purpose of furthering understanding and friendship between  
us; and

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f) to do other charitable acts of goodwill as will benefit  
the comm-unity at large.

As stated in my definition of Temple above, I consider the  
provision of Neo-Pagan (not necessarily Wiccan) religious  
instruction and servi-ces to the general public to be essential, and provision  
of community services to the local Neo-Pagan population highly  
desirable. To be taken seriously in the wider world, we need to have our  
clergy recog-nised by our government(s), which in turn means that we  
need to be visibly providing training and ordination which meets  
government accreditation criteria (which can vary significantly from  
jurisdiction to jurisdiction). Such accredited ordination is most  
easily adminis-tered through Temples.

To address a diatribe current on the Nets (computer  
Network Bulletin Boards: Ed.) so long as the governments we seek  
accreditation from think in Christian terms, then we will have to use  
Christian terms, carefully defined to earmark differences in usage, to  
describe our-selves to them. Sure, there's some danger of picking up  
some ina-ppropriate (to Wicca) ways of thinking along with those  
terms, but we're more likely to import them with converts who were  
raised as C-hristians. The solution to both problems is the same:  
clearly unde-rstood (by the tutors above all!) religious instruction.  
And if a Christian notion isn't inappropriate, and if it's truly  
useful, why shouldn't we adopt it? Religious intolerance itself is  
inappropriate to Wiccan thought, and I think we should be clearer in  
condemning it.

So how does it all tie together? I think that the Neo-  
Pagan community needs a mix of solitaires, coveners and templers, along  
with sig-

nificant variety among their Traditions, to remain intellectually and spiritually healthy. We also need umbrella organisations capable of meeting the needs of each of them, not only for credibility with governments and the general public, but to spread new (and not so new) ideas around the very community they should exist to serve. I'll talk more on what this umbrella organisation should look like in a bit. For now, let's get back to roles of the different types of Circle.

One of the things that fascinates about the Craft is our teaching that the Gods don't need a Priesthood to run interference between Them and Their worshippers. Nor is this a new idea. Heroditus recorded with a certain amazement that Persians must call on a Magus to perform every little sacrifice, whereas among the Greeks of his time, anyone, including housewives and slaves, could sacrifice at any time, assuming they had the desire and the means. We have a Priesthood because some people feel called to a deeper understanding and expression of

their faith than is the case for many. And while They don't need Initiated Priesthoods, humans find them very useful both as a source of thoughtful religious instruction and as a ready source of warm bodies to stick with the administrivia of organising group ritual.

Like sex, however, effective worship isn't something that just comes naturally. It must be learnt, and practised. Groves, festivals and Temples are all good places to learn the fundamentals, assuming you weren't fortunate enough to learn them at home. They are also good places to socialise with people who think much the way you do, a deeply-seated human need we do well not to overlook. If your need runs deeper, you will find Priesthood there to talk to. If your needs prove more mystically oriented, they should be able to arrange contact with

Initiate you into  
whichever flavour of the Mysteries they practise.

Different Circle structures serve different needs. None is superior to the other except to the extent that it serves your needs better. For those of us simply seeking to express our religious feelings in sympathetic company, whichever form best serves that expression is all we're likely to need. But those of us who feel called to serve the greater community will need all of them to achieve the mandate we have set ourselves.

To return to our model umbrella organisation, to serve a significant majority of the community it will have to address as many of the rather different needs of solitaires, Covens and Temples as is feasible without stepping on the concerns of any of them. To be effective, it has to have some standards, but it can't impose them from above without violating the sovereignty that all three segments of the community value rather highly.

One of the difficulties with any ideal is that it manifests imperfectly, if indeed it can be brought to manifestation at all. Rather than a discouragement, however, I find that a challenge: to bring about the best fit possible between reality and our ideal. Here then are my ideas on some of the attributes such an organisation can aim for. To start from the top, I think the stated purpose of the organisation should be to serve as a liaison between member clergy and the Establishment, whether government or public. Why clergy? Because we don't need government approval simply to worship our Gods, especially if we're doing so discreetly and on private property.

It's our institutions which need public recognition in order to be able to avail themselves of public resources available to other, already recognised, religions, not the worshippers themselves. And institutions effectively mean the clergy. Note I don't say Priesthood. It's one of the earmarks of the Craft that all Initiates are clergy, but in many of our Traditions, Priesthood requires a deeper understanding of traditional lore and techniques.

The immediate needs such an organisation should attempt to fulfil are essentially three:

1) Establishment of a Seminary to provide the training necessary for government accreditation as a minister of religion for those who need or seek said accreditation. To achieve this it will be necessary to look into the minimal training expected by any intended licensing bodies and ensure that those standards are being met or exceeded by all graduates of said certification program. This accreditation is to serve no other purpose within the organisation: all of our members will be recognised by us as clergy, whether or not they seek further accreditation.

2) To act as a public relations and information office on the Craft to the general public. If we exist, we will be used as an information source, so we might as well plan on it and do the job properly.

3) To act as a Craft contact and social network to facilitate Pagan networking among members and non-members alike.

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To expand upon the seminary somewhat, any member should be able to sit for an examination without taking the associated classes (a process known in Ontario as "challenge for credit"). If s/he passes, s/he is given the credit, if not, the associated courses must be taken before s/he may sit for another examination on that subject. In this way we can grant credit for existing knowledge without in any way compromising our standards. I think it would be a very bad idea to grant an exemption from this procedure to anyone.

Because very few of us are likely to be able to drop everything for a couple of years to travel to wherever we happen to establish the campus, one should be able to complete the courses necessary for certification by correspondence. Nor should the topics of

instruction

be limited for those required for accreditation with government.

Let's also see to it that our ministers have a grounding in the phil-

osophy of religion, comparative religion (especially comparative Pagan

religion) and chaplaincy as well. Note too that I keep referring to

the document as a Certificate, not a college degree. A university

level of education, while great for the egos of graduates, is unneces-

sarily high to meet the needs of our Pagan laity - a Community College

is much more appropriate. The stages of learning in a guildcraft are

apprentice, journeyman and master, NOT baccalaureate, master and

college doctor! Mind, I have no objection to our Seminary offering

level courses, nor any other course or seminar it may choose to offer.

I merely object to the insistence in some quarters that since most

Christian ministers must hold graduate degrees, then by golly ours

must too! Horsefeathers!

Our Organisation then breaks down into a Seminary to provide internal

education, and accreditation, to Pagan religious tutors; a PR office

to provide external education, and referrals to the public; and one or

more Festivals, and no doubt a periodical (e.g. a newsletter), to p-

rovide for contacts and networking both internal and external.

Further, I see our Organisation as an ecclesia in the ancient Athenian

sense of the term, and assembly of all those having the right to vote

in our affairs. I don't feel the ecclesia should either set or attempt

to enforce any standards beyond those required for government ac-

creditation and a minimal ethical standard for membership. I feel that

membership should be restricted to ordained clergy within a Pagan

tradition, nor should the ecclesia itself set any standard as to what

does or does not constitute clergy (though I expect it may have to

define criteria for determining what is or isn't Pagan).

All this because any other approach compromises the essential sovereignty of

our Covens and Temples (for which purpose I see a solitary as a Coven

of 1).

Since our membership is composed of clergy, not Covens and Temples, I favour one-person-one-vote. Certainly, groups with a large number of ordained members will thereby gain a larger number of votes in the ecclesia, why not? The ecclesia has no authority over individual members nor the organisations they may represent. Its most extreme power is to suspend the membership of persons found to be in violation of the ethical code, which code is set and policed by the members themselves. Or to appoint officers to manage the ecclesia's property and affairs, which officers will be legally and constitutionally answerable to the membership.

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On the topic of polity, I see the ecclesia/AGM as setting policy which is then administered and interpreted by the officers. The officers should have no power to set policy themselves. Our structure should be absolutely minimalist to avoid unpleasant takeover bids later. Any office or function which doesn't need to be there, shouldn't be there. If someone has grounds for an ethics complaint, an ad hoc committee should be assembled to look into it. If amends are made or the objectionable behaviour corrected, then the case should be dropped (i.e. the committee is focused on correcting unethical behaviour, not punishing it).

On the subject of officers and their terms of office, I rather like the notion of electing them in alternate years for two-year terms. A one-year term is too hard on continuity. One possibility to avoid little fiefdoms is to provide each function with two officers, one senior and the other junior. Each year the senior officer retires, the junior officer becomes the senior and a new junior officer is elected. Continuity is preserved, and each officer gains an assistant who has a year in which to learn the ropes. I think that barring the outgoing senior from seeking re-election as a junior would be wasteful of

resources, myself, but it would certainly serve to break up fiefdoms even further, should the ecclesia happen to be particularly paranoid about them.

A not-so-little proposal, but the subject is an important one. This is only somewhat-baked, and I see the need as both real and immediate, so please give me some feedback on this.

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{file "Feminine Current in the G.D. (Peregrine, in WoW)" "bos476.htm"}

THE FEMININE CURRENT IN THE GOLDEN DAWN  
by Peregrin

(A version of this article first appeared in SWEEPINGS).

Many Wiccans and Pagans, whilst declaring themselves "eclectic" seem to avoid the Golden Dawn like the plague. This is quite understandable, since on the face of it the GD seems to be counter to most of the Pagan philosophies. (The open hostilities and down putting directed at Wiccans that pour out of some GD practitioners does not help the matter either.)

The GD is often viewed as inflexible, patriarchal, authoritarian and stuck up its own behind. A few Wiccans do practise the GD, but most of these, I feel do so with the belief that the two are watertight compartments - that is Wicca is a religion and the GD a "system". Most (including myself), if they confide in you will admit that they view the GD as more "powerful" - at least in the magical as opposed to the religious sense.

It is my aim here to show that the essence of the GD is not inherently patriarchal and opposed to Pagan ideology. This I believe can be readily observed if we remember that the Hermetic Order of the Golden Dawn was a late 19th century outward manifestation of a spiritual system aeons old. The essence of the system would therefore be contained within, but not altered by, and outward form that reflected

late 19th century western occult ideology. (Remember also that the GD first emerged via Masonic sources and thus the outer form was heavily coloured by that system.) This essence can however be readily "tapped into". This will then help the magician avoid being trapped into "believing" the GD's outer form. The essence I speak of is, of course, the Goddess.

On the face of it to say that the GD's essence is Goddess sounds absurd. But please do not judge the GD book by its cover. Forget the outer form, forget the Victorian pomposity, forget the props. Let's go a little deeper.

First off, the original GD System relied heavily on its ceremonial initiations. The process of initiation (even the mimicry of ritual initiation) always involves a death and re-birth, which can only truly occur via Goddess, since only the "female" force of the universe can give birth. Thus straightaway we see that at the core of the GD is an unrecognised Goddess force. To deny it is to say that either, a) the GD initiations do not involve a re-birth; b) something other than Goddess can give birth; or c) the GD initiations are not effective, which anyone who has undergone them will heartily dispute.

Christopher S Hyatt, the main collaborator with the late Israel Regardie before his death, in a recent book - The Secrets of Western Tantra - makes several hints which echo the views I express. Says Hyatt, when tracing the link between the GD and the Tantric Goddess:

"...one attribute among many others which gives the whole show away is the equality between male and female adepts." (p.69)

For a Masonically derived Order in Victorian England this was an unprecedented and daring move. Yet this had to, and did occur, since the Order's essence is based firmly on Goddess and the co-equality of the

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sexes. Looking a little more closely at the formation of the Order will also show many other clues regarding the hidden

Goddess essence.

Firstly, the leading light of the Order, S L MacGregor Mathers, was an ardent supporter of the equality of the sexes and the young feminist movement. In his introduction to "The Kabbalah Unveiled" he sets the record straight concerning the nature of divinity:

"...the translators of the Bible have crowded out and smoothed up every reference to the fact that Divinity is both masculine and feminine... now we hear much of the Father and the Son, but we hear nothing of the Mother in the ordinary religions of the day."

Presuming the hidden Goddess essence and following the mythology of the Order, it becomes apparent why the "Secret Chiefs" chose such a person to lead the GD. If the Order's essence was patriarchal they would surely have chosen a different man.

Continuing with the examination we find that the Outer Order rituals are based upon a set of cipher manuscripts. In those manuscripts, as published in "The Secret Inner Order Rituals of the Golden Dawn", we find the candidate is often referred to as "she". In an age when women were still calling themselves "brothers" and "chairmen", this is significant.

Further, the Order was chartered and given authority (ie, symbolic life) by a woman (Sr SDA). Now admittedly serious doubt has been cast upon this history, but regardless of whether the events occurred in shared space-time or Westcott's mind, the symbolism is important - it is a symbolic birth performed by a Goddess figure.

This theme is further developed in the naming of the first true GD temple in England (and the initial temple of many GD Orders worldwide) as the Isis-Urania temple. Thus the Order is visibly dedicated to, and under the influence of, the Goddess. Behind all things, even GD temples, is the Mother.

Before having a quick flick through Regardie's "The Golden Dawn" to see what Goddess essence we can find there, let's pay attention to some of the more prominent proteges of the Order. Firstly

Mathers

himself went on to utilise his GD adeptship to develop, along with his wife Moina, the Rites of Isis in Paris (the couple nearly always worked as a partnership in their occult work.) Secondly Aleister Crowley, despite his male ego, misogyny and viciousness went on to produce a sort of Nuit "cult", using GD based techniques. Crowley himself is an excellent example of my point that inner essences do not necessarily reflect outer forms and vice versa. It is hard to imagine that such a person as Crowley (the man) could act as medium to such Goddess inspired beauty as the closing paragraphs of the first chapter of Liber Al vel Legis. Yet Goddess came forth anyway. Crowley, like the GD was outwardly patriarchal, but contained the essence of Goddess. There is no more Goddess inspired theology than Crowley's maxim, "Do what Thou wilt shall be the whole of the Law".

Dion Fortune, initiate of the Stella Matutina, also used GD based techniques to help formulate her Pagan workings, the focus of which was the Goddess Isis.

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The most obvious evidence of Goddess in the GD is the Rose-Cross, the symbol of the combined female and male forces. The GD's Inner Order, the Rosae Rubeae et Aureae Crucis claimed a Rosicrucian lineage, and the links between the Rosicrucians and Goddess have been detailed beautifully by Gareth Knight in his book, "The Rose Cross and the Goddess".

We come then to the GD tarot, and find it restoring the court cards to an equal sexual balance based upon the Tetragrammaton. The male knave (page) of the exoteric packs of the era was correctly replaced by the female princess, symbolic of the Earth Goddess.

In Qabalistic philosophy we find the spirit of the Divine often referred to as Shekinah, which is seen as having a female essence. This is shown clearly by Mathers when he correctly translates a passage from the Sepher Yetzirah:

"...AChTh RVCh ALHIM ChiIM: Achath (feminine, not Achad, masculine)  
Ruach Elohim Chiim; One is She the Spirit of the Elohim of Life."

This thealogy is followed in the GD. Israel Regardie shows this in his ritual for Spiritual Advancement, which is based firmly upon the Z documents of the Inner Order. Here he implores the Mother of Goddesses and Gods (Aima Elohim) to aid him in his quest. Regardie even uses a cauldron as a symbol of the Great Mother. This, believe it or not, is not a Wiccan ritual, but pure Golden Dawn.

The main weapon of the RR et AC adept, the Lotus Wand, has embodied within it much Goddess essence. It is described as, "...a simple wand surmounted by the lotus flower of Isis. It symbolises the development of creation." (The Golden Dawn, 5th ed. p224.) This indicates that the creation of the Spirit, the Heavens and the Earth comes from the Great Mother Isis. The wand also represents the Kundalini - a feminine Goddess force. This to me is a beautiful tool, alive with Goddess, much more so than the Wiccan athame (which is objected to by some feminist Witches as being aggressive and masculine).

Finally let us return to initiations. The two most important initiations of the GD/RR et AC system, the Neophyte and the Adeptus Minor ceremonies, both contain the hidden Goddess essence.

The Neophyte ceremony is based on the myth of the Slain and Risen Osiris, where the candidate acts as the Slain Osiris. This myth however is a later patriarchal rendition of the Ishtar and earlier Inanna myth of Goddess descending into the Underworld. The Goddess is thus present deep within the archetypal theme of the ceremony. Further, the act that seals the initiation proper, the final consecration, is conducted by Officers representing "the Goddesses of the Scale of the Balance". And as the badge of the grade is placed upon the new initiate, "... it is as the two Great Goddesses Isis and Nephtys, stretched forth their wings over Osiris (the initiate) to restore him again to life." The candidate is thus re-born to a fuller life by the power

of Goddess.

The Adeptus Minor ceremony contains much Goddess essence quite openly.

The clearest example of this is the Vault of the Adepti, and obvious

symbol of the Womb of Goddess. As Regardie briefly points out in his

introduction to the Golden Dawn, the candidate is led through the Twin

Pillars which symbolise the vagina and into the womb itself. There she

returns to the Great Mother and is re-born and out through the vagina

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once more. The symbolism is so obvious, so beautiful and so potent,

and I am surprised some Wiccan/Pagan group hasn't adapted the ceremony

in their own workings.

From the foregoing it can easily be seen that Goddess is alive and

well within the GD - at least in its essence. Sadly not many GD adepts

are aware of this. Most GD magicians get too caught up in the outer

form and potency of the system to notice where the energy and beauty

originate. I am not claiming that the GD is, or should be, a religion.

It is not, and its essence is not. The essence is however Goddess and

Her continuing manifestation in this world. If we are to remember and

consciously perceive this it will transform our GD work. Then the GD

will no longer be "dry" and without life - the perceptions most

Wiccans and natural Goddess worshippers intuitively feel.

For 100 years the Golden Dawn has concealed Her, the Mother of Light,

Life and Love. But now in this time when She is being worshipped by so

many in so many different ways, the Golden Dawn will at last reveal

its secret. And just as the Stone that the Builders rejected shall

become the Cornerstone of the Temple, so too shall Goddess become the

key to the 21st century manifestations of what is now the Golden Dawn.

The new Golden Dawn shall one day become as important as the Wiccan

movement in the collective invocation of Goddess. This process is

already beginning, and we can all take part in and promote it if we

Will. But whether we chose to or not, now is the time to

bury the false split between ceremonial and Pagan magic, for both  
are born of the Mother and both will lead us back to her.

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{file "Warriorship (Swein Runestaff W.o.W.)" "bos478.htm"}

#### WARRIORSHIP

by Swein Runestaff

There has been much written on warriorship in recent times  
and i- nterest in the subject shows no sign of diminishing. As  
Pagans we must come to understand our warrior ancestry and, more  
importantly, adapt its principles to modern life. If we fail in this task, we  
face the prospect of becoming either meek and herded sheep, or  
branded outlaws, condemned as were our ancestors, for our heresy.

Although I have read widely on the historical evidence, my  
own u- nderstanding comes mainly from my training in a living  
Norwegian tradition and in the Rune-Gild. There are many academic  
theories and conjectures about the role of the warrior in Pagan society  
but very few academics who understand warriorship. We Pagans do not  
have the luxury of theorising, no matter how clever those theories  
may seem. If they are not of practical benefit to us in daily life,  
they amount to nothing more than intellectual wankery.

Paganism is about freedom. Freedom from dogma, freedom  
from our ne- gative conditioning, habits, and inhibitions, freedom from  
our self- limiting beliefs. We must not think that we can improve  
our situation if we break the bonds of the Judeo-Christian chastity belt  
merely to adopt fetters forged from the twisted scrap of a bygone  
age. Chri- stianity became fossilised before it reached the wisdom  
and tolerance of maturity, let us not make the same mistake.

Paganism has always had its strength in its diversity and  
fluidity, constantly adapting according to time and location. The  
form is always evolving but the essence remains. This fluidity is indeed  
part of the essence, and differentiates us from the anachronists who

seek only

relief from reality. To the Pagan, reality is not the tiresome mud of everyday, but colourful clay to be moulded lovingly in our hands.

Paganism is our way and warriorship is our vehicle. Without warriorship, Paganism becomes quaint anachronism. In my tradition warriorship is not about aggression, in fact a warrior has gone beyond the need for aggression. Warriorship is actually magick, the art of manifesting the True Will. An aspect of this is illustrated in our understanding of the Berserk.

The word "berserk" comes from two words, "bare" and "sark" (a shirt). A berserk was originally one who fought without a shirt, bare from the waist up. Not only did they scorn body armour, they even went without the psychological advantage of a layer of clothing between their skin and the enemy's sword.

In our tradition, the symbolism of removing the armour is of great importance, but before it is safe to do so, one must be adept at doing battle with the armour on. Whether on the battlefield or in the marketplace we all wear some sort of armour against "the slings and arrows of outrageous fortune", or more to the point, the barbs of our fellow humans. In order to operate efficiently we must know our strengths and weaknesses, and become aware of the style and construction of our armour.

As our movements become increasingly efficient, we find that we can afford to shed some of our armour. We then find that our movements become even more efficient with the resulting freedom. Eventually we find ourselves totally open to the world. No longer encumbered with

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layers of protection we are free to be our true selves. Every act becomes a spontaneous and joyous act of pure will. We become a vortex of pure will force.

Paradoxically, while a novice stripped of armour would be

instantly slain, an adept becomes impervious to steel. The berserk ceases to be a target by becoming as if devoid of gross substance. The Ynglinga Saga describes the Berserks when inspired by Odin, "They cut down the enemy, while neither fire nor iron could make an impression on them." That which offers no resistance cannot be cut. That which is flexible cannot be broken.

Anyone who has been in combat situations will realise that uncontrolled anger is rarely a friend in battle. Such emotion may well stimulate enthusiasm and fearlessness, but at the cost of judgement and precision. There is a Samurai saying- "The angry man will defeat himself in battle as well as in life." The true berserk rage is certainly not blind anger. An angry warrior may be frightening and deadly but is unlikely to come out of a battle alive, let alone unscathed.

The secret of the berserk's invulnerability is the ability to let the True Will flow unimpeded. This requires the warrior to be totally calm and centred while at the same time unleashing the destructive forces of the Will. This is a form of meditation infinitely more difficult than being calm and centred in a quiet room

(something most people find almost impossible anyway). The slightest distracting thought can be fatal. By not letting thoughts interfere with the flow of Will, the berserk is always in the right place at the right time. Action flows, there is no rigidity or predictability, there is nowhere a blade can strike.

The berserk acts without hesitation and is always in harmony with any situation. Harmony in this case means being true to the self and interacting with the situation in a way which is honest with the self. This can only be done when there is no barrier between the self and the situation. One becomes a fluid part of the situation without losing one's individuality, an indispensable and autonomous part of the whole, every movement being a vital adjustment of one's position in the universe.

It is only through warriorship that we will be able to practise our varied traditions without fear of persecution, for this fear betrays a lack of confidence in one's own magickal ability and in the power of one's tradition. Like the berserk, those who truly practise warriorship or magick will find themselves beyond the reach of any attack, and extremely unlikely to be attacked in the first place.

Judeo-Christian culture has taught us that we are powerless as individuals, that we must follow the mob to be saved. Pagan culture has always taught that we should accept responsibility for ourselves. Our power or lack of it is our own choice. Freedom is ours, taking responsibility for ourselves is the price. Many are not ready to pay it, let them join the sheep of a herd religion until they are ready, they too have a valid place in the greater whole. This is why Paganism does not seek to make converts.

Ultimately warriorship is a path of compassion. When we no longer fear others, we are free to sense their real needs. This is not sympathy or

just being nice, sometimes a harsh lesson will be far more beneficial in the long run. Only fearless openness allows one to see the best way to interact. Without fear we can be more tolerant and less defensive, less inclined to take things personally, or become offended when others do things a little differently, or moralise and interfere with others because we feel threatened by their strangeness. Only fear prevents us from achieving our potential. Only warriorship will defeat the fears which divide us.

(Swein Runestaff is Steward of the South Pacific Region of the Rune-Guild)

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{file "Glenn Innes Standing Stones" "bos479.htm"}

GLENN INNES STANDING STONES: THE FIRST STANDING STONES OF MODERN TIMES

Glenn Innes in northern NSW is home to many people descended from Scottish, Welsh, Cornish, Manx and Irish immigrants. The streets have Gaelic street signs, and in a marvellous initiative, the local Council have erected a stone circle "similar to those erected by Celtic People throughout Europe centuries ago". Three stones - named Gaelic, Brythonic and Australis - are the focal point of the circle; on the opposite side of the circle four stones form the Southern Cross, with a Celtic stone acting as a pointer. Outside of the circle, stones at each of the cardinal points form an Ionic Cross.

There are a total of 38 stones, with 24 being in the circle. Each one stands approximately 12 feet above the ground, and weighs several ton. Parts of the array of stones are intended to act as a calender, whilst other parts have a religious significance. Calculations by the Royal Australian Hydrographic Office were used to determine the position of the Winter Solstice; the positions of the Summer Solstice sunrise and sunset were observed on December 22nd 1990.

Also in NSW, another stone circle - with a difference! At Mt Annan Botanical Gardens, 15 basalt crystal columns have been erected in a circle to form a "sundial of human involvement". This analemmatic sundial uses a movable marker to cast a shadow. And the moveable marker? A human, with arms raised above their head! The circle is so situated that it is possible to look out across the Blue Mountains, to the Sydney skyline in the distance.

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{file "Beyond Reason (Aries, W.o.W.)" "bos480.htm"}

BEYOND REASON: A new look at an old Devil

by Aries

Inside my mind is a court room. It is dark and sombre, a few shafts of light from high slit windows etch out sloping pillars of swirling dust. In the public gallery are a representative sample of the great

unwashed; fighting, fornicating, eating, suckling piglets,  
and other sub-Bosch activities that lend atmosphere to the Baroque  
wanderings of my imagination. The judge is unhappy. Whatever happens,  
someone, somewhere, will hate him for it. In the dock are the three  
grand-dames from Shakespeare's "Scottish" play, and I am counsel for  
the defence. The Advocatus Diaboli, I guess. In the witness stand is  
"Dance with the Devil" by Audrey Harper and Harry Pugh, and grave are  
its accusations. But first, let's have its story.

Audrey Harper; a familiar tale of degradation and final  
redemption through our Saviour Jesu Christos; sent to a Dr Barnado's  
home by her mother, she grew up with deprivation and social stigma. In  
time she becomes a WRAF, falls in love, gets pregnant, boyfriend  
dies, she turns to booze, gives up her baby and becomes homeless.  
Wandering to Piccadilly Circus she meets some Flower Children with the  
killer weed, and her descent into Hell is assured. By day she gets  
stoned and eats junk food; by night she sleeps in squats and doorways.  
Along comes Molly; the whore with a heart of gold who teaches Audrey  
the art of streetwalking. She flirts with shoplifting, gets into  
pills, and then gets talent spotted and invited to a Chelsea party, where  
wealth, power and tasteful decor are dangled as bait. At the next  
party she is hooked by the "group", which meets "every month in  
Virginia Water". She agrees to go to the next meeting which is to be held  
at Halloween.

Inside the dark Temple lit by black candles and full of "A  
heady, sickly sweet smell from burning incense", she is  
"initiated" by the "warlock", whose "face was deathly pale and skeletal... his  
eyes ... were dark and sunken" and whose "breath and body seemed to  
exude a strange smell, a little like stale alcohol." She signs  
herself over to Satan with her own blood on a parchment scroll, whereupon  
a baby is produced, its throat cut, and the blood drank. Following  
this she gets dumped on the "altar" and fucked as the "sacrifice of the  
White Virgin". The meeting finishes with a little ritual cursing  
and she's

left to wander "home" in the dark.

Her life falls into a steady routine of meetings in Virginia Water, getting screwed by the "warlock", drug abuse, petty crime, and recruiting runaways for parties, where the drinks are spiked - "probably LSD" - and candles injected with heroin release "stupefying fumes into the air"; the object being sex kicks and pornography. She falls pregnant again, gets committed to a psychiatric hospital, has the baby, and gives it away convinced that the "warlock" would sacrifice it.

Things then become a confusion of Church desecration, drug addiction, ritual abuse, psychiatric hospital, and falling in with Christian folk who try vainly to save her soul. For rather vague reasons the "coven" decide to drop her from the team, and she dedicates herself to a true junkie's lifestyle with a steady round of overdosing, jaundice, and detoxification units. The "warlock" drops by to threaten her, and she makes her way north via some psychiatric hospitals to a Christian Rehabilitation farm. She gets married, has a child which she keeps,

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and becomes a regular churchgoer. But beneath the surface are recurring nightmares, insane anger and murderous feelings towards her brethren. At the Emmanuel Pentecostal Church in Stourport she asks the Minister, Roy Davies, for help. He prays, and God tells him that she was involved with witchcraft. An exorcism has her born again, cleansed of her sin. She gets baptised and has no more nightmares, becoming a generally nicer person. She becomes the "occult expert" of the Reach-out Trust and Evangelical Alliance, and makes a career out of telling an edited version of her tale.

Geoffrey Dickens MP persuades her to tell all on live TV; "Audrey, to your knowledge is child sacrifice still going on?" To this she replies, "To my knowledge, yes." After this the whole thing rambles into

an untidy conclusion of self-congratulation, self-promotion, and self-justification; and for a grand finale pulls out a list of horrendous child abuse, which is shamelessly exploited in typically journalistic fashion, and by the usual fallacious arguments which links it to anything "occult"; help-lines, astro predictions in newspapers, and even New Age festivals.

And so we are left with a horrifying vision of hordes of Satanists swarming the country, bugging kids, sacrificing babies, and feeding their own faeces to the flock. I would be tempted to consider this story a modern parable; a Rakes Progress for the late 20th century, were it not for the claim of truth and the accusations cast.

Throughout her tale Mrs Harper shows herself to be a clumsy dissembler; inconsistencies appear throughout, and the tone is shrill and hysterical. "I know parts of my story are hard to believe. I realise there are some sceptics who will not accept that such things can happen." This is a perfect example of the fallacy known as "poisoning the well", but what part might we find hard to believe? On page 79 with her bare face hanging out she tells us that, "I was, by now, quite an accomplished young witch. I could levitate. I could bring down the powers of darkness to move furniture about." Better a wilful sceptic than having us believe in levitating junkies. But was she a witch? When the Chelsea girl invites her along, "she never mentioned witchcraft. But somehow, as she spoke, her words conjured up an eerie atmosphere." And according to her testimony, nobody actually mentions witchcraft prior to Roy Davies, who is tipped the wink by Lord God Almighty.

Regardless of that, she still promiscuously mixes up the terms; witchcraft, Satanism and Paganism, playing free and easy with the rules of evidence. However, it does appear that there is a thing called Wicca or White Witches who "certainly do not set out to do evil", but are still damned because "even if they don't do deliberate harm, their activities are opposed to Christian teachings because they

worship

false gods." Obviously possessed of the spirit of discernment, or as Joseph Campbell said, "You can't fool around with Yahweh."

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Okay, so where is the evidence? In Mrs Harper's reality tunnel the evidence is everywhere, for the world is full of "evils that are the work of Satan." Not for Mrs Harper the easy road of "hardfacts" when she assures us that "There have been mounting suspicions over the years that child sacrifices take place regularly. I believe that they do. I have no evidence to support this belief." "It's my belief that some of the hundreds of children and adults who go missing every year end up being sacrificed." All that she offers us is her belief, but is it a rational belief? Consider these words from another book, in a

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chapter called "Schizophrenia: The Demon in Control - "Let's say that when you awake tomorrow, you find standing at your bedside a man with purple scale skin...from Mars... visible and audible only to you...he warns you not to reveal his presence; if you attempt to do so, he threatens, he will kill you instantly... On the basis of what you can so clearly see and hear, you accept the fact, astounding as it is, that the stranger is what he says he is."2 Barbara O'Brien then goes on to describe the schizophrenic trip and how she toured America in Greyhound buses in an attempt to escape the "hook operators".

But, what if someone woke up to find Satan by their bed? Mrs Harper is one of the sad minority to do just that. In hospital, after an overdose she returned to her bed to find on it "a miniature hooded figure- ... I was sure it was Satan manifesting himself to me." If we check the diagnosis of schizophrenia we find that the schizophrenic "ceases to experience his mental processes and his will as under his own control; he may insist that thoughts are being put into his mind."3

And what does Mrs Harper tell us? She signed in

blood a parchment scroll which stated that, "I am no longer my own. Satan is my master."  
As for arranging her social calendar, "I was rarely summoned... Some inner compulsion told me when, and where, to go...Satan could direct me to the coven by remote control." At other times there was "just the telepathic message buzzing in my head... Satan was beckoning... There was no resistance. I had to go." In fact most of the time "Satan was at the helm of my thinking processes." This is not all, for we also read that the schizophrenic "hears voices telling him what to do."<sup>3</sup>

Three or four weeks after her "initiation", Mrs Harper experienced a blinding headache. "Then a voice came to me, telling me to be at Highgate Cemetery just before midnight." The voice went on to give her some travel directions, which was very obliging. "In acute stages of the illness other hallucinations and delusions of varied kinds may be present."<sup>3</sup> I think we can safely classify levitation and telekinesis under the heading of hallucination and delusion, but what about babies being killed? Or coven meetings even? "The paranoid schizophrenic has 'a persistent idea...that there is a conspiracy or concerted action against him...a delusion of grandeur.'"<sup>3</sup> Whenever she took an overdose, "I knew who was behind it all - the coven. This was Satan attacking me." Whenever things went wrong for Mrs Harper it was Satan, "making me follow foolish impulses...causing me to behave in a stupid way." Every time she got moving "Satan played another of his little tricks" to stop her short. "Delusions of unworthiness occur in depressive illnesses in association with misery and hopelessness." <sup>3</sup> Any comment Mrs Harper? "I felt myself wishing that I could be good, like these nurses, instead of a servant of the Devil." "...how inadequate I was compared with the other churchgoers."

On her first TV programme she was asked, "How do you know you were not just on a bad trip?", to which she replied, "A bad trip doesn't last five years." But if this bad trip is schizophrenia, it could. As far as backgrounds go, hers was ideal for inducing psychosis; harsh, cold

and alienating. Significantly she had nicknamed the matron of the home "the witch", and after her escape attempts "It didn't take the police long...they soon had me back under the spell of the witch." A process of learned helplessness. Bob Wilson 4 discusses the possible role of schizophrenia and self-medication in heroin addiction, and certainly at the more stable periods of her life she seems to have no problem giving up her drugs. Although this may not be important, it is worth bearing in mind that Virginia Water is home to the Royal Holloway Psychiatric Hospital, which, at the time of her t-

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ale, had a bustling schizophrenic population. Maybe this explains how she ended up so often wandering around dazed in the dark. Of course this is all speculation, but the mere possibility that an undiagnosed schizophrenic with a medieval delusion is trying to drag us into her fantasy, and to restrict the civil liberties of others has me worried.

Even more worrying was a "Despatches" documentary shown on Channel 4 TV on the 19th February 1992, portraying an alleged expose of Satanism and ritual abuse. An array of "survivors" were brought before us; some of whom were severely traumatised individuals and in need of much care and help to re-build their lives. Others had me suspecting malice as a motivating force. These "survivors" refuse to go to the police, just like our Mrs Harper neglected to report a whole heap of crimes such as; desecration, rape, child abuse, drug running, animal brutality, murder, eating foetuses and stealing library books. When at long last someone goes as far as pointing to where the bodies are buried, the police do a lot of digging, but find nothing. Similarly, those cases that come to trial are thrown out on the grounds of insufficient evidence or doubts about the social workers' methods.

Therapists and social workers assure us that the physical reactions of these people when under analysis are authentic, but this proves

little. The link between mind and body is profound; the body reacts to the mind's content regardless of the authenticity of that content; i.e., belief will evoke as great a response as actual recall. What do these "carers" have to gain by their behaviour? I guess it's much sexier to be on a special Satanic ritual abuse group, rather than just another social worker in the child unit. After the "Operation Julie" team split up, the majority of its members left the police rather than return to normal duties - the power of being in a special elite seduces the best of us.

As is usual Uncle Aleister comes in for some ritual abuse; this evil black magician (sic) on the "Bloody Sacrifice"; and "Dispatches" quotes those infamous lines from page 219: "A male child of perfect innocence and high intelligence is the most satisfactory and suitable victim."<sup>5</sup>

But they neglected the all-important footnote: "It is the sacrifice of oneself spiritually. And the intelligence and innocence of that male child are the perfect understanding of the Magician, his one aim, without lust of result. And male he must be, because what he sacrifices is not the material blood, but his creative power."<sup>5</sup> We can surmise that either the "Dispatches" team are totally incompetent to have missed that footnote, or deliberately dishonest. As far as I can tell the only sin in what Uncle Aleister suggests is the Sin of Onan. (See: Sacred Mushroom and the Cross by J M Allegro for a full explanation of the link between sperm and sin.)

Finally, after teasing us overmuch with hints of a secret Satanic group that regularly murders babes in arms and worships Uncle Aleister in a basement Temple in the East End of London, they were going to reveal all. Well, actually not all: they stop short of naming names, due no doubt to a sharp eye on this country's libel laws. Instead we get shown clips of an arty video from The Temple of Psychic Youth's playroom; a video I thought was available by mail order, and some of which was shown publicly as far back as 1987 at the 2nd Thelemic

Conference at Oxford. The offending content was a little low-level S&M (low-level compared to what is currently available from Amsterdam), and certainly not as visually gripping as some films by Dali or

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Kenneth Anger. What seemed to have been forgotten is that Sado-masochistic behaviour is ritualistic, but that doesn't mean that ritual is an incidence of intention of abuse.

It was confidently stated that claims of identical detail concerning Satanic ritual abuse go back 700 years; but in all this time, those tricky Satanists have evaded capture. "Dispatches" claimed that the wily Satanists escape the net because their crimes are "beyond belief", and hence not believed. Personally I wonder whether the claims themselves may well be beyond reason. Suppose these survivors claimed to have been abducted by fairies, or the Evil Space Brothers; how would we react? Evidence is coming through that suggests that Multiple Personalities and UFO abductees show a tendency of abuse of some sort as a child. Hypnotised subjects are able to construct a detailed and realistic UFO kidnap scenario without having any UFO knowledge or experience.<sup>6</sup> We are obviously talking about something that is coming up from the deeper structures of the mind, possibly at the level of the Archetypes, and I'm sure we can agree that the "Satanic Ritual" scenario is well embedded in the group consciousness. We should bear in mind two things; firstly, the mind is a much more complex entity than our current models allow for. Also that memory is symbolic; it does not run back like a film; rather it is reconstructed from elements that "seem right", but the result is always partial, leaving room for symbolism to dress the events in a ways that serves a deeper need. A child being treated brutally by parents it believes should be loving, could then "demonise" them, so that images of "satanic parents" will slowly emerge in therapy as the real trauma is dealt with. The symbol-

ic nature of this recalled material allows it to be easily dealt with by psychodrama such as exorcism. Maybe it's all true; many abusers use ritual trappings to induce fear, so maybe there are Satanic abusers; Lord knows there are more than enough Christian and non-Satanic abusers about. But to politicise others' pain and suffering is to my mind, both wrong-headed and dangerous.

The truth is that there are a lot of sick people out there, both perpetrators and victims who are hurt and traumatised. They need all the help we can give, not exploitation. We have seen the effect of mass hysteria before; from the Pendle Witches and Jews up to the Guildford Four and Orkney Twelve. The Witch Hunts died out because wilful sceptics refused to believe on women flying about the country-side on broomsticks, and tended to (rather unkindly) laugh at the people who believed in such things. The UK is currently in its worse recession this century, and we can confidently expect a rise in the rates of suicide, child abuse and scape-goating. Right now we have a greater need of wilful sceptics than we do of fanatics fresh from a medieval reality tunnel. I rest my case.

#### FOOTNOTES:

- 1 Joseph Campbell: The Power of Myth
- 2 Barbara O'Brien: Operators and Things - The Inner Life of a Schizophrenic
- 3 Richard L Gregory (Ed.): The Oxford Companion to the Mind
- 4 Robert Anton Wilson: Sex and Drugs - A Journey Beyond Limits
- 5 Aleister Crowley: Magick
- 6 Hilary Evans: Visions, Apparitions, Alien Visitors

And not forgetting DANCE WITH THE DEVIL: A Young Woman's Struggle to Escape the Coven's Curse, by Audrey Harper with Harry Pugh, published by Kingsway Publications. (As an interesting postscript to this article: readers may be interested to learn that it was Audrey Harper's appearance on Australian TV, telling us all about the dangers of Satanic/Witchcraft ritual child abuse that prompted me to found the Pan Pacific Pagan Alliance - Julia)

{file "Pagan Unity Ritual (W.o.W. #5)" "bos481.htm"}

#### THE PAGAN UNITY RITUAL

For group workings: we have generally made this the first part of our meeting, after the erection and consecration of our working space. The music used for the working is "The Burning Times" by Charlie Murphy. Love it or loath it, this song is undeniably the anthem of the Neo-Pagan movement, and is played or sung at Pagan gatherings in Britain, Europe, Scandinavia, the USA and Canada. By using it for this working, we are making a very profound connection with the world's Pagan community.

First form a cartwheel with your cords - loop them over each other, and hold the loose ends. Then stand in a circle, with the cords forming the spokes of the "cartwheel". Start the music, and as the drumming begins, so everyone slowly moves deosil in time to its beat. As you dance, you remember all the Pagans you have ever known, or worked with. If you don't know many, then think about Pagans who have influenced or inspired you - writers, singers, poets, artists - it doesn't matter which, as long as you remember them. Throughout the song, continue to dance, and continue to remember: focus upon the image of the cords as a web which joins all Pagans together.

In our groups, we generally end the dance after "The Burning Times" finishes with an "Eko Eko..." chorus, and then drop the cords to the ground to send the magic on its way. If you work alone, the ritual can be adapted. Instead of forming a cartwheel, you can weave your cords into a web-like pattern, or use knots - it doesn't matter which, as long as you remember, and focus upon the concept of the links with other Pagans. If Australian readers have problems finding a copy of "The Burning Times", write to us, and we'll try and put you in touch with a supplier.

This ritual has now been performed a number of times with Pagans from NSW, ACT, SA and the USA. It is also being worked in

Britain, and a  
number of events that have happened recently seem to  
confirm that a  
very real current is being generated to strengthen Pagan  
Unity.

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{file "Blessing my New Home" "bos483.htm"}

Blessing my New Home

Touch the lintel and touch the wall,  
Nothing but blessings here befall!  
Bless the candle that stands by itself,  
Bless the book on the mantle shelf,  
Bless the pillow for the tired head,  
Bless the hearth and the light shed.  
Friends who tarry here, let them know  
A three fold blessing before they go.  
Sleep for weariness - peace for sorrow  
Faith in yesterday and tomorrow.  
Firends who go from here, let them bear  
The blessing of hope, wherever they fare.  
Lintel and windows, sill and wall,  
Nothing but good, this place befall.

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{file "Bowhunter's Prayer to Dianna (Kalioppe)" "bos485.htm"}

A BOWHUNTER'S PRAYER TO DIANA

Oh Silvery Huntress of the Night!  
Diana of the pale moonlight!  
Oh Goddess of the Silver Bow  
Smile on your humble child, below  
Come now to me and be my guest,  
And aid me in this hunt...my quest!

In this endeavor, grant success  
Grant me patience - grant kindness

Watch over me and guide my steps -  
As I walk into the forest's depths.  
Protect me from all injury  
And close beside me, always be.

Aid me as I track the deer  
Through brush and thickets, far and near  
When it comes time to draw my bow  
Grant me accuracy, here below  
Guide my arrows with speed and skill  
Grant painless death and swiftest kill

Silvery Huntress, I am your child...  
I hunt your forests, free and wild.  
Bless this hunt, I ask of thee  
Oh Great Diana, hear my plea  
Goddess of Wild Ones and the Night!  
Bless my table with food tonight!

Kalioppe

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{file "Spirituality" "bos486.htm"}

#### SPIRITUALITY

"What is `spirituality'? Does it matter much today?  
And what is something `sacred'? Is it black and white...or  
grey?"  
These were the queries of a youngster, and gave me pause  
for  
thought;  
And as I rummaged through my mind, I found the words I  
sought.  
"Spirituality is a relationship 'twixt the Universe and  
you,  
And how you behave will manifest, no matter what you  
do!  
It's a friendship with creation - with stones and plants  
and  
trees,  
With birds and deer and butterflies...and even  
bumblebees;  
It's knowing that the life you have, is found in them, as  
well;  
It's awareness that creation is found in every  
realm,  
And that all of it is sacred and all of it's divine!  
That means it's very special - and will be for all  
time!  
The answers to your questions are both black and white,  
and grey,  
As spirituality and sacredness depends on you...each  
day!"  
I pondered well his queries as he slipped out the  
door,  
And wondered if I'd answered well - or if I should say  
more...

But looking out the window, I saw him smile at me,  
And knew that I'd said plenty, as he reached out and  
hugged a  
tree!

-Kalioppe-

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{file "Creation Mystery, Part II" "bos487.htm"}

Creation Mystery, Part II  
By: The Whyte Bard

The Lord, and the Lady (and the Fool) were lonely.  
The All was  
not  
complete; there was none to keep them company, and laugh  
with them.  
There  
was none to know them, and none to be Their Children.  
And the Lady said, "Let us go forth and make Life  
upon the  
many  
worlds, that We may have Children, and a Family of Life  
within the  
MultiVerse. And let Us make them in Our image, and love  
and be loved  
in  
return."  
And the Fool laughed, and asked, "Shall it be so?"  
"No," said the Sacred King.  
And the Fool asked a second time, and said, "Shall  
it be so?"  
"Maybe," smiled the Youth.  
And the Fool asked a third time, saying, "Shall it  
be so?"  
"Yes!" said the Child.  
And the Fool smiled, and said, "If we do this  
thing, it shall  
be a  
wondrous thing indeed, for we shall make a Creature that  
shall have  
the Love  
of the Lady, and the Strength of the Lord, and a  
Curiosity to match  
Myself.  
It shall know Good and Evil, and Light and Darkness, and  
That which  
stands  
between them, and shall be very near and dear to us. It  
shall be ar-  
rogant,  
and willful, and cruel, but it shall also be kind, and  
gentle and  
loving. It  
shall be all things, and nothing at all."

And the Fool laughed, and asked, "Shall it be so?"  
"No," said Chaos.  
And the Fool asked a second time, and said, "Shall  
it be so?"  
"Maybe," smiled Trickster.  
And the Fool asked a third time, saying, "Shall it  
be so?"  
"Yes!" said Prometheus.

The Fool took up the stuff of stars, that whispers  
thru the  
MultiVerse, and mixed it with the dry clay of earth, and  
mixed the  
substance  
thereby made with the waters of the sea, and the tears of  
the Maiden,  
and the  
birth-waters of the Mother, and the spittle of the Crone;  
wet it was  
with the  
blood of the Sacred King, and the sweat of the Youth, and  
the milk on  
the  
lips of the Child.

And the Fool laughed, and asked, "Shall it be so?"  
"No," said the Crone.  
And the Fool asked a second time, and said, "Shall  
it be so?"  
"Maybe," smiled the Maiden.  
And the Fool asked a third time, saying, "Shall it  
be so?"  
"Yes!" said the Mother.

And the Fool smiled, and said, "Then let it be so,  
for I have  
asked  
three times, and three times three, and thus it is and so  
it ever  
shall be!"

The Holy Fool bent, and sank to His knees, and She  
took the  
wet clay,  
wet with the waters of the sea, and the tears of the  
Maiden, and the  
birth-  
waters of the Mother, and the spittle of the Crone; wet  
with the blood  
of the  
Sacred King, and the sweat of the Youth, and the milk on  
the lips of  
the  
Child.

And from that clay He made our Brothers and  
Sisters in Fur,  
Feather  
and Scale, and all the growing things.  
And one thing made of that clay was taken up by  
the Fool, and  
placed  
aside.

And the Lady smiled upon Her Lord.

And the Fool turned, and It was Prometheus, and  
 shaped the wet  
     clay  
     thing further.  
     Side by side, He made them, that none should stand  
 above the  
     other,  
     but that all should walk as equals and partners, in joy  
 and love.  
     And the Fool turned, and It was Trickster, who  
 shaped us to be  
     curious, and to doubt, and from our doubt and curiosity,  
 to learn,  
     and to  
     laugh.  
     And the Fool turned, and She was Chaos, and placed  
 a bit of  
     Itself  
     within us, that we may change and grow.  
     And the Lord smiled upon His Lady.  
     Man and Woman Prometheus made, and the making and  
 the shaping  
     was as  
     years, and years upon years.  
     And the Fool began to dance.  
     And the Lady began to dance.  
     And the Lord began to dance.  
     They danced Life into the World, the Lady and the  
 Lord, and  
     the Fool.  
     They danced the moon, and stars, and Sun, and all that  
 there is, they  
     danced  
     into being.  
     And they danced Death into the World, for we must  
 close the  
     Circle of  
     our Being, and go forth unto newness.  
     They danced Life and Death, and still They dance,  
 a never-en-  
     ding,  
     ever-spinning Circle, endlessly spiraling upon itself, and  
 uncoiling  
     to start  
     anew; hand in hand They dance, to a Music They have made,  
 endlessly  
     creating,  
     and endlessly destroying.

Thus it was, and so it is, and evermore shall be  
 so!

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DISCOVERIES

by

Katrina McNeal-Dezern  
August 15, 1993

Walking down Life's road one day,  
I spied a path along the way,  
Small it was, and hard to see,  
But I just knew it was for me.

I stepped on to that wondrous Way,  
What drew me there I cannot say,  
But there along that path I trod,  
Akin to the Goddess, akin to the God.

Of course I did not know that then,  
I merely felt the power within;  
Sister to forests, plants, and trees,  
A part of Nature's Magesties!

For many years I trod alone,  
Thinking all this was my own,  
For others did not seem to see,  
What was so obvious to me.

Imagine, then my sheer surprise,  
When right before my very eyes,  
It was my fortune to discover,  
Another traveller, my own true lover!

But still more wonders were in store,  
For on our path we found yet more,  
And now the way's no longer bare,  
We know that others travel there.

Some to learn and some to teach,  
Some the heights of wisdom reach;  
Together we gather in trust and joy,  
All our resources to employ.

To share the way we think and feel,  
To help each other grow and heal;  
How wondrous all this is to me,  
To have found a Spiritual Family!

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{file "Song (Vivienne West)" "bos491.htm"}

SONG  
by Vivienne West  
(after Taliessin)

I am the sunshine on the verdant greensward.  
I am the Salmon that swims in the stream.  
I am of coal buried deep in the mountain.  
I am the Eagle that sees from the sky.  
I am the myth in the mind of the mystic.  
I am the Crow at the foot of the warrior.  
I am the shield and the spear of the fighter.

I am the corn and the flower of the field.  
I am the fire that blazes at Beltane.  
I am the woman that rocketh the cradle.  
I am the egg that will hatch in fresh well-water.  
I am the Lizard that dances in ashes.  
I am the woman whose breasts are the hillocks.  
I am the old man whose gaze is of sunlight.  
I was with Isis when bodies were broken.  
I was with Arianrhod in her sky-castle.  
I was the Mare when Epona did gallop.  
Who but me is the wonder of rivulets?  
Who but me is the strength of the storm?

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{file "Pagan Churches (Julia Phillips)" "bos492.htm"}

#### PAGAN CHURCHES

Written by Julia Phillips December 13, 1992

(This article appeared in issue #67 of The Cauldron)

To be or not to be, that is the question. To be an accredited, mainstream religion, with society's approval, or to be a mystery path on the fringes of society; to be a formal religion of priesthood and laity, or a path for those who seek their religious experience outside of the mainstream.

This subject has recently been hotly debated by Pagans and occultists from all over the world. Those in support (and they are vocal), insist that Paganism must come of age; must provide ministers who can lead society back to the Goddess, and who can serve the community as social workers, counsellors and priesthood. Those against point out that most Pagans seek the religion in the first place because it is a path of individual spiritual growth, which does not demand that its practitioners spend a large proportion of their time spoon-feeding a congregation, or acting as unpaid social workers.

We appear to have reached a crossroads in the development of 20th (and 21st) century Paganism, and the decisions we make over the next decade will have constitutional and far-reaching consequences. Society is no longer in any doubt about our existence; it has not yet decided whether we are a Good Thing, or a Bad Thing, but it certainly knows we exist.

Let us consider the problems that we face if we wish to make Paganism a mainstream religion. Firstly, most (all?) of you reading this live in a nominally Christian society, which will usually accept (with bad grace!) the other mainstream religions such as Muslim and Buddhist. Pagans, if they are considered at all, will probably evoke a reaction ranging from amused tolerance to outright condemnation for their heresy. So, how do we convince society that we are neither foolish (but basically harmless) eccentrics, nor are we dangerous heretics, ever on the lookout for a tasty virgin, or plump little boy for our altars?

We can of course present society with the image that we wish them to see. Unfortunately, this must often be presented via the media, who, as we know so well, are more concerned with increasing viewing or circulation figures than being philanthropic about helping poor defenceless Pagans improve their image. And how do you deal with the ego-centric weirdos (sorry, no other word sounds half so effective!) who launch themselves regularly at the world, scantily clad, demonically masked, and twittering on about the shadow, cursing, cthonic experiences and the dark path of the occult? The fact that you and I both know that a genuine cthonic experience, or encounter with the shadow, would have these types running home to Mummy pronto, is neither here nor there; the public, who knows no better, is taken in a treat. "Aha", they cry, "see, we were always told it was dangerous to dabble in the occult, and look, it's true!". And of course it is, for these dabblers will undoubtedly cause themselves, and their poor followers, a fair bit of harm before they are through.

But how does all this help our cause to become a socially respectable religion? Well of course it doesn't. Not one bit. And this is actually why I am rather fond of these ego-centric types, for although they are a superficial parody of the genuine occult path, they do serve as a

reminder that the dark is ever-present, and that if we remain true to our spiritual core, then we can never be a socially acceptable, mainstream religion. Where these ego-centrics fail of course, is in promoting the dark satanic image as the ONLY path. They do not know any better, ignorance and stupidity being their main faults, and I really cannot see the Pagan/Occult community ridding itself of them. Instant fame is too strong a drug to withstand common sense and the hard work which the genuine occult and Pagan paths demand.

But those who would present Paganism and the occult as all white-light and fluffy bunnies are equally at fault. Not only is it untrue, we are leaving ourselves open to accusations of whitewashing our practices for public consumption. But, it is nigh on impossible to explain Pagan philosophy in a TV studio, to an audience with a limited attention span. The principles are simple, but need to be comprehended, and that cannot happen in a TV or radio interview. The message has to be restricted to, "we do not perform or condone sacrifices"; "we do not hold rituals for the purpose of group sex"; "we are a sincere religion which encourages each individual to take responsibility for his/her spiritual development", and similar platitudes. Trying to present this information without coming across as a mixture of Doris Day and Lucille Ball is a skill few of us possess!

But to return to the issue of accreditation and social acceptance; it never ceases to surprise me how many people reject one or more of society's restrictions or pretensions, and then do their damndest to resurrect the same restriction or pretension as quickly as possible elsewhere. Let us consider a mainstream religion; let us look at the Anglican Church. A priest (or, gasp, a female priest!) ministers the divine word of God to a receptive congregation. At times of hatch, match and despatch, the priest not only administers the divine word, but also functions as society's representative to ensure that all is done in accordance with accepted ritual practice. The

priest is trained, accredited, ordained, maintained, and supervised,  
by his Church. Let him mutter an unorthodox message, and see how  
quickly his superiors bring him to task!

Contrast this with today's Pagan; no formal training, accreditation, maintenance or supervision from outside. There is of course in many traditions, an ordination, but these are not consistent throughout the branches of the religion, and nor are the ordinations "accepted" by most of society. In fact, many of them are not even "accepted" within the religion itself. When you have been told as often as I have that Aleister Crowley initiated your mother, or some mysterious group initiated you as you were cycling home one night and got yanked off your pedals, or "your family" has been secretly "in the Craft" for generations, you get a bit cynical about accepting some of these ordinations at face value!

And this brings to us to the matter of accreditation; I have heard it mooted that now is time for Pagan priesthood to be formally ordained, and accredited to accepted standards of knowledge, skill and experience. I would have more sympathy with this view if those who expound it do not give the impression that they are, ipso facto, of that standard already! Being of a pragmatic nature, I would also be interested to learn just who is to pay for the training colleges and official priesthood that would necessarily result from such a programme?

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And this brings me finally to ask if we really do wish to follow a religious path which is constructed in the pattern of one which most have us have rejected as unacceptable. Writing in Children of Sekhmet Vol 3 No 1 about the creation of Pagan and Wiccan Councils, "Lucifer" said: "Pagan Councils are forced to compromise the outlook of the Pagan Community... My real concern is that behind the many calls for

Pagan unity is the genuine belief that Paganism can be socially acceptable. The implication to this being that consensus Paganism is moving towards an acceptable middle ground which society can cope with; that the ecstatic vision of the Pagan Mysteries is slowly abandoned for the coarse cloth of a ritual practice calculated not to offend."

It might be unkind to suggest that those who are desperately seeking official recognition have anything less than the purest of motives, but one does wonder. Is it simply a case that in this field, they are able to acquire titles and recognition which under other circumstances, would not come their way? The "big fish/small pond" syndrome. Or have they only superficially rejected the mainstream religious path, and all that it stands for, seeking to re-establish it in Paganism with themselves at the top of the pecking order?

I have made some contentious statements in this article in the hope that it will encourage debate (and support!) from those other spiritual anarchists out there who do not want to see their religion debased into a formal structure of hierarchies, priesthood, and laity. I believe there is a place for open Pagan gatherings, and that experienced Pagans are best placed to organise such gatherings. Where I draw the line is in accepting that any "official" body may legislate in matters of individual spiritual growth.

The Pagan movement has always been self-regulatory in practical terms. This may not be obvious to those who are calling for "accredited priesthood", but I can assure them that the Pagan grapevine is active and effective throughout the world. We do not need framed certificates over the fireplace ("This is to certify that Lady Anthrax can worship to the satisfaction of the Convergence of Associated Deities" - Peregrin, Web of Wyrld #6), to prove our spiritual worth.

B\*B Julia

{file "Searching (Carol Neist, W.O.W. #8)" "bos493.htm"}

The following article appeared in issue #8 of Web of Wyrd magazine.

Searching  
by Carol Neist

It has always bothered me that there seems to be an abnormally large lunatic fringe in Wicca; people who threaten others with curses from a "Council of Witches"; people who claim qualifications they haven't got; people who are so fundamentalist in outlook they put Fred Nile to shame. For despite the comments of Hawkeye (WOW #6) and Khaled's letter (WOW #5), there is, I believe, a strongly fundamentalist element within Wicca. It seems to be found mainly amongst those who, in Hawkeye's words, "believe in the objective reality of faery", and those who see the Gardnerian Book of Shadows as Holy Writ. Now I have no objection to people believing in anything they want to, but if they try to tell me that my more psychological approach (to say nothing of my cynicism regarding the aforementioned Holy Writ) is wrong, I naturally question whether I want to be classed under the same banner.

Whilst I wholeheartedly concur with the premise that worship is a private matter between the practitioner and his/her deity, in actual practice it just ain't so, even in Wicca. "You have to do it our way, or you aren't one of us", seems to be a common attitude. The argument that formal teaching or a recognised clergy would destroy the right of each individual to approach the divine in her/his own way therefore, just doesn't hold water, since as things stand at present, a practitioner who doesn't agree with the mainstream viewpoint will very quickly find him/herself on the outer anyway. The "free form eclecticism" touted by Peregrin (WOW #6) just doesn't happen outside the books, as far as I can tell.

I'm certainly not suggesting that we ought to rush out and set up seminaries and parish councils, but I do think we have to accept the fact that we do already have a de facto clergy, largely self-appoin-

ted, most of whom have no training in counselling or teaching. Like it or not, if you are leading a group of any kind, no matter how informal or unstructured, you are going to need both those skills. It's all very well for Michelin (WOW #6) to compare coven leaders to parents who "receive little or no training beyond that which they received in the family in which they grew up". It's actually a sad fact of life that we were all fucked up by our natural parents, thus creating the need for us to clear away the shit through spiritual practice. I don't want to be stuffed around by any more amateurs, thank you very much - my family of origin did a pretty good job already!

It's obvious that hierarchic structures don't work, but what do we do instead? What we've got at present isn't really working either, and in many cases it is, in fact, very hierarchic anyway! It's a really hard one, and I don't think there are any easy answers. But, sadly, we have a situation where unsuspecting neophytes run the risk of being conned, robbed, threatened or subjected to various power trips, and even those of us who condemn such behaviour run the risk of being tarred with the same brush in the eyes of the public.

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Whilst Pagan organisations (such as the Pagan Federation, Pagan Alliance or Church of All Worlds) could be an excellent clearing house for people seeking groups, and groups seeking members, who is to decide which groups are "kosher"? Supposing a bright-eyed bushy-tailed tyro from Upper Woop Woop approaches an organisation, and asks to be put in touch with the nearest Wiccan coven. The organisation knows damned well that the only coven within coo-ee of Upper Woop Woop is run by a couple of dickheads who shouldn't be in charge of a street stall, let alone the vulnerable psyches of others. What do they do? If this particular pair of dickheads are paid up members of said organisation, how can enquiries not be passed on to them? It really isn't possible without some sort of formal screening system, to keep the lunatic fringe out of an umbrella organisation, especially

when some

of them are already well established in the Craft.

Of course many people don't see teaching as a relevant function of the

coven. But new members are going to look to the leaders for guidance,

even if only at an unconscious level. Everyone who starts a spritual

practice does so because they see life to be a mess, and they need to

know how to get out of that mess. Personally, I think teaching is very

important, and I will seek teaching on Love and Trust wherever it is

offered. Over the last couple of years, I have found it mainly within

Tibetan Buddhism. Similar to the Craft in many ways, the practice is

more structured and the teachers have all been practitioners for

twenty years or more. None of the teachers attempts to dominate the

students; in fact they go to a lot of trouble to discourage guru-trip-

ping. Teaching is offered by a variety of visiting teachers, so

students get a range of opinions and practices, and they can ask for

specific teaching as they need it. I've seen less power-tripping and

ego-flaunting in this movement than in any other; they really do go

along with the premise, "an it harm none do what you will". Their

methods, having been tested for over a thousand years of unbroken

lineage, really do work: I learnt more about magic from those guys in

a month than I learnt in five years with the Rosicrucians and some

twenty-odd years of private and group Craft-style practice. It isn't

surprising that Tibetan Buddhism is currently said to be the fastest

growing "new" religion in the west. Incidentally, I thought Hawkeye's

comments on Eastern religions a bit sweeping: I know little of Taoism,

but the Hindu and Buddhist faiths don't claim to be based on Absolute

Truth. Rather, they are based on the belief that there is an Absolute

Truth and that it is possible for the individual, without mediation

from Priest or Guru, to find it. Quite a different proposition.

All any teacher or group leader can do is point out ways and means;

it's up to the individual to find her/his own way to the Divine, call

it Goddess, Christ, Krishna, Bliss-Void or whatever. But finding

suitable friends is the first step along the path - you really can't do it all by yourself. Whether you go in for counselling, therapy or spiritual training, the idea is the same - find someone who's been there already, and who knows how to give you a hand over the rocky bits. It is this which lies at the basis of the guru/disciple relationship, not, as some would have it, a need to dominate or be dominated. The system is, like any other, open to abuse, but we only have to look around and see the same abuses and worse within the Craft, despite its supposed "free form eclectism". (Good phrase that, thanks Peregrin!)

I still believe that the Craft is a beautiful path in theory, and could be so in practice, were it not for the large numbers of near-sighted people presuming to lead the blind. However, perhaps I'm expecting too much - maybe the Craft really is just a celebratory religion which offers a U-beaut party eight times a year and a chance to run around starkers once a month. Perhaps I am expecting too much in asking that it provide tools, teaching and example for personal growth as well? Nevertheless, this is what many people, including me, seek in a spritual discipline. I would like to think that somewhere, somehow, sometime, I might find it in Wicca.

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{file "Leave it Out, Leviticus (Aries, W.O.W. #8)" "bos496.htm"}

The following article appeared in Web of Wyrd #8.  
Leave it out Leviticus  
by Aries

You know, I'm not too sure that it's safe for me to be associating with you guys all things considered: "We have allowed the legalising of abominations like witchcraft, homosexuality and abortion." And to think I was fooled into believing that you were mostly harmless except for an interesting approach to sing-songs 'round the camp-fire and a strong attachment to strange jewellery. But no, my immortal soul is apparently in grave danger from "demonic powers behind the

evils that  
we have allowed into our land." Oh how could I have been  
so blind?  
Woe, woe and thrice woe!

I paid a visit to my friendly neighbourhood xtian bookshop  
("We give a  
Bible message to everyone who comes into the shop") and  
came away with  
a bunch of one page factsheets warning me about the  
dangers that dwell  
in the world, and wait to entrap me in mind, body and  
spirit, and well  
warned I am. For instance: "Hallowe'en is the night when  
the spirits  
of the dead and demons visit the earth. That is why people  
dress up  
as witches and other frightening things." If these  
leaflets are  
typical of the modern xtian's world view, then there is  
much to be  
afraid of. The first two quotes come from, "An  
Introduction to Inter-  
cession and Spiritual Warfare", where the believer is  
exalted to,  
"stand in all the armour of God and wrestle in prayer." It  
may be just  
a coincidence but I kept thinking of Reichian Body Armour  
and the  
joyless life its possession entails.

In "Hallowe'en" we are warned against Hallowe'en parties  
and encour-  
aged, "to find a wholesome alternative and to warn others  
of the  
demonic background of what is too often seen as just a  
harmless bit of  
fun." Having been raised a Puritan, I'm well aware of the  
dangers in  
harmless bits of fun, like Playing Cards. Were you aware  
that, "The  
first deck of playing cards was invented in 1392 for King  
Charles of  
France who incidentally was insane." Oh well, say no more;  
anything  
done for a loony must be suspect. The Puritans called  
cards "The  
Devil's Picture Book", and that's all that we need to know  
after being  
told of "The Brothel Game", where people talk dirty with  
each other  
using a secret code in the cards, and how the Holy Family  
are blasphem-  
ed in hideous jest; we are then asked if we could then  
"go on  
playing with a sinful pack of cards?" But, I ask myself,  
how can 52  
pieces of printed card be sinful? How do we measure  
sinfulness? What  
does it look like? What's its weight? Colour? You get my  
drift?

However, this is nit-picking in the face of faith, especially when, "Witches and those closely associated with the occult use cards to trick and delude men and women into vice, error, deceit, and finally into Hell." And that brings us back to Hallowe'en, doesn't it? By convincing our kiddies that this blasphemous Pagan ritual is harmless fun, you evil witches trick them into dressing up as witches and lure them thuswise into sin and perdition: "dressing as a witch you could open the way to being involved later with the real thing... Many young people have already been deceived in this way to their cost." I must admit that I'd always assumed that it was commercial exploitation by the business world that has added Hallowe'en to the list of religious festivals that are prostituted in the name of consumerism, and thus enter the public realm. Maybe Satan is a businessman? Why not? It seems imperative that the xtian sees the hand of Satan everywhere; "The attraction in witchcraft is the power that it offers even though this is from Satan." But how is this conclusion arrived at?

Well, we know for a start that, "A witch is something that is hateful to God." and we know that God feels this way because He tells us so in Leviticus 20:6. Now, applying the logic of "who isn't for me is against me", we arrive at the situation where if God gets the hump with someone, they are automatically against him. Remember, there is no third way with Jahweh. By all accounts Satan is some else who's had a falling out with God, and this means that, "Since a real Christian is someone 'Born Again in the Spirit of God' (1 Peter 1:3-4, John 1:13), Satan is his enemy, and so are witches and all their activities." It boils down to saying, "All my enemies are ganging up on me in a conspiracy", which may turn out to be an existential definition of paranoid delusion.

You may, or may not, be pleased to know that witches are not alone in being hateful to God. In fact, I ran out of money before God ran out of people to hate. Spiritualism really rubs God up the

wrong way, and  
again we have this on the authority of Leviticus 20:6; but  
probably worse in the eyes of the xtian is the possibility that "If  
there is no judgement then what sort of God do we worship who would  
consign us to have to live in the presence of tyrants and murderers like  
Hitler, Stalin, Herod and the like on the other side?" The problem  
that we have here is our belief in the mythic Just World, where  
goodness is rewarded and badness punished. And if things don't work  
out that way, if St Augustine has Vlad the Impaler as a next door  
neighbour in the hereafter, then the rhetorical basis of xtianity would  
appear to crumble. The argument that if you are good (ie, do as I  
tell you) you will go to heaven, and if you are bad (ie, don't do as I  
tell you) you will go to Hell, no longer has any validity. It could be  
argued that this Just World belief underlies much of modern society  
which seems to be coming increasingly under threat as the arbitrary  
nature of reality becomes apparent.

Needless to say, Satan is behind all aspects of  
spiritualism. Satan, the guy who "knows the Bible better than many Christians",  
and who sees to it that, "we remain in spiritual darkness".  
Spiritualism is hopelessly in error in its attempts to communicate with  
the dear departed; such things are forbidden by God and yet again  
we can thank Leviticus 20:6 for this information. As for those shades  
who are 'all very happy here', "Demons can impersonate the dead". Why  
should they bother? Simple, it's all, "to keep man as he is, and lure  
him into a false sense of security before destroying him." And as for  
those healings, "What of the healings that occur in Spiritualist  
meetings? Those who have experienced them will admit that they do  
not always

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last." And to round it all up we have them "trapped by the  
spawn of Satan's scam", those who have been deeply into  
Spiritualism have found it almost impossible to leave, such is its hold. People  
trying to do

so have experienced attacks upon their lives."

The "Freemason" tract struck me as a master piece of subtlety. Satan is not directly implicated in this underground cult, although the odd dark hint is let slip when voicing concern that some xtians, "are practising Masons, who do not seem to understand the true nature of Freemasonry. Light cannot have fellowship with darkness." Masons are roundly attacked for their secrecy, their lack of "total allegiance and dependence" on Jesus, their vain presumption that they can achieve anything worthwhile in this world without cutting God in on the action. Worst of all is the hideous, blasphemous horror behind the secret of the Great Architect of the Universe, JAHBULON; that sacriligious inversion of the Holy Trinity, where JAH=Jehovah, BUL=Baal, and ON=Osiris. But I always thought that the guy lurking behind burning shrubbery and bossing Moses about went by the name of Jehovah, the God of the Hebrews?

Never mind that. With "The New Age of Aquarius" we are on firmer ground, with no need for pussy-footing around. "Christians who know their Bibles will recognise the New Age as only the old deception by Satan, who tempted Adam and Eve... Adam and Eve disobeyed God and let in a new age of evil in which Satan could invade their lives on earth." Apparently the New Age of Aquarius was kept a secret until 1975 when it was formally announced. The Theosophical Society gets implicated here, but exactly how is left a little vague. Clearly this is because, "The New Age has no visible head or organisation (although the Illuminati are probably behind it.) It is a network of Godless ideas such as humanism, pacifism, interfaith religion, feminism, abortion, holistic health, homeopathy, acupuncture, yoga and witchcraft." Goddam! I just knew that foul Illuminati had to be behind anything so Godless. (Ref my "The Aquarian Conspiracy Revealed", Children of Sekhmet Vol 3 No 2). Having said all that, it's claimed that the aim of the New Age is to unify the world under the Lord Maitreya, and centralising world food stocks and finance, "in a credit

system, allocating a personal number to everyone." Those who know their Bible (or who watched Omen III) will know that Revelation 13 tells of the Anti-Christ who gives his followers a mark (serial number?) which entitles them alone to buy or sell, and coincidentally, "New Agers consider the number 666 to be spiritually very powerful."

In case you haven't completely gotten the picture yet, we'll put it a little more clearly: "The Bible description of the time of the Anti-Christ and his one world government is beginning to be realised in our lifetime, and it fits the New Age closely." Whilst the good xtian is born again through the power of Christ and with a little help from a Priest, "New Agers are expected to be re-birthed and receive Luciferic initiation, by their own efforts." In order to combat this Satanic deception the good xtian is urged to be vigilant for New Age terms like: networking; holistic; planetary vision; and finding one's higher self.

But enough. I don't think I can take much more of this hate and horror. When I entered that xtian bookshop I also deliberately entered the xtian reality tunnel, and have ended up feeling like Marvin (the Paranoid Android) who wonders how anyone can live in anything so small. He was referring to Arthur Dent's brain; I refer to the xtian

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reality tunnel, which appears to me to be rather dark and narrow. To be a good xtian I would have to see Satan everywhere; world peace, inter-faith harmony, the good life; anything that threatens to bring happiness is sinful. As a xtian I would be expected to suffer, to sacrifice, to struggle constantly, to accept heavier and heavier burdens, to accept calamities as a test of my faith, to give unthinking obedience, to never once rejoice in the world as it is, never count my blessings, and always, always see myself as fallen and sinful. And after all this, to accept that I may not get rewarded in

this life, but have to wait for a putative afterlife for the just rewards for all that I have given up. As mentioned above, this belief in a Just World is a core construct of Christianity, and apart from all that suffering, the only other pleasure of the xtian is gloating over the fact that their opponents will, "have to face God's judgement in the hereafter." Spiritualism of course, "is a dangerous deception from Satan, from which it is extremely difficult to escape. Its end is destruction." As for the little deluded dupes of the New Age, all their efforts are in vain, because, "Even if the New Age does achieve a measure of success, its work will all be destroyed by fire at the end of the world." As for the witches who get their power to harm others direct from Satan on Hallowe'en, eventually they, "are themselves destroyed by the one who gives them this power." Everyone comes to a sticky end, and the xtian caught in a web of guilt, fear and passive sadism, gets a real kick out of knowing that.

Leviticus, who gets referred to as an authority on what God does and doesn't like, is 27 chapters of commandments, and shows the basis of many of our current social attitudes; women are of lower value than men; bodily functions that describe women are unclean, ie, child-bearing and menstruation, although to be fair, the emission of semen does make a man unclean for the rest of the day. Coitus, according to God, is for procreation only, in much the same way it is for the beasts of the field. After all, coitus with a woman who is menstruating can only be for the reason of enjoyment, which as far as procreation matters are concerned is a waste of semen. Needless to say, our concept of "sin" comes from the "crime" of wasting semen. Be that as it may, most interesting of all is Leviticus 16, where description of the scapegoat is given, and how "all the wickedness and rebellion of the Israelites - all their sins" are put on the head of the goat, who is sent out into the desert to die for their sins. Much like the later scapegoat, Jesu Christos. Of all the curious details in Leviticus, the one that the xtians took to their hearts is that of the scapegoat, and there

seems to be no sign of a let-up.

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{file "Being The Green Book Of Song" "bos498.htm"}

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| BEING THE GREEN BOOK OF SONG |
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a compilation of neo-Pagan songs  
from any place I could get them.

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I am always interested in more. Please send copies of  
such to GREEN BOOK, c/o PO Box 35190, Phoenix AZ 85069.  
Please include the author(s) name(s) and copyright  
information.

\*

Be advised that not all the songs here were written by  
neo-Pagans,  
so do not assume that a listed author is or is not a Pagan  
just by  
the fact that they wrote a song with neo-Pagan content.  
Some of the  
authors are just friendly to neo-Paganism. Some of the  
authors just  
wrote the silly songs for the heck of it. Some songs have  
no author's  
name attached. I do not know who wrote those, but would  
appreciate  
finding out.

Many songs in here are under copyright. DO NOT record them  
without  
the author(s)' permission! Many of the authors herein can  
be contacted  
thru the address above, and, remember: when -I- turns ya  
into a newt,  
you -stays- a newt!

\*

Bardic

the Whyte Bard  
Rowanhold

Phoenix AZ USA

\*

This songbook is not for sale. It is FREE.  
If you sell it, my tame lawyer will turn you into a newt.

\*

{file "Wiccan Rede, The" "bos499.htm"}

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THE WICCAN REDE

-Anonymous

(Tune: "Leatherwing Bat" aka "Celtic Circle Dance")

Bide the wiccan laws you must,  
need,

In perfect love and perfect trust:  
Live you must and let to live,  
Fairly take and fairly give

Form the circle thrice about  
To keep unwelcome spirits out  
To bind your spell will every time,  
Let the spell be spake in rhyme  
thee

Soft of eye and light of touch,  
Speak you little, listen much  
the heart.

Deosil go by the waxing moon,  
should  
Chanting out the baleful tune  
times good

When the Lady's moon is new,  
go,  
Kiss your hand to her times two  
slow  
When the moon rides at her peak,  
Then your heart's desire seek  
be

Heed the north winds mighty gale,  
turn,  
Lock the door and trim the sail  
burn  
When the wind comes from the south,  
Yule  
Love will kiss thee on the mouth  
rules

When the wind blows from the east,

When ye have and hold a

Harken not to others greed  
With a fool no season spend,  
Or be counted as his friend

When misfortune is enow,  
Wear the star upon thy brow  
True in love you ever be,  
Lest thy love be false to

Merry meet and merry part,  
Bright the cheeks and warm

Mind the threefold law you  
Three times bad and three

Nine woods in the cauldron

Burn them fast and burn them

Elder be the Lady's tree,  
Burn it not or cursed you'll

When the wheel begins to

Soon the Beltane fires will

When the wheel hath turned a

Light the log the Horned One

Heed you flower, bush and

tree,  
Expect the new and set the feast.           By the Lady blessed be  
When the wind blows from the west           Where the rippling waters  
go,  
Bardic words be at their best!           Cast a stone, the truth  
you'll know

Bide the wiccan laws you must,  
In perfect love and perfect trust:  
These words the wiccan rede fulfill;  
"An harm you none, do what you will."

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{file "Witch's Ballad, The" "bos500.htm"}

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THE WITCH'S BALLAD  
-Doreen Valente?

Oh, I have been beyond the town,  
Where nightshade black and mandrake grow,  
And I have heard and I have seen  
What righteous folk would fear to know!  
For I have heard, at still midnight,  
Upon the hilltop far, forlorn,  
With note that echoed through the dark,  
The winding of the heathen horn.

And I have seen the fire aglow,  
And glinting from the magic sword,  
And with the inner eye beheld  
The Horned One, the Sabbat's lord.  
We drank the wine, and broke the bread,  
And ate it in the Lady's name.  
We linked our hands to make the ring,  
And laughed and leaped the Sabbat game.

Oh, little do the townsfolk reckon,  
When dull they lie within their bed!  
Beyond the streets, beneath the stars,  
A merry round the witches tread!  
And round and round the circle spun,  
Until the gates swung wide ajar,  
That bar the boundaries of earth

From faery realms that shine afar.

Oh, I have been and I have seen  
In magic worlds of Otherwhere.  
For all this world may praise or blame,  
For ban or blessing nought I care.  
    For I have been beyond the town,  
    Where meadowsweet and roses grow,  
    And there such music did I hear  
    As worldly-rightous never know.

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{file "King Henry (Child #32)" "bos502.htm"}

KING HENRY (Child #32)  
    recorded by Steeleye Span "Below the Salt"

Let never a man a-woeing wend that lacketh thing-s three:  
A store of gold, an open heart, and full of charity  
And this was said of King Henry, as he lay quite alone  
For he's taken him to a Haunted hall, seven miles from the town

He's chased the deer now him before, and the doe down by the glen  
When the fattest buck in all the flock, King Henry he has slain  
His huntsmen followed him to the Hall, to make them burly cheer  
When loud the wind was heard to howl, and an earthquake rocked the  
floor

As darkness covered all the Hall where they sat at their meat  
The grey dogs, yowling, left their food and crept to Henry's feet  
And louder howled the rising wind, and burst the fastened door  
When in there came a grisly ghost, stamping on the floor!

Her head hit the roof-tree of the house, her middle you could not  
span  
Each frightened Huntsman fled the hall, and left the King alone  
Her teeth were like the tether-stakes, her nose like club or mall  
And nothing less she seemed to be than a Fiend that comes from  
Hell!

Some meat, some meat, you King Henry, some meat you bring to me  
Go kill your horse, you King Henry, and bring some meat to me!  
And he has slain his berry-brown steed, it made his heart full sore  
For she's eaten it up, both skin and bone, left nothing but hide  
and hair!

More meat, more meat, you King Henry, more meat you give to me!  
Oh you must kill your good greyhounds, and bring some meat to me!  
And he has slain his good greyhounds, it made his heart full sore  
For she's eaten them up, both skin and bone, left nothing but hide  
and hair!

More meat, more meat, you King Henry, more meat you give to me!  
Oh, you must slay your good goshawks, and bring some meat to me!  
And he has slain his good goshawks, it made his heart full sore  
For she's eaten them up, both skin and bone, left nothing but  
feathers bare!

Some drink, some drink, you King Henry, some drink you give to me  
Oh you sew up your horse's hide, and bring some drink to me!  
And he's sewn up the bloody hide, and a pipe of wine put in  
And she's drank it up all in one drop, left never a drop therein!

A bed, a bed, now King Henry, a bed you'll make for me!  
Oh you must pull the heather green, and make it soft for me!  
And he has pulled the heather green, and made for her a bed  
And taken has he his good mantle, and over it he has spread.

Take off your clothes, now King Henry, and lie down by my side!  
Now swear, now swear, you King Henry, to take me as your Bride!  
Oh God forbid, said King Henry, that ever the like betide;  
That ever a Fiend that comes from Hell should stretch down by my  
side!

Then the night was gone, and the day was come and the sun did fill  
the Hall

The fairest Lady that ever was seen lay twixt him and the wall!  
I've met with many a Gentle Knight that gave me such a fill,  
But never before with a Perfect Knight, that gave me all my Will!

\*

\*

2286

{file "Lord Of The Dance" "bos503.htm"}

#### LORD OF THE DANCE

In response to many requests for information about the neo-pagan  
version of Lord Of The Dance....

The words are credited to Aidan Kelly, C. Taliesin Edwards, and  
Ann

Cass; the tune (when it isn't "Simple Gifts") is credited to Jenny  
Peckham-Vanzant, and may be an old shape-note hymn.

Aidan Kelly and C. Taliesin Edwards may be the same person.

According to the article in the filksong magazine "Filker Up #3,"  
(a  
reprint from Kantele #12, Fall 1982, and written by Cathy Cook-  
MacDonald), the first four verses were written by Kelly and  
Edwards,

four more by Ann Cass in 1975-6, and the four seasonal verses by  
Ann

Cass in 1976. Gwydion recorded the song, with variant lyrics, on  
his

Songs Of The Old Religion tape (not the entire song, though).

A version of it can also be found on the tape Celtic Circle  
Dance,

by Joe Bethancourt.

-----  
--

She danced on the water, and the wind was Her horn

The Lady laughed, and everything was born  
And when She lit the sun and its' light gave Him birth  
The Lord of the Dance first appeared on the Earth

(Chorus): Dance, dance, where ever you may be  
I am the Lord of the Dance, you see!  
I live in you, and you live in Me  
And I lead you all in the Dance, said He!

I danced in the morning when the World was begun  
I danced in the Moon and the Stars and the Sun  
I was called from the Darkness by the Song of the Earth  
I joined in the Song, and She gave Me the Birth!

I dance in the Circle when the flames leap up high  
I dance in the Fire, and I never, ever, die  
I dance in the waves of the bright summer sea  
For I am the Lord of the wave's mystery

I sleep in the kernel, and I dance in the rain  
I dance in the wind, and thru the waving grain  
And when you cut me down, I care nothing for the pain;  
In the Spring I'm the Lord of the Dance once again!

I dance at the Sabbat when you dance out the Spell  
I dance and sing that everyone be well  
And when the dancing's over do not think that I am gone  
To live is to Dance! So I dance on, and on!

I see the Maidens laughing as they dance in the Sun  
And I count the fruits of the Harvest, one by one  
I know the Storm is coming, but the Grain is all stored  
So I sing of the Dance of the Lady, and Her Lord: (more)

Lord Of The Dance (Cont.)

2287

The Horn of the Lady cast its' sound 'cross the Plain  
The birds took the notes, and gave them back again  
Till the sound of Her music was a Song in the sky  
And to that Song there is only one reply:

The moon in her phases, and the tides of the sea  
The movement of the Earth, and the Seasons that will be  
Are the rhythm for the dancing, and a promise thru the years  
That the Dance goes on thru all our joy, and tears

We dance ever slower as the leaves fall and spin  
And the sound of the Horn is the wailing of the wind  
The Earth is wrapped in stillness, and we move in a trance,  
But we hold on fast to our faith in the Dance!

The sun is in the southland and the days grow chill  
And the sound of the horn is fading on the hill  
'Tis the horn of the Hunter, as he rides across the plain  
And the Lady sleeps 'til the Spring comes again

The Sun is in the Southland and the days lengthen fast  
And soon we will sing for the Winter that is past

Now we light the candles and rejoice as they burn  
And we dance the Dance of the Sun's return!

They danced in the darkness and they danced in the night  
They danced on the Earth, and everything was light  
They danced out the Darkness and they danced in the Dawn  
And the Day of that Dancing is still going on!

I gaze on the Heavens and I gaze on the Earth  
And I feel the pain of dying, and re-birth  
And I lift my head in gladness, and in praise  
For the Dance of the Lord, and His Lady gay

I dance in the stars as they whirl throughout space  
And I dance in the pulse of the veins in your face  
No dance is too great, no dance is too small,  
You can look anywhere, for I dance in them all!

\*

2288

{file "Celtic Circle Dance" "bos504.htm"}

CELTIC CIRCLE DANCE

(c) copyright 1984, 1992 W. J. Bethancourt III

recorded: CELTIC CIRCLE DANCE, WTP-0002

tune: "Same Old Man/Leatherwing Bat" (Trad. Appalachian)

Hi said the Norn, sittin in the sand  
Once I talked to a great Grey Man  
Spun three times and said with a sigh  
Hadn't been for the Runes had His other eye!

Chorus: Hi diddle i diddle i day  
Hi diddle i diddle i diddle ay  
Hi di diddle i diddle i day  
Fol the dink a dum diddle do di day

|                                                                                         |                                                        |
|-----------------------------------------------------------------------------------------|--------------------------------------------------------|
| Hi said the Lady, dressed in green<br>wood                                              | Came the Stag from oaken                               |
| Prettiest thing I've ever seen<br>stood                                                 | Saw the Lady where She                                 |
| She went down underneath the hill<br>And came back out of Her own free will<br>delight! | By the fire burning bright<br>Came to know His heart's |

|                                               |                           |
|-----------------------------------------------|---------------------------|
| Brian Boru, on Irish ground<br>Three          | Hail to the Lady, One in  |
| Walked three times the Island round<br>Thee   | We welcome You and honour |
| Norsemen came lookin for a fight<br>the night | As You light and guard    |
| just another Irish Saturday night!<br>rite!   | Honour now our sacred     |

|                                                       |                       |
|-------------------------------------------------------|-----------------------|
| Hi said Lugh on the banquet night<br>dressed in white | Hi said the Lady      |
| A poet and a player and a good wheelwright            | Sang the Day and sang |

the Night

A harper and a warrior and none the least: Sang the Land and sang  
the Sea

A Druid and he got in to the Feast! Sang the Song, and then  
sang me!

Harold Haardrada's face was red!  
Lady's side

Came to Britain and he wound up dead Master of the Hunt, in the  
day You ride

Stamford Bridge is where he's found Fire burn and fire bright  
Got six feet of English ground Honour now our sacred rite!

The Legion with its Eagles bright  
flows

Marched into the Pictish night  
knows

Met them there upon the sand  
three:

Gave 'em up to the Wicker Man!  
me!

The Circle forms, the Circle

The Circle goes where no man

Hail to the Lady, one in

Present is past and past is

Eight-legged steed and hound of Hel  
Hound

The One-Eyed Man, he loves ya well  
found

Fire burn and fire spark  
Three

Are you then feared of the dark?  
WE

By Sword and Harp, and Irish

Blessed Be: the Day I've

Hail to the Lady, one in

Present is Past and Past is

Rhiannon's Birds are still in flight  
Earth

all thru the day, all thru the night  
rebirth

Hail to the Lady, one in Three  
times three

Present is past and past is Thee!  
it be!

Fire and Water, Air and

The Cauldron calls for our

Hail to the Lady, three

The Circle's cast; so mote

Salt and oil and mirror bright  
and North

Fire and fleet and candlelight  
forth!

By fin and feather, leaf and tree,  
three,

Fill the Cup and Blessed Be!  
be!

From East and South and West

Call the Powers to come

Hail to the Lady, three times

The Circle's cast; so mote it

From the misty crystal sea  
Thorn

Came the Lady to the lea  
you're born!

Sword and Roses in Her Hand  
bright

Spread their seeds thruout the Land  
night

By Oak and Ash and Holy

Blessed Be the day

Fire burn and fire

Walk in safety thru the

{file "Circles" "bos505.htm"}

\*

CIRCLES

-Gwen Zak

(Tune: "Windmills")

In days gone by, when the world was much younger  
Men wondered at spring, born of winter's gold knife  
Wondered at the games of the moon and the sunlight,  
They saw there the Lady and Lord of all life.

CHORUS: And around and around and around turns the good earth  
All things must change as the seasons go by,  
We are the children of the Lord and the Lady,  
Whose mysteries we know but we'll never know why.

In all lands the people were tied with the good earth  
Flowing and sowing as the seasons declared  
Waiting to reap of the rich golden harvest  
Knowing Her laugh in the joys that they shared.

Through Flanders and Wales and the green land of Ireland  
In Kingdoms of England and Scotland and Spain  
Circles grew up all along the wild coastline  
And worked for the land with the sun and the rain.

Circles for healing and working the weather  
Circles for knowing the moon and the sun  
Circles for thanking the Lord and the Lady  
Circles for dancing the dance never done

And we who reach for the stars in the heavens  
Turning our eyes from the meadows and groves  
Still live in the love of the Lord and the Lady  
The greater the Circle the more the love grows

\*

{file "Spring Strathspey" "bos506.htm"}

\*

SPRING STRATHSPEY

-Gwydion PenDerwyn

copyright probably to Nemeton

Myrddyn was playing his pipes in the wood,  
And it sounded so good to my feeling.  
Hiree, hiroo stirred the dance in the blood,  
And my fresh maidenhood started reeling.

Sweetly it drew me, the song that went through me,  
As if sure it knew me, a maiden-song, laughing long.  
I'm sure that I hear it, Oh, let me draw near it,  
I want to be merrily courted in spring.

Round us the trees formed a wheel in my mind,  
As if all womankind were careering.  
Softly he touched me, our hands intertwined,  
And we gently reclined in the clearing.

Sweetly it drew me, the song that went through me,  
As if sure it knew me, a maiden-song, laughing long.  
I'm sure that I hear it, Oh, let me draw near it,  
I want to be merrily courted in spring.

Dew-fall to star-fall he made love to me,  
In a manner so free and revealing.  
Swift-footed, light-footed, goat-footed, he  
Played a sweet melody with such feeling.

Sweetly it drew me, the song that went through me,  
As if sure it knew me, a maiden-song, laughing long.  
I'm sure that I hear it, Oh, let me draw near it,  
I want to be merrily courted in spring.

Daylight and I wake to spring's sweet bouquet  
And a glorious day of beginning.  
Myrddyn has gone on his magical way,  
But the equinox day leaves me spinning.

Sweetly it drew me, the song that went through me,  
As if sure it knew me, a maiden-song, laughing long.  
I'm sure that I hear it, Oh, let me draw near it,  
I want to be merrily courted in spring.

\*

2291

{file "Bedlam Bells" "bos507.htm"}



\*

\*

2292

{file "Burning Times/Chant" "bos508.htm"}

BURNING TIMES/CHANT

-Charles Murphy

In the cool of the evening, they used to gather, 'neath stars in  
the meadow, circled near an old oak tree.  
At the times appointed by the seasons of the Earth, and the phases  
of the moon.  
In the center of them stood a woman, equal with the others, and  
respected for her worth.  
One of the many we call the Witches, the teachers and the keepers  
of the wisdom of the Earth  
The people grew through the knowledge she gave them, herbs to heal  
their bodies, spells to make their spirits whole.  
Hear them chanting healing incantations, calling forth the Wise  
Ones, celebrating in dance and song

Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna  
Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna  
Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna

There were those who came to power through domination, and they  
bonded in the worship of a dead man on a cross.  
They sought control of the common people by demanding allegiance  
to the church of Rome.  
And the Pope declared the Inquisition, it was a war against the  
women whose power they feared.  
In this Holocaust against the nature peoples, a million European  
women died.

And the tales are told of those who, by the hundreds, holding  
together, chose their deaths in the sea.  
Chanting the praises of the Mother Goddess, a refusal of betrayal,  
women were dying to be free.

Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna  
Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna  
Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna

Now the Earth is a witch, and the men still burn her! Stripping  
her down with mining and the poisons of their wars.  
While to us the Earth is a healer, a teacher, a mother.  
She's the weaver of the web of life that keeps us all alive.

She gives us the vision to see through the chaos.  
She gives us the courage, it is our will to survive!

Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna....(repeat ad  
lib)

\*

{file "Yule Songes" "bos509.htm"}

YULE SONGS

\*

HARK THE NEO-PAGANS SING

- "Sunblade"

(Tune: "Hark the Herald Angels Sing")

Hark the neo-Pagans sing,  
Glory to the Holly King!  
Peace on Earth and mercy mild,  
God and Goddess reconciled,  
Hear us now as we proclaim,  
We have risen from the flames,  
Our ancient Craft now we reclaim,  
In the God and Goddess' names  
Hark the neo-Pagans sing,  
Glory to the Holly King!

Herne by highest love adored,  
Herne the ever-reborn Lord,  
At all times behold Him come,  
Offspring of the Holy One,  
Veiled in flesh, the Godhead see,  
Hail Incarnate Deity!  
Our ancient Craft now we reclaim,  
in the God and Goddess' names  
Hark the neo-Pagans sing,  
Glory to the Holly King!

\*

YE CHILDREN ALL OF MOTHER EARTH

-Ellen Reed

(Tune: "It Came Upon A Midnight Clear")

Ye children all of Mother Earth  
join hands and circle around  
To celebrate the Solstice night  
When our lost Lord is found.  
Rejoice, the year has begun again  
The Sun blesses skies up above  
So share the season together now  
In everlasting Love!

\*

GLORIA

-Ellen Reed

Snow lies deep upon the Earth  
Still our voices warmly sing

Heralding the glorious birth  
Of the Child, the Winter King  
Glo -- ria!  
In excelsis Deo!  
Glo -- ria!  
In excelsis Dea!

Gloria (cont.)

Our triumphant voices claim  
Joy and hope and love renewed  
And our Lady's glad refrain  
Answer Winter's solitude  
Glo -- ria! (etc.)

In Her arms a holy Child  
Promises a glowing Light  
Through the winter wind so wild  
He proclaims the growing Light.  
Glo -- ria! (etc..)

Now the turning of the year  
Of the greater Turning sings  
Passing age of cold and fear  
Soon our golden summer brings.  
Glo -- ria! (etc..)

\*

OH, COME, ALL YE FAITHFUL!  
-Ellen Reed

Oh, come all ye faithful  
Gather round the Yule Fire  
Oh, come ye, oh, come ye,  
To call the Sun!  
Fires within us  
Call the Fire above us  
O, come, let us invoke Him!  
O, come, let us invoke Him!  
O, come, let us invoke Him!  
Our Lord, the Sun!

Yea, Lord, we greet Thee!  
Born again at Yuletide!  
Yule fires and candle flames  
Are lighted for You!  
Come to thy children  
Calling for thy blessing!  
O, come let us invoke Him (x3)  
Our Lord, the Sun!

\*

SILENT NIGHT  
-Ellen Reed

Silent night, Solstice Night  
All is calm, all is bright  
Nature slumbers in forest and glen  
Till in Springtime She awakens again  
Sleeping spirits grow strong!

Sleeping spirits grow strong!

(more)

Silent Night, Solstice Night (cont.)

Silent night, Solstice night  
Silver moon shining bright  
Snowfall blankets the slumbering Earth  
Yule fireswelcome the Sun's rebirth  
Hark, the Light is reborn!  
Hark, the Light is reborn!

Silent night, Solstice night  
Quiet rest till the Light  
Turning ever the rolling Wheel  
Brings the Winter to comfort and heal  
Rest your spirit in peace!  
Rest your spirit in peace!

\*

GLORY TO THE NEW BORN KING  
-Ellen Reed (1st verse)

Brothers, sisters, come to sing  
Glory to the new-born King!  
Gardens peaceful, forests wild  
Celebrate the Winter Child!  
Now the time of glowing starts!  
Joyful hands and joyful hearts!  
Cheer the Yule log as it burns!  
For once again the Sun returns!  
Brothers, sisters, come and sing!  
Glory to the new-born King!

Brothers, sisters, singing come  
Glory to the newborn Sun  
Through the wind and dark of night  
Celebrate the coming light.  
Suns glad rays through fear's cold burns  
Life through death the Wheel now turns  
Gather round the Yule log and tree  
Celebrate Life's mystery  
Brothers, sisters, singing come  
Glory to the new-born Sun.

\*

DANCING IN A WICCAN WONDERLAND  
-"Alexander & Aarcher"

Pagans sing, are you listenin',  
Altar's set, candles glisten,  
It's a Magickal night, we're having tonight,  
Dancing in a Wiccan Wonderland

Blades held high, censer smoking,  
God and Goddess, we're invoking,  
Through Elements Five, we celebrate life,  
Dancing in a Wiccan Wonderland,

(more)

Wiccan Wonderland (cont.)

Queen of Heaven, is in Her place,  
Triple Goddess, now the Crone Face,  
Above and Below, She's the Goddess we know,  
Dancing in a Wiccan Wonderland

Now the God, is the Provider,  
Supplying game for our Fire,  
Above and Below, He's the Horned One we Know,  
Dancing in a Wiccan Wonderland

In a Circle we can light a Yule Fire,  
And await the rising of the Sun,  
It's the Great Wheel turning for the new year,  
loaded with abundance and great fun.

Later on, by the fire,  
Cone of Power, gettin' higher  
It's a Magickal Night we're having tonight,  
Dancing in a Wiccan Wonderland

\*

SHARE THE LIGHT  
(The First Noel)

CHORUS: Share the light, share the light!  
Share the light, share the Light!  
All paths are one on this holy night!

On this Winter holiday, let us stop and recall  
That this season is holy to one and to all.  
Unto some a Son is born, unto us comes a Sun,  
And we know, if they don't that all paths are one.

Be it Chanukah or Yule,  
Christmas time or Solstice night,  
All celebrate the eternal light.  
Lighted tree or burning log,  
Or eight candle flames.  
All gods are one god, whatever their names.

\*

MOON OF SILVER  
(We Three Kings)

CHORUS: Oh, Moon of Silver, Sun of Gold,  
Gentle Lady, Lord so bold!  
Guide us ever, failing never,  
Lead us in ways of old.

Maiden, Mother, Ancient Crone,  
Queen of Heaven on your throne,  
Praise we sing Thee, Love we bring Thee,  
For all that you have shown.

(more)

Moon Of Silver (cont.)

Lord of Darkness, Lord of Light,  
Gentle Brother, King of Might,  
Praise we sing thee, Love we bring Thee  
On this Solstice night.

\*

JOY TO THE WORLD

Joy to the world! The Lord is come!  
Let Earth receive her king!  
Let every heart prepare him room  
And Heaven and Nature sing, etc.

Welcome our King who brings us life.  
Our Lady gives him birth!  
His living light returneth to warm the seeds within us  
And wake the sleeping earth, etc.

Light we the fires to greet our Lord,  
Our Light! Our Life! Our King!  
Let every voice be lifted to sing his holy praises,  
As Heaven and Nature sing, etc.

\*

\*

CHRISTMAS TIME IS PAGAN!  
(Gloria in Excelsius Deo)

CHORUS:

Glorious!  
Christmas time is pagan!  
Glorious!  
Christmas time is pagan!

Christmas time is here again,  
Decorations everywhere.  
Christmas carols ringing out,  
Gentle pagans, we don't care.

Modern folks all celebrate  
What they learned in Sunday School.  
In December, they don't know  
They are celebrating Yule!

Let them have their Christmas trees,  
Decked in red and green and blue.  
We rejoice at every one!  
Christmas trees are pagan, too.

Bowls of bubbly Christmas cheer,  
Fill your cup and quench your thirst.  
They think the tradition's theirs.  
Wassail bowls were pagan, first.

CHRISTMAS TIME IS PAGAN!

Every door and window bears  
Wreaths of holly, wreaths of pine.  
Circles represent the Sun.  
Every wreath is yours and mine.

Christmas lights on Christmas trees,  
Candle flames burn higher and higher,  
Let us cheer along, my friends,  
As they light their Yuletide fire.

There's a possibility  
That this song is yours and mine  
'Cause the tune was known to all  
Back in A.D. one-two-nine.

\*  
\*

GOD REST YE MERRY, PAGANFOLK  
(God Rest Ye Merry, Gentlemen)

God rest ye merry, paganfolk,  
Let nothing you dismay.  
Remember that the Sun returns  
Upon this Solstice day.  
The growing dark is ending now  
And Spring is on its way.  
Oh, tidings of comfort and joy,  
Comfort and joy!  
Oh, tidings of comfort and joy.

The Goddess rest ye merry, too,  
And keep you safe from harm.  
Remember that we live within  
The circle of Her arms,  
And may Her love give years to come  
A very special charm.  
Oh, tidings of comfort and joy,  
Comfort and joy!  
Oh, tidings of comfort and joy!

\*

2294

{file "Blessed Be Again!" "bos510.htm"}

\*

BLESSED BE AGAIN!

-Joe Bethancourt

(c) copyright 1992 W.J. Bethancourt III  
(Tune: "One Misty Moisty Morning" (Trad.)

Upon a dark and windy hill,  
morning,  
On Samhain's eldritch night  
I saw the Crone with withered hands  
By balefire's burning light  
Her eyes were full of wisdom,  
burning high,  
The threads of life she span  
And sang "Blessed Be! And Blessed Be!  
Blessed Be!  
And Blessed Be again!"

As I walked out on Yuletide,  
day,  
The winter winds blew cold  
I saw the Winter King a-standing,  
there  
Grey and grim and old  
His cloak was pulled around him,  
golden,  
A Child was in his hand  
And he sang "Blessed Be! And Blessed Be!  
Blessed Be!  
And Blessed Be again!"

Upon the morn of Brigit's Day,  
I saw a lovely sight  
The Goddess standing by me,  
All crowned in starry light  
The crescent Moon beneath her feet,  
knowledge,  
The stars were in her hand  
She sang "Blessed Be! And Blessed Be!  
Blessed Be!  
And Blessed Be again!"

Upon the first of April,  
I saw the Holy Fool  
He was a merry prankster,  
home,  
The Lord of all Misrule!  
He looked at me, and winked an eye,  
thanks,  
And danced and sang and then  
and then  
He sang "Blessed Be! And Blessed Be!  
Blessed Be!  
And Blessed Be again!"

Ostara came with blossoms,  
on,  
Life flourished everywhere  
I saw the Mother smiling,  
Crone,  
With flowers in Her hair  
She stood among the growing fields,  
In heather and in glen  
And sang "Blessed Be! And Blessed Be!  
Blessed Be!  
And Blessed Be again!"

As I walked out one May  
T'was on the blooming heather  
I saw a Maiden dancing there,  
In fair and sunny weather  
The Beltane fires were  
The dancers round did spin  
They sang "Blessed Be! And  
Blessed Be!  
And Blessed Be again!"

Upon Midsummer's heady  
I saw John Barleycorn  
Walking proud and tall  
In the sunny shining morn  
His beard was long and  
golden,  
He looked at me and then  
He sang "Blessed Be! And  
Blessed Be!  
And Blessed Be again!"

Upon a singing Summer day,  
At dawn on Lammastide  
I saw the Craftsman smiling,  
On sunbeams he did ride  
He brings us light and  
To help our fellow men  
He sang "Blessed Be! And  
Blessed Be!  
And Blessed Be again!"

Upon a chilly autumn day,  
All sheltered from the storm  
I saw the Harvest safe at  
The families snug and warm  
They sat and gave their  
And they laughed and smiled  
They sang "Blessed Be! And  
Blessed Be!  
And Blessed Be again!"

The Spiral Dance goes on and  
The King and Youth and Child  
The Gentle Mother, Aged  
And Maiden meek and mild  
And so the Yearly Circle  
Turns in eternal spin  
So sing "Blessed Be! And  
Blessed Be!  
And Blessed Be again!"

And "Merry Meet! And Merry Part!"

And Merry Meet Again!"

\*

2296

\*

HARP SONG OF THE DANE WOMEN  
-Rudyard Kipling

What is a woman that you forsake her?  
and the hearth fire, and the home-acre?  
to go with the old, grey Widow-Maker?

She has no house to lay a guest in  
but one chill bed for all to rest in  
that the pale suns and the stray bergs nest in

She has no strong white arms to fold you  
but the ten times fingering weeds to hold you  
out on the rocks where the tide has rolled you

Yet, when the signs of Summer thicken  
and the ice breaks and the birch-buds quicken  
yearly you turn from our side and sicken

Sicken again for the shouts and the slaughters  
you steal away to the lapping waters  
and look at your ship in her winter quarters

You forget our mirth, and talk at the tables  
the kine in the shed and the horse in the stables  
to pitch her sides and go over her cables...

Then you drive out where the storm clouds swallow  
and the sound of your oar-blades, falling hollow  
is all we have left through the months to follow

Ah...but what is a woman that you forsake her?  
and the hearth fire, and the home-acre?  
to go with the old, grey Widow-maker?

\*

2299

{file "Stand Up, Stand Up For Odin" "bos511.htm"}

\*

STAND UP, STAND UP FOR ODIN  
-Robert Cook  
(Tune: "Stand Up For Jesus")

Stand up! Stand up for Odin, you warriors of the beard!  
lift high the Raven Banner that half the world has feared!  
From Angleland to far Vinland shall sound the Warrior's Cry  
Till every foe is vanquished, and Odin reigns most high!

March forth with steel flashing beneath the naked Sun  
and never stand at rest again 'til all the World is won!  
Let scarlet sword his symbol carve in every nation's sod  
'Til every man still breathing stands up for OdinGod!

Let ships with prows of Dragons the mighty oceans cleave  
and every land not Odin's our crimson gifts receive  
let Raven Banners fill the sky where every man has trod  
And all the soil beneath them belong to OdinGod!

Stand up! Stand up for Odin, you Warriors of the North!  
With silver swords a-flashing to victory go forth!  
From Angleland to far Vinland our joyous conquest lead  
'Til every foe is vanquished, and Odin's Lord, indeed!

\*

2302

{file "Nude" "bos512.htm"}

\*

NUDE

-W.J.Bethancourt III

-Ed Hirt

copyright 1982 W.J.Bethancourt III and Ed Hirt

(Tune: "Men of Harlech")

What the use of wearing panties  
Whalebone corsets of your Auntie's  
Boxer shorts and other scanties  
Best of all is nude  
There's such fun in going bra-less  
Now that it's no longer lawless  
'Specially if your figure's flawless  
Best of all is nude  
Nude is what you're born in  
Shirts are never torn in  
Underwear and lacy flimsies, garter belts and other whimsies  
Yards of itchy cloth to put your form in

Ducks all do it, maidens rue it  
Even ancient Picts in Britain blue it  
Going naked's how to do it  
Best of all is nude!

If your garters aren't elastic  
Tie them up in knots fantastic  
(Panty hose is something drastic!)  
Best of all is nude!  
If you're tired of wearing clotheses  
Shed your garment 'mongst the roses  
Never mind the old bluenoses  
Best of all is nude!  
Nude is best for ducking!  
Worst for horses bucking!  
Moonlit nights will see such sights  
that are very best for fooling round  
.....and elbows!

Nudity is grand to see  
A well-known antidote to virginity  
Take your clothes off and you'll see:  
Best of all is nude!

\*

2303

{file "Fairies Love Song" "bos513.htm"}

\*

FAIRIES LOVE SONG  
-Anonymous

Why should I sit and sigh  
Broo and bracken, broo and bracken  
Why should I sit and sigh  
All alone and weary

When I see the plover rising  
Or the curlew wheeling  
It's then I'll court my mortal lover  
Back to me is stealing

When the moon begins her waning  
I sit by the water  
Where a man born of the sunlight  
Loved the Faerie's daughter

Oh, but there is something wanting  
O but I am weary  
Coming blithe, now bonny treads he  
O'er the knolls to cheer me

\*

2304

{file "Bard's Song, The" "bos514.htm"}

\*

THE BARD'S SONG  
-W.J.Bethancourt III  
(c) copyright 1990 W.J.Bethancourt III  
(Tune: "Dublin City")

As I walked out one quiet evening  
At the hour of twelve at night  
Who should I meet but a fair young maiden  
Combin' her hair by candle light;  
Lassie, I have come a-courtin'  
Your kind favours for to win  
And if you'd heed my petition  
I would be your Paladin...

(CHORUS) Gather roses in the Springtime  
Gather roses while ye may,  
Time is passing; roses wither;  
Winter comes; we're here -today-.

Have you seen the dew a-formin'  
On the grass at early morn?  
Have you seen the forest quiet,  
Or a stag that's barely born?  
Have you seen the dawn a-breakin'  
O'er the Western Ocean's tide?  
Have you felt my heart a-beatin'  
When it's held close to your side?

I can give no gold or silver,  
I can give no fields of land,  
I can give no servants brisk  
To wait on you both foot and hand;  
I can give you wide roads callin'  
Wind and Rain, and Moon and Sun,  
Songs to sing, and love and laughter,

Dresses made of plain home-spun.

Come dance with me upon the greensward  
in the moonlight, in the Spring.  
Dance with me within the forest  
Dance with me within the ring!  
Earth below us, stars above us,  
Fire and water by our side,  
Dance with me within the moonlight,  
Dance with me, and be my Bride!

\*

2305

{file "All Thru The Night" "bos515.htm"}

\*

ALL THRU THE NIGHT  
-Traditional

While the Moon her watch is keeping  
    all thru the night  
While the weary world is sleeping  
    all thru the night  
O'er thy spirit gently stealing,  
Visions of delight revealing  
Breathes a pure and holy feeling  
    all thru the night

Though this Bard must roam full lonely  
My true harp shall sing praise only  
Love's soft dream, alas, is over  
Yet my strains of love shall hover  
Near the Presence of my Lover

Hark! A solemn bell is ringing  
Thou, my King are heavenward winging  
Earthly dust from off Thee shaken  
Soul immortal shalt thou waken  
With thy last, dim journey taken

Neath this Stone my King is sleeping  
Stars around Him softly sweeping  
Once and Future King preserving  
Britain's Saviour there reserving  
All around him Stars observing  
    all thru the night

Holl am ran-tire sehr thuh wed-ont  
    ahr heed ah nos  
Dum-ar forth ee vro go-gawn-yont  
    ahr heed ah nos  
Gol-i ar-all you tuh wull ooch  
ee are thang os gweer bred vairtch-ooch  
tie-leer nave oith m'yoon thu-wail-ooch  
    ahr heed ah nos

note: The last verse is phonetic Welsh.  
"ll" is pronounced by putting the tip of your  
tongue to the roof of your mouth, and saying "h"  
and "l" at the same time...sort of.  
"ch" is pronounced as German.

\*

2306

{file "Two Magicians" "bos516.htm"}

\*

TWO MAGICIANS  
(Child #44)  
recorded by Steeleye Span "Below the Salt"

She looked out of the window, as white as any milk  
He looked in at the window, as black as any silk

(Chorus): Hello, hello, hello, hello you coal black smith  
You have done me no harm!  
You never shall have my maidenhead  
That I have kept so long!  
I'd rather die a maid, aye, and then she said,  
And be buried all in my grave,  
Than to have such a nasty,  
husky, dusky, fusty, musty coal black smith!  
A maiden I will die!

She became a duck, a duck all in the stream  
And he became a waterdog, and fetched her back again

She became a star, a star all in the night  
And he became a thundercloud and muffled her out of sight

She became a rose, a rose all in the wood  
And he became a bumblebee and kissed her where she stood

She became a nun, a nun all dressed in white  
And he became a chantry priest to pray for her by night

She became a trout, a trout all in the brook  
And he became a feathered fly, and caught her with his hook

She became a quilt, a quilt all on her bed  
And he became a coverlet, and gained her maidenhead!

note: This has MANY variants. See Robert Graves' "The White Goddess"  
pg. 401!

\*

2307

{file "John Barleycorn" "bos517.htm"}

\*

JOHN BARLEYCORN

There were three men come out of the West  
Their fortunes for to try,  
And these three men made a solemn vow:  
John Barleycorn should die!  
John Barleycorn should die!  
(nb: 4th line of each verse is sung twice)

They plowed, they sowed, they harrowed him in,  
Threw clods upon his head,  
And these three men made a solemn vow:  
John Barleycorn was dead!

CHORUS: Fa la la la, it's a lovely day!  
Sing fa la la lay oh!  
Fa la la la, it's a lovely day!  
Sing fa la la lay oh!

They let him lie for a very long time  
'Til the rain from Heaven did fall,  
Then Little Sir John sprung up his head,  
And so amazed them all!

They let him stand 'til Midsummer tide,  
'Til he grew both pale and wan,  
Then Little Sir John he grew a long beard,  
And so became a man!

They hired men with the sythes so sharp  
To cut him off at the knee  
They rolled him and tied him about the waist,  
And used him barbarously!

They hired men with the sharp pitchforks  
To pierce him to the heart,  
And the loader he served him worse than that,  
For he tied him in a cart!

They wheeled him around and around the field,  
'Til they came to a barn,  
And there they made a solemn mow  
Of poor John Barleycorn,

They hired men with the crab-tree sticks

To strip him skin from bone  
And the Miller he served him worse than that:  
For he ground him between two stones!

They have wheeled him here and wheeled him there  
And wheeled him to a barn,  
And they have served him worse than that  
They have bunged him in a vat!

(more)

John Barleycorn (cont.)

They have worked their will on John Barleycorn  
But he lived to tell the tale;  
For they pour him out of an old brown jug,  
And they call him home-brewed ale!

Here's Little Sir John in a nut-brown bowl,  
And brandy in a glass!  
And Little Sir John in the nut-brown bowl  
Proved the stronger man at last!

For the huntsman he can't hunt the fox  
Nor loudly blow his horn,  
And the tinker can't mend kettles nor pots  
Without John Barleycorn!

(Note: sing the chorus after every other verse or so. Encourage the group to join the song)

\*

2308

{file "False Knight Upon The Road, The (Child #3)" "bos518.htm"}

\*

THE FALSE KNIGHT UPON THE ROAD (Child #3)  
-recorded by Steeleye Span

"Oh where are you going to?"  
    said the False Knight upon the road  
"Oh I'm going to my school."  
    said the wee boy and still he stood  
"What is that upon your back?"  
    said the False Knight upon the road  
"Ah weel, it is my books!"  
    said the wee boy and still he stood

|                                 |                                    |
|---------------------------------|------------------------------------|
| Oh, what have you got there?    | I wish you was on the sands.       |
| I have got my bread and cheese! | Yes, and a good staff in my hands! |
| Oh won't you give me some?      | I wish you was on the sea.         |
| No, ne'r a bite or crumb!       | And a good ship under me!          |

And the ship to sink.  
An inch away from shore!

I think I hear a bell.  
And it rings you straight to Hell!

\*

2309

{file "Nottamun Town" "bos519.htm"}

\*

NOTTAMUN TOWN  
-Traditional

In Nottamun Town, in Nottamun Town  
Not a soul would look up not a soul would look down  
Not a soul would look up, not a soul would look down  
To show me the way to fair Nottamun Town

I bought me a horse t'was called a grey mare  
Grey mane and grey tail and green stripe on her back  
Grey mane and grey tail and green stripe on her back  
Weren't a hair upon her that was not coal black

She stood so still threw me to the dirt  
She tore at my hide, she bruised my shirt  
From saddle to stirrup I mounted again  
and on my ten toes I rode over the plain

When I got there no one did I see  
they all stood around me just looking at me  
i called for a cup to drive gladness away  
And stifle the dust for it rained the whole day

And the King and the Queen and the company more  
Came a riding behind and a walking before  
Come a stark naked drummer beating a drum  
With his hands in his bosom came marching along

Sat down on a hard hot cold frozen stone  
Ten thousand stood round me but I was alone  
Took my heart in my hand to keep myself warm  
Ten thousand was drowned that never was born

\*

2310

{file "Cambrian Dream" "bos520.htm"}

\*

CAMBRIAN DREAM  
-Gwydion PenDerwyn  
copyright probably to Nemeton

In the mountains of Cambria, by Rhymney's bright stream  
I have oft slept in heather, and dreamed a bright Dream  
No mortal could wake me, nor see what I've seen  
No landscape could ever compare.

'Twas the Land of my Fathers, unfettered, and free  
Ere the time that the Saxon swept over the Sea  
When mistletoe grew 'neath the shining Oak Tree  
No landscape could ever compare!

(Chorus): Dreaming of Prydein, asleep on a hill  
When I awaken, will you be there still?  
Oh, Island of Poets, my dreams you can fill  
But never the long waking hours.

Mighty Poets and Warriors traversed every road  
Leaving stories and legends wherever they strode  
Their pasts are recalled in the humblest abode  
In tales of the sunnier days.

(Chorus)

Now my story is ended, my song is all gone  
I have slept thru the evening, and into the dawn  
Yet still, I remember your Face, Albion,  
And your older, and much wiser ways!

(Chorus)

\*

2311

{file "She Moved Thru The Faire" "bos521.htm"}

\*

SHE MOVED THRU THE FAIRE  
-Padraic Colum  
recorded by Theodore Bikel

My young love said to me: My mother won't mind  
And my father won't slight you for your lack of kind  
She put her arms 'round me; these words she did say:  
It will not be long, love, 'til our wedding day!

Then she stepped away from me, and she moved thru the Faire  
And so fondly I watched her move here and move there  
At last she turned homeward, with one star awake  
As the Swan in the evening moves over the lake.

Last night she came to me, my dead love came in  
And so soft did she move that her feet made no din  
She put her arms 'round me; these words she did say:  
It will not be long, love, 'til our wedding day!

\*

2312

{file "Song Of Wandering Aengus, The" "bos523.htm"}

\*

THE SONG OF WANDERING AENGUS  
-Wm. Butler Yeats  
recorded by Judy Collins

I went out to the hazel - wood  
Because a fire was in my head  
Cut and peeled a hazel - wand  
Tied a berry to a thread  
And when white moths were on the wing  
And moth - white stars were flickering out  
I dropped the berry in a stream  
And caught a little silver trout.....

I had but laid it on the bank  
And gone to blow the fire a-flame  
Something rustled in the air  
Something called me by my name!  
It had become a glimmering Girl  
With apple - blossom in her hair  
Who called me by my name, and ran  
And vanished in the brightening air.....

Though I am old, with wandering  
Thru hilly lands, and hollow lands;  
I'll find out where she has gone  
To seek her lips, to take her hands-  
And walk thru long green dappled grass;  
To pluck 'til Time, and times are done:  
The Silver Apples of the Moon;  
The Golden Apples of the Sun.....

\*

2314

{file "Childish Edda, The" "bos524.htm"}

\*

THE CHILDISH EDDA  
-Poul Anderson  
-Ron Ellik  
(Tune: "Tramp, Tramp, Tramp")

Yggdrasil, where Nine Worlds clash, is a noble piece of ash  
That shelters Norns and Gods and all that crew  
There, a Dragon gnaws the base of an Eagle's resting place,  
And four Harts, a Goat and Squirrel are there too!

Frigga took a year or so, and, except for mistletoe  
Got from everything an Oath for Balder's good  
Evil Loki wished him harm, so he hired Hodr's arm,  
And the staff the Blind God threw was kissing-wood!

Tyr vowed Fenris-Wolf his hand if he couldn't break the Band  
That All-Father's wisdom made both light and hefty...  
Lupine muscles strained away, but the magic held its' sway -  
And from then on, till The Time, they called Tyr "Lefty!"

When Thor went out to fish, he quickly got his wish,  
and he hauled a Jormangandr from the Bay.  
But Hymr cut the cable, and Thor was only able  
To brag about the "one that got away..."

When Thor called upon the Giants, they didn't show defiance,  
But they soon got rid of him, and of his Hammer!  
For the sea he could not swallow, and old Grandmaw beat him  
hollow,  
And the House-Pet caused an awful katzenjammer!

Asa-Thor became a "her" for to repossess Mjollnir,  
And unto a frosty brute his troth did plight;  
But the vittles that he ate would an army more than sate,  
And the chefs at Utgard always rued that night!

Each God's Apple every day, kept the doctor far away  
'Til a Giant captured Ydun from their Halls...  
Loki fetched home Bragi's Bride, with Her health-food store  
beside,  
Plus a char-broiled eagle underneath the Walls!

Odin said to Mim: "I think I would sort of like a drink."  
Answered Mim: "That will cost you your left eye!  
For you've come up very late to the Well at Wisdom's Gate  
And the set-up prices, after hours, are high!"

Oh, the Giants brought their War up to Bifrost's very Door  
And the battling wrecked Asgards perfect clime-  
Jormungandr, Hel and Fenris dealt out Death in doses generous  
And, in fighting, did the Aesir pass The Time!

\*

2315

{file "Valkyrie Song, The" "bos525.htm"}

\*

THE VALKYRIE SONG

(Tune: Wagner's "Flight of the Valkyries")

We fly through the night skies  
Flashing our fat thighs,  
Picking up dead guys;  
You call this a job?

You take the blond guy,  
I'll take the redhead!  
Wait, he's not dead yet;  
Let him go . . . splat!

Chorus: Woo-oop! Woo-oop!  
Woo-oop! Woo-oop!  
Woo-oop! Woo-oop!  
Woo-oop! Woo-oop!  
Oh-h-h-h-h-h!

We're hunting the Wabbit!  
We're hunting the Wabbit!  
We're hunting the Wabbit!  
We're hunting the Wabbit!

\*

2316

{file "God Is Alive, Magic Is Afoot" "bos526.htm"}

\*

GOD IS ALIVE, MAGIC IS AFOOT  
-Leonard Cohen (c) 1966

God is alive.....Magic is afoot...God is alive....magic is afoot...  
God is afoot.....Magic is alive...Alive is afoot..magic never died!

God never sickened. Many poor men lied. Many sick men lied.  
Magic never weakened. Magic never hid. Magic always ruled. God is  
afoot.  
God never died!

God was Ruler, though his funeral lengthened.  
Though His mourners thickened, magic never fled.  
Though His shrouds were hoisted the naked God did live;  
Though His words were twisted the naked magic thrived;  
Though His death was published round and round the world  
The heart did not believe.

Many hurt men wondered. Many struck men bled.  
Magic never faltered. Magic always led.

Many stones were rolled, but God would not lie down!  
Many wild men lied.  
Many fat men listened.  
Though they offered stones, magic still was fed!  
Though they locked their coffers, God was always served.

Magic is afoot....God is alive....  
Alive is afoot....Alive is in command.

Many weak men hungered.  
Many strong men thrived.  
Though they boasted solitude, God was at their side.  
Nor the dreamer in his cell, nor the captain on the hill:  
Magic is alive!  
Though His death was pardoned 'round and 'round the world,  
The heart would not believe!

Though laws were carved in marble they could not shelter men;  
Though altars built in Parliaments, they could not order men;  
Police arrested magic and magic went with them, ah!  
For magic loves the hungry....

But magic would not tarry, it moves from arm to arm,  
It would not stay with them; it cannot come to harm:  
Magic is afoot! It cannot come to harm.  
It rests in an empty palm. It spawns in an empty mind.  
But magic is no instrument: magic is the End!

Many men drove magic, but magic stayed behind; Many strong men  
lied.  
They only passed thru magic and out the other side!  
Many weak men lied.  
They came to God in secret and though they left Him nourished,  
They would not tell Who healed;  
Though mountains danced before them, they said that God was dead!  
Though His shrouds were hoisted, the naked God did live!

(more)

2317

God Is Alive; Magic Is Afoot (cont.)

God is alive! Magic is afoot...God is alive... God is alive...  
Magic is afoot...

This I mean to whisper to my mind:  
This I mean to laugh with in my mind:  
This I mean my mind to serve  
'Til service is but magic, moving thru the world  
And mind itself is magic, coursing thru the flesh  
And flesh itself is magic, dancing on a clock,  
And Time itself, the magic length of God!

God is alive...Magic is afoot...Magic is afoot...God is alive..  
Magic is alive...God is afoot...Alive is afoot...God never died.  
Many strong men lied.  
They only passed thru magic and out the other side!  
This I mean to whisper to my mind:

This I mean to laugh with in my mind:  
This I mean my mind to serve  
'Til service is but magic, moving thru the world  
And mind itself is magic, coursing thru the flesh  
And flesh itself is magic, dancing on a clock,  
And Time itself, the magic length of God!

2318

{file "Real Old Time Religion, That" "bos527.htm"}

\*  
\*\*\*\*\*  
THAT REAL OLD TIME RELIGION  
\*\*\*\*\*

THE ENTIRELY ARBITRARY CATEGORIES OF THE VERSES

|                                                   |         |
|---------------------------------------------------|---------|
| ASATRU AND ODINISM:.....                          | Pg.2317 |
| BRUJA:.....                                       | Pg.2317 |
| BUDDHISM:.....                                    | Pg.2318 |
| CARGO CULT:.....                                  | Pg.2318 |
| CHRISTIAN:.....                                   | Pg.2318 |
| CLASSICAL PAGANISM:.....                          | Pg.2319 |
| CONFUCIANISM.....                                 | Pg.2321 |
| CTHULHU: (a fictional deity, but well-known)..... | Pg.2321 |
| (THE ALMIGHTY) DOLLAR.....                        | Pg.2322 |
| DISCORDIANISM:.....                               | Pg.2321 |
| DRUIDS:.....                                      | Pg.2322 |
| EGYPTIAN:.....                                    | Pg.2322 |
| FICTIONAL GODS, DEMONS AND HEROES:.....           | Pg.2323 |
| HINDU:.....                                       | Pg.2323 |
| ISLAMIC:.....                                     | Pg.2323 |
| JEWISH:.....                                      | Pg.2324 |
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| MIDDLE EASTERN PAGAN:.....                        | Pg.2324 |
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| SCIENTOLOGY:.....                                 | Pg.2326 |
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| VOODOO:.....                                      | Pg.2326 |
| WICCA AND GENERAL NEO-PAGAN:.....                 | Pg.2327 |
| ZARATHUSTRIAN:.....                               | Pg.2328 |
| UNCLASSIFIABLE VERSES AND UNKNOWN GHODS.....      | Pg.2328 |
| NEW VERSES NOT YET CLASSIFIED:.....               | Pg.2328 |

\*

THE REAL OLD TIME RELIGION  
tune: "Old Time Religion"

(Chorus): Give me that real old time religion (3X)  
It's good enough for me!

## ASATRU AND ODINISM:

|                                        |                              |
|----------------------------------------|------------------------------|
| I hear Valkyries a-comin               | One-eyed Odin we will follow |
| In the air their song is comin         | And in fighting we will      |
| wallow                                 |                              |
| They forgot the words! They're hummin! | Till we wind up in Valhallow |
| But they're good enough for me!        | Which is good enough for me! |

|                                  |                                |
|----------------------------------|--------------------------------|
| We will drive up to Valhalla     | It was good enough for Odin    |
| Riding Beetles, not Impalas      | Though the tremblin' got       |
| forbodin'                        |                                |
| Singing "Deutschland Uber Alles" | Then the giants finally strode |
| in,                              |                                |
| And that's good enough for me!   | But it's good enough for me!   |

|                                 |                                 |
|---------------------------------|---------------------------------|
| It was good enough for Loki     | Shall we sing a verse for Thor, |
| It was good enough for Loki     | Though he leaves the maidens    |
| sore?                           |                                 |
| He thinks Thor's a little hokey | They always come back for more, |
| And that's good enough for me!  | So he's good enough for me!     |

|                                     |                               |
|-------------------------------------|-------------------------------|
| Shall we sing in praise of Loki,    | It was good for Thor and Odin |
| Though he left poor Midgard smokey? | It was good for Thor and Odin |
| Oh, his sense of humor's hokey,     | Grab an axe and get your woad |
| on!                                 |                               |
| But he's good enough for me!        | and it's good enough for me!  |

|                                  |                                  |
|----------------------------------|----------------------------------|
| All the Gods tore into Loki      | We will worship now with vigor   |
| Saying Deicide is hokey!         | The goddess known as Frigga      |
| And they threw him in the pokey! | Tho there are some who don't dig |
| her                              |                                  |
| And that's good enough for me!   | She is good enough for me!       |

|                                    |                                 |
|------------------------------------|---------------------------------|
| Good old Thor's the god of thunder | If you wanna worship Odin       |
| Really helps us get our plunder    | You don't have to have a coat   |
| on                                 |                                 |
| Tho his head's still truly dunder  | Grab a sword and slap some woad |
| on                                 |                                 |
| He is good enough for me!          | And that's good enough for me!  |

|                                        |                           |
|----------------------------------------|---------------------------|
| In the halls of Frey and Freyja        | We will sing a verse for  |
| Loki                                   |                           |
| All the priestesses will lay ya        | He's the old Norse god of |
| Chaos                                  |                           |
| If you're good enough, they'll pay ya! | Which is why this verse   |
| don't                                  |                           |
| And that's good enough for me!         | rhyme or scan or nothin'  |
|                                        | But it's good enough for  |

me...

## BRUJA:

Let us sing for Brujaria  
Though the blood's a lot less cleaner;

It's not Christian Santaria  
So it's good enough for me!

2320

BUDDHISM:

|                                  |                              |
|----------------------------------|------------------------------|
| We will all go to Nirvana        | Oh we all will follow Buddah |
| So be sure to mind your manners  | Oh we all will follow Buddah |
| Make a left turn at Savannah     | And we'll eat no food but    |
| Gouda                            |                              |
| And we'll see the Promised Land! | Which is Gouda-nuff for me!  |

|                                             |                                   |
|---------------------------------------------|-----------------------------------|
| It was good enough for Buddha,<br>"Hosanna" | We will go and sing               |
| As a god he's kinda cute-a,<br>Gautama,     | To our good ol' pal,              |
| And he comes in brass or pewta'<br>ya',     | He will never flim or flam        |
| So he's good enough for me!<br>me!          | And that's good enough for<br>me! |

|                                 |                             |
|---------------------------------|-----------------------------|
| No one wrote a verse for Buddah | We will all go to Nirvana   |
| Tho I think they really coulda  | We will all go to Nirvana   |
| And I really think they shoulda | Make a left turn at Urbana  |
| 'Cause he's good enough for me! | And you'll see the Promised |
| Land!                           |                             |

CARGO CULT & PACIFIC ISLANDS:

|                                       |                               |
|---------------------------------------|-------------------------------|
| To the tune of Handel's "Largo"       | If you get too tired          |
| We will hymn the gods of Cargo        | And you need to get up higher |
| 'Til they slap on an embargo<br>fire! | Just have Pele light your     |
| And that's good enough for me!        | From her island in the sea!   |

You can keep your saints with halos,  
Your hosannas or dayenus:  
Let's throw virgins in volcanos!  
And that's good enough for me!

CHRISTIAN:

|                                    |                                |
|------------------------------------|--------------------------------|
| We will worship with the Fundies   | There are those who worship    |
| Satan                              |                                |
| With their itchy hair-shirt undies | And are just anticipatin'      |
| If they don't bring "Mrs. Grundy," | Armageddon's conflagratin'     |
| Then it's good enough for me!      | That ain't good enough for me! |

|                                   |                                  |
|-----------------------------------|----------------------------------|
| It was good for old Jehovah       | Let's all listen up to Jesus     |
| He had a son who was a nova!      | He says rich folks like old      |
| Croesus                           |                                  |
| Hey there, Mithras! Move on ova'! | Will be damned until Hell        |
| freezes                           |                                  |
| Another resurrection Day!         | And that don't sound good to me! |

|                                    |                             |
|------------------------------------|-----------------------------|
| Jerry Falwell thinks he's sav-ed   | Oh we'll all be Fundamental |
| In a lamb's blood he's been lav-ed | And be Holy Testamental     |
| And HE thinks that I'M deprav-ed   | And never Trancendental     |

But that's good enough for me!  
me!

And that's good enough for

That Bob Larson shrieks and hollers  
Fighting demons in his callers  
frees us  
Save his program: SEND YOUR DOLLARS!  
And that's good enough for me!  
me!

We will finally pray to Jesus  
From our sins we hope he  
Eternal life he guarantees us  
And that's good enough for

Tho J.C.'s into fish, too,  
He's an avatar of Vishnu  
leerin'  
So he is welcome here, too,  
And that's good enough for me!

Anytime that I start hearin'  
"Jesus loves you" I start  
Maybe so, but not like Brian \*  
Which is good enough for me!

2321

Brother Jerry is a cretin  
But with all the cash he's gettin'  
Lotsa folks'll be forgettin  
It's the "Land of the Free!"

Brother Oral's in his tower,  
Trusting in the Lord's power  
Getting richer by the hour,  
Now he's got the ransom fee!

Brother Robert's church is Crystal  
But all the Bible that he's missed'll  
dealer --  
Make you "hotter than a pistol"  
But he's good enough for me!

Brother Earnest is a healer  
And not QUITE a wheeler-  
More a jumper and a squealer  
So he's good enough for me!

Brother Jim and Sister Tammy  
Billy  
Had a show that was a whammy  
But now they are in Miami  
Tryin' t'get back on TV!

Then there's good ol' Brother  
Bringing souls in willy-nilly.  
All his trips are kinda silly,  
But he's good enough for me!

Whether Low Church or it's High Church  
Or it's Pie-Up-In-The-Sky Church  
please us"  
Come on down and visit my Church  
us"  
'Cause it's good enough for me!

And the Romans said of Jesus  
"Lets kill him, he don't  
"But the Atheists will tease  
And thats good enough for me

You could join Jehovah's Witness  
Pelagius  
Running door to door for fitness  
outrageous  
Well if you've been blessed with quickness,  
courageous  
Then thats good enough for me  
for me!

And let's not forget  
Though some call him  
He is pious and  
And he's good enough

#### CLASSICAL PAGANISM:

We will go to worship Zeus  
thyrsos  
Though his morals are quite loose  
He gave Leda quite a goose  
curses,  
And he's good enough for me!

You can dance and wave the  
And sing lots of rowdy verses  
Till the neighbors holler  
And that's good enough for me!

We will pray to Father Zeus  
In his temple we'll hang loose  
honor  
Eating roast beef au jus,  
And that's good enough for me!  
me!

We will sing for great Diana  
Who will teach of love and  
But you really gotta wanna!  
'Cause she's tough enough for

Shall we sing a verse for Venus,  
Of the Gods she is the meanest,  
us!  
Cause she bit me on my...elbow!  
us...  
And it's good enough for me!

We went off to worship Venus  
By the Gods! You should have seen  
Now the Clinic has to screen  
But that's good enough for me!

We will venerate old Bacchus  
Sappho  
Drinking beer and eating tacos  
o  
Til you've tried it please don't knock us  
map-o  
'Cause it's good enough for me!

It was good enough for  
With her lady on her lap-  
She put Lesbos on the  
With her pagan poetry!

Let us raise a toast to Bacchus,  
We will raise a royal ruckus,  
Then we'll lay us down and f\*\*k us  
raucous  
That's good enough for me!  
me!

When we worship Bacchus  
The ethanol will sock us  
We'll all get good and  
And that's good enough for

Diana is a little spikey  
And she is a little dyke-ey  
follow  
You don't have to be a Psych-e  
hollow)  
To know that's right for me!

We'll sing praises to Apollo;  
Where the Sun God leads we'll  
( 'Though his head's a little  
He's good enough for me!

2322

We will worship with Poseidon  
Zeus'  
We will meet him when the tide's in  
All the maidens he will ride in  
Then he'll give 'em all to me!

Don't neglect that shrine of  
Tho he's lost his vital juices  
The old boy still has his uses  
And he's good enough for me!

All the hunters start convergin'  
When Diana is emergin'  
us  
It's too bad she's still a virgin  
asbestos  
But there's still hope left for me!

We will all bow to Hephaestus  
As a blacksmith he will test  
'Cause his balls are pure  
So he's good enough for me!

And what about this Bacchus,  
Who lives just to raise a ruckus?  
shadies  
Loosens women so they'll f\*\*k us,  
Well, that's good enough for me!  
me!

There is room enough in Hades  
For lots of criminals and  
And disreputable ladies,  
And they're good enough for

We will all see Aphrodite  
racous  
Though she's pretty wild and flighty

And to help things get real  
The priests of Pan and Bacchus

She will meet us in her nightie  
And she's good enough for me!

Will hold a f\*\*\*ing contest!  
And that's all right with me!

Oh we will go and worship Pan,  
'cause he just don't give a damn!  
Grab a woman or a man,  
And that's good enough for me!

Was a time, so I've heard tell, a  
Fine and promising young fella  
Gave his all to serve Cybele  
prices;  
But that's damn well not for me!  
me!

We all worshipped Dionysus  
'Till we ran into a crisis:  
The bar had raised its  
That's not good enough for

We'll sing praises to Apollo  
Priapus  
Where the Sun-God leads, I'll follow  
us.  
From Ionia to Gaul-o  
us  
And that's good enough for me!  
me!)

There's that lusty old  
He's just itching to unwrap  
(He'd do more to us than tap  
And that's good enough for

We will have a mighty Party  
summer  
In the honor of Astarte  
Grab your chiton - don't be tardy  
'Cause she's good enough for me!

Pan's pipes got plugged last  
And it really was a bummer  
Finally had to call a plumber!  
But he's good enough for me!

In his dancing Pan will lead them  
flowers,  
When his pipes call we will heed them  
In truth tho, he don't need them  
power  
He's more than enough for me!  
me!

Now Danae was sweet as  
She was into golden showers;  
And that showed her Zeus'  
And that's good enough for

It was good enough for Venus  
Venus  
She'd have sighed if she'd of seen us  
Venus  
Letting morals come between us  
henious  
And she's good enough for me!

We will sing our staves to  
We will sing our staves to  
Tho I think this rhyme is  
But it's good enough for me!

There's one thing that I do know  
Zeus' favorite is Juno  
spices  
She's the best at doing...you know!  
"vices"  
And that's good enough for me!  
me!

Let us dance with Dionysus  
And get drunk on wine and  
The Christians call them  
But they're good enough for

It was good enough for Cupid  
It was good enough for Cupid  
wormies  
His wings look kind of stupid  
But that's good enough for me!

We will venerate old Hermes  
With his staff entwined with  
Warding off the nasty germies  
And that's good enough for me!

|                                 |                                   |
|---------------------------------|-----------------------------------|
| Let's all drink to Dionysus     | We will all bow down to Venus     |
| Wine and women beyond prices!   | As we dance upon Mt. Zenos        |
| He made a Maenad out of my Sis! | We will worship with our....voice |
| And that's good enough for me!  | And that's good enough for me!    |

|                                           |                              |
|-------------------------------------------|------------------------------|
| There are those who, when they've got e-  |                              |
| Normous problems that are knotty          |                              |
| They just take them to Hecate             | We all worship Aphrodite,    |
| And that's good enough for me!            | And Her sister bold Astarte, |
|                                           | They both throw a lovely     |
| party,                                    |                              |
| In the church of Aphrodite                | And that's just fine with    |
| me!                                       |                              |
| She's a mighty righteous sightie,         |                              |
| The Priestess wears a see through nightie |                              |
| And she's good enough for me              |                              |

## CONFUCIANISM

|                                       |                               |
|---------------------------------------|-------------------------------|
| Let us read works of Confucius        | We used to study old          |
| Confucius                             |                               |
| As we walk thru Massachusetts         | As we sat there on our tushes |
| In white robes that freeze our tushes | We're learning but don't push |
| us                                    |                               |
| But it's good enough for me!          | And thats good enough for me  |

## CTHULHU:

|                                  |                                |
|----------------------------------|--------------------------------|
| We will worship mighty Cthulhu   | We will worship Great Cthulhu, |
| H. P. Lovecraft's big old hoodoo | We will worship Great Cthulhu, |
| (1930's fiction voodoo....)      | And we'll feed him Mr. Sulu    |
| But that's good enough for me!   | 'Cause that's good enough for  |
| me!                              |                                |

|                                     |                               |
|-------------------------------------|-------------------------------|
| Let us sing to Lord Cthuhlu         | We will sacrifice to Yuggoth  |
| Don't let Lovecraft try to fool you | We will sacrifice to Yuggoth  |
| Or the Elder Gods WILL rule you     | Burn a candle for Yog-Soggoth |
| And that's good enough for me!      | And the Goat With a Thousand  |
| Young                               |                               |

|                                 |                                |
|---------------------------------|--------------------------------|
| Of the Old Ones, none is vaster | Well it's good enough for *    |
| Even Cthulhu's not his master   | He's a mighty kinky master     |
| I refer to the unspeakable *    | When you pray he goes much     |
| faster                          |                                |
| and that's good enough for me!  | And that's good enough for me! |

|                                    |                                 |
|------------------------------------|---------------------------------|
| And for those who follow Cthulhu   | Let's go worship Great Cthulhu, |
| We have really got a lulu:         | And run naked like a Zulu,      |
| Drop a bomb on Honolulu!           | You and me and Mr. Sulu,        |
| 'Cause that's good enough for you! | And that's good enough for me!  |

\* - well, do YOU want to say it?

## DISCORDIANISM:

|                                      |                             |
|--------------------------------------|-----------------------------|
| Let us sing to old Discordia         | Of Great Murphy much is     |
| spoken                               |                             |
| Cause it's sure she's never bored ya | For his Law shall not be    |
| broken                               |                             |
| And if she's good enough for ya      | It's not pretty when he's   |
| woken                                |                             |
| Then she's good enough for me!       | Things go wrong for you and |

me!

If your rising sign is Aries  
You'll be taken by the Fairies  
not!  
Meet the Buddah in Benares  
where he'll hit you with a pie!

If your god of choice is Squat  
Well then trendy, man, you're  
But you'll get a parking spot!  
And that's good enough for me!

2324

We will sing a verse for Eris  
(Golden apples for the fairest!)  
is  
Though she sometimes likes to scare us  
ferrous  
But she's good enough for me!  
me!

Let us do our thing for Eris  
Goddess of the discord there  
Apple's golden, it's not  
And that's good enough for  
me!

Let us praise the Holy Fool  
For he's breaking all the rules  
Holds you up to ridicule,  
And that's good enough for me!

(THE ALMIGHTY) DOLLAR

Oh, the dollar is our Saviour  
holler  
If we spend Her or we save Her  
She controls all our behaviour  
There's not enough for me!

There are those who scream and  
And get hot under the collar  
For their god, Almighty Dollar,  
Who is good enough for me!

Call Him God, or call him Allah  
The priest will take your dollah  
Easy living from -your- follah-  
-wers, but sorry, -not- from me!

DRUIDS:

We will worship like the Druids,  
welcome  
Drinking strange fermented fluids,  
Running naked through the woo-ids,  
Coz that's good enough for me!

In Pwyll's hall you will be  
But he's not at home too often  
Spends all his time in Annwyfn  
And that's good enough for me!

I'll go get my golden sickle  
And I'll wear it where it tickles  
It ain't used for cuttin' pickles!  
And it's good enough for me!

EGYPTIAN:

Let us sing the praise of Horus  
As our fathers did before us  
We're the New Egyptian Chorus  
And we sing in harmony!

When we all bowed down to Nuit  
There was really nothin' to it  
(Alex Sanders made me do it...)  
But that's good enough for me!

We will venerate Bubastis  
Egyptians  
We will venerate Bubastis  
crypts in  
If you want in, then just ast us!

We will pray with those  
Build pyramids to put our  
Cover subways with



HINDU:

|                                                                                                                                                           |                                                                                                                                     |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------|
| There are some that call it folly<br>When we worship Mother Kali.<br>folly<br>She may not be very jolly<br>golly!<br>But she's good enough for me!<br>me! | We will go to worship Kali<br>She will help us in our<br><br>She'd be quite an armful,<br><br>And she's good enough for<br>me!      |
| As the goddess Kali dances<br>Kali<br>With her worshippers in trances<br>valley<br>You can learn some Hindu stances<br>And that's good enough for me!     | I will wait till four-armed<br><br>Drags me thru that lonesome<br><br>She's disgusting act-u-all-y<br>But She's good enough for me! |

ISLAMIC:

|                                                                                                                                       |                                                                                                            |
|---------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------|
| We will all bow down to Allah<br>For he gave his loyal follow<br>Ers the mighty petro-dollah<br>And that's good enough for me!<br>me! | Warriors for Allah<br>Are sure to have a gala<br>Time in old Valhalla<br>And that's good enough for<br>me! |
|---------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------|

2326

JEWISH:

|                                                                                                                                                                       |                                                                                                                         |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------|
| If you think that you'll be sav-ed<br>circumcision<br>If you think that you'll be sav-ed<br>religion,<br>If you follow Mogen David<br>Then that's good enough for me! | Some guys have a<br><br>On account of their<br><br>An embarrassing incision<br>Cut just ENOUGH from me!                 |
| Let us worship old Jehovah<br>All you other gods move ovah<br>Cause the one God's takin' over<br>"Nova"<br>And it's good enough for me!<br>me!                        | Let us celebrate Jehovah<br>Who created us "ab ova"<br>He'll be on tonight on<br><br>'cause he's good enough for<br>me! |

KAHBAHLA:

|                                                                                                                                                                    |                                                                                                                    |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------|
| We will read from the Kabahlah<br>Cabala.<br>We will read from the Kabahlah<br>mandala<br>It won't get us to Valhalla<br>Valhalla,<br>But it's good enough for me! | We will read from the<br><br>Quote the Tree of Life<br><br>It won't get you in<br><br>Yet it's good enough for me! |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------|

KRISHNA:

|                                                                                                               |                                                                                                 |
|---------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------|
| We will all sing Hare Krishna<br>We will all sing Hare Krishna<br>saffron<br>It's not mentioned in the Mishna | Hare Krishna gets a laugh on<br>When he sees me dressed in<br><br>With my hair that's only half |
|---------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------|

on  
But it's good enough for me!                      But that's good enough for me!

I was singing Hari Rama  
With my friend the Dalai Lama  
'Til they dumped us in the slammer  
But that's good enough for me!

MIDDLE EASTERN PAGAN:

I'll sing some songs to Lilith,  
Not so young, and not so girlish,  
and She's always PMS-ish,  
but She's good enough for me!                      We will have a mighty orgy  
in the honour of Astarte  
it'll be a mighty party  
and it's good enough for me!

Lilith wears a lacy nightie  
And She is a little flighty  
crisis  
She will get you all excite-y  
prices  
She's wet-dream enough for me!  
me!                      We will sing to Lady Isis  
She'll stand by us in a  
And She hasn't raised Her  
And She's good enough for

We will all bow down to Dagon  
Enlil                      We will all bow down to  
We will all bow down to Dagon  
Enlil                      We will all bow down to  
He still votes for Ronald Reagan  
refill!                      Pass your Cup and get a  
And that's good enough for me!  
Brave!                      With bold Gilgamesh the

Let us worship sweet Eninni  
Let us worship sweet Eninni  
us                      Oh the ancient goddess Nerthus  
From herself the Earth did birth  
In a skimpy string bikini                      And I wonder: are we worth us?  
And that's good enough for me!                      But she's good enough for me!

We will go to worship Lillith  
Grab your cup, step up and fill it  
awakens                      Well Dimuzi's on vacation  
He'll be back when spring  
Tho 'ware she don't make you spill it!                      There will be such recreation  
And that's good enough for me!                      There will be enough for me!

2327

Oh the Phillistines abound  
Oh the Phillistines abound  
They had the biggest Baals around  
And that's good enough for me!

MITHRAISM:

We will sing a song of Mithras                      We will all be saved by  
Mithras                      We will all be saved by  
Let us sing a song of Mithras                      We will all be saved by  
Mithras                      Slay the Bull and play the  
But there is no rhyme for Mithras!  
zithras                      On that Resurrection Day!  
Still he's good enough for me!

MOONIES

We will worship Sun Myung Moonie  
Though we know he is a goonie  
All our money he'll have soonly  
And that's good enough for me!

NEW AGE:

|                                                                                                                                                        |                                                                                                            |
|--------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------|
| Oh, our Spirits will awaken<br>Reagan,<br>Oh, our Spirits will awaken<br>pagan,<br>Watch the Universe a-quakin'<br>Sagan!<br>Which is Gurdijeff to me! | Well I'm tired of Ronald<br>He's too square to be a<br>Let's all vote for Carl<br>He's good enough for me! |
|--------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------|

|                                                                                                                                                         |                                                                                                                                |
|---------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------|
| Timmy Leary we will sing to<br>And the things that he was into<br>warnin'<br>(Well, at least it wasn't Shinto)<br>And that's good enough for me!<br>me! | I'll arise at early mornin'<br>When the Sun gives me the<br>That the Solar Age is dawnin'<br>And that's good enough for<br>me! |
|---------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------|

|                                                                                                                                                   |                                                                                                                          |
|---------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------|
| In the sky I hear a hummin'<br>It's the UFO's a-comin'<br>That's not banjos that they're strummin<br>later<br>But it's good enough for me!<br>me! | Just like Carlos Castenada<br>Just like Carlos Castenada<br>It'll get you sooner or<br>And that's good enough for<br>me! |
|---------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------|

NEW WORLD PAGAN:

|                                                                                                                                        |                                                                                                                                     |
|----------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------|
| Thanks to great Quetzacoatl<br>Spirit<br>And his sacred axolotl<br>it<br>And his gift of chocolatl<br>And please pass some down to me! | Some folks pray to the Great<br>Most folks just cannot get near<br>So they hate it and they fear it<br>But it's good enough for me! |
|----------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------|

|                                                                                                                              |                                                                                                                                  |
|------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------|
| Praise to Popacatapetl<br>Just a tiny cigarette'll<br>Put him in terrific fettle<br>machinas"<br>So he's good enough for me! | Some folks worship the Kachinas<br>Some folks worship the Kachinas<br>They look like "deus ex<br>But they're good enough for me! |
|------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------|

|                                                                                                                                             |                                                                                                                                   |
|---------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------|
| Now watch out for the Maya's,<br>They might really try to fry ya,<br>Sacrifice people, not papaya's,<br>out,<br>Just as long as its not me! | Montezuma liked to start out<br>Rites by carrying a part out<br>That would really tear your heart<br>But it's good enough for me! |
|---------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------|

|                                                                                                                                              |                                                                                                               |
|----------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------|
| Quetzacoatl's flyin'<br>With the Toltec and the Mayan<br>throttle<br>And the mushrooms he's been buyin'<br>bottle<br>Are good enough for me! | And when old Quetzacoatl<br>Found a virgin he could<br>And put her heart into a<br>It was good enough for me. |
|----------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------|

We will worship Xochipilli  
Though it might be a bit silly  
Running naked makes me chilly  
But it's good enough for me!

We will worship Xipe-Totec  
Tho it is a little lo-tek \*  
It is not a bit ero-tek (erotic)  
But it's good enough for me!

\* "low - tech(nology)

Oh, there's none like Huizlipochtli  
For destroyin' people tot'ly  
Best to worship -him- remotely!  
mopey  
But he's good enough for me!

The Kachinas of the Hopi  
Dance about and some act dopey  
They don't leave you feelin'  
So they're good enough for me!

I have gotten in the way-o  
Walkin' with the Monster Slayer  
He is worthy of a prayer  
And he's good enough for me!

#### SCIENTOLOGY

L. Ron Hubbard liked precision  
And he founded a religion  
That has caught a lot of pigeons  
And it's good enough for me!  
me!

In matters Dianetic  
You need not get frenetic  
Make your Engrams copacetic  
And that's good enough for  
me!

#### SHINTO:

There are some who practice Shinto  
There are some who practice Shinto  
into  
There's no telling what WE'RE into!  
but that's good enough for me!  
me!

I don't really go for Shinto  
It's just something I'm not  
into  
Tho I guess I could begin to  
'Cause it's good enough for  
me!

In Japan they thought it neat  
When they worshipped Hirohito  
But that didn't sit with SEATO  
So it never more will be!

#### THELEMA:

Uncle Crowley was a dreamer  
At the Abbey of Thelemer  
But his magic is a screamer,  
mumbling  
So it's good enough for me!

When the clouds they are a 'rumbling  
And the thunder is a 'grumbling  
Then it's Crowley that you're  
mumbling  
And it's good enough for me!

There are those who follow Crowley  
Tho the stuff that he held holy  
Turn your your brain to guacamole  
But he's good enough for me!

Let us call an Elemental  
For a temporary rental  
Just as long as it is gentle  
It is good enough for me!

It was good enough for Crowley  
With his sacraments unholy  
Who smoked pot and ate some moly  
And it's good enough for me!

#### VOODOO:

There are people into voodoo  
Africa has raised a hoodoo  
Just one little doll will do you

There are people into Voodoo  
There are people into Voodoo  
I know I do, I hope you do!

And it's good enough for me!

And it's good enough for me!

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If you're really into dancing  
And you wanna try some trancing  
Then the Voodoo gods are prancing  
And that's good enough for me!

WICCA AND GENERAL NEO-PAGAN:

Well, she raised an awful flurry  
When she made the scholars worry  
Thank the Gods for Margaret Murray!  
showin'  
She is good enough for me!

When old Gerald got it goin'  
When old Gerald got it goin'  
All that hidin' turned to

And that's good enough for me!

It was good enough for Granny  
Reagan  
She could throw a double-whammy  
Reagan  
That would knock you on your fanny  
Pagan!  
And she's good enough for me!  
me!

It's not good enough for

It's not good enough for

He's too square to be a

And that's good enough for

With the aid of my athame  
I can throw a "double-whammy"  
Flower  
(And can slice and dice salami!)  
So it's good enough for me!

Meeting at the Witching Hour  
By the Bud, and Branch and

Folks are raising up the Power  
And that's where I want to be!

There will be a lot of lovin'  
When we're meetin in our Coven  
bitches  
Quit yer pushin and yer shovin'  
itches  
So there's room enough for me!

We will worship with the witches  
'Cause we're rowdy sons-of-

And they scratch us where it

And that's good enough for me!

Well the Christians all are humming  
Cause they say their God is coming,  
us  
Our God came three times this evening  
Faunus  
And that's good enough for me!  
me!

We will gather at our saunas  
When the spirit comes upon

To perform the Rites of

And that's good enough for

Some folks worship all of Nature  
Tho they love to taunt and bait-cher  
They're just funnin', they don't hate-cher  
And they're good enough for me!

ZARATHUSTRIAN:

We will pray to Zarathustra  
And we'll pray just like we usta  
I'm a Zarathustra boosta!  
free  
And that's good enough for me!

It could be that you're a Parsi  
It could be that you're a Parsi  
Don't need a ticket; you get in

And that's good enough for me!

|                                      |                               |
|--------------------------------------|-------------------------------|
| I pray to Ahura-Mazda                | I can't rhyme Ahura Mazda,    |
| He's one god who sure won't pause ta | I'll praise the man who tries |
| ta                                   |                               |
| Pound some heads when given cause ta | Then I'll wait for Barak Raz  |
| ta                                   |                               |
| Which is good enough for me!         | And that's good enough for    |
| me!                                  |                               |

UNCLASSIFIABLE VERSES AND UNKNOWN GHODS:

|                                |                                     |
|--------------------------------|-------------------------------------|
| We will go down to the temple  | There are those who worship no      |
| gods                           |                                     |
| Sit on mats woven of hemp-le   | For they think that there are low   |
| odds                           |                                     |
| Try to set a good "exemple"    | That the god-seers aren't drunk     |
| sods                           |                                     |
| And that's good enough for me! | But they're good enough for me!     |
|                                |                                     |
| Let us watch Ka-ka-pa-ull      | Where's the gong gone? I can't find |
| it                             |                                     |
| Frolic in her swimming pool    | I think Northwoods is behind it!    |
| Subjecting chaos to her rule   | For they've always been cymbal-     |
| minded                         |                                     |
| And that's all right with me!  | And they're good enough for me!     |

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|                                    |                                |
|------------------------------------|--------------------------------|
| They revered ancient ENIAC         | Some folks pray to the Orishas |
| And sacrificed to UNIVAC           | Tho their humor can be vishas  |
| Now we sing our chants on VAX pack | When they grant your stupid    |
| wishas                             |                                |
| And that's good enough for me!     | But they're good enough for    |
| me!                                |                                |

|                                |                                |
|--------------------------------|--------------------------------|
| When you worship Rusto         | There are those who worship    |
| science                        |                                |
| Treat your friends with lust-o | And some would send 'em to the |
| lions                          |                                |
| Pursue your faith with gusto!  | Without 'em we'd have no       |
| appliance                      |                                |
| And that's good enough for me! | So they're good enough for me  |

We will all bow down to Gozer  
Priestess did it with that Joser  
Cross the streams, and there she goes, sir  
And that's good enough for me!

|                                     |                              |
|-------------------------------------|------------------------------|
| We will worship Christian Jesus     | Drink to FUFLUNS he's just   |
| fine                                |                              |
| And do just like John Paul pleases  | The Etruscan god of wine     |
| That we will... when Hades freezes! | This verse doesn't really    |
| rhyme                               |                              |
| And that's good enough for me!      | But it's good enough for me! |

|                               |                                |
|-------------------------------|--------------------------------|
| I have got a strange religion | John, Paul, George and Ringo   |
| I will worship Walter Pidgeon | We will worship playing Bingo  |
| Is he sacred? Just a smidgen! | We will listen to them sing-o  |
| But it's good enough for me!  | And that's good enough for me! |

THE OBLIGATORY LAST VERSE

It's the opera written for us!  
We will all join in the chorus!  
It's the opera about Boris,  
Which is Godunov for me!

---

---

I suppose that this last song has turned you into a newt by now.  
You may not realize that it happened, 'cause that's just how that  
sort of thing seems to work. You need to put a carrot on your nose  
and find a duck, and weigh it. Then you'll be OK again.

\*

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{file "High Holiday Song, The" "bos528.htm"}

THE HIGH HOLIDAY SONG  
-Melusine  
(Tune "The Serving-Girl's Holiday")

I've waited longing for today  
Spin the bobbin and spool away!  
In joy and bliss I'm off to play  
Upon this high holiday!

CHORUS: And spin the bobbin and spool away!  
Oh joy that it's a holiday!

This night of (name) now we greet  
Hail my friends, and merry meet!  
Strike the harp; the drum we'll beat  
Upon this high holiday!

The wine and cakes we've bought and made  
Found a spot in a moon-lit glade  
Our love and trust will never fade  
Especially on this holiday!

In forst glade we've built a fire  
Symbol of our heart's desire  
Within Her Love we'll never tire  
Wit thee well this holiday!

Cast the Circle, we're within  
Let the Spiral Dance begin!  
Invite the Lord and Lady in  
Upon this high holiday!

Dancing, spinning to the tune  
The Piper plays beneath the moon  
We chant as one the Witches' Rune  
Upon this high holiday!

\*

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{file "Labeling Wiccans (Lucie)" "bos529.htm"}

By: Lucie  
Re: Labelling Wiccans

Hello. I'm the academic that Khaled mentioned.  
sigh... I've read the thread on definitions and I can see the trouble you have gotten into: prescriptive definition versus descriptive definition. Let me explain:  
I am currently working in the Dept of Religious Studies of the University of Ottawa as a graduate student studying contemporary religious movements in Canada, especially women centered or women defined. This, by definition, includes Wicca/Witchcraft/Neo-Witchcraft/Neo-Paganism/Women's Spirituality/Women's Urban (Neo) Shamanism...etc... I'm not the only one there involved in this research (we have an actual "Centre for Research in Women and Religion"). We also have a number of women (and one man) researching collateral aspects of the above mentioned religious phenomena. We have had to come to some working definitions so that we can talk to each other and to other religion-ists.

Personally, I have also had to come up with some minimal definition of Wicca/Witchcraft that I can use as a representative of said phenomena (yes, I am using the plural form) when I am asked to present/explain/ explicate said phenomena to forums such as the Canadian Council of Churches or the Canadian Association for Pastoral Education (CAPE). It is as a result of this need, that I have developed a minimal inclusive descriptive definition that can be used to differentiate Wicca/Witchcraft from other religious phenomena.

What is a minimal inclusive descriptive definition you ask?  
Ok. Minimal = smallest number of characteristics Inclusive = includes rather than excludes Descriptive = what is actually there rather than

what should be there (prescriptive) Definition = what can be used to define, ie. to draw a line around, to know relative to what is left undefined/unknown

I'm using a technique common in Anthropology: componential analysis, ie. the identification of discreet analytical features (components) that can be seen as occurring or not. A set of these which minimally defines something is seen as its descriptive paradigm. A descriptive paradigm is unique in that it can only be used to define the phenomenon it describes and no other. Ok? Just so you know what kind of language I'm using.

Yes, I consider myself 'Wiccan'. No, I am not a member/initiate/follower of any specific 'tradition'. I'm too much of an anarchist at heart for that, and anyways, how can I swear secrecy if my only stock in trade as an anthropologist is the knowledge I have gained by experience? Sort of defeats the purpose, doesn't it?

Ok. So here goes....Relative to any other faith system,Wicca/Witchcraft (I won't separate them yet) can be minimally defined as consisting of these five necessary components:  
1) faith system is nature based  
2) divinity is conceived as inherent  
3) divinity is apprehended as gendered and as minimally female  
4) the locus of decision is the individual  
5) the locus of action is the individual in the present

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What does this mean? Remember, this is to distinguish this faith group relative to any other type of faith group. It does NOT include variations, only COMMONALITIES.  
1) nature based: as far as I can tell, all forms of Wicca/Witchcraft (WW for short?) are based on humans being part of and in nature rather than apart from. Also, seasonality and elements (air, earth, water, fire) are central to the human apprehension and interaction with nature.  
2) divinity is inherent: divinity has manifested in all

that is, all  
that is is an aspect of divinity, we are all  
manifestations of divinity.....

3) divinity gendered and female: divinity in one of its most apprehensible forms knows itself in the specificity of gender and that gender is at least female "The Goddess". All groups, whether they acknowledge the God or not, know divinity in its female form.

4) locus of decision: morality is a personal, individual thing and responsibility for choices is also a personal, individual thing. No one can (successfully) impose a set morality on any one else. Ostracism seems to be the only -effective- means of moral coercion used by adherents to this faith. Its the other side of "Do what thou wilt, An it harm none" and the Law of Karma. If a person acts contrary to the community norm, this person will be shunned, ostracized, severely criticized, and may as a result, leave the community. No matter the behaviour which the community wishes to refuse to accept, the individual will not be 'punished' or told that they may not continue to behave in their chosen way. Again, even community norms (and community may be read as 'tradition') cannot be imposed or dictated. Even in oath bound traditions, oaths are taken freely and as freely adhered to or broken.

5) locus of action: nothing is differed to the 'ever after', nor is the past fully responsible for what occurs in the present. This is it, this is all there is for anyone, make the most of it. Again, no predestination, no fatalism, no 'heaven' or 'hell', this is not a prelude.

Secondly, no congregation, no group, no church, no polity has any more importance and certainly far less immediacy than the individual as the believer and the definer of what is believe. Faith is lived within the individual, as an individual.

Ok. Remember, this describes ONLY what all forms of WW share,  
NOT what differentiates them from each other or what is defined within a tradition as what constitutes the whole of THEIR

tradition. It is a minimal, inclusive, descriptive definition..... (part 2 follows)

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Whew....So what use is this type of definition? It allows me to compare WW to other faiths such as Christianity, Shinto, Islam, etc. It allows me to talk about beliefs and practices without getting mired in the specificity of traditions. It also allows me to speak of Gardenarians and Dianics in the same breath. They have more in common relative to other faiths than they have different relative to each other...

I was asked what defined WW relative to other Pagans and to nature based faiths such as Shinto. It took some thinking but I think I've been able to do it:  
WW is  
1) focused on the human (rather than nature or divinity)  
2) divinity always takes a human form (at least)  
3) WW works according to principles (fundamental underlying realities which inform behaviour)  
4) WW is law driven (there is a 'right' or 'proper' way...) 5) believers need to rationalize and to make scientific their faith (just think of tables or correspondences and our explanations of 'why it works')

I was also asked what distinction I made between Pagan, Wicca and Witchcraft. I do make a difference.

Pagan: from paganus (latin) for of the country side as opposed to "civitas" of the city

Neo-Pagan: post 1960's revival of country cum nature based spirituality -seen in opposition to Christian/Mainstream church -logical spiritual outcome of the 'back to the land' and 'experiential experimentation/mystical quest' of this same era

Witchcraft (revival): British phenomenon dating from the 1950's. Wicca is used in Gardenarian texts but not used as a label of the faith group or practice. Wiccan NOT used.

Wicca/Wiccan: preferred terms adopted by many North American developed Traditions of WW to differentiate themselves from British Traditions (Gardenarian, Alexandrian)

Witch/Dianic: terms of self definition used by many North American women to acknowledge their mythopoethic/political reclaiming of woman centered / woman defined spirituality. Often expressed as: Women were burned as witches in the Middle Ages, well, I'm a witch and you're NOT going to burn me! May or may not express the adherence to a specific tradition (Reclaiming, Dianic (Z. Budapest), etc) but is always an indicator of woman centered / woman defined experience and self definition.

Neo-Witchcraft: all forms of contemporary Anglo (ie of English language, not an ethnic or nationalistic label) witchcraft to distinguish from Ancient, Middle Eastern, Medieval, or non-European forms

Wicca versus Witchcraft: as it seems to be used by most people today. Wicca is a type of religion and witchcraft is a technology (ie spell crafting, craft of the wise, nature magic....)

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{file "Judeopagan Menopause Ritual (Randronoth)" "bos530.htm"}

By: Randronoth  
Re: JudeoPagans 1

\*\*\*

Iyyar: A Menopause Ritual  
Penina Adelman

A time to keep and a time to cast away

This month's ritual has been designed with an awareness of our mothers, grandmothers, and great-grandmothers who were earlier inhibited--- even in the community of Jewish women--from marking the cessation of menstruation, of derech nashim (the way of younger women as in Genesis 31:35) and the release from the physical tasks of childbearing and childrearing. Now wholly freed, our female ancestors would

have been ready "to give birth" to their personal creativity, to dip into Miriam's Well without the distractions and responsibilities of family.

We hope to convey a positive tenor to this life cycle event which has been feared and misunderstood by so many men and women in the past. Once a woman has reached the age beyond which pregnancy ceases, her gender identity is often blurred by society. She is in a transitional state, experienced by those interacting with her as being full of power and danger. During the tumultuous fourteenth century when the Black Death struck in Europe, those women who managed to survive the disease and live to old age were thought to be witches.

In interviewing post-menopausal women to arrive at an appropriate ritual marking their "change of life", I found unanimous reactions. All indicated they would forgo any ritual ceremony that emphasized menopause, fearing a societal backlash which might discriminate against them as they advanced in age. Most said they did not feel very different physically after menopause. The aging process itself was their emphasis; the gradual body changes. These were linked not only to menopause, but to the entire process of aging. Whether these same feelings and attitudes will persist when contemporary young women reach their menopause is now being speculated.

Some women may choose to mark the end of menopause with a "mature age bat mitzvah" if they have never had one as an adolescent. Setting a goal such as learning to read and speak Hebrew, to read Torah, to lead a prayer service, teaching a Jewish text within the forum of a bat mitzvah, at an age well beyond 12 or 13, is the way many older women are choosing to reenter the tradition after years of alienation from, or passive appreciation of, Jewish ritual. Others may wish to invite friends who experience menopause already or are presently undergoing it. My own mother has said that she could not imagine participating in a menopause ritual, but would have liked to get together with her friends to share experiences of those important years of change.

Hithbagut  
Bring: The book of Ruth (several copies); a group for the  
mithbogeret.  
(As preparation, read the Book of Ruth.) Setting: Home of  
the mith-  
bogeret, the menopausal or post-menopausal woman, here  
named Tamar. We  
are in a sitting room. Have pictures of the woman as a  
baby, young  
girl, young woman, bride, mother, grandmother. Flowers and  
greens of  
the season decorate the room. Attending are all the  
female relatives  
of the mithbogeret who can be present--sisters, daughters,  
mother,  
aunts--as well as her good friends, including members of  
the Rosh  
Hodesh group.

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Themes of Iyyar  
Keeper: Iyyar is a transitional month which falls between  
two major  
holidays--Pesach, in the month of Nisan, and Shavuot, in  
Sivan. From  
the second night of Pesach, we count forty-nine days  
(seven weeks)  
until Shavuot, the Feast of Weeks. This period is called  
the Omer.  
When the Temple still stood in Jerusalem, each family  
would count a  
sheaf offering of grain to bring to the Temple on the  
pilgrimage  
festival of Shavuot. The purpose of this may have been  
partly a way of  
blessing the Spring harvest which would also be celebrated  
on Shavuot.

In the act of counting, the Rabbis saw an  
opportunity to keep  
track of inner harvest of spiritual qualities. Every week  
of the Omer  
was to emphasize a particular attribute of God. Each day  
of the week  
then represented a different permutation of the divine  
attributes.

In the context of this Rosh Hodesh Iyyar marking  
Tamar's  
hithbagrut, one may think of the counting of years and  
deeds and  
events which make up a woman's life. given are seven  
distinct stages  
of life corresponding to the seven weeks of Omer:  
conception, pregnan-  
cy, birth, childhood, womanhood, motherhood, and maturity.  
In the seven-week counting of the Omer, we find  
the sugges-  
tion of seven ritual activities which may be performed  
during the Rosh  
Hodesh celebration for any given month. We take as our

impetus the

Rabbis' notion of seven divine attributes to be explored and emulated

for the purpose of healing the ills of the universe. We have designed

these activities:

meditation, ritual immersion, (mikveh), singing, prayer, storytelling

(midrash), text study (talmud torah). eating and drinking.

Omer as Period of Mourning

entire Keeper of Iyyar: The period of the Omer which includes the

month of

Iyyar is considered by observant Jews to be a time of mourning.

Wedding

ceremonies, hair cutting, and playing music are prohibited. The

reasons for this are unclear, ranging from a plague said to have

killed the disciples of Rabbi Akiba in the early centuries of the

Common Era, to the influence of a Roman superstition which held that

during this time of year, the souls of the dead wander into the land

of the living. We do not view menopause as a time to mourn the "end of

fertility", as have many in the past. Our purpose in coming together

today is, rather, to understand and recognize the meaning of menopause

for women who have experienced it or will soon enter its phases. Today

we have an opportunity to think of new ways for women to mark this

time in future years.

Sign of Iyyar

is the Bull, Keeper of Iyyar: The astrological sign of the month

The bull Shor. Nisan is the month during which seeds are planted.

dragging a ploughs the earth, bending its broad neck to the ground,

growth of heavy load. The bull tends the change from the new Spring

the earth Nisan to the first Spring harvest of Sivan. The rhythms of

reverberate throughout the strong body of the bull.

Kavannah

passed the Keeper of Iyyar: In some cultures, once a woman has

the community. In her reside the knowledge and values of her

elder. This transmits to the young. Hers is the status of a venerated

female in our contrasts sharply with the devalued status of the aging

own culture. Today we intend to question this and to learn

about the experience all have had during menopause in order to instill new and

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positive expectations in our children and grandchildren. One of the major misconceptions we need to address has to do with sex and the older woman. In Judaism, sex has never been linked only to procreation. On the contrary, in addition to procreation, sex exists for the sake of pleasure, wellbeing, and harmony in a marriage. Therefore, when a woman has passed the age of childbearing and even earlier, she is encouraged by Jewish law to enjoy sex with her partner. Are there any other kavannot? Each woman voices her own intention for the ritual.

Woman: To mark the passing of physical fertility and to rededicate ourselves to a greater focus on spiritual, intellectual, and artistic creativity and fertility.

Woman: To say good-bye to the womb, rechem, the center of childbearing.

Woman: To praise and give thanks for the cycles of life which pulsate through our bodies.

Woman: To say good-bye and good riddance to tampons and sanitary napkins and pads and foams and jellies and diaphragms and pills and anything else I've left out--forever!

Tamar, the Mithbogeret: I would like this to be a ritual of transmitting wisdom, hokhmah.

In Greek, the word for "wisdom", sophia, was identified with a female figure. In Hebrew hokhmah is a word of the feminine gender. The connection between wisdom of Tekoa and Abel in 11 Samuel 14 and 11 Samuel 20, respectively, are examples of what seemed to be a convention in Isreal at that time--a woman of the community who knew how to choose her words wisely and communicate the desired message. She was perhaps a female counterpart to the Hebrew prophet, God's

instrument

of communication with the people of Isreal. More examples  
are found in  
Proverbs 14:1 and in poem recited to the woman of the  
household on  
Sabbath evening, "A Woman of Valor." One of the last lines  
speaks of  
her mouth, which "opens with wisdom."

In fairy tales, the woman with special powers, with  
the knowledge  
of creation and destruction, is either an evil witch or a  
good fairy  
godmother. Both are frequently characterized as older  
women. In this  
hithbagrut ritual, we teach and lead a discussion based on  
two stories  
of mother and daughter figures where the mother passes on  
her life's  
wisdom to her daughter. they are stories of Naomi and Ruth  
in the  
Bible and Demeter and Persephone from Greek mythology.

Storytelling

All should have a copy of he story of Ruth and Naomi,  
or should  
have read the story in preparation. Tamar, the  
mithbogeret, then tells  
the Greek myth in her own words.

Demeter and Persephone

Once there lived a goddess who ruled over the earth. She  
had power  
over agriculture, causing abundant growth of cereals and  
grains. In  
this way she echoed Naomi and Ruth, women of the land.  
Demeter had one  
lovely daughter, Persephone, as fair as the first flower  
of Spring.

One day Persephone wandered far from her mother to pick  
flowers which

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beckoned. Steeped in the fragrance of those blooms, she  
was startled  
by Hades, the dark god of the Underworld. He seized her  
and pulled her  
down to his cold, damp kingdom beneath the earth.

Demeter sank into despair when her beloved daughter did  
not return.  
She entered into mourning, forgetting to bring new buds  
into being.  
She grieved for her daughter, even refusing to eat or  
sleep. Thus, the  
earth was allowed to wither.

When at last she sought aid from the gods to find her

daughter, she  
was told that if Persephone had not eaten food in the  
Underworld, she  
could return unharmed to this world. Though Persephone had  
not been  
tempted by food, Hades was able to break her resolve with  
a single  
ruby seed of a pomegranite. Knowing that if he could  
induce her to  
nourish herself in his domain, he could have her as his  
wife, he  
strove to make her taste food. Because of that one seed,  
she would now  
have to divide her time equally between Hades and Demeter,  
between the  
land of darkness and death and the land of light and life.

That is why the Greeks say that the earth blooms half the  
year and  
witheres during the other half. When Persephone descends to  
her hus-  
band,  
Hades, Demeter forgets to bring the buds into being.

Tamar describes the link between these stories in which an  
older woman  
passes down special knowledge to a younger woman, and the  
onset of  
menopause in which the transmission of wisdom among the  
members of a  
women's community is crucial. She tells of her own  
experience of  
menopause and asks other women to share theirs. The  
younger women who  
are present share their fears and fantasies of menopause  
and ask  
questions of the older women.

#### Meditation and Movement

Woman: Since menopause involves a new relationship  
with one's  
body, we now meditate on ending that segment of our lives  
characterized  
by an active womb.

This meditation begins with a movement exercise  
called "Aura-  
Brushing." The "aura" is the psychic field around an  
individual. This  
aura may be affected by fatigue, illness, depression,  
isolation. The  
purpose of "brushing the aura" is to symbolize making a  
fresh start by  
discarding the cobwebs which drain one of energy.

We start by forming groups of threes, one woman standing  
in the  
middle, one on each side of her. Now the woman in the  
middle should  
close her eyes. The other two will begin to whisk the air  
upward from  
her feet as they whisper her name repeatedly. They whisk  
from her  
feet, her legs, her trunk, up to her neck and head,

whispering all the  
while.

Each woman in the group takes turns standing in the middle  
while the other two brush her "aura".

Woman: I composed this meditation especially with you in  
mind. Tamar,  
as you and I have been working together, I know the kind  
of imagery  
you might use for yourself.

It is important to note here that the process just  
mentioned is a  
crucial one for the Rosh Hodesh ritual. As pioneers in new  
ritual, we  
continue to scrutinize our conceptions to create meaningful  
ceremonies.

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In this case, Tamar asked for help in saying good-bye to  
her once-act-  
ive womb. another woman might require a different image  
journey.

Woman: While we composed the following for Tamar, all may  
participate,  
even those not yet at menopause. But do not feel you must  
participate.  
You may wish to close your eyes sending healing energy to  
Tamar. Or,  
you may wish to start with this visualization and then let  
your own  
imagination take over. Some of you may want to leave the  
room. How you  
decide to participate is your own choice.

Now, begin by finding a comfortable position. Close your  
eyes and  
focus on your breathing deeply in and out...

See yourself carrying your womb in a crystal jar. Look at  
it care-  
fully. take the jar with you to Jerusalem. Carry it  
carefully up to  
the Mount of Olives. Find a spot on the Mount of Olives  
and begin  
digging a hole with your hands.

Dig deeply, and when the hole is deep enough, place the  
jar containing  
your womb deep into the Jerusalem earth. Cover the jar  
carefully. Know  
that your womb is buried safely, forever. Before leaving  
the spot  
where your womb is buried, thank your womb for all that it  
has given  
you. Thank the earth for protecting and housing your womb.

Cover the spot with a smooth, white Jerusalem stone. Walk to a nearby waterfall. Stand beneath it and feel yourself cleansed from within and without. Return home knowing that you will continue to be creative and productive. Feel yourself strong and in perfect health.

When you are ready open your eyes.

When the meditation is over, some of the women share what they felt. Others remain silent, choosing to listen. Tamar is very peaceful, talking about what this ritual evening has meant to her.

Gift the women present Tamar, the mythographer, with a gift, one they have made or bought. The Keeper of Iyyar invites all to partake of the food and drink on the table.

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{file "Asatru Blot (Lewis Stead)" "bos531.htm"}

The Blot  
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The Blot is the most common ritual within Asatru. In its simplest form a blot is making a sacrifice to the Gods. In the old days this was done by feasting on an animal consecrated to the Gods and then slaughtered. (The word blot itself is related to the Norse words for "blood" and "sacrifice.") As we are no longer farmers and our needs are simpler today, the most common blot is an offering of mead or other alcoholic beverage to the deities.

Many modern folk will be suspicious of a ritual such as this. Rituals such as the blot have been falsely interpreted by post-Pagan sources in order to denigrate the ritual or trivialize it. The most common myth about ritual sacrifice is that one is buying off a deity e.g. one throws a virgin into the Volcano so it won't erupt. Nothing could be further from the truth. In Asatru it is believed that we are not only the worshippers of the Gods but that we are physically related to them. The Eddas tell of a God, Ríg, who went to various farmsteads

and fathered the human race so we are physically kin to the Gods. On a more esoteric level, humankind is gifted with "ond" or the gift of ecstasy. Ond is a force that is of the Gods. It is everything that makes humans different from the other creatures of the world. As creatures with this gift, we are immediately connected to the Gods, we are part of their tribe, their kin. Thus we are not simply buying off the Gods by offering them something that they want, but we are sharing with the Gods something that we all take joy in. Sharing and gift giving was an incredibly important part of Norse cultur (and of most ancient cultures) and had magical significance. Giving a gift was a sign of friendship, kinship, and connection. By sharing a blot with the Gods we reaffirm our connection to them and thus reawaken their powers within us and their watchfulness over our world.

A blot can be a simple affair where a horn of mead is consecrated to the Gods and then poured as a libation, or it can be a part of a larger ritual. A good comparison is the Catholic Mass which may be part of a regular service or special event such as a wedding or funeral, or it may be done as a purely magical-religious practice without any sermon, hymns, or other trappings.

The blot consists of three parts, the hallowing or consecrating of the offering, the sharing of the offering, and the libation. Each of these is equally important. The only tools required are mead, beer or juice, a horn or chalice, a sprig of evergreen used to sprinkle the mead, and a ceremonial bowl known as a Hlautbowl into which the initial libation will be made.

The blot begins with the consecration of the offering. The Gothi (Priest) or Gythia (Priestess) officiating at the blot invokes the God or Goddess being honored. This is usually accomplished by a spoken declaration with ones arms being held above ones head in a Y shape, in imitation of the rune elhaz. This posture is used for most invocations and prayers throughout Asatru. After the spoken invocation an appropriate rune or other symbol of the God or

Goddess may be drawn in the air with the finger or with the staff. Once the God is invoked, the Gothi takes up the horn. His assistant pours mead from the bottle into the horn. The Gothi then traces the hammer sign (an upside down T) over the horn as a blessing and holds it above his head offering it to the Gods. He then speaks a request that the God or Goddess bless the offering and accept it as a sacrifice. At the

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least one will feel the presence of the deity; at best one will be able to feel in some inner way the God taking of the mead and drinking it.

The mead is now not only blessed with divine power but has passed the lips of the God or Goddess. The Gothi then takes a drink of the horn and it is passed around the gathered folk. Although it sounds like a very simple thing, it can be a very powerful experience. At this point the mead is no longer simply a drink but is imbued with the blessing and power of the God or Goddess being honored. When one drinks, one is taking that power into oneself. After the horn has made the rounds once, the Gothi again drinks from the horn and then empties the remainder into the hlautbowl. The Gothi then takes up the evergreen sprig and his assistant the hlautbowl and the Gothi sprinkles the mead around the circle or temple or onto the altar. If there are a great number of the folk gathered, one may wish to drop the drinking and merely sprinkle the various folk with the mead as a way of sharing it. In a small group one might merely drink as the blessing.

When this is done the Hlautbowl is taken by the Gothi and poured out onto the ground. This is done as an offering not only to the God invoked at the blot, but it is also traditional to remember the Earth Mother at this time, since it is being poured onto her ground. Many invocations mention the God, Goddess, or spirit being sacrificed to,

and then Mother Earth, as in the Sigrdrifa Prayer "Hail to the Gods and to the Goddesses as well; Hail Earth that gives to all men."

(Sigrdrifumal 3) With this action, the blot is ended.

Obviously this is a very sparse ritual and if performed alone could be completed in only a few minutes. This is as it should be, for blots are often poured not because it is a time of gathering or festivity for the folk, but because the blot must be poured in honor or petition of a God or Goddess on their holiday or some other important occasion.

For example, a father tending his sick child might pour a blot to Eir

the Goddess of healing. Obviously he doesn't have time to waste on

the "trappings" of ritual. The intent is to make an offering to the

Goddess as quickly as possible. At some times a full celebration might

not be made of a holiday because of a persons hectic schedule, but at

the least a blot should be made to mark the occasion. However, in most

cases a blot will at least be accompanied by a statement of intent at

the beginning and some sort of conclusion at the end. It might also

be interspersed with or done at the conclusion of ritual theater or

magic. Our kindred, for example, begins the ritual with a chant of

"Odin, Vili, Ve" which connects us to the Gods of creation. Between

the invocation of the God or Goddess and the actual Blot we usually

add a meditation or something else which acts as a focus of the

ritual. Once, for example, we made mead in the middle of a ritual to

Aegir. As part of our blot we also pass the horn three times. The

first time around is a taking in of the power of the charged mead and

all offer a toast to the God(s) of the occasion. The second and third

rounds are open to toasts to other Gods, toasts to the kindred, the

hosts, to pledges, boasting and anything else on wishes to say. It is

essentially a "mini sumble" in the middle of our blot. Always of

course, we remember the purpose of our ritual. We would never toast

one of the Jotnar during a ritual to Thor for example. We have also

added a few steps at the end which are a private affirmation of our

groups kinship with each other and with the Gods.

Basic Outline of the Blot Ritual:

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- I. Sanctify space with the Hammer rite
- II. Invocation of the Deity
- III. Secondary Activities supporting the blot: meditation  
etc.
- IV. Load mead by offering it to the God
- V. Pass mead for blessing or sprinkle on folk
- VI. Other activities, prayers, etc
- VII. Thank the deity
- VIII. Pour the libation to the Earth

THE NECKLACE OF A THOUSAND STRANDS

In the beginning that ever was and ever shall be, there  
was only Night. She lay sleeping. In Her sleeping, She dreamed.  
In Her dreaming, She sighed. In Her sighing, She turned and in  
Her turning, She awakened. In Her awakening, She saw naught  
but Herself, and found Herself beautiful.

Long did She delight in Her beauty, Her perfection. Her  
softly rounded limbs, full body and flowing hair were so  
magnificent that She wished to adorn Herself.

She captured Her thoughts, each a brilliantly colored  
speck of light, and strung them together to form a Necklace of a  
Thousand Strands. This She donned and was pleased.

Each speck sparkled with its own hue and brilliance,  
creating spectacular scenes of Night in Her many attitudes and  
postures. When Night moved, so did the Necklace of a Thousand  
Strands. This created a living, moving mosaic of Night - each image  
acting and reacting with other images of Herself.

Though this was beautiful and pleasing to Night, it  
created in Her a loneliness. Loneliness to have companionship,  
loneliness to have another admire Her great beauty, loneliness to  
experience love outside Herself.

Not know how to create this Other that She longed for, She  
sought to amuse Herself through movement. She began a stately  
dance, slow and measured. As She turned in the figures of the

Dance,  
a  
wind was created in Her passing, and in it She visualized  
partner, a counterpart.

She sent all Her love and longing into the whirlwind She  
had  
created, and a shadowy form began to take shape. She  
turned and  
spun ever faster, thinking more upon the shape of Her  
desire.

The form became more solid. It began to take on substance  
and  
reality. It was like, yet unlike, Night. She felt drawn  
to it  
and it was impelled toward Her.

She gloried in Her creation of the form, and it adored Her  
great  
beauty. The Two danced together. The longer They danced,  
the  
stronger and brighter did the fierce spirit of longs and  
love  
grow between Them, Night and Her Shadow.

Her Shadow became all that Night was not, out of Her  
longing to  
be fulfilled, and She was called Day.

Day and Night danced furiously together, and finally, no  
longer  
able to keep apart, made love to one another. In Their  
wild,

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passionate turnings, the Necklace of a Thousand Strands  
began to  
break, a strand at a time. The specks of light went  
flying off  
to become the Stars, to swim about the divine couple, in  
beautiful precise patterns, as if to remain a part of  
Love's  
Dance. Thus began the Ages of Loving.

All but one strand broke, and it remains together to this  
day.

It is seen in the sky, brilliant, breath-taking and  
awe-inspiring. We call it the Milky Way.

Dawn and Dusk are the sacred times and places where Night  
and Day  
merge in love's ecstasy. Keep them holy.

- ZS-1-SB -

HOW THE WORLDS AND PEOPLES CAME TO BE

Night and Day danced lovingly and long, through the  
spectacular,

blazing bits of thought that had flown away by the  
breaking of  
of the Necklace. Not long can such love exist with creating  
of  
Itself images that reflect this Great Love.

Many of the bits of brilliance grew heavier and more solid  
throughout of passing of the Ages of Loving. These bits  
were  
called Worlds, or Planets.

The Lady and the Lord, Her Consort, looked upon their  
Worlds,  
delighting in each one, and decreed that there should be  
life  
upon them. Life that re-created the Love and Harmony that  
They  
and the Universe shared.

So, They began to form upon these Worlds, rivers and  
streams and  
bodies of water to quench the thirst of the plants and  
animals  
that would henceforth live upon the nurturing breasts of  
these  
Worlds.

These Worlds They called "Little Mothers," for from their  
soil  
would spring all manner of life and it would be sustained  
by the  
"Little Mothers."

Near each of the "Little Mothers" there was always placed  
a  
particularly bright thought-speck, called the "little  
Fathers."

For Night and Day knew, as we do, that Life must have  
warmth and  
light to truly grow and reproduce.

All Worlds They did not make the same, for diversity and  
combination serve to further the Great Love of Themselves.

Having then seen to the Planets and Suns, and too, to the  
seeding  
of the Worlds with all manner of vegetable and animal  
life, the  
Divine Ones rested.

But the Great Goddess was not content. She felt the work  
was yet  
unfinished. She spoke to Her Consort and told Him of a  
plan. He  
agreed, knowing that the Lady knew what was best for Her  
Creations - for was She not the Progenitor of All?

Thus, they began to make and mold a people for a World.  
They  
made them in twos, male and female, to reflect the images  
of  
Themselves, and so that the re-enactment of Their Great  
Love

might take place.

Now we know what people transpired upon this World, but we, as yet, know not what people were designed to populate other Worlds, or which Stars they are under by which they flourish by the Lady.

Though we would wish in our hearts to be the only objects of reflection of their Love, we must never think to believe that Their Infinite Love, burgeoning across all the Universe, had created none but Ourselves. Nor that the Divine Ones are so limited that They have not created many peoples on many Worlds, though unbeknownst to us. And they - these people of other Planets, like us, are perfect reflections of that immense, Divine Never-ending Love.

#### LIGHT OF THE WOMB

In the warm Womb of Her Mother, She rested and dreamed. She felt through the membrane all that had passed, did pass, and would pass with Her Mother. She knew that Her Mother was reckoned to be beautiful, kind and giving; yet too, She know that those Her Mother would succor had no thought of her Gifts, and would not repay kindness with kindness, but rather with rapine and disregard.

Light-of-the-Womb knew that She had been seeing future dreams; that the ugliness and cruelty of Her Mother's foster-children was yet to come. And so, She resolved in Her heart to become beauty - beautiful but uncaring to those who would grasp at her children - unreachable, yet so desirable that Her Mother's foster-children would ache in their hearts for desire of Her.

The day of Her birthing came, and as Her Mother shuddered in the agonies of labor, Light-of-the-Womb cared not for Her own pains, nor for those of Her Mother - but thought only of Her imminent freedom that would at last allow Her revenge on those-yet-to-come.

With a heaving surge, She tore free from Her Mother's thrashing body, and screamed in triumph at Her escape.

Now even as the Daughter knew of all that passed with the Mother, so did the Mother know of that which passed within the heart and mind of the Daughter; and She set up a great travail. The waters of Her Womb crashed and hissed in torment; Her bones creaked and trembled; Her flesh rent apart in pain and suffering.

Yet in Her great Agony, the Mother cried out to Her Child, "Oh, Daughter! Light-of-My-Womb! Why do you betray your Heritage?" And in coldness, did the Daughter answer, "I would not be as You, Mother, to be ravaged by the uncaring; to be ignored by the lesser who have no sense of what they do; who see not beauty in its truest form!"

And She placed Herself a distance from Her Mother; away from the warmth of Her embrace - yet within the reach of Her low, gentle voice.

Long ages passed, and the uncaring Child danced Her empty dance about the abode of Her Mother, growing more delighted with Her

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own frozen beauty; more strongly determined to exact revenge upon those who would bring pain and sorrow and disgrace upon Her Mother. Her light of beauty shone silvery and pristine upon Her Mother's sleeping form.

When the fosterlings came, at first they were reverent, and gave back to the Mother tokens of esteem and praise - all that they could with their limited abilities. Though Light-of-the-Womb saw this, She waited - unforgiving of the future grief She knew they would bring.

Always did the fosterlings worship Light-of-the-Womb, and She fed upon this worship as Her due, but did not soften towards

them.

Some of Her coldness touched the fosterlings and made them, too, a bit cold. But She cared not.

In truth, She became more cold and disdainful, at times even bringing madness to those who cared too deeply for Her. It was right and correct that they should worship Her beautiful Self, for was She not delicate and gracious in Her gift of Silver Light as Her Mother slept? Did not She cause Her mother's Love for Her to control the planting and growing of the food they ate? She, did She not, caused Her Mother's blood, Her salty Womb to pulse in rhythm to Her turning dance.

She ignored Her Father's brilliance, though She privately admitted that it was from Him She had inherited her gentle glow.

At time, His anger flared at Her, then would Her gentle Mother intercede, coming between the Two, as if to protect the Daughter from His furious gaze. At these times, a bitter cold came upon Light-of-the-Womb, and Her cruel humor turned to dark despair. As soon as Her Father's wrath had cooled, Her mother would move gently away, exposing Light-of-the-Womb slowly to Her Father's gaze, so that He might remember the beauty of His Daughter.

Light-of-the-Womb began after a time to feel shame, and regularly turned Her face from Her Parents - so that at times only a sliver of Her shining countenance could be seen. Though She suffered shame at her disdainful ways, She found She could not change. For all heat in Her had died over the long ages, and no more was there the white hot rushing of blood in her veins. She had become stone - trapped by her own frozen vanity.

So now, as She looks upon those fosterlings that tear at Her Mother's pride and beauty, She cannot aid Her in any way, save to soothe Her Mother with Her silvery light, and to cause desire in the fosterlings' hearts. Her beauty and unapproachability tugs at their hearts, causing their bodies' water to flow in Her timeless rhythms - making them turn a portion of their

desire for

Her upon their fellow fosterlings. Lovers, too, pray to  
Her and are heard. The mad are sacred to Her, known as Moon-  
calves.

sadness, for

Upon Her full face can be seen a look of surprised  
and know She cannot partake of Her Mother's Fate, save to watch -  
of that She, too, will be ravaged. But since She never gave  
stripping warmth and substance, there will never be regret in the  
in Her of Her bones. And only a cold, frozen thought is lodged  
heart, remembering what love was.

No tears fall from Her eyes, for Her waters are wasted,  
and Her

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blood is dried up; but a little remains of Her liquids;  
enough to warn the wise when rain will come. At these times She  
dons a halo of opalescent light to show the only She can, that  
She is still the daughter of Her Parents and that though She  
cannot feel love or give love, She can inspire that emotion in Her  
Mother's fosterlings when they gaze up at Her and call Her - Moon.

#### HOW THE SEASONS CAME TO BE

In the beginning of the green World, the Lady Night did  
dance upon the Earth's breast. She delighted in all the Earth -  
the growing herbs, the animals, the insects, the birds of the  
air, the creatures of the waters, and all that made up this  
pleasant abode.

She exulted in the warmth of the sunny days and cool  
nights. She ruled this world with Her companion and counterpart, the  
Bright King, whom She had fashioned out of Her longing for love.  
His name was Day; the brightness of the Sun shone from His  
visage. Great was their joy in one another, and in the green  
fertile World about Them.

The Earth became more and more full of Her creations -  
crowding

Dance happily in on one another, until there was little room to  
or move about, and the Earth groaned under Life's weight.  
Mother Earth complained to Father sun, the They consulted  
with each other on how they might best serve the Great Goddess,  
and at the same time relieve the burden that rested so heavily on  
Earth's weary body.  
After much talking, they could not decide what they must  
do, and Father Sun told Mother Earth that since her's was the  
pain, so must Her's be the solution. And He turned away His Face  
and shrouded Himself in robes of seething clouds.  
Coldness fell upon the Earth, and many things cried out in  
loss an pain. For was not the Sun needful to them for Life?  
Many things began to wilt and shrivel close to the Little  
Mother's bosom, looking for solace. Many things burrowed deep,  
sleeping until a more favorable time.  
Then Mother Earth devised a plan - let there be two halves  
to the year - the bright and warm, and the dark and cold. Thus  
would the burden lighten somewhat, when the things shriveled for  
a while.  
Father Sun once again looked upon Mother Earth, and agreed  
that Her plan might work well. "But who would rule the dark  
time?" He asked.  
replied. "Let the Lord be the Master of the cold season, " She  
His "Then can the Lady renew and replenish all things after  
Reign."  
the Father Sun felt it would not be wise to leave the Lady  
Bright Lord companionless. Why could there not be two - one to rule  
limb, bright and one to rule the dark. He wished that the  
thought bright of visage, and merry of heart. Too, Father Sun

the Lady would wish a companion to compliment Her beauty,  
be  
light-hearted in all ways, thus making the task of  
renewing all  
the more joyous.

Mother Earth thought long on this, and at last sent a  
choice of  
her own. The man was strong and dark of countenance. He  
had not  
the great beauty of Father Sun's choice, nor were His ways  
light-hearted and merry. He was much given to thinking,  
planning  
and building. He was much given to practicalities, and  
could be  
counted upon to the clearing away of the extra weight that  
so  
burdened Mother Earth.

On a day designated by Sun and Earth, the two Lords met in  
a  
glade where the Lady sat twining ropes of flowers in her  
tresses,  
and draping them about Her body. As She surveyed the two  
Lords,  
She felt chill from the Dark One. He seemed so stern and  
forbidding! The Bright One caused Her heart to dance.  
She ran  
gaily off, holding the hand of the Bright Lord, singing  
and  
laughing.

The Dark One said nothing. He went far to the North,  
where the  
sun's rays were weaker, and the vegetation sparser. He  
built  
Himself a fortress, and hunted for foods, preparing them  
in  
strange ways so that they would last a long while. These,  
He  
stored, and then set about making furniture and pots of  
fired  
clay in which to cook. After a time, He had made a snug  
and  
comfortable home for Himself, with room enough for guests.  
The Lady and Bright Lord payed Him no mind, gaily Dancing  
and  
playing and loving. They planted seeds, tended them  
lovingly,  
and then at the fruits of Their Harvest.

On the day the Sun stood still in His journey, the  
frolicking  
Lady and Lord felt a sudden chill. There, in the meadow,  
where  
first the Three had met, stood the Dark One. He held out  
His  
hand to invite the Maiden Lady to come with Him.

The Bright Lord sheltered the Maiden in His arms, refusing  
to let  
her go, clinging with all the love of Life that was His  
nature.

The Lady held close to the Bright King, refusing to look upon the Other.

"Then," said that Dark Other. "We fight!" They took up arms against One Another, and it seemed as if the Bright King was winning for a time. The Maiden Lady clapped Her hands in glee.

The Sun and Earth watched this battle passively; it seemed to go on forever. But the sun must not stay His course in the Sky, and as sunset approached, the strength of the Bright King waned. The Dark Lord, He of the Earth's devising, seemed neither to lose or gain strength, but remained constant. He struck a great blow against the Bright King, who fell down, dying. The golden grain drooped heavy heads, and the fruits of the trees fell to the ground in sorrow. The flowers began to wither, though new ones sprang up, blood red from the Life fluids of the dying God.

The Lady gave out a sorrowful cry, and the tree leaves changed their colors - some golden in honor of the Bright King's hair, some as red as His blood, and others the color of the Earth that was to receive Him into Her bosom.

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The Lady heaped flowers upon the still form of the Bright King, and mourned Him in a sorrowful song; a song that raced through the branches of the trees, who added their own mournful tones.

Though the blood of the Bright King cried out for revenge, the Dark Lord ignored it, and grasping the Lady firmly by the hand, took Her off to His home in the North.

The fallen fruits and flowers dissolved in sorrow, into the Earth Mother's breast. The seeds of their yearning for Life lay dreaming of the long summer they had known; remembering the shining love that the Lady and Her Consort had shared with all that was.

win  
ways from  
Maiden,  
Earth  
all but

Now Father sun was angry that Mother Earth's choice should  
over His Bright King in battle, and took Himself off a  
Her. The World became colder. Without the love of the  
the Brightness of the youth, and the warmth of Father Sun,  
began to sleep under a blanket of white. So, too, slept  
the most hardy of plants, trees, and animals.

love  
from Him,

Though the Maiden resisted Him at first, She soon came to  
the Dark One for His differences, and She learned much  
and He from Her.

Earth,  
not Her  
light  
Lord,  
His  
His

Then one day, the Sun stood quite still, viewing the  
thinking how still and pale She looked - and how it was  
fault that her Champion had won. He sent a pale ray of  
down into the Caven Fortress where the Dark One ruled as  
the Lady by His side. And lo, a son was born to Them.  
visage was bright and shining, as He laughed and played in  
cradle.

knew it

For a time, the Dark One was jealous of the Child, for He  
was the Bright One, returned. Then, as the Child grew to  
manhood, the Dark King sent Him away.

Youth.

The Lady, refreshed from Her confinement, followed the  
Again, Spring came to the World.

Bright King  
must  
that the  
that all  
and that

Now, this story is many times repeated. Neither the  
or the Dark One ever own the Maiden-Lady for all time, but  
share Her. This must be, so the World be a true World,  
Four Seasons go apace to turn the wheel of the Year, and  
may learn that Life and Death and Life are but a cycle,  
Hope is always near.

#### THE REASON FOR DEATH

Seasons,  
Dark King,  
World,  
time

A time after the Lady began Her yearly trip through the  
sharing Her reign first with the Bright King, then the  
She began to notice that when She returned to the Upper  
many of the things She loved had perished. She spent much  
time

work  
- but  
replenishing the Earth with new plants and animals. This  
was joyous - as the creation of New Life is always joyous  
She puzzled over it.

no  
to the  
She inquired of her Companion, the Bright King, but He had  
knowledge of what was happening to those things that had  
perished. He slyly suggested that when next She traveled

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Dark One  
Her so.  
He, the  
answer."  
Dark Lands to rule with the Dark King, to ask Him - the  
and Rival to the Bright King - the question that haunted  
"Perhaps," said the Bright One, "It is some mischief that  
Dark One, has gotten up to. Then you shall have an

inquired into  
She  
and  
care of  
Thus, during Her next time with the Dark Lord, She  
the matter. He answered, saying, "Yes, 'tis I." Angered,  
demanded to know why all the things She loved must wither  
and  
perish away at His command - for was not the growing and  
all things Her own right?

things.  
make  
and  
stuff  
for a  
He told Her that Death was the rest and release for all  
That all things must wither and pass away for a time, to  
room for new things - New Life. He explained that mortals  
animals and plants, not being of the fine, high, spiritual  
as Themselves, were unable to sustain the fullness of Life  
long while - that they grew weary and longed for peace.

in their  
for  
longing for  
release.  
She became anguished at the thought of the pains of her  
creations, and wished to know for Herself how they fared  
short lives. The Dark King bade her go into a mortal body  
its normal span to learn of sorrow, pain, age, and the

womb of  
suffered all  
mortal  
years passed through Her as days, and yet it was hard and  
So She did go into the mortal body of a woman-seed in the  
one of Her people. she was born in great travail,  
the pangs of growing up, and then She began to age. The

wearisome. Pains beset her, her joints grew stiff, Her eyes dim,  
and Her mind uncertain. The many wisdoms She had gained,  
She spun as tales for little children sprawled by the hearth-  
fire on bitter Winter days. she knew that though they listened  
now, they would forget all She had told, and have to learn and re-  
learn it all in their own time. Sadness fell upon the Goddess.

At last, troubled greatly by Her body's infirmities, She begged  
the Lord's release from the body that encompassed her spirit.  
The Dark Lord, Ruler of Death, closed Her eyes with a gentle,  
loving hand, and lifted Her forth. Her bright, shining presence  
was once again strong and beautiful.

The Lady's tears fell golden to the ground, capturing an insect,  
a flower - and froze there, in the cold light of Her understanding. These tears are found by mortals even  
today, and prized as gems. Not all have forgotten the beauty of the meaning  
of those golden teardrops.

She turned to the Dark Lord, smiling. She said, "I knew not that  
I knew not, but You have shown Me that peace, and rest and renewal are the rewards Death gives at the end of a hard  
and treacherous life. How sad it is that these mortals know nothing  
of Our Glory, save at the end of physical existence." He replied, "Lady, it is Law; whatever You have brought into  
existence never truly ceases to exist, but merely is changed into something new."

She pondered long on this, and then turned to the Dark Lord and  
said, "Therefore, let Us give them the ecstasy of Love for one  
another, that they may touch upon this great beauty while on  
Earth. Let it be the hope that spurs them on, though life seems

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hard at times. And let them remember and love one another again,  
when they have returned to physical form." "So be it,"  
said He.

The Lady gathered up Her frozen tears, and strung them

together  
with pieces of jet, taken from the Dark Lord's Hall. this  
necklace was to remind Her always of the intervals of Life  
and  
Death of all things.  
The Lord kissed her hand twice, and watched Her walk away  
to  
green the Earth once more, resplendent in Her new  
understanding  
of Life, Love and Death.

#### KARMA: THE WHEEL AND THE SPIRAL

Death was  
The Lady of the Wheel of the Year, having learned that  
a necessary part of Life, returned to her Bright King, and  
together they Danced with great joy, greening the Earth -  
so that  
all was again covered in blossoming, bursting Life. From  
time to  
time, She would see one of Her People in sorrow and  
travail, and  
She would remember that existence. She felt a pang of  
sorrow,  
recalling the despair at pain and trouble that mortals  
felt all  
through their lives.

existence did  
Only in the midst of Love or at the end of physical  
they know bliss. Too often, even the bliss of Love was  
forgotten  
in the throes of hardship and misery. Too, She realized,  
that  
though there was rest and succor at the end of physical  
existence, the mortals knew no hope for betterment, other  
than  
peace at Life's end.

Kin or  
At first, She did not speak of this to either the Bright  
the Dark Lord. She pondered privately upon the cycle of  
Life,  
Death, and Rebirth; the Seasons of the wheel of the year,  
and at  
last made a decision. Conferring first with One then the  
Other,  
the Lady persuaded her two Lords to consider a plan to  
help Her  
people. That They might more readily accept Her plan, She  
presented it as a game.

of  
This game, She called Karma: it was an elaborate system  
progress  
debts and credits by which the players could judge the  
of the playing pieces - the pieces being the People. Now,  
the  
actual living on Earth was only part of the game - the  
first  
stage - to be clever enough to survive danger,  
disease, hunger and  
other pieces maneuvering for the same. the second stage

was how well the pieces maneuvered for the prizes - and how honorable they went about achieving their goals (a credit), and how dishonorably they chose to act (a debit).

Adding a further twist to the game, She insisted that when a piece had achieved the full round of the twelve-spoked wheel - having experienced and mastered the lessons of each spoke and returned a final time to the hub (known as the Summerland), that a third level be added. this third level, being on of the Spirit, gave the pieces a chance to grasp from a Higher Existence than that of merely bettering the Physical Self.

To expedite the counting up of credits and debits for each piece, She created a body of beings known as the Lords of Karma. She set before Them the cosmic Laws of Order and Existence, and gave into Their keeping the Akashic Records - the golden, flowing

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source of all that is, was, and ever shall be.

Then She instructed the Two Lords in the Game, that They might watch with interest and understanding. Too, that They might cheer on or aid a piece that caught Their fancy or touch Their hearts with its struggles. They, nor the Lords of Karma were judged - for it is only by the Cosmic Laws of Order and Existence in the Providence of the Divine One to judge the Creations.

As the Game advanced, much to the enjoyment of the observers, there seemed to be a missing element. the Dark Lord too the Lady aside and said, "Never meaning criticism, My Dearest Lady of Life, but is it not pointless if Your piece do not know they can strive toward better lives and higher aims?" The Lady thought upon this, and told the Lord that He was correct, and that She, herself, must resolve this flaw in the pattern.

She gave a banquet and invited all those of the Greater and

Lesser Pantheons, explaining to them the Game, and the reason She must prepare for a Journey - Journey which would take Her once again into the World of Mortals.

Lady All the Beings of Light were grieved, for They love the She fully, and did not like her to be absent from Them. but Love promised Them that though She must journey far, as long as was, there was She, also. She then departed on Her Journey to the Plane of Mortal Existence and was not seen again for a Tim in the Halls of Light and Love.

#### THE CRAFT OF THE WISE

Now the Lady made Her journey to the Plane of Mortal Existence, and on the way, She passed through many other realms: Those of spirits and phantasms, and those of the elements. She dwelt a time in each realm, gathering the essences of each one about Her, layer upon layer, to clothe Herself. These essences were necessary, for the Plane of Mortal Existence is made up of all of these elements, seen and unseen.

Her Too, She spent time with Light-of-the-Womb, experiencing quiet pain, her self-imposed penance. The Great Goddess reminded her Little Sister, Moon, that all things work together in Harmony, and that one day, Her great sacrifice would be repaid in Great Glory.

again Then coming at last to her destination, the Goddess once all the clothed herself in Human Flesh. She clothed Herself in Humankind. Back pain and sorrow, and the joy that is the Fate of Back to She went - back to the sensations of the five senses. transport the heavy physical vehicle that Human souls use to from themselves about. Back to a coarse and humble life; one them that which She could study her people more fully, and teach which they must know.

warrior, nor She chose not to go back into the body of a strong plain, yet on of great physical feminine beauty - but rather as a which slender young woman. Her eyes were brown as the Earth in

skin She dug for roots; Her hair was as brown as the bark; Her  
drabbly weathered a bit by the elements. though She dressed as  
intensity as any other mortal girl, there was still a spark, an

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could not that could not be denied. this, the Goddess Herself,  
change, for otherwise, She would not be present.

others to The sparkle of Divinity that shone from Her eyes drew  
secrets of Her in a warm bond. they listened to Her teach the  
and planting and growing things, the ways of animals and fish  
and fowl; the flying birds and insects; secrets of water, wind  
and dire.

the Too, She instructed them in the Way. She taught them of  
found in Spiral Dance of the Universe, that same spiral that is  
the the very cells of their bodies. She instructed them in  
doing Mysteries - those of Birth, and Death, and Rebirth; and in  
so, explained the Game of Karma.

that She When She taught them all they could learn, She told them  
that they must go once again to her Halls of Love and Light, but  
and might call upon Her in times of need, and She would hear  
show the answer. She told them that the phases of the Moon would  
Way.

and Among them She left One whom She had taken as a Consort  
would Helper. He was a Forest Lord, Protector of the Wilds; He  
as as Her Regent upon the Earth while She was away.

without The people wept bitterly, for they could not bear to be  
saying, their beloved Goddess. But the Lord comforted them,  
provide a "Does She not love you enough to come amongst you? To  
in Her Regent for your comfort - to promise you an Eternal Life  
Love at the end of the Spiral Dance?"

were And they built many temples and places of worship. Sacred

the many  
power where  
the many  
Groves where She had drunk. Sacred, too, were  
Groves where She had slept. And too, those places of  
She had wrought the Magicks of the Spiral Dance for the  
edification and delight of Her children.

and  
they continue to instruct Her People in Her Ways.

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{file "Celtic Deities/Origins (Lorax)" "bos532.htm"}

#### Celtic Deities?

Here is the promised beginning discussion of "The Gods" in  
Celtic religion. The majority of this post is brought to  
you by

Lorax, Small Furry Tree-Creature of the Gods <g>

\*\*\*\*Extra-Long Posts Warning\*\*\*\*

I shall throw out the first hot caber by suggesting that  
use of the  
term  
"Gods" within a Pagan Celtic context is totally useless,  
mislead-  
ing, and an example of the sloppy scholarship that  
Deartha'ir Isaac  
bemoans.

This notion has been long in coming for me, but was  
triggered this  
week when an ADF member noted the use of the word "God"  
[singular]  
several hundred times in a suggested reference work on  
pre-Christian  
Greek religion. It made her somewhat nervous as it seemed  
to not be  
the best possible term in a polytheistic culture, given  
that a multi-  
tude of things, from entities to abstract concepts had  
been subsumed  
as "God".

This, combined with my very recent reading of the Dunnaire  
Finn, the  
Book of Invasions, and the Tain has led me to be more  
discriminating.

As my Priestess colleage, Brandy Williams, has often said,  
there are 2  
kinds of people: Splitters, and people who deny the  
existence of  
splitters. <g>

So, let us take it from the very top, the creation of the  
world. At

least, according to one translation of one version of the  
Book of Invasions.

The first inhabitants of Ireland were Cesair, daughter of  
Bith, son of Noe (Noah), and their 3 men + 50 women. <Happy happy, joy  
joy!>

These people all drowned, and are therefore unimportant to  
this story,  
save that Fintan survived to recount tales of the  
beforetime.

Partholan was the second discoverer, the chief of his  
people. Par-  
tholan  
brought with him the people that were first in many arts--  
brewing,  
cauldron making--first combat, farming, and a host of other  
things.

Partholan chose a fertile place, cleared 4 plains, and  
homesteaded  
there.

His wife slept with his retainer, which caused problems.

This resul-  
ted in the giving of the First Verdict, that of Delgnat.  
Boan, Brea,

Ban, Aine and 6 others were the "pure daughters" of  
Partholan, imply-  
ing perhaps that he had more, following the customs of the  
times.

The generation of Partholan was the one responsible for  
first naming  
of  
places in Ireland. Partholan's generation was also long-  
lived, and no  
plants grew old in their time. His generation largely  
died out after  
a plague.

Both of these first generations are referred to as men and  
women, not  
deities. People of Arts [Aes Da'na] maybe yes, but not  
deithe [deit-  
ies]. This, at least, according to the Christians who  
recorded the  
tales.

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The third generation is that of Neimhedh (Nemed). He came  
from  
Scythia.

Neimhedh had 4 chiefs with him. Nemed fought and won  
three battles  
over the Fomhoire. Fo-mhor (over the sea, or something  
like that).

Despite this, the Fomorian seemed to be quite good at  
opressing the

Nemedians, by demanding 2/3 of their agricultural output at Samhain, delivered to Magh Cetne. The Nemedians went to Greece and collected an army, some drui and ban-drui, wolves and venomous animals. A proper challenge was delivered, and the battles were engaged. The Fomorians were defeated at last. Only 30 Nemedians survived.

The next group of invaders are the somewhat mysterious Fir Bolg, or Bagmen. The Fir Bolg had 5 chiefs (one more than all of the previous invaders) as did the De Dannan. The Fir Bolg divided Ireland into 5 parts. Previous invasions had separated Ireland into 4 parts. Much is made of the poetic, noise-shakin skill of the Fir Bolg. They were some jammin' magickal folk, alright. The Fir Bolg have the distinction of the first "riogh" (king) in Ireland. So we have division into 5 parts, kingship, and the use of iron.

Now, the Sons of Nemed had not been sitting still all of this time. They had been off in Greece, learning druidic cleverness, nice-ness, and Spiffy Things In General (slight gloss from bad 19th century Victorian english). These folks were called "Tuatha De" " ... that is, they considered their men of learning to be gods, and their husbandmen non-gods, so much was their power in every art and every druidic occultism besides. Thence came the name, which is Tuathe De, to them."

Now, please note that their ancestors are PEOPLE. The TdD became so by virtue of their skills. This is a process that would not be unfamiliar to a good citizen of Republican (not Imperial) Rome. One can become deific by proper actions, family and/or national devotion, and other things. The TdD had been instructed in 4 cities in the North. One has to infer that these cities are in Greece, where they are instructed in these arts. Now, not all translations say this, exactly. Greece and Spain are frequently glosses for the Otherworld, but not always. The 4 Treasures were brought from Greece. As we have discussed the Treasures before, we shall pass in silence on them here.

The TdD fought battles with the Athenians as their allies,  
and thru druidic demonry reanimated dead bodies that then rose up  
and fought as if they were living. It is here that we learn that hazel  
or rowan twigs thru the neck do in reanimated corpses. <Occult  
Factiod #912 collect em all.)

The TdD arrive in Ireland on a Monday, in the Calends of  
May, where they burn their ships on the shore so they cannot return, or  
the Fomorians use the ships.

The TdD fought with the Fir Bolg (it is, after all Ireland  
we are talking about...), won, lost, won again, lost again, were  
healed, hurt, etc. Nuada gets his silver arm and loses kingship  
in this process. The TdD slew all but a few of the Fir Bolg, who  
then fled to the outermost isles of the seas. Compare this with the  
more archaic traditions of the Hebrides and Northern Islands of  
Ireland...

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The genealogies up to this point are enough to make a  
kinship special-ist  
whimper, cringe, and fall to sleep the final sleep, so we  
will ignore them, but to say that aside from Cessair, everyone is  
related (or sleeping with someone who is) to everyone else. Biblical  
begatting is easier, trust me.

The TdD are referred to as goblins in the text. So much  
for the great contrast between the demonic Fomorians and Deific TdD. If  
you care to argue that to a medieval monk all deities are one deity  
and all are demonic, then there is even less reason to consider the  
Fomor demonic.

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That said, the text has Eochaid triumph, "without  
enchantment of

idols,  
shaped the distinction of good verses but as for knowledge  
of the warrior bands of whom we speak although we enumerate them  
we do not worship them."

The picture is far more confused than ANY simple model,  
folks. I have not even begun to discuss the "giant" stories. If I were  
to do so, then Finn and his buddies are giants, not unlike Jotuns.  
But wait! So is Cu! And, if they are giants, then what are their  
parents? Finn is descended from Baiscne, and Cu is descended (or a  
reincarnation) of Lugh. So the Aes Dana=Giants?@(#\*#\*(#@#\_@

If we get to the local spirits, worshipped well into the  
18th century, and maybe later, (or the 20th, as Erynn thinks), any  
meaningful use of the term "God" has to be tossed out with the burnt brac  
after dinner.

We have people, descended from the Trojans/Greeks learning  
heavy juju and becoming like Gods. They fight, live, die, get  
reincarnated, stretch their influence far beyond a single generation,  
and are immortalized in song. Remember, the Cauldron of Poesy,  
the only available text on the training of a fili (one who sees)  
reminds us that we are all more than our birth, at least potentially.

As Patrick Ford has suggested, the written tales/sagas are  
probably just a sequencing of shorter oral bits, there is no real  
problem with dying on page 23, and having hot sweaty sex on page 25.

They are also said to be immortal in the Otherworld. Many  
of the later tales have all of these survivors gathering in the  
Otherworld (some- where near Miami or Desert Springs, I suspect) and only  
sometimes coming out to see us mere mortals.

Also note (this flash of awen just in) that most of the  
folks that wander into faery are Aes Dana! Reverend Kirk, Thomas the  
Rhymer, Tam Lin and many others.

The Path to Faery must be (therefore) paved with  
Excellence.

Now, the above analysis depends strictly on my reading of  
the texts.

I am quoting from the handiest text, the one that unfortunately has no bibliographic data in it, but is well-reasoned, erudite, and foot-noted to death. This is a facing-page xlation, btw.

I am NOT saying that some of these beings are not worthy of devotion.

I am saying that it is not necessarily true that all of them were viewed as "Gods" at all times in history, particularly not in the omnipotent, omniscient Xian meaning of the word, nor in the usage common to Bullfinch.

It may be best to regard the Aes Dana as Shterpersavs, or "Short-Term-Personal-Saviors", in Dobbspeak.

<Rant Modes Off>

Thanks.

Lorax & Erynn

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{file "Walking With My Friends (Masochistic Maiden)" "bos533.htm"}

Walking with my Friends  
Masochistic Maiden

the beach glistened under the sun, still wet from  
the ebbing tide. My friends and I walked along  
leaving tracks in the sand. We stopped at a tide pool and  
discovered a bunch of sand dollars. The mark of a  
star etched in each of the skeletal remains made us  
think of the star at the center of the pentagram necklace  
I wore.

One gently held the necklace in his hand as we  
talked about the meaning of each of the points. Earth,  
Air, Fire, and Water, and then spirit. We talked how  
each of these is a gift from Mother then we walked on.

He ran ahead and found a broken sand dollar with  
a tiny mollusk, barely bigger than the head of a pin,  
inside. We were amazed that anything so tiny could be  
alive. It made us more aware of all the living things we  
often

rested in  
from the  
forms of  
the  
caught our  
crows  
  
tiny  
that had  
strands of  
ocean on  
made me  
  
flowers,  
thought  
Spring  
A  
surface as  
reflected  
we  
beyond the  
make our  
  
and  
could  
the  
herbs. The  
carpeting  
Suddenly, with  
live  
dark

overlook. Beneath our feet the ghost shrimp  
their tunnels, occasionally blowing water back  
many holes that dotted the beach. The larval  
life that clung to shells, stones, and settled in  
masses of seaweed thrown up by the surf, each  
attention before it was stolen by the gulls and  
begging for scraps of bread.  
  
Soaring overhead, the wings of the gulls whipped  
eddies of air that stirred the wisps of hair  
escaped my ponytail and lifted the front few  
his hair. His eyes reflected the shine of the  
the sand, and his quick voice and ready laughter  
feel fleet of foot and full of the joy of youth.  
  
After walking the beach we climbed a nature trail  
through the woods. We stopped to look at the  
delicate white stars with pink stripes. Again we  
of the pentagram. We also imagined the Goddess of  
with feathers and flowers braided into her hair.  
A  
little further we found a deep puddle with a  
smooth as glass. The sky and the trees were  
back at us in such precision and perfection that  
talked for a while of what that perfect world  
puddle might be like. We wondered how we could  
side of the mirror so peaceful and clean looking.  
We walked further and came to a tall ancient tree  
wondered what stories it could have told, if we  
but understand. For a moment we could almost see  
native americans stalking deer and gathering  
tree, covered with a mass of moss as thick as  
neither denied or confirmed our thoughts.  
a smile I thought of the legends of Gnomes that  
beneath the trees. This old trees roots held deep  
holes and the forest litter was not creeping in

to cover  
over  
above the  
could  
they  
undergrowth. We  
sounds of

hurried  
weren't  
could  
certainly a

sunshine  
green  
first  
shining  
golden  
stream  
water,  
flower we

forests...each  
time  
more  
deaths...a bit  
mother  
leave,

but they  
chance  
the

them. The arching root looked so much like a roof  
an entry way and the size of the root system  
ground indicated that a large family of Gnomes  
easily escape human eyes. Just a wink of time and  
could scamper out of sight beneath the  
could hear, if we stopped to listen, the soft

the wet undergrowth being disturbed. Was it the  
movement of little men in peaked caps? Gnomes,  
they the creatures of the Elemental Earth? We  
smell the damp earth all about us. This was  
good place for them.

After forest's close embrace, the clearing was  
and sparkles. We saw dandelions growing on the  
hillside. We recognized them as one of springs  
splashes of color and representations of the sun  
down on us. Carefully gathering several of the  
heads we carried them to the mouth of the nearby  
as it lead to the ocean. We threw them into the  
watching them float down to the sea. With each  
sent a wish....no more oil slicks....less  
polution...save some of the natural rain  
of us remember to carry away a bit of trash every  
we go for a walk...no more whales beaching...no  
drift nets dragging sea mammals to their  
of nature for every child...and healing for Earth  
where she has been strip mined. Then we turn to  
neither of us really wanting to go.

James isn't three yet, and Scott is only five,  
were my friends as we walked and they gave me a  
to share the wonder and beauty of the beach and

they can  
share

woods. Take time with the young. There is much  
teach us and give us when we take the time to  
their world.

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{file "Firefawn (Masochistic Maiden)" "bos534.htm"}

Firefawn: A tale by Masochistic Maiden

It's  
filtered  
the  
birth only  
its  
few  
her  
clearing.  
grass,  
earth...a  
almost  
wanted  
her  
part of  
Now that  
rich  
step.  
him.The  
early  
green.  
steps  
the  
clearing  
anticipation.  
landed

Silently the fawn stepped into the clearing.  
fur dappled with white blended well with the  
light coming through the aspens. Here, high in  
Cascades, the fawn had greeted spring at its  
a few weeks ago. Now, its legs were strong and  
attitude cautious but playful. It stopped for a  
seconds and sniffed the mountain air. Mother..  
scent on the breeze... was just across the  
There were other scents too.....fresh shoots of  
tempting and new... the deep wet smell of the  
sharp scent that he was not familiar with lay  
hidden among the other odors. He hesitated, but  
so much to run to his Mother and drink deeply of  
life giving milk. She had been away for a big  
the early morning grazing in a lower clearing.  
she was returning he could almost taste the warm  
milk. He remained cautious and took a second  
His mother stepped into the clearing oposite  
sun shined tawny and golden on her back and the  
grasses hid her tiny feet in a carpet of lushious  
Her head held high she advanced with prancing  
across the clearing. The wind at her back ruffled  
hair along her spine. She advanced across the  
and the fawn began to almost tremble with  
No longer cautious he leaped into the air and

upward  
away

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legs to  
forever

along with  
Somehow the  
to give  
his

frisked  
nose  
caught the  
had  
even more  
head to  
had  
knew it  
memories... it  
associated  
enough for  
her...

were  
years

and

fawn and  
Upward...

slopes,  
and

with his hooves bunched together then sprang  
again. Switching ends in the air he landed facing

from his mother then quickly pivoted on his hind  
get her back into his sight. She seemed to take  
to cross that clearing.

The wind again brought her scent to him,  
the scent of that pungent but unknown thing.  
scent felt wrong but the fawn had no experience  
him any indication how that scent figured into  
world.

His mother was nearly to him now and he  
across the few steps between them and buried his  
beneath her flank. At that moment his mother  
faintest hint of the pungent smell that the fawn  
noticed. Her large eyes suddenly seemed to be  
alert and her nostrils flared as she turned her  
try and detect the message the scent brought. She  
not smelled this smell for a long time but she  
brought danger. She searched her distant  
was not a man smell exactly, but somehow she  
it with man. Pungent and sharp but not strong  
her to fix. Then the recognition flashed into  
FIRE. The smell was smoke. She and her young fawn  
standing knee deep in the dead growth from last  
grass. Fire could sweep the understory of shrubs  
grasses with terrifying speed. She nudged her  
began to move hurriedly away from the smell.  
the slopes of the mountains called her.

She began a slow trot toward the upper  
angling toward the river. The scent of smoke grew  
soon it was not only a scent, but wisps of gray

swirled  
looked over  
retreat  
her feet.  
out  
the fawn  
raced past  
growing. It  
desperately  
the  
of the  
in the  
prepared  
lagged  
the  
trees that  
far the  
doe,  
however  
left. The  
dead  
to reach  
right,  
again.  
between  
was  
unyielding

among the trees in the lower canopy when she  
her shoulder. Other animals had joined into the  
as she had traveled. Rabbits now dived between  
Other deer, elk and a moose with a calf ran full  
past her. She picked up her pace to as much as  
could handle. Leaping great distances a buck  
her. Behind them a raging forest fire was  
threatened to overtake the sea of life  
running for the river.

Near the river a lone figure was aware of  
coming fire. He had been alerted by the passage  
first few animals and had spotted the smoke high  
air long ago. As he loaded his pack animal and  
to ford the river he saw that one doe and fawn  
far behind the other creatures who were preceding  
curtain of flames.

The doe reached a point between the tall  
had been blocked by a downed evergreen. Its trunk  
stretched far and the upper branches reached as  
other direction. This was not impossible for the  
she could easily jump the downfall. The fawn  
might not make the distance. There was no time  
doe flew over the barrier and hit the ground at a  
run. The fawn, tired already, leaped but failed  
the top of the massive trunk. it ran left, then  
but there was no way around. It leaped again and  
The smoke of the fire began to fill the space  
the tree tops and darken the world where the fawn  
trapped between a wall of fire and a wall of  
trunk.

too  
other  
the  
filled  
alongside the  
was no  
fawn.  
was  
Buck  
He'd be  
trip due  
for it  
village  
the  
It ran  
rivers,  
cool  
late.  
giants  
Buck as he  
homeward. The  
the  
its  
he saw  
goodby  
collect  
daughter.  
twice, and  
turn away  
When he

great. She reached the river and plunged to the side. A cascade of various creatures flowed over banks and to safety across the river.

The lone man also crossed the river and was with sorrow when he did not see the fawn doe as she pulled herself from the water. There way he could return to the flames to rescue the The evergreens were fully ignited and their heat easily felt even across the wide river. Running lead his horse and pack pony away from the heat. a few days late getting back from his hunting to the fire, but it would save him miles to wait to cool some and cut through the burnout to his to the west. He hoped the fire had not disturbed village or made the tribe move to a new site.

During the night a hard rain began to fall. down the roof of Running Buck's leanto in heavy but it would put out the raging fire and begin to the ground. Maybe Running Buck would not be so

Early in the morning a stand of blackened and charred earth was all that greeted Running reformed the river and began his journey trail he was following lead about 30 yards from downfall that had stopped the fawn. Remembering panicked eyes, Running Buck was again touched by sadness. He turned his pony toward the last spot the fawn and decided to ride to the spot to say and ease its spirit into summerland and maybe its pelt for a pair of mocossins for his

He rode along the massive trunk, once, did not see the fawn. Just as he was about to he noticed a hollow under a part of the log. He dismounted and carefully approached the hollow. peered into the darkness beneath the massive

trunk, a  
Figuring the  
trunk  
Buck  
should  
was  
rammed  
back  
kicking  
into  
the  
fawn  
leather  
meekly,  
tongue  
Buck  
must be  
this  
the  
pack  
had left  
had

tiny hoof was about all he could make out.  
frightened animal had forced itself under the  
moments before dying of smoke and heat, Running  
grabbed the hoof to draw the animal out. The pelt  
be a good one without any charing.

Suddenly the tiny hoof gave a jerk. The fawn  
still alive but trapped beneath the log. it had  
itself so far into the interior that it could not  
out on its own. Running Buck pulled hard on the  
hoof until a smoke streaked, terrified body came  
view. He slipped a length of leather cord around  
fawn's neck before he freed it from the hollow.

Once out from under the massive trunk the  
tried to spring away from Running Buck, but the  
around its neck held it fast. Soon it stood  
breathing hard but resigned to being held. Its  
hung from the corner of its lips and a light foam  
followed the upper curve of its mouth. Running  
decided that any animal who survived the fire  
blessed by the spirits and that he would not use  
animals pelt, but instead would take it back to  
village and give it to his daughter as a pet.

He lashed the fawn to the packframe on his  
pony and rode off toward his village. The fire  
a ugly scar across the foothills, but fortunately

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not reached as far as the quiet valley where his  
tribe were camped.

first to  
lifting of  
interior.  
a bowl

Arriving in the village, Running Buck went  
his family's site and entered the teepee. The  
the flap let golden sunshine spill into the  
His daughter and wife looked up. Little dove, his  
daughter jumped up suddenly to greet him and sent

beading  
into his  
the  
able  
as he  
Dove  
who  
tongue and  
ever  
it to  
get  
an  
tribe  
Perhaps  
the  
to  
into  
fawn  
She took  
fawn  
scent  
its fear  
your young  
now."  
will  
during the  
friends

of colored beads scattering at her feet from the she had been working on. Running Buck swept her arms with quick loving hands and told her about the great fire...he told her about the fawn not being able to leap the high tree trunk and being left by its mother. Tears of sorrow came to Little Doves eyes described the scene. He turned and carried Little out to the waiting ponies and showed her the fawn who was still alive.

Little Does looked at the tiny body with its spotted fur, and the big brown eyes and pink thought it was the most beautiful animal she had seen. Running Buck lifted the fawn down and tied the side of the teepee. He left Little Dove to acquainted with her new friend and went to prepare animal bladder as a nursing bag for the fawn. The had several ponies giving milk for their foals. the fawn could be raised on their milk. He filled the bladder with warm mare's milk and carried it back to Little Dove.

She sat on the ground with the fawn gathered her lap like a puppy stroking its tiny ears and scratching the fur between its eyes. Already the was becoming accustomed to her gentle touch. the bladder full of milk and stuck the end of the protruding spout between her fingers so that the could suck on her fingers and draw milk from the bladder. At first it turned away from the strange of the mare's milk, but finally thirst overcame and it began to suck.

"Well," said Running Buck, "It looks like friend may make it. Perhaps you should name it

"I already have." responded Little Dove. "I call it Firefawn, because he came from the fire."

Firefawn grew into a strong young buck summer he spent with the tribe and made so many

ponies over

let

him a

tribe

trees.

seen by

they knew

the lead

returned to

Good for

your life.

among the tribe that they kept him with the  
the winter.

When spring came again and it was time to  
Firefawn return to the wild. Running Buck made  
bright red collar of leather so that none of the  
would accidently shoot him as he grazed among the  
For many years the deer with the red collar was  
members of the tribe and whenever they saw him  
their hunt would be successful. Firefawn became  
buck of a large herd of deer.

Running Buck and Little Dove's kindness  
help feed the tribe for many winters.

So in life, all that we do returns to us.  
good and bad for bad. Let good be what returns to

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{file "A Dragon Tale (Kalioppe)" "bos535.htm"}

A DRAGON TALE  
by Kalioppe

====

The Bardess of Caer Sidhe, am I, dropping in to tell you  
the tale of  
the last living Dragon on Earth - you know - the one who  
lived over  
the vale. The battle was great 'twixt the Wizard and she.  
The Last  
Dragon met her demise. When the smoke had all settled,  
the Wizard  
looked 'round; an object caught his sharp eyes...

"Lo! What is that?" sayeth the Wizard. "Good Goddess! I  
think it's  
an egg!" He scooped it up and sped to the castle, as  
quick as he  
could on old legs. Now the townsfolk were thrilled that  
the Dragon  
was gone. They applauded the Wizard as great...he told not  
of the egg  
that he cared for so well, as he feared the babe's  
possible fate.

The egg hatched and the Dragon was healthy. The Wizard  
loved him so  
well! But one night as the Wizard lay sleeping, he awoke

by the tinkling of bells. 'Twas the Ancients who came a calling,  
to tell him his time was near. He thought, with a jolt, "Who will  
care for this babe...the one who has grown so dear?"

Sadly, he called the Council and told of the callers in  
the night. He told them of the Dragon and then explained his plight. He  
told them that the Dragon was the symbol of the strong. He  
persuaded them to care for him... then began his journey long.

All wanted to care for the baby...but then the trouble  
broke out! There were too many squires and not enough peasants...a  
cauldron of trouble, no doubt!! "I want to feed it!" "I want to  
school it!" "I do!" "No, me! Not you!" They set up rules so lofty, the  
work was done by only a few...

Jealousy brewed more turmoil, and then the bragging began:  
"I gave up MY food for the baby...yes, I am a WONDERFUL man!"  
"That's NOTHING!" said one woman. "I gave him my ONLY shawl!" Egos rose  
and swelled so great, they encompassed one and all. Sadly enough, it got  
to the point with themselves they were duly impressed. They  
never saw to the Dragon...they were too busy with egos, at best.

The baby died of hunger. The baby died alone. The baby  
died of ill-attention, too weak to even moan. When the folk  
returned to the castle and found their charge quite dead, they looked at  
each other and pointed their fingers, then looked at the sky  
overhead. The clouds were dark, but from their depths, many voices spake  
as one: "The first law is love," spake the Goddess, "The second is  
'ye harm none!" Emptiness welled up inside as their tears began  
to stream. For they had killed the Last Dragon, and their one and  
only dream...

That is the story I traversed to tell, and to it, I beg,  
pay great heed. Always take time to help one another - the time to  
do a good deed. Everyone is different, though the same at times, it  
seems. Accept your neighbors differences, and cultivate their  
dreams.

{file "The Goddess Movement (Denver Post)" "bos536.htm"}

Sep-15-93 20:54:00  
 From: White Raven  
 To: All  
 Subject: The Goddess Movement

I was sitting in the breakroom at work this morning (you know, the place where bible quotations greet us in the mornings :) and I discovered the following article in the 'Colorado Living' section of "The Denver Post." Enjoy

"The Goddess Movement: Woman-based Spirituality gains followers"  
 by Leslie Petrovski

In mid-September in a sparsely furnished Washington Park home, about 12 women, mostly in their 30s and 40s, will gather to celebrate Mabon -- or fall equinox (sept 23). After a vegetarian potluck dinner, the group will sit in a circle around a basket filled with apples, tiny pumpkins and acorns -- fruits from the harvest.

One woman, who started this feminist spirituality group two years ago, will start the ceremony by casting the circle -- creating sacred space by invoking the elements (earth, fire, water and air) and Goddesses associated with each element. During the ritual, the women will ask for individual healing, then pass around a globe while asking for planetary healing. One might request the universe to heal the suffering of the world's women; another will seek healing of the oceans; yet another asks for healing in Bosnia. More and more, all over the country, women (and some men) are gathering together to practice a woman-based spirituality. They give themselves many names, and their rituals vary from group to group.

"Feminist spirituality combines different movements," explains Starhawk, author of "The Spiral Dance," an introductory text to witchcraft. "Some are working within Jewish and Christian traditions to resurrect female images; others are outside any organized tradit-

ional; others participate in the Wicca tradition. There is a lot of diversity in the movement. What feminist spirituality does is put our experience, as individuals and as woman, at the center of our spirituality."

There are no estimates of the number of people worshipping this way, although journalist Margo Adler, in her book "Drawing Down the Moon," estimates there are 100,000 American pagans, people who call themselves witches, Druids or Goddess worshippers -- people who "look to the old pre-Christian nature religions of Europe."

There are many clues of the prevalence of the Goddess. A young scholar completing her Ph.D. at the University of Colorado said, "I know a number of women who are big into the Goddess." Bookstores are filled with books dedicated to women's spirituality. Even driving the highway, you'll notice discreet bumper-stickers like "Goddess Bless."

In Goddess spirituality, the cycles of nature are worshipped and celebrated -- winter, spring, summer and autumn -- and are viewed as metaphors for birth, growth, fading and death. Attributes traditionally viewed as feminine (i.e., intuition and nurturing) are revered.

Defining the Goddess religion, however, is about as easy as catching fish with bare hands. But there is a rich and ancient history associated with it. Old Europe, with its woman-focused religions, was

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settled prior to 4000 B.C. Similar earth-based, female cultures existed in Crete, Greece, Catal Huyuk and elsewhere.

"A lot of this occurred in rural centers," explains University of Denver art Historian M.E. Warlick. "In agrarian societies, they think of the earth as the mother and typically the earth is a Goddess." Eventually, the Goddess-based religions were displaced by warrior gods like Zeus and Yahweh. Some scholars suggest that Goddess worshippers went underground, and that the religion

survive in secret.

In the '60s, that began to change. The feminist movement, which brought a new ethic of control to women, also allowed women (and men) to look toward feminine images for religious sustenance. Women and men began to practice openly in the Wiccan traditions or create their own feminist spirituality.

To oversimplify the Goddess: There are no rules, except freedom; there is no bible, no major doctrine; what has survived of ancient Goddess religions has come down in fragments. Most Goddess worshippers do share the goal of living in harmony with nature.

"As a witch," explains Elisa Robyn, a Denver-based spiritual counselor, "I have an intimate relationship with the deity, that is the Goddess and the God. I believe in reincarnation. And I believe in karma -- whatever I create inside of me are the energies the world hands back to me." "A couple of years ago, I was at Sunday school at the church we were attending," she remembers. "We were talking about virgin birth. I raised my hand, trampling, and I said, 'I think I'm not a Christian anymore. I don't think Jesus intended us to worship him.'"

Confused and troubled by this realization, Rebecca held a birthday party for herself, inviting all of her female friends to talk about God. Not satisfied with this intellectual approach, Rebecca, 43, began organizing rituals in accordance with the eight Sabbats of the Wiccan year: Yule to acknowledge the winter solstice; Brigid, or Candlemas, dedicated to the Goddess of fire and inspiration; the Ecostar Ritual to celebrate the spring equinox; Beltane, or May Eve; Litha, or the summer solstice; Lughnasad to mourn the dying Sun King; Mabon, or the fall equinox; Samhain, or Halloween, that marks the end and the beginning of a new year. Due to Rebecca's urgings, a small group of women has evolved to conduct rituals and tentatively celebrate the seasons. Rebecca's mailing list is now up to 30 women.

The Goddess movement is "attracting a wide range of people," explains

Starhawk, who was raised Jewish, "from a middle-aged women who have lived very conventional lives to young, punk anarchists."

Lois Yackley, 49, a Denver elementary-school teacher and member of Rebecca's Goddess group, sees her involvement as an outgrowth of her mental health. Like many women who are seeking a woman-based spirituality, Lois, a former Catholic, always felt the absence of women in the church. As she grew in therapy, women's issues became increasingly important to her. "The next step in the feminist movement," Lois says, "is spiritual. Some feminists are saying that there will be no more progress (in the movement) unless it's spiritual."

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Lois became involved in Rebecca's group through a growing friendship with Darcie, the mother of a child in Lois' class. As their friendship matured, they shared books on feminist spirituality and attended Rebecca's rituals and parties. "Women are getting together to see how we feel about things. We validate our feelings and thoughts. This feels right."

Darcie, 43, is an artist and homemaker, who struggles with her conflicting feelings for her church (she is a Methodist and a church trustee) and her blossoming interest in feminist spirituality. "I no longer have a strong belief (in Christianity), but I'm interested in the structure of my family," she explains. "It's a difficult situation for me, emotionally and psychologically. I feel very strongly about the family worshipping together, so I'm not ready to give (the church) up until I have something to replace it with."

Rebecca's group gives Darcie a place to explore her new ideas about spirituality with women who feel the same way. "I'm trying to move toward believing not in one power over all, but a multiple power within," Darcie explains.

"This matches the political climates of the times," explains Robyn.

"Women are looking for something about themselves that's special. So the Goddess is becoming more prevalent." Robyn, who also was raised Jewish and now practices in the Wiccan tradition, adds that, "Women are looking for their power. This is right in line with the ecology movement, the women's movement, the personal growth movement."

"When women get into witchcraft, it is a blossoming experience. There are role models -- women of power, Goddesses -- it's a totally different energy and perception."

... "Never did Nature say one thing and Wisdom say another." -- Burke

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{file "Funeral Rites (Oz Caliburn)" "bos537.htm"}

Funeral rites  
Oz Caliburn

A long while ago, I said I would post the funeral service that I had put together for my sister. Having at long last got my act together, here it is. The sources for the rite were "Magical Rites from the Crystal Well" by Fitch, and "The Book of the Prophet" by Gibran. A couple of the poems were written by my other sister, and by my father. The final poem is unsourced, but I first saw it in a copy of "The Wiccan", which was an AustPagan newsletter.

As a bit of background, my sister Vicki was spastic and mentally retarded. She died at the age of 35, after renal failure. My wife and I were at her deathbed, and actually took her across - no easy task, as her mind was very hard to "grip". Vicki, although severely retarded (mentally she was about 3-4, could not read etc) had grasped the fact that she wasn't going to get better from her last illness, and had in fact asked me to "help her die".

I hope that this rite, my last gift to my sister (even if I have taken it from various sources), may help inspire some of you who find yourself in similar circumstances. It is non-denominational, focusses on no particular deity, and served it's pupose admirably

at the time.

\*\*\*\*\*

Part 1

We have for a while lost one who is dear to us, And we all  
feel the loss. But it is only for a time, and we will lose our  
sorrow.

There is a reason for being here, and a reason for going.  
The Other Side, the Places Beyond, Are warm, pleasing and beautiful  
with all ills gone, and youth anew.

There is a reason for leaving, when the purpose of this  
life is done.  
We must all journey beyond to pause, to rest, and to wait  
for those who are loved, In a place far from the cares of this  
world, with happiness and strength renewed. For dying is only a mode  
of forgetting, a way of rest, a way of returning to the Eternal  
Source, however we may see It.

It is said in ancient lore -

"Arrayed in some new fleshly disguise,  
Another mother gives birth.  
With sturdier limbs and brighter brain,  
The old soul takes the road again".

(At this point, my other sister read this poem - I believe  
she wrote it herself, but from where she drew her inspiration, I can  
only wonder)

You came and touched so many hearts  
In so many different ways.  
You gave so much, and asked very little in return.  
There is an emptiness as if a part of me is missing,  
But I am sure with time you will show me how to be whole  
again.

I know you are safe now, and nothing can harm you.  
Remember, although we're apart,  
We will always be together.

Part 2

Life and death are one, as the river and the sea are one.  
For what is it to die but to stand naked in the wind, And to melt in  
the sun?  
What is it to cease breathing, but to free the breath from  
it's restless tides That it may rise, and expand, and seek it's  
Gods unencumbered?

Only when you drink from the river of silence  
Shall you indeed sing.  
And when you have reached the mountaintop,  
Then shall you begin to climb.  
And when the Earth has claimed your limbs, then shall you  
truly  
dance.

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(The following poem was written by my father - he says now  
that it is  
crude doggerel, but it speaks from his heart)

Vicki, Fate was most unkind,  
Gave adult's body, but child's mind.  
Yet from you so much love was spread  
Everywhere you were seen to tread.  
We'd like to think where'er you roam  
In the new world you'll call your home,  
There'll be no more pain, no more ills,  
No more of this life's bitter pills.  
Forgive us if today we're sad,  
For we loved you so much - Mum and Dad.

Part 3

(This was read as the coffin was taken from the room used  
for the  
service to the crematorium)

Do not stand at my grave and weep,  
I am not there, I do not sleep.  
I am a thousand winds that blow,  
I am the diamond glints on snow.  
I am sun on ripened grain,  
I am the gentle Autumn's rain.  
When you wake in the morning's hush  
I am the swift uplifting rush  
Of quiet birds in circled flight.  
I am the stars that shine at night.  
Do not stand at my grave and cry,  
I am not there, I did not die.

\*\*\*\*\*

Those who were at the service, Pagan, Christian, and  
agnostic alike,  
all felt that these words expressed the "right" things at  
the death of  
a much-loved person.

Blessed be

O C

... But to be born again, you must die

{file "To Wiccen Or Not To Wiccen..... (article by Vivienne West)" "bos539.htm"}

TO WICCEN OR NOT TO WICCEN.....  
by Vivienne West

Christians "christen" a child shortly after it comes into the world. Surely, then, it would make sense for Wiccans to "wiccen" a child at the same age - or even earlier.

I have an objection to the christening ceremony based on my fundamental belief in the right of the individual to make their own free choice. The christening ceremony, usually if not always performed on a person who is far too small to speak for themselves, condemns the child to at least nominal Christianity all their life. Their parents are sworn to raise the child as a Christian no matter how obviously unhappy that makes their offspring, and statements are made in ritual about the actual belief-system of the child. This is abhorrent to me: no one should ever make binding magical promises (and all rituals, even Christian ones, are magical) about someone who cannot speak for themselves and whose preferences are not known.

Now, I have read short articles in various Pagan magazines in the past (one in particular I remember, but Murphy has got to my mind, so I can remember neither the title nor the authors' names) in which people have laid out ritual events or scripts that do exactly the same thing, only in Wiccan terms instead of Christian ones. This, too, even as a Wiccan, I find distasteful. Once again, a person (even if they think of themselves as a concerned, caring parent) is forcing their own belief-system and value-judgements on someone who is too young and helpless to speak for themselves.

I do believe in celebrating the event of birth. Birth is a huge step: it is a statement about the individual's choice of environment and associates for up to the next hundred years or so. It marks the beginning of a period known as life, in which the

individual is offered chances to grow and develop, as well as to experience pleasures and pain. Birth should be celebrated, and it is fitting to celebrate it in front of the Gods.

But even as a part of such celebration, do I have any right to insist that my infant child is going to grow up into being Wiccan? Obviously, as a Wiccan whose every aspect of life is influenced by

my belief-system, I am going to teach my child about the Craft and try to instill a love of the Gods that I know and love. I am going to try to teach a love of the magical way of looking at the world, as opposed to the boring old way everyone else looks at things. Yet if my offspring, while knowing all they can about the Craft, decide it is not for them and some other path (or no path at all) is the only right and fitting way to live their life, then that is their decision. I have no right, even at this early stage, to condemn them to a lifetime of Wicca, no matter what.

On the other hand, though, as a caring parent I have every right and every emotional need to do whatever I can to protect and bless my child. I will definitely do a working when this infant I am carrying is born. This will be along the lines of an introduction or presentation of my child to the Old Ones, and an asking of their blessing and protection on him/her. It will not, however, be an ceremony formally inducting the child into Wicca. That can wait until such time as he/she expresses an interest in initiation.

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{file "Tools, etc. (Phoenix Whitebirch)" "bos541.htm"}

To: All  
Re: Re: Tools Etc.

This was originally a post by Song Bird in the Herbalism echo. I thought it was interesting enough to cross-post it to some of the magical echos.

Note to all: I appologize for the exceedingly lengthy nature of this post. My thought was that unless you, dear reader, have been following the posts on this topic, an edited response would be really obscure.

And thank you, Song Bird, for this post to which I am responding. Gave me pause for thought, for sure! Bless you!

SB>> SH> It is much easier for the student to concentrate on their true value if they already know that they can work

SB>> SH> the magic without the tools.

SB>>

SB>PW> I approve! Bravo! I tend to agree with the folks I know

SB>PW> who insist that you're not much of a magician if you depend on

SB>PW> something outside of yourself for your magic. Not that tools aren't

SB>PW> useful! I tend to feel that learning energy movement through your

own

SB>PW> mind and body is the foremost important thing in beginning.

SB>Hallo. I'm aware that this conversation is mostly directed towards

Wiccan

SB>workings (correct me if I'm wrong), but if I may I'd like to insert a

though

SB>into it.

Wiccan, ceremonial magic and generic Neo-pagan, yes...

SB>Being that there are many forms of magic, and some of them religious,

SB>how do you respond when challenged that there are some forms of magic

SB>that are integral to ritual. Without the ritual and it's working

SB>tools of power, the end result of the magic is less well worked.

I suppose I would say that theoretically any magic that can be worked

with ritual and/or tools can also be done without. The caveat with this

is that most of us (self included) don't have the skills, knowledge

and/or power to do without the ritual/tools for certain complicated

powerful working, IMHO. Though perhaps if we worked without tools or

ritual more often we'd get better at it... ;) Seriously, though, I'm

not advocating dropping the tools or ritual --- they're useful. And I

think it's better to do what's useful than to work until you're ninety

before you finally get good at it!

SB>Tools sometimes mean much more than just a focus, more than just a  
SB>way to get to where you are going. Ofttimes the tools themselves are  
SB>invested of the very life necessary to work the magic.

You're speaking here of tools which carry energy or intelligence, I assume? I was refering to tools which are made by the worker or by another worker for the purpose of someone else using them. In my understanding tools are more useful if they carry energy or intelligence. If they do, it's because the worker put it there. I differentiate these from tools which acquire energy or intelligence through a process other than human intervention.

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SB>Shamanistic paths use tools in this way, as an example of one. There  
>is soul invested in the very wood and in the nature of the stones, and  
>in the casting of the light, and in the movement of shadow, and in the  
>rippling shudder of sing-song rhythm. Without these, with only a  
>wo/man alone and reft of surroundings, how much are we depriving  
>ourselves of?

It sounds to me like in that circumstance we are depriving ourselves of the opportunity to work with another intelligence. When you use the word "soul" I presume you mean "entity" as well, to which I attribute some level of intelligence.

SB>Any tradition that believes in the vesting of power down through the  
SB>centuries, in the passing of knowledge, known or unknown, unto it's heirs,  
SB>fits into your definition of the use of tools to enhance personal power.

Not tools. The vesting of power and passing of knowledge is through (as I comprehend it currently) the partnership of human and deity. As I see it, the process of initiation (which many workers use, including all of the shamanistic paths that I know anything about) does several things:  
1) charters the individual with membership in the group with all the rights and responsibilities involved thereof. 2) Passes power

or  
power or  
knowledge from the initiator to the initiate (sometimes the  
knowledge is seen as coming from elsewhere, such as a deity).

3)  
Formally introduces the initiate to the energy and/or deities  
of the  
tradition. 4) Creates a new personality for the initiate which  
sometimes supplants the old one. I'm sure there are points  
I've missed  
and not all initiations do all these things.

SB>What is this personal power you use? Certainly that power  
is from

SB>within, utilizing nothing from without, if you deny the use  
of tools.

Not necessarily or entirely; I don't consider the ambient power  
of the  
universe a "tool" per se. I differentiate between energy and a  
tool.

SB>What, precisely, is a tool?

Good question! Does this fall into the same kind of discussion  
as "what  
is a witch", perhaps? :) IMHO a tool must be an object,  
either  
physical or an astral representation of a physical object. If  
it's not  
an object, if it's an entity, energy, intelligence, spirit, or  
whatever,  
it's not a tool, it's a partner (or servant in some circles).

SB>What, precisely, is personal power?

I think of personal power as the ability to exercise one's  
abilities.

To whatever degree you have the energy, skill and knowledge to  
do so,  
you have personal power. This includes the energy, skill and  
knowledge  
to draw on power from outside your physical/astral/whatever  
being.

SB>Are the gods a tool, or power, and can we cast without them?

The gods I deal with are real entities with minds, thoughts,  
feelings,  
histories and agendas of their own. They aren't psychological  
constructs, or sheer power, or tools. If by "cast" you mean  
what I mean  
by "work", I say yes.

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SB>Is inherited knowledge passed through the centuries  
personal power, or

a  
SB>tool, and can we cast without it?

I think of power as energy, but perhaps the power passed by initiation is both information and energy (thus including knowledge). I conceive of the power of an initiatory line (of whatever flavor) as a stream, a line of connection to which all members of that line, living and dead, connect. We can draw on the knowledge and energy of the line, or we can work without it. I don't think of it as exactly personal, as it belongs to everyone in the line.

SB>Are the spirits that surrounds us a part of us and a power to be used, or SB>some separate entity and a tool to be cast aside?

Spirits are entities, as near as I can figure, and that makes them neither powers nor tools. There's a difference, for example, between drawing on the energy of the moon and making a connection with the spirit of the moon.

SB>At times, the definitions of tools and power become too intermixed

SB>to separate. Perhaps, we are nothing without our tools. Perhaps,

SB>there really are no tools. Perhaps, we are the tool. I challenge

SB>that what we are comes from without and that there is nothing that

SB>we do today or any other that will increase or refine our power one

SB>without \*unless\* we reach outwards. What we become will pass to the

SB>generations. What has been is within and a tool as surely as any

SB>other.

I have real difficulty accepting that all I am comes from without.

That makes me too much defined by that which surrounds me, and binds me

to be what the outside (parents, friends, society) says I am. I don't

believe I am a tool, even of my deities. I do agree that without input

from that which surrounds us, we don't have any opportunity for growth

and development. That is where connections are so important, and why it

is so important for us to connect with that which nourishes us, rather than that which stunts or devours us. What we pass to the

generations depends on the quality of our lives and works.

SB>And when an oak is dead or felled to earth

SB>By one to whom a tree is but a tree,

SB>Where is this treasury of loveliness?

SB>I think it passes to another birth.

SB>The rugged pine that overlooks the sea

SB>May know the charm the desert palms confess.  
SB>--Grace Brown

This was too gorgeous to omit. :) --- Phoenix

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{file "Solitary Neophyte Ritual (C.M.)" "bos542.htm"}

#### Solitary Neophyte Ritual from Usenet

This is from the alt.magick group on Usenet. It was posted in the middle of the last year.

Hello,

Due to an overwhelming email response, I've decided to post my solitary

G.D. Neophyte (0=0) ritual. It's still in the experimental stages, so I'd appreciate comments.

A few caveats. First of all, compared to the 'official' ritual (which

I included in outline form after my own), it is SHORT. Much detail has

been omitted. This is primarily to aid memorization, but the central

working or 'purpose' of the ritual can be expanded in many ways (I give 2

examples). Because of this flexibility and brevity, it may not stand

up to 'official' standards -- I probably don't mention enough god-forms,

stations, or sephiroth (yet) -- but I still think it's a valuable tool.

In addition, please forgive the somewhat stilted prose in the descriptions.

It was written with the old grade rituals in mind.

Also, some parts

are completely of my own design (such as the oath and the eucharist at the

end), but I think they mesh well with the 0=0 'current'.

Oh yes, and: The following is copyrighted, 1992, by Steven R. Cranmer.

---

\* \* \* \* \* THE ENTERER OF THE THRESHOLD \* \* \* \* \*

(0) Precede the ritual with a general purification of the body.

OPENING:

(1) Dim the Temple lights. Lay out thy circle in a clockwise

direction,  
starting in the East. Set up a veiled Light in the East.

(2) Stand in the center of the circle, light thy lamp in the left hand,  
and give the Cry of the Watcher Within:

"Hekas! Hekas! Este Bebeloi!"

(3) Perform the Lesser Banishing Ritual of the Pentagram, to banish all  
unwanted energy from the circle. Precede and follow with the  
the  
Qabalistic Cross.

(4) At the center, keep still and listen to the voice of thy Undying  
and Secret Soul. Say:

"Let me enter the Path of Darkness and, peradventure,  
there shall I find the Light. I am the only Being in an  
Abyss of  
Darkness; from an Abyss of Darkness came I forth ere my birth, from the Silence of a Primal Sleep."

(5) Purify and consecrate thyself:

Extend thy arms in the form of a great cross, and say:

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"In the name of the Lord of the Universe,"

Make three small crosses on thy forehead with the LEFT  
middle finger  
(Stolistes purifies with water), and say:

"Who works in silence,"

Make three small crosses on thy forehead with the RIGHT  
little finger  
(Dadouchos consecrates with fire), and say:

"And whom naught but silence can express...."

(6) The Oath:

Kneel on both knees. Raise thy head towards the heavens,  
and say:

"I am \_\_\_\_\_, and I seek the Light."

Lower thy head to the earth, and say (slowly and methodically):

Dare,  
"I am \_\_\_\_\_, and I do this day bind myself to Know, to  
to Will, and to Keep Silence."

Raise thy head slightly, halfway between earth and heaven,  
and say:

"I am \_\_\_\_\_, and I am a child of earth and starry  
heaven."

INVOCATION:

(7) Mystic Circumambulation in the Path of Darkness:

Rise, approach the North, and face East. Circumambulate  
one and a  
half  
cycles with the sun, and pause -- barred in the South.  
Take a deep  
fear  
breath before continuing, contemplating the uselessness of  
uncontrolled, then say upon passing the Hierus in the  
West:

"Darkness is thy Name,  
thou Great One of the Paths of Shades."

Circumambulate one and a quarter cycles with the sun, and  
pause --  
barred in the North. Take a deep breath before  
continuing, con-  
templating  
the need for balance (the Middle Pillar), then say upon  
passing the  
Hierophant in the East:

"Light dawning in Darkness is thy Name,  
the Light of a Golden Day!"

From the East, turn and face the West.

(8) Close thine eyes, and hear the Hierophant say, as you step  
forward  
four times to the West,

"I come in the Power of the Light.  
I come in the Light of Wisdom.  
I come in the Mercy of the Light.  
The Light hath Healing in its Wings."

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(9) Turn and face the East. Open thine eyes and invoke the  
Lord of the  
Universe as you step four times back towards the East.

"Holy art Thou, Lord of the Universe!  
Holy art Thou, whom Nature hath not Formed!  
Holy art Thou, the Vast and the Mighty One!  
Lord of the Light and of the Darkness!"

Simultaneously, make the active invoking pentagram of

spirit with thy  
right index finger, and the passive invoking pentagram of  
spirit with  
thy left index finger.

(10) Touch the Light in the East with thy right hand, and say:

"Inheritor of a Dying World,  
We call thee to the Living Beauty."

Touch the Light with thy left hand, and say:

"Wanderer in the Wild Darkness,  
We call thee to the Gentle Light." (light the Light)

Touch the Light with both hands, and say:

"Long hast thou dwelt in Darkness,  
Quit the Night and seek the Day!"

Knock with the right foot with each pulse of the Battery,  
and take  
small steps (9) backwards, extending the Light...

KHABS AM PEKHT !  
KONX OM PAX !  
LIGHT IN EXTENSION !

Bask in the power and glory of the Light, and imagine the  
god-form of  
Horus surrounding thee.

(11) At this point in the ritual, many things can be done.  
Two reflective  
practices, however, are obvious:

(a) DIVINATION: Sit in the center of the circle, face  
the  
Light, and perform thy castings. Begin  
with  
the sign of Horus, and end with the  
sign of  
Harpocrates.

(b) RECITATION OF THE TREE OF LIFE:  
Step forward, starting with the right foot, and  
trace out  
the Tree of Life, rising on the upward Lightning  
Flash.  
Vibrate each sephiroth-name as it is passed.  
Arriving at Kether in the East, bask in the power  
and glory  
of the Light. Vibrate each Hebrew letter name,  
starting  
with Aleph, and meditate on its meaning, position  
in the  
Tree, and Tarot image.

Turn to the West and formulate the Middle Pillar,  
beginning

with the sign of Horus and ending with the sign of Harpocrates.

CLOSING:

(12) Mystic Reverse Circumambulation in the Pathway of Light:

Rise, and approach the East. Face towards the East and make the signs of Horus and Harpocrates. Circumambulate with the sun three times (making the above 0=0 signs upon each passage to the East -- three more times). Stop and turn to the West.

(13) Go to the center and face West. Purify and consecrate thyself:

Extend thy arms in the form of a great cross, and say:

"In the name of the Lord of the Universe,"

Make three small crosses on thy forehead with the LEFT middle finger

(Stolistes purifies with water), and say:

"Who works in silence,"

Make three small crosses on thy forehead with the RIGHT little finger

(Dadouchos consecrates with fire), and say:

"And whom naught but silence can express,"

Extend thy arms once again in the form of a great cross, and say:

"I declare that the Sun has arisen and the shadows flee away!"

(14) Face the East, and take thy eucharist:

(NOTE: The following is ancient Egyptian, from the Book of the

nourish Dead. Roughly translates as "I live in MAAT, I

my heart on MAAT")

Sipping the wine, say: "Onkh-ya, em-maot."

Eating the bread, say: "Som-ya, em-maot."

Swallowing both, say: "Ab-ya."

(15) Contemplate the achievement of the Light:

"Be my mind open to the Higher.

Be my heart a centre of the Light.

Be my body a Temple of the Rosy Cross."

(16) Final banishment: (precede and follow with the Qabalistic Cross).

Make a rose-cross in the east. First, make the vertical line, from top to bottom, saying:

"In the name of Yeheshuah the redeemer,"

Make the horizontal line, from left to right, saying:

"I do now suffer all spirits bound by this ceremony to depart in peace unto their places."

Make the circle, starting at the rightmost point and going clockwise, saying:

"May the blessing of Yeheshuah Yehovashah be with you now and forever more, and let there be peace between me and you."

(17) Stand in the center of the circle, light thy lamp in the left hand, and give the Cry of the Watcher Within:

"Tetelestai!"

(18) Douse the unveiled Light. Take up thy circle in a counter-clockwise direction, starting in the East. Raise the Temple lights.

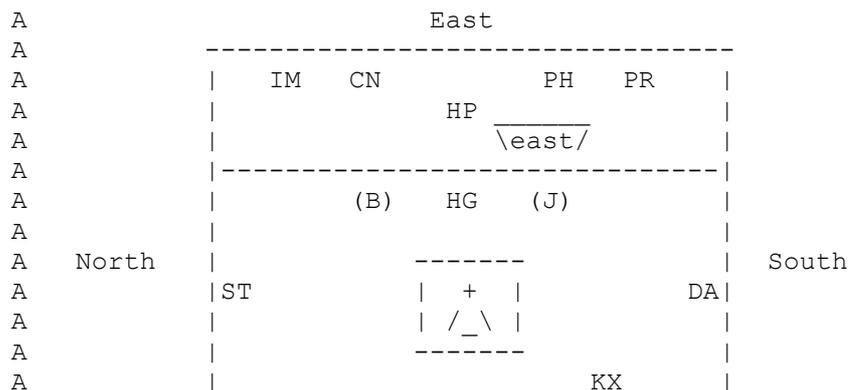
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An outline of the full Neophyte ceremony follows.

The letters in column 1 refer to the breakdown of the ritual in the Z.2 'formulae of light.'

---

\* \* \* THE ENTERER OF THE THRESHOLD \* \* \*



A | \west/ HS |  
 A -----  
 A West SN

B HP = Hierophant

C IM = Imperator (Gevurah)  
 C CN = Cancellarius (Chesed)  
 C PR = Praemonstrator (Tiphareth)  
 C PH = Past Hierophant  
 C HS = Hierus  
 C HG = Hegemon  
 C KX = Kerux  
 C ST = Stolistes

C DA = Dadouchos  
 C SN = Sentinel

D The Candidate, in black. Head covered with hood-wink, rope  
 tied  
 D thrice around waist.

E THE OPENING OF THE 0=0 GRADE

E 01. HP / (/ is symbol for  
 knock)

E 02. KX gives call: `Hekas! Hekas! Este Bebeloi!'

E 03. HP supervises the opening....

E - KX and SN knock to check that the Hall is guarded.

E - HS accepts Neophyte signs from all to assure secrecy.

E 04. Naming of chief officers of this grade (HP,HS,HG).

E Naming of lesser officers. (by NAMING, Invisible  
 stations awake)

E Explanation of stations and duties of all officers.

E 05. Purification and Consecration (of the Hall) with water  
 and fire.

E 06. 1st Mystical Circumambulation (in the Pathway of Light;  
 E Rashith ha-Gilgalim - the swirlings of the Primum  
 Mobile).

E 07. All rise, adoration: `Holy art thou, Lord of the  
 Universe....'

E 08. KX declares the Hall opened.

E 09. Battery of the 0=0 grade: HP /, HS /, HG / : KHABS AM  
 PEKHT

E HS /, HG /, HP / : KONX OM  
 PAX

E HG /, HP /, HS / : LIGHT IN  
 EXTENSION

E 10. All sit. KX removes rose, cup, paten, and lamp from  
 altar.

F 11. HP announces dispensation from 2nd Order Chiefs to admit  
 Candidate.

F 12. HG goes out to prepare candidate. Knocks for entry.

G 13. HG LEADS IN CANDIDATE.

G 14. Speeches by HG, ST, DA, HP, KX : unpurified; barred from  
 entering.

G 15. 1st purification and consecration (of Candidate).

H 16. HP asks Candidate why he has come. HG replies for

Candidate.

- I 17. HP asks Candidate if he/she is prepared for the Oath, and explains  
I its ramifications and limits.
- J 18. Candidate kneels. All 6 officers form a hexagram around him/her.
- J 19. The OATH is repeated.
- J 20. Candidate rises.
- K 21. HG takes Candidate to NORTH of Hall (greatest symbolical darkness).
- L 22. Mystical Circumambulation - all pass HP twice, then KX bars the  
L Candidate's passage to the WEST.
- L 23. 2nd purification and consecration.
- M 24. Procession proceeds to HS. HS prompts HG for his name.
- M 25. Hood-wink momentarily lifted as HG answers.
- N 26. Circumambulation continues. All pass HP and HS again, then KX bars  
N Candidate's passage to the EAST.
- N 27. 3rd purification and consecration.
- O 28. Procession proceeds to HP. HP prompts HG for his name.
- O 29. Hood-wink momentarily lifted as HG answers.
- P 30. Circumambulation leads to Altar (Candidate on WEST side). All  
P officers, in hexagram pattern, but HP kneel.
- P 31. HP invokes the Lord of the Universe.
- Q 32. All rise. HG, HS, HP speeches to the effect of: `Long hast thou  
Q dwelt in Darkness - Quit the Night and seek the Day!'  
Q 33. The Candidate is received into the Light:  
Q HP /, HS /, HG / : KHABS AM PEKHT  
Q HS /, HG /, HP / : KONX OM PAX  
Q HG /, HP /, HS / : LIGHT IN EXTENSION
- R 34. Candidate led to EAST side of Altar. Receives signs, tokens, and  
R words from HS.
- R 35. 4th purification and consecration (between the Pillars).
- S 36. Rope of darkness removed. Badge of 0=0 received.
- S 37. Final Mystical Circumambulation. All pass HP thrice.
- T 38. HP explains rope, hood-wink, Altar (with cross, triangle, and 4  
T elements), the mystical words, the pillars, lamps, and officers'  
T stations and meanings.
- T 39. KX declares that NEOPHYTE has been initiated into 0=0.
- U 40. HS addresses Neophyte on secrecy, study, and humility.
- V 41. HP addresses Neophyte on detail of grade progression.
- W 42. KX performs mixing of clear & bloody fluids. Explains the  
W importance of the Oath taken.
- X THE CLOSING OF THE 0=0 GRADE  
X  
X 43. HP /  
X 44. KX gives call: `Hekas! Hekas! Este Bebeloi!'  
X 45. HP supervises the closing....  
X - KX and SN (& HS, HG) knock to check that the Hall is guarded.

X - HS accepts Neophyte signs from all to assure secrecy.  
X 46. Final Purification and Consecration (of the Hall).  
X 47. Mystical REVERSE Circumambulation.  
X 48. All rise, adoration: `Holy art thou, Lord of the  
Universe....'  
X 49. Mystic Repast (eucharist of 4 elements). All partake.  
X 50. KX declares `It is finished!' (inverts cup),  
TETELESTAI!  
X 51. HP /, HS /, HG / : KHABS AM PEKHT  
X HS /, HG /, HP / : KONX OM PAX  
X HG /, HP /, HS / : LIGHT IN EXTENSION  
X 52. Final QUINTESSENCE speech of HP. Neophyte led out by  
KX.

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{file "Lady's Prayer, The" "bos543.htm"}

The Lady's Prayer

Our Mother  
Who art here present,  
Honored be thy name.  
Thy time is come  
We shall be One  
On Earth, which is our heaven.  
Give us this day our daily bread  
And love us in our imperfections  
As we forgive those who trespass against us.  
For thine is the spirit of the great  
transformation  
Forever and ever.  
Amen.

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{file "GAEA Hypothesis (Green Egg)" "bos544.htm"}

The Gaea Thesis

IN order to understand the nature of the All-Mother, we must  
first  
understand our own origins. Each of us began our individual life  
as a single,  
fertilized cell or zygote. In the process of its innumerable  
divisions  
and multiplications, that cell kept dividing up and  
redistributing the very  
same protoplasm. That protoplasm which now courses through all  
of the  
several trillion cells of your adult body is the very same  
substance which  
once coursed through the body of that original zygote. For  
when a cell  
reproduces, the mother cell does not remain intact, but  
actually becomes  
the two new daughter cells. AND this is why, no matter how

many times a  
cell fissions in the process of embryological development, all  
the daughter  
cells collectively continue to comprise but one single  
organism.

We may imagine that, should our cells have consciousness akin  
to our own,  
they may very well fancy themselves to be independent entities  
living and  
dying in a world that to them would seem to be merely an  
inanimate environ-  
ment. But we know them to be in fact minute components of the  
far vaster  
living beings that we ourselves are.

Over four billion years ago, life on Earth began, as do we all,  
with a  
single living cell containing a replicating molecule of DNA.  
From that  
point on that original cell, the first to develop the awesome  
capacity for  
reproduction, divided and redivided and subdivided its  
protoplasm into the  
myriads of plants and animals, including ourselves, which now  
inhabit this  
third planet from the Sun.

But no matter how many times a cell fissions in the process of  
embryolog-  
ical development, all the daughter cells collectively continue  
to comprise  
but one single organism. All life on Earth comprises the body  
of single  
vast living being -- Mother Earth Herself. The Moon is Her  
radiant heart,  
and in the tides beat the pulse of Her blood. That protoplasm  
which  
coursed through the body of that first primeval ancestral cell  
is the very  
protoplasm which now courses through every cell of every living  
organism,  
plant or animal, of our planet. And the soul of our planetary  
biosphere is  
She whom we call Goddess/

"First life on my sources  
First drifted and swam  
Out of me are the forces  
Which save it or damn  
Out of man and woman  
and wild-beast and bird

BOOK OF SHADOWS

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RIDERS OF THE CRYSTAL WIND

{file "A Greek System of Chakras" "bos545.htm"}

The Parts of the Soul

A Greek System of Chakras

(first draft)

by John Opsopaus

Introduction

This essay resulted from an attempt to find a Greek system of "energy centers" corresponding to the chakras of Eastern philosophy. Such a correspondence would help illuminate Greek mysticism and reveal some of the foundations of the Western Magical Tradition. This goal might seem to be a shallow exercise in analogies, but there are reasons to expect a substantial correspondence. First, the Eastern and Greek systems evolved out of a common Indo-European culture, so one would expect genetic correspondences; these connections were likely maintained over the millennia, since we know the Middle East mediated continual cultural transfer with both the West and East. Second, there is a certain degree of objectivity in the system of chakras, as reflected in the physical body, which would lead to correspondences even in the absence of cultural contact. The consequence of these two factors is a significant uniformity in ideas about the Spirit and its connection to the Body across the Eurasian continent, and even beyond, as documented, for example, in Onians's Origins of European Thought.

How would we know a Greek system of chakras if we saw it? The standard I have used is that (1) they should be approximately seven energy centers; (2) they should be approximately located where the chakras are located; (3) they should have approximately the same "functions" as the chakras.

It's worth keeping in mind that the chakra system best known in the West, with seven chakras, is not the only system; some have more than fourteen (Eliade, 243-5; Murphy, 156). Therefore, we should not expect an exact correspondence of number, since certain energy centers might or might not be counted depending on their strength or the "kind" of energy they concentrate. Furthermore, different systems differ in their exact placement of the chakras, so likewise we should not expect an exact

correspondence in a Greek system. Nevertheless, it will be apparent that the Greek system corresponds closely to the system of seven chakras.

My principal source has been Onians, especially Part I and Part II (chs. 1-7), but the overall structure is described in Plato's account of the "Parts of the Soul" in the *Timaeus* (69c-73d), which probably embodies Pythagorean doctrine. In the following I've numbered the energy centers from the top down with Roman numerals, since this accords better with Platonic doctrine; however, the chakras are conventionally numbered from the bottom up, for which I've (appropriately) used Hindu numbers (so-called Arabic numbers).

## I

The Crown of the head (Gk. *koruphe*, Lat. *vertex*). Plato said the humans stand upright because of the connection between the Heavens and the Soul in their brains. People with especially great power in their heads were

represented with a nimbus, a halo of flames, around their head (attested as early as the 3rd cent. BCE in Greece). This center corresponds to

Chakra 7 (at the crown of the head), called *Sahasrara*, which means "thousand (-petaled)," an appropriate description of a nimbus.

## II

The Brain (Gk. *enkephalos*, Lat. *cerebrum*), which contains the *psuche* (Gk.) or *genios* (Lat.). (I use the old Latin spelling "genios" to avoid confusion with the English "genius." The *genios* is sometimes called the *anima*.) In Homeric times the *psuche* was taken to be the "Vital Spirit" or Life Principle (the mind or consciousness was placed in IV, the chest), corresponding to Skt. *asu*. The later view, which is found in Plato and corresponds better to the Eastern system (cf. Skt. *atman*), is that the brain is the center of rational thought, the Intellectual center. In both Homer and Plato the *psuche* is considered the immortal part of the Soul. The physical substance corresponding to *psuche* was marrow (*medulla*), especially the cerebrospinal fluid of the brain and spine, but also in other parts of the body (see below). For this reason departed souls were thought to appear as snakes, which are all brain and spine. Scalp and facial hair were considered physical emanations of the

psuche, and so the hair, scalp and chin were considered sacred (hence the dedication of locks and the touching of the chin or beard in supplication). This center corresponds to Chakra 6 (at the brow), called Ajna, which means "authority or command," an appropriate name for the rational faculty, which Plato said "controls and restrains" the lower faculties; Onians calls it the Executive function.

### III

The Neck (Gk. trachelos, dere; Lat. collum), which Plato called the "isthmus or boundary" between the Superior, Divine or Immortal Soul and the Inferior or Mortal Soul. He said that it allows communication between the two, but prevents the Lower Soul from "polluting" the Higher. This center corresponds to Chakra 5 (in the throat), called Visuddha, which means "purgation or purity," that is, "the purging of the merely animal, physical system" (Campbell, 165).

### IV

The Heart and Lungs (Gk. phrenes, Lat. cor), which contain the thumos (Grk.) or animus (Lat.), which is the Higher part of the Mortal Soul. In Homeric times the thumos was the Conscious Spirit, the vehicle of Thought and Feeling (cf. Skt. manas). Later, it was restricted to feeling, emotion, passion and especially spirit, courage and anger - the Affective function. This center corresponds to Chakra 4 (at the heart), called Anahata, which means "not hit" (referring to the mystical sound). This chakra is associated with prana (Skt.) - vital breath, vital spirit (Campbell, 164), as are the phrenes with pneuma (Gk.) or spiritus (Lat.) - breath, spirit. Campbell (164-5) says, "This is the aspiration, then, of spiritual striving," and "the birth of the spiritual as opposed to the merely physical life," and likewise the phrenes are associated with spirit, as opposed to the lower parts, which are associated with physical needs and desires.

The "little foyer" (the Red Lotus of Eight Petals with the Kalpa Tree)  
2402

below the Heart Chakra corresponds to the diaphragm, which Plato called the "midriff partition" separating the two parts of the Mortal Soul (associated with Spirit and Desire, respectively).

### V

The Belly (Gk. gaster, Lat. abdomen), between the diaphragm and navel, is the site of the Lower Part of the Mortal Soul, which is the Appetitive Soul, which we share with the lower animals and plants; its function is nutrition and it is the source of Desire (both Nutritional and, by most accounts, Sexual). This center corresponds to Chakra 3

(at the navel), called Manipura, which means "city of the shining jewel," and its function is "aggressive: to conquer, to consume, to turn everything into oneself" (Campbell, 159-60), which is a good description of the Appetitive Soul.

## VI

The Gonads (Gk. gonades, Lat. genitalia), representing the Procreative function. The "marrow," the stuff of which psuche or genius was made, was the Life Essence; Plato says that in it is made "the bonds of life which unite the Soul with the Body." This marrow or sap is passed down the spine, concentrated in the gonads, and is the source of the life of the offspring. In particular, semen was considered a kind of cerebrospinal sap. This center corresponds to Chakra 2, called Svadhithana, which means "her favorite resort," an apt name for "the cakra of sexuality" (Campbell, 144).

## VII

The Sacrum or Holy Bone (Gk. hieron osteon, Lat. os sacrum), that is, the base of the spine. Because this was a center of concentration of the Life Force, Middle Eastern people believed that the entire body could be regenerated from this bone, and Onians (p. 208) conjectures that its potency may account for "kiss of shame" (osculum infame) of the Witches and Templars (and perhaps the Cathars and Waldenses). This center corresponds to Chakra 1, called Muladhara, which means "root base," which Campbell (p. 144) associates with "hanging on to life" and a "reactive psyche," so in both cases we have the grossest form of the Life Force.

Similarly, the Spine was called the Holy Tube (hiera surinx), which recalls the Sushumna (Spine), which is likewise considered a channel (nadi). Likewise the Egyptian Ded Pillar, which represents the spine, was a symbol of Life. I have not, however, found Greek correspondents to the Ida and Pingala nadis.

## VIII

The above are the "central" energy concentrations of Greek philosophy, and it is apparent that they correspond closely to the familiar seven chakras. The Greeks also recognized "peripheral" energy concentrations in the hands, thighs and knees (which have a large concentration of "marrow"). This explains the sacrifice of thigh bones, the use of the

hand (especially the right hand) to exercise executive power, and clasping the knees when beseeching. (The knee - Gk. *gonu*, Lat. *genu* - was especially associated with the Life Force - *genios* - and with procreation or "generation"; cf. genital, genetic, gonad, etc.) So far  
2403

as I know, corresponding chakras are not recognized in Eastern thought. As a general rule of thumb, Spirit, of one sort or another, is most concentrated where the flesh is thinnest (*Timaeus* 75a), thus, in the head, chest, sacrum, knees and hands.

#### Summary

| No.                 | English     | Greek         | Latin     | Function     | Chakra    |
|---------------------|-------------|---------------|-----------|--------------|-----------|
| I<br>7              | Crown       | Koruphe       | Vertex    | Illumination | Sahasrara |
| II<br>6             | Brain       | Enkephalos    | Cerebrum  | Intellection | Ajna      |
| III<br>5            | Neck        | Trachelos     | Collum    | Purification | Visuddha  |
| IV<br>4             | Heart/Lungs | Phrenes       | Cor       | Affection    | Anahata   |
| V<br>3              | Belly       | Gaster        | Abdomen   | Appetition   | Manipura  |
| VI<br>Svadhithana 2 | Gonads      | Gonades       | Genitalia | Procreation  |           |
| VII<br>1            | Sacrum      | Hieron Osteon | Os Sacrum | Basic Life   | Muladhara |

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{file "GREEK LBRP" "bos546.htm"}

RITUS OLYMPICUS PENTAGRAMMOU MINOR AD EXPELLENDUM

(c) 1993, John Opsopaus

Preface

The following is an adaptation of the Lesser Banishing Ritual of the Pentagram to the Graeco-Roman Tradition, and so it is called the "Olympic Lesser Banishing Ritual of the Pentagram." Such a "translation" is possible because the LBRP is an enactment in a Qabalistic framework of certain shamanic practices that are nearly universal. Once the underlying shamanic cosmology has been identified, it's relatively straight-forward to reexpress the ritual in the terms of another cosmology, such as the Graeco-Roman.

I would welcome criticism of the result, especially from Qabalists and Ceremonial Magicians. Criticism/correction of my Latin and Greek composition will also be appreciated. Finally, I beg readers to forgive the Early Modern English, which I've used to add dignity to the text.

The Ritual follows in summary form; a separate posting will contain a fully annotated text. This information should make clear which aspects of the ritual follow from Ancient Tradition, which come from more recent Magical Traditions, and which are a result of my speculation or arbitrary choice; such information is all too often missing from Neopagan reconstructions. If anyone knows of a similar adaptation, please let me know.

Gratias vobis ago,  
John Opsopaus  
72747.154@compuserve.com

-----  
Ritus Olympicus

Pentagrammou Minor

ad Expellendum

The Olympic Lesser Banishing Ritual of the Pentagram

which is

The Traditional Lesser Banishing Ritual of the Pentagram  
Adapted to the Graeco-Roman Tradition

(c)1993, John Opsopaus

I. The Opening Tau Cross

i. Close thine eyes, and by thy breath fan thou the Fire, which awakeneth the Serpent and the Eagle. Allow thyself to grow beyond all bounds of space, until the Universe is  
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within thee. Be thou as a God; be thou as a Goddess.

ij. Draw thou down the Fire of Heaven into thy Heart, and say:

"From Celestial Fire"  
"Ab Igne Caelesti"  
"Apo tou Ouraniou Puros"  
[)Apo\ tou= )Oura/niou Puros/]

[Suggested gestures for the preceding step: Raise your arms into a horizontal, cross position, with palms up (in Celestial Invocation). Bring them together above your head, palm to palm, and then draw the Celestial Fire down to your heart, while saying "From Celestial Fire."]

[The words to be spoken by the practitioner are given in English, Latin and Greek. In an attempt to combine readability and accuracy, I've given the Greek text two ways, in a simple but approximate Roman transcription, and in "Beta code," a standard ASCII representation of Greek including all the accents, breathings, etc. Beta code transcriptions are enclosed in square brackets. The Beta code transcriptions should be reasonably comprehensible with the following information: ")" and "(" represent smooth and rough breathing, respectively; "/", "\", and "=" represent acute, grave and circumflex accents, respectively; "|" is iota subscript.]

iiij. Guide thou the bright Beam downward, until it stirreth the Subterranean Waters of the Abyss and bringeth Them to life; and while so doing, say thou:

"To Watery Abyss"  
"Ad Aquosum Profundum"  
"Eis ten Hudroessan Abusson"  
[)Ei\s th\n (Udro/essan )/Abusson]

[Suggested gesture: Keep the palms together and move them down in front of the groin. Then separate the hands and hold them to the sides and slightly forward, with palms down (in Chthonic Invocation).]

iv. Direct thou the beam from thy heart through thy left shoulder, until it stretcheth to the Moon, and say:

"By Way of Earth"  
"Via Terrena"  
"Kat' Hodon Chthonion"  
[Kat' (Odo\n Xqo/nion]

[Suggested gesture: Raise the left hand up to your chest; then extend your arm into horizontal position, with the palm forward.]

v. Direct thou the beam from thy heart through thy right shoulder, until it stretcheth to the Sun, and say:

"By Way of Air"  
"Via Aeria"  
"Kat' Hodon Aitherion"  
[Kat' (Odo\n )Aiqe/rion]

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[Suggested gesture: Raise the right arm to the chest and then into a horizontal position, with forward palm.]

vi. Feel thou the Sacred Tau Cross that blazeth inside thee. Now cross thy arms over thy Heart, and say:

"Abiding always in the Center. So be it!"

"Semper in Medio manens. Esto!" or "Fiat!"

"En Omphaloi aei menon" (masc.) or "menousa" (fem.). "Esto!"

[)En )Omfalw=| a)ei\ me/nwn] (masc.) or [me/nousa] (fem.).

[)/Estw!]

[Suggested gesture: Bring your arms together and cross them over your chest.]

vij. As thou makest this gesture the Moon and Sun will stand together above thy head, nor will they ever move from there. Moon over Sun and Sun over Tau Cross; thou art the Holy Caduceus. Thou hast become the Center of the World, for the Cosmic Axis runneth through thy spine; on thy left standeth the Path of the Moon, and on thy right the Path of the Sun, above thee shineth the Cosmic Pole, below thee lieth the Abyss.

viiij. Thou standest upon the Sacred Mountain, the World Navel, under which hideth the Watery Abyss. At thy back groweth the Tree of Life, which stretcheth over thy head, the Navel Cord, for the Mountain and Tree are the Cosmic Pillar, which supporteth the four Quarters of the Heavens. From Calypso's Cave between the Tree's roots, which penetrate the Abyss, are the four springs, which flow to the four Quarters of the World, and they run with water, honey, milk and wine. Around the World Tree's trunk coileth thrice and half again the Serpent. In the Cosmic Tree's leaves percheth the Eagle of Zeus, guarding the Horn of Amalthea, from which Nectar floweth into the Libation Bowl, the Bountiful Breast, which overfloweth, raining Nectar on the World. Ambrosia floweth up the trunk of the Tree from the Deep. Illumination cometh from Above and Growth cometh from Below. The World Tree is the Tree of Destiny and Its leaves are the Book of Fate, for as they fall, so fall to earth the winged souls of the folk, ever singing in its foliage.

ix. Divine Helen, Leto's Daughter, with large breasts, liveth in the Bountiful Cosmic Tree, for she is Its Spirit; and Her Brothers, the Dioskouroi, Sons of Zeus [Dios Kouroi] the All-Shining [Pamphaes], the Heavenly Twins of Leto, command the Sacred Paths on either side. For Castor, who resideth underground, knoweth the Lunar Discipline and controlleth the Way of Descent, and Polydeuces, who liveth above, is Master of the Solar Discipline and controlleth the Way of Ascent.

x. For learn thou this about the Way of Ascent. It is under the jurisdiction of Zeus, the Sky Shaker, who giveth fertilizing rain and nourishing sunlight. He holdeth the Lightning Bolt of Illumination, and His lightning descendeth from the Sky. The Way of Ascent is to climb Scylla's Mountain, which riseth into the clouds, nor can its peak  
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ever be seen. Prometheus or Apollo will show thee the Way. Thy Helper in this journey is the Horse Pegasos, but also the Soaring Eagle, Dove and Goose. Then wilt thou break

through the Vault of the Heaven, and going through the Celestial Pole thou wilt ascend the Heavens. For this is the Way of Light, the Path by Day, the Sun's Way, the Path of the Sage.

xi. And learn thou this about the Way of Descent. It is under the jurisdiction of Poseidon, the Earth Shaker, who giveth fresh water from springs, but also floods and earthquakes. He holdeth the Trident of Ecstasy and His lightning leapeth up from the Earth. The Way of Descent is by the precipice opposite Scylla's cliff, which is the lower of the two, and from it groweth the Sacred Fig Tree. Climb thou down from this Tree to Charybdis, by which thou wilt be drawn into the Watery Abyss. Circe or Herakles will show thee the Way past the Dog and Gatekeeper. Thy Helper in this journey is the Serpent Python, but also the Raging Lion and Bull. Then wilt thou break through the Vault of the Abyss and, going down the Well, thou wilt descend through its levels. For this is the Way of Darkness, the Path by Night, the Moon's Way, the Path of the Mage.

xij. But the Wise know that the Way Up and the Way Down are the same, for they are both on the Cosmic Pillar, and sometimes our task demandeth that we go up it, and sometimes it demandeth that we go down it. When Duty calleth, we travel by Day or Night as is the need. Ask thou Hermes for guidance, for he frequenteth the Navel.

## II. Pentagrams of the Quarters

xiiij. This is the way thou wilt draw the Shining Pentagrams that wardeth each Quarter. The first ray goeth from the lower left to the top, and each ray continueth from the last. And as thou makest each ray, sing a letter of the Name of the Pentagram.

xiv(a). In Greek the Pentagram hath the Name HUGIEIA [U(GI/EIA)], which meaneth Soundness or Wholeness, so sing thou the sounds:

"Huuuuuuu, Gggggggg, Iiiiiiih, Aaaaaay, Aaaaaah."

xiv(b). In Latin the Pentagram hath the Name SALUS, which meaneth Soundness or Welfare, so sing thou the sounds:

"Ssssssss, Aaaaaah, Llllllll, Uuuuuuu, Ssssssss."

xiv(c). Though in English we label the Pentagram WHOLE or SOUND, its spoken Name is WHOLENESS, so sing thou the sounds:

"Hooooooo, Llllllll, Nnnnnnnn, Eeeeeeh, Ssssssss."

xv. Now go thou to the East and make the Pentagram. As thou callest:

"Jupiter" or "Zeus"

"Iuppiter"

"Zeus" [Zeu/s]

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hurl thou His Thunderbolt through the center of the Pentagram, and see it fly away to Infinity.

[Iuno / Hera [(/Hra] might also be appropriate for the East (She is not an Earth Goddess), in which case you should throw Her Cuckoo-bearing Sceptre, which represents the Celestial Spirit nesting on the top of the World Tree. (Zeus first came

to Hera in the form of a Cuckoo.))]

xvi. Now with thy Staff forge thou the Fiery Ring, drawing it from the center of the Eastern Pentagram and stretching it to the South, where thou wilt make another Pentagram, but call:

"Vesta" or "Hestia"

"Vesta" [pron. "Westa"]

"Hestia" [(Esti/a]

and throw thou Her Burning Circle.

xvij. Then to the West:

"Neptune" or "Poseidon"

"Neptunus"

"Poseidon" [Poseidw/n]

Hurl thou His Trident.

xviii. Then to the North:

"Ceres" or "Demeter"

"Ceres" [pron. "Keres"]

"Demeter" [Dhnh/thr]

Throw thou Her Torch.

[Pluto / Hades [(/Aidhs] would also be appropriate for the North, in which case his Helmet of Invisibility should be projected through the Pentagram. Hades' name may mean "the Unseen" ["/Aidhs" < "a idh/s"].]

xix. Then draw thou the Fiery Ring back to its beginning, so it burneth on every side. Then will the Barrier expand above and below until thou art surrounded by the Glowing Sphere.

[When projecting the Four Weapons through the Pentagrams, the practitioner might find it helpful to make an appropriate gesture: as though throwing a dart for Zeus's Keraunos, as though throwing a frisbee for Hestia's Burning Ring, as though throwing a javelin for Poseidon's Trident, as though throwing a knife for Demeter's Torch.]

### III. Wards of the Quarters

xx. Now raise again thy arms so thou art the Sacred Tau and, focusing thine attention before thee (Eastward), say:

"Before, Apollo"

"Ante, Apollo"

"Prosthen, Apollon"

[Pro/sqen, )Apo/llwn]

Apollo will appear before thee in all His Glory, Bow in hand, facing thee. Then will He turn His back to watch the Eastern  
2409

Quarter.

[Mercurius/Hermes [(Ermh=s], with His Caduceus, would also be appropriate for the East.]

xxi. West: Focusing thine attention behind thee, say:

"Behind, Diana/Artemis"

"Post, Diana"

"Opisthen, Artemis"

[)/Opisqen, )/Artemis]

Artemis will appear with Her Bow. Then will She turn away to

watch the West.

[Venus/Aphrodite (A)Afrodi/th], arising from the waves and holding Her Zona (Girdle), would also be appropriate for the West.]

xxij. South: Focusing thine attention to thy right, say:

"On the right, Minerva/Athena"

"Dextra, Minerva"

"Epidexia, Athena."

(A)Epidexia, (A)Athena=]

Athena will appear with Her Aegis and Spear, and turn to watch the South.

[Mars / Ares (A)/Arhs] (with Shield and Sword) or Volcanus / Hephaistos ((/Hfaistos) (with Hammer and Tongs) would also be appropriate for the South; Mars was also an Italic vegetation God, and so might be evoked in the North.]

xxiij. North: Focusing thine attention to thy left, say:

"On the left, Bacchus/Dionysos"

"Sinistra, Bacchus"

"Ep' aristera, Dionusos"

(A)Ep' aristera/, Dio/nusos]

Dionysus will appear with His Thyrsus, and then turn to watch the North.

[Pan (Pa/n), with His Pipes, would also be appropriate for the North. Pan may seem an unlikely Ward, but when Athens honored Him and asked Him to help defend them from the Persians, he did so (Herodt. VI.105.2-3).]

xxiv. In thy mind, thank all the Wards of the Quarters for Their protection.

#### IV. The Macrocosm in the Microcosm

xxv. Spread thy feet apart and assume thou the form of the Sacred Pentagram, which Pythagoras hath called Hugiēia (Salus, Whole/Sound). When the Pentagram flameth around thee, say:

"For around flameth the Pentagram."

"Nam circa flagrat Pentagrammon."

"Peri men gar phlegei to Pentagrammon"

[Peri\ me\n ga\r fle/gei to\ Penta/grammon]

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[If you prefer "For around flame the Pentagrams," then use:

"Nam circa flagrant Pentagramma"

"Peri men gar phlegousi ta Pentagramma"

[Peri\ me\n ga\r fle/gousi ta\ Penta/gramma]

xxvi. When the Sacred Hexagram shineth within thee, say:

"And within shineth the Six-rayed Star."

"Atque intra lucet Stella Sexradiata."

"Entos de lampei ho Hexaktinotos Aster."

(A)Entos de\ lampei o (E(caktinwto\s)Asth/r.]

[If you prefer your Hexagram shining above rather than within, then say "super" instead of "intra," or "Huper" [(Upe/r) instead of "Entos." However, I think it's better to have it within (see the notes for the reason).]

xxvij. The Pentagram signifieth the Microcosm, and the Hexagram signifieth the Macrocosm. Thus the Macrocosm shineth within the Illuminated Microcosm.

V. The Closing Tau Cross

xxviiij. Repeat thou the Tau Cross as it was at the beginning.

[The following alternative gestures incorporate the relation of the elements embodied in the Hexagram: As you recite the text of the Tau Cross, (1) begin with arms crossed, right over left, on your chest; (2) raise your right arm to the Celestial Fire, (3) lower your left arm to the Watery Abyss, (4) let the Fire draw up the Water to yield Earth, by moving your left arm up to your chest and out to the left, the Way of Earth; (5) let the Water draw down the Fire to yield Air, by moving your right arm down to your chest and out to your right, the Way of Air; (6) cross your arms over your chest, indicating the Reconciliation, Union and Balance of the Oppositions (Bivium), Worlds (Trivium) and Elemental Quarters (Quadrivium). I must admit, however, that these gestures seem somewhat awkward.]

xxix. Thou hast made for thyself a Sacred Space at the World's Navel. Ascending on thy Right is the Light Path and descending on thy Left is the Dark Path, but remember thou that the Wise One knoweth that the Way Up and the Way Down are the same and that together they make the one Path of Wisdom. So must it be.

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{file "The Farmer And The Goddess - A Modern Story Of Rebirth (Kalioppe)"  
"bos547.htm"}

THE FARMER AND THE GODDESS - A MODERN STORY OF REBIRTH

The night was quiet and peaceful, with only the occasional call of a whippoorwill to break the tranquil silence. The Moon was an iridescent ball of silver perched high in the heavens, illuminating the Earth below. The sky, a lovely shade of midnight blue, was sparsely speckled with the twinkle of stars. I peered out my window, enchanted by the beauty of the night. As my eyes wandered, they came to rest upon the corn field - the corn field that had broken my very heart.

In the beginning, I had worked patiently and diligently tending the soil. I tilled it - turning it over and over, so that the new could surface and the old could rest. I carefully pulled away the weeds and the remnants of the old crop to make the field ready for new planting. I fertilized and nurtured it, smoothed and moistened it. Day after day, I toiled to make it ready. Finally, I plowed it into even rows and lovingly planted it.

Every day, I tended the seed and watched for new sprouts. Tenaciously, I ripped the weeds from Earth that would rob the seeds of the nutrients necessary for their growth. And then one day, I

saw it - a single, solitary sprout that had pushed its way through the soil! Within the week, the entire field was covered with a very thin mesh of green, and I felt a joy in my heart that words cannot describe! The hard work, the aching muscles, and the tender care with which I had nurtured the field was not in vain - the Earth which I loved had given birth, and was alive in the greening of the seed I had sown.

Daily, I worked in the field, delighting in the growth of the corn - revelling in its freshness - exulting in the part I had played in its birth. The rains came down, drenching the earth and the roots grew deep. The sun shone brightly on the young plants and they grew tall, reaching for the sky. Ears began to form on the stalks, and all was well with the crop.

But then the drought arrived, and the rains came no more. The sun still beamed brightly, and the roots moved deeper and deeper into the Earth in their desperate quest to find water. Alas, there was not a single drop left with which they could quench their thirst. The once luxuriant green leaves began to yellow and wither. The stalks which had stood so proudly against the sky began to shrivel and crack, and the tender ears, so newly born, dried up in death. Yes, the corn which I had helped to birth - that which I had loved so dearly - was gone. Dried up. Dead.

A tear fell from my eye as I stood looking at the field that night, remembering. A gentle breeze rustled through the old and withered stalks as I wiped away the tear. And then...I saw something! Or was it someone? Slowly and silently I crept toward the corn field to take a better look. I felt my heart beating faster and faster, as panic began to consume me. After all, it was nearly midnight and too late for visitors! Whomever was in the field was obviously up to no good, and I wanted them to leave immediately! My legs moved faster and faster - more quickly than I had dreamed they were capable - until I was, indeed, on a dead run! When I reached the old oak tree that shaded the northern edge of the field, I opened  
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my mouth to shout my displeasure at the trespasser; however, I fell silent as my eyes focused on the sight, and my mouth gaped wide. For there, in the center of the corn field, was a young woman in white - her hair as gold as the maize - glowing in the shimmering iridescence of the moonlight!

Questions ravaged my tired brain, as I tried to assess the situation and size up the intruder. Who was She? What was She doing there? Surely She knew She was trespassing - and most certainly She knew that it was illegal! As much as I wished to call out to Her, I was mesmerized by Her very presence and found that I could say nothing. Helplessly, I watched as She moved through the rows of death. She stopped to caress a dry and withered leaf, and then smiling, held it to her cheek. Gently, She reached out and wrapped Her arms about the cracked, brown stalk, hugging it closely to Her breast. She released the stalk and bent down to look at one of the ears - perfectly formed, but shriveled in its deathly demise. Quickly, She snapped the ear from its stalk, tugged away its husk and swiftly moved toward the outside perimeter of the field.

Holding the ear of corn high above Her golden head, She began to dance upon the barren Earth. As if in slow motion, She twirled about the outside edges of the field, as she softly hummed an unfamiliar tune. Round and round the field She danced, picking up momentum as She worked Her way toward the center. Louder and

louder She sang, the volume increasing as Her feet flew faster and continued to spiral toward the center. Within the matter of a few seconds, She had become a whirling dervish - dancing with such wild abandon that the kernels of corn were loosed from their cob, flying helter-skelter across the field! She glistened in the moonlight as droplets of perspiration formed upon Her body, and in the frenzy of Her dance, they too, were flung upon the Earth. Her feet and voice reached the ultimate crescendo at the center of the corn field, and She fell upon the ground in total exhaustion.

All was silent. The sounds of the nocturnal creatures had been stilled. All was enveloped in an unnatural hush - as if time itself, had stopped. She lay on the Earth, unbreathing, unmoving, immobile - as still as Death, itself! I stared at Her in horror, the panic which I had forgotten, rushing back into my brain with full force. Was She alright? Good Heavens! Was She dead??

Finally, I gathered my wits about me, found my feet and rushed toward the center of the corn field, where She had fallen in collapse. My heart beating wildly, I reached out to Her - but She was gone! She had disappeared into the very ether! All that was left in Her place was a single corn cob, void of its kernels - the kernels which had flung from their resting place in the midst of the Lady's spiral dance.

The sun was shining hotly on my face as I rubbed my sleepy eyes into total alertness. Where was I? This didn't feel like my bed! What was causing this blinding light? I was soaked to the bone! Just what the hell was happening here? Cautiously, I opened my eyes and surveyed my surroundings. To my dismay, I was lying smack-dab in the middle of the corn field and my head was resting in a rather large mud puddle. Clenched tightly in my fist, like

some precious jewel in need of protection, was a solitary corn cob. I scrambled to my feet and tried in desperation to collect my thoughts. What was I doing here? Had I lost my mind?

And then...I remembered! I remembered the cornfield in the moonlight - the Lady and the dance. I also remembered how Her drops of perspiration had dropped to the ground in the frenzy of Her movements. I looked at my feet and the Earth beneath them. Joy and wonder rose in my heart. It had rained! Merciful Heavens! It had rained - the Earth was soaked with moisture - the drought was over!

Gleefully, I ran through the cornfield, feeling my bare toes dig into the wet Earth - the same Earth which had been so cracked and dry and barren just yesterday. I ran in joy. I ran in ecstasy. I ran in sheer celebration of the soil's return to richness - and then, I stopped dead in my tracks. Something was amiss. Something had changed. Something was quite unlike it had been before. Scanning the field, I realized that it was once again covered with delicate green mesh of newly sprouting corn! In awe, I reached down to cradle a newly-formed sprout and as my fingers touched the verdant green leaf, a feminine voice began to speak:

"You were born of me! You are my child and at death you shall return to me. Fear not of death, dear one, for within its realm I shall bring you new life! Just as the corn lives again - so shall it be with you! For all that falls shall rise again, and that which dies shall be blessed with the gift of rebirth - the gift of My love!"

-Kalioppe-

{file "Keeper of Wisdom, The (Kalioppe)" "bos549.htm"}

AUDIENCE WITH THE KEEPER OF WISDOM

I sat on the cobblestone bridge, listening to the ancient song of the rushing waters in the brook below and contemplating the day's events. I had awakened this morning with the strange anticipation and wariness that generally accompanies the prediction of important occurrences in one's life. All day, I had gone about my usual routine, waiting and watching for something out of the ordinary - but to no avail. There had been nothing of significance...just another normal day filled with the dull mundanity of household chores, grocery shopping and bill paying. Nothing more.

I let out a heavy sigh, and turned my attention to the sheep grazing in the lush meadow. I pondered their lives and wondered if they

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ever felt the same anticipation I had experienced this morning. I smiled at the foolishness of my thoughts, knowing full well that the creatures of the field were content enough in the simpleness which life had to offer - ample food and water was all they required. No, the peaceful flock below couldn't be bothered with such nonsense. Maybe I should follow their lead and just turn my thoughts to the more mundane side of life.

Looking down at my feet as they dangled over the rushing water, I became aware of the myriad of color that was reflected from the setting sun. Mesmerized by the beauty of the kaleidoscopic dance, I watched intently as the oranges, reds and purples whirled and twirled with each other on the surface of the brook. The rich shades of the sunset gradually faded into pastels and then, the iridescence of shimmering silver. An owl hooted nearby, jolting me fully back into reality. Good Goddess! Night had fallen! How long had I been there, lost in the absurdity of human thought? Obviously much too long, from the looks of things.

I hurriedly scrambled to my feet, shivering as I gathered my shawl about my shoulders. The night had turned cool and damp, and the misty veil of fog was rolling into the valley at a rapid pace. The delicate breeze of early day had been replaced a heavy west wind, and my hair was

whipping about my face and shoulders. Great! There was going to be a storm, and here I was - in the middle of nowhere - likely to be caught in it!

As I neared the end of the bridge, I realized that it was too late. The fog had settled into a mist so dense and heavy, that I couldn't see my hand in front of my face. There was no use in searching for cover, as the visibility factor was nil. Aside from that, it was quite dangerous to wander blindly through the valley mists - even folks who knew the valley territory very well knew better than to try it. Several years earlier, one of the area residents had been caught in the steamy vapors while in search of a missing lamb, and had been found hours later - miles from the valley - still wandering about looking for his home. I cursed under my breath as I settled back onto the bridge to wait out the fog.

No sooner than I'd gotten situated, the fog began to dissipate nearly as quickly as it had descended. The wind was still blowing in fierce gusts, but at least now, I reasoned, I should be able to find my way home. Without another thought, I hurried across the bridge and onto the path below. From the corner of my eye, I caught a glimpse of the silvery moonlight reflected on the water. Suddenly, I realized that something was wrong - genuinely wrong! The brook had ceased to run! Disbelieving, I rubbed my eyes and looked again. No, I wasn't seeing things! Despite the heavy winds and the decline of its course, the surface of the brook hadn't so much as a ripple. Goddess! The surface was as smooth as glass! Shock! That was it - I must be in shock! I began to conjure all sorts of excuses as to why my eyes were playing tricks on me.

But then...it happened! The winds began to blow from all four directions at once, their forces concentrated at the center of the still and lifeless brook. A bit of mist was caught up in the forces of the gale - twirling this way and that, becoming larger in size and stronger in density - until all at once, the winds were hushed in deathly 2418

silence. There She stood - a beautiful and terrible visage - atop the glassy water. Robed and Hooded. Dark and black. Faceless. It was She! The Devourer of Souls. The Keeper of Wisdom. She Who stirred the Cauldron of Rebirth. The Shapeshifter. I shivered in fear and anticipation.

From beneath the hood, She gazed upon me with the invisible

eyes  
that saw all. Silently, She fixed Her eyes on mine and bade me not  
to  
turn away. Deeper and deeper into Her eyes I went. Deeper. Deeper  
still. A myriad of jewel-tone colors began to swirl in my very  
being -  
faster, darker, brighter - until I was the color and it was me! I  
began  
to feel ill. I knew I should turn away, but Her strength was such  
that  
I seemed incapable of the slightest movement. Just when I thought I  
would faint from terror, there was a tumultuous clap of thunder and  
I  
realized that it was too late. Goddess! My entire being had been  
consumed by Hers!

The world began to change around me, and I found myself  
suddenly  
back in time. I witnessed firsthand the Tale of the Taliesin -  
which  
heretofore I had always thought a mere fairytale - and watched in  
horror  
as the Three Drops of Wisdom flew from the Cauldron and spilled onto  
Gwion Bach, imbuing him with infinite knowledge. I was taken on the  
frenzied chase between Cerridwen and Gwion, and felt my mortal body  
contort and twist with every shape that was shifted. As the  
greyhound,  
I tracked the hare who was Gwion. My muscles flexed again, and I  
dove  
into the water as the otter, chasing the salmon who just moments  
before,  
had been the hare. Gwion then took to the sky as a sparrow, and in  
flight, I swiftly pursued him as the hawk. I watched knowingly as  
Gwion, thinking himself quite safe, smugly turned himself into a  
single  
grain of wheat. And it was I, who in sorrow and pleasure, shifted  
into  
the black hen and supped upon that grain. I felt the swell of  
pregnancy  
and the pains of labor as I delivered the new-born babe. For the  
very  
first time, I began to understand...\*really\* understand!

Suddenly, I was once again caught up in the rapid whirl of  
color.  
There was a blinding streak of blue-black lightning and after a  
moment  
of excruciating pain, I was hurled forcefully from the essence of  
the  
Goddess and back into my own! So frightening and traumatic was this  
experience, I wasn't really sure whether I was alive or dead! I  
drew a  
long breath, blinked my eyes and gingerly flexed my toes.  
Apparently,  
I was allright and everything seemed to be working okay! I quickly  
dusted myself off and got to my feet.

We stood looking at each other - I from the bank, and She from  
her  
realm atop the water. Unexpectedly, She opened Her hand and held it  
out  
to me. Inside were three drops of liquid, sparkling like diamonds  
in  
the night. She tossed Her hand to the North, and one of the drops

splashed into the water, forming a very large circle - the Circle of Causes and Necessity. I drank of its earthy waters and tasted the poignant flavor of lessons learned, as pieces of my life flashed before my eyes.

She cast a second drop to the West, and a smaller circle appeared:  
The Circle of Blessedness. As I carefully sipped of its waters, my spirit left my body and for a split second, stood on the water facing the Wisdom Keeper before re-entering its physical realm.

The third drop, She flung cautiously to the East. From it, too,  
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a circle materialized - though much smaller than the rest: The Circle of the Infinite. As I bent to partake of its knowledge, She stopped me with Her upraised hand. I understood. Gently, I dipped my finger into the waters, and for a moment saw all the knowlege that is and ever will be!

At that very moment, She raised Her hands skyward and Her form shifted into that of a great red dragon. Opening Her arms, She moved to the South and lovingly gathered all three circles to Her breast. The winds gusted from all four directions again, their forces centered toward the spot where She stood. I watched as She twirled furiously in the wind and in a matter of seconds, She was gone. The winds died quickly to a gentle breeze. The brook which had been so deathly still, quickly burst forth with new life. All was as it had been.

It was just after daybreak, and the promise of a new beginning was well underway. I sat on the cobblestone bridge to contemplate with awe and wonder the night's events. I felt exhilarated, happy and humbled all at once! I had been visited by the She, The Stirrer of the Cauldron. I had been devoured and rebirthed again from Her body! I was newly alive with the mysteries she had unfolded to me! I finally understood! I jumped up from my seat and blew a kiss to the Triple Goddess in thanksgiving, then happily skipped across the bridge.

As I neared the path toward home, the sheep were being let into the meadow for their morning repast. One of them had strayed from the flock and seemed to be coming in my direction. I walked toward him in an effort to herd him back to the others, and as I grew near, he raised his head and looked at me. Stroking him gently, I looked into his eyes and saw a strange look - an odd look - a look of anticipation and wariness.

-Kalioppe-

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{file "Imbolg Ritual (Kalioppe)" "bos550.htm"}

#### IMBOLG RITUAL

Two women are selected to represent the Maiden and the Crone.  
the Priestess will represent the Mother.

The members of the group should bring with them the candles which  
they will use for the year for blessing.

The altar is at the Northeast and is covered with a white cloth.  
Evergreens are used as decoration. A basket filled with tiny  
bundles of straw or wheat rests on the altar [there should be one  
bundle for every person participating in the ritual], as well as  
two (2) white candles. A black ribbon at least twelve (12)  
inches in length is placed in the basket. A single white flower  
tied with a white ribbon (to symbolize Bride) and the wand rest  
together in front of the altar. Four (4) white candles stand  
between the quarter candles. The cauldron is placed at the  
South, and a white candle is situated inside. A dark colored  
scarf or shawl (for the Crone) and a bouquet of flowers (for the  
Maiden) are on the altar, as well as a single white taper (for  
the Mother).

Full Circle is cast.

The two women prepare "Bride's Bed." The MAIDEN and the CRONE  
pick up the flower and the wand respectively, and take them to  
the center of the Circle. They place the flower and the wand  
side by side in the center of the Circle, with the heads toward  
the altar. They place the altar candles on either side of the  
"bed" and light the candles.

The two women and the Priestess stand around the bed and say  
together three times:

The Maiden comes to bring us light!  
The Winter dies, and all is bright!  
The frozen ground shall disappear -  
And all shall sprout, for Spring is near!

The Priestess now summons the two women, and the three of them  
stand in front of the altar, assuming their Triple-Goddess roles.  
The MAIDEN kisses the Priestess (MOTHER) on both cheeks and hands  
her a white candle. The CRONE lights the MOTHER's taper. The  
CRONE stands to her left. The MAIDEN drapes the shawl over the  
CRONE'S head and shoulders. The MAID stands to the MOTHER'S  
right and picks up the bouquet of flowers. The PRIESTESS says:

Behold the three-fold Goddess;  
Maiden, Mother, and Crone;  
She is one - yet She is three  
Together and Alone  
Summer comes not - without Spring  
Without Summer, comes no Winter chill;

Without the Winter, Spring isn't born  
The Three, life's cycles, fulfill!

The Charge of the Goddess is then recited. After the recitation  
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is finished the Priestess says:

Now let us celebrate Imbolc!

The MAIDEN picks up the besom and makes her way SLOWLY deosil around the inside edges Circle, ritually sweeping it clear of all that which is old, useless and unnecessary. MOTHER and CRONE walk behind her in stately procession. While sweeping, the MAID says:

With this besom filled with power  
Sweep away the old and sour  
Sweep away the chill of death  
As Winter draws its last cold breath  
Round, round, round about  
Sweep the old and useless out!

The Maiden replaces the besom and the women resume their places in front of the altar. The MAIDEN picks up the basket of straw bundles and presents each member of the group with one. The CRONE goes to the South, kneels before the cauldron and lights the candle inside. She explains to the group that the bundles of straw which they have been given are symbolic of Winter and Death, but also that any negativity with which they are charged will be burned along with it. A few moments of silence are allowed so that each person may charge their bundle with their own negative thoughts, habits and shortcomings. The CRONE then collects the bundles, walking widdershins. She then ties the bundles together with the black ribbon, lights the "community straw man" and places him in the cauldron to burn, saying:

Thus we melt the Winter!  
And warm the breath of Spring!  
We bid adieu to what is dead,  
And greet each living thing.  
Thus we banish Winter!  
Thus we welcome Spring!

The Rite of Cakes and Wine is appropriate at this time. All members have libation, sit and relax and visit amongst themselves.

When libation is finished, the MAIDEN collects candles from the coveners to be blessed for use during the coming year, placing them in a basket. The basket is placed on the altar. The PRIESTESS says:

I bless thee creatures of wax and light  
Casting out all negativity  
Serve your purpose, flaming bright  
Infused with magic, you shall be  
  
Instruments of light and strength  
Wick and wax though you may be  
I give you life of needed length  
To aid in creativity!

In the Names of the Lord and Lady, so mote it be!

The candles are then redistributed to the coven members. The Priestess says:

As we close this celebration of Imbolg, let each of us find joy in the power of the returning Sun! As each new day dawns and the light of day becomes brighter and stronger, remember that your inner light should burn as brightly. Feel the changes in the earth around you, as the chill of Winter recedes and all sprouts in the greenness of fresh, new life. Remember the wonder you felt as you awakened from Maidenhood to Womanhood - from Boyhood to Manhood. Relive the joy of that awakening and heal any emotional scars you may have! Breathe deeply of the harmony of the Earth's new life and and rejoice in your own!

Dearest Bride, Maiden of all that is fresh and new, we warmly thank you for attending our Rite of Imbolc. As this Circle is dissolved, we ask that you guide us in our new beginnings and inspire us with the fresh creativity that you bring to all life.

Routine dissolution.

Outdoor libation to the Lord and Lady.

-Kalioppe-  
812 Courtney  
Sikeston, MO 63801

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{file "Samhain Ritual (Kalioppe)" "bos551.htm"}

This ritual was written at a time when I did not have a qualified Priest in my group. However, it may easily be adapted for those groups in which the Priestess and Priest work together. It may be just as easily adapted to solitary work.

#### SAMHAIN RITUAL

Place an apple and pomegranate upon the altar. There should also be a "planted" pot of earth for each participant - these may be arranged on the altar as well, if there is ample space. Instruments of divination may be placed within the Circle perimeter for use during the ritual if you wish. Arrange the altar as usual and decorate with Autumn leaves, pumpkins, etc.

The Circle is cast and purified the Circle in the usual manner. Dancing around the Circle in a shuffle step (deosil), all chant three times:

The Moon is bright, the Crone is old  
The body lifeless - the bones so cold  
We all live and pay our dues  
To die in ones and threes and twos.

Death, dance and play the harp  
Piercing silence in the dark  
The Woman's old with withered limbs  
Death beckons Her to dance with Him

As She accepts the Dance of Death

The Earth is cooled by ghostly breath  
To lie in dormancy once more  
To have Her strength and life restored

Go to the Western Quarter and draw an invoking pentagram with  
the athame to open the gate. Then evoke the dead by saying:

All ye spirits who walk this night -  
Hearken! Hearken to my call!  
I bid you in our Circle join!  
Enter! Enter - one and all!

Come ye, spirits of the dead:  
Be ye spirit of plant or pet  
Or human being who still roams!  
Into this Circle you are let!

Speak to us of things unknown!  
Lend your energies to this rite!  
To speed your journey, we have joined  
On this sacred Samhain night!

All ye spirits who walk this night -  
Hearken! Hearken to my call!  
I bid you in our Circle join!  
Enter! Enter - one and all!

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Bestow blessings upon the dead, saying:

Oh Mighty Pan of the Summerlands:  
Guardian of the beloved dead  
We pour forth love on those you keep  
Safely, in your peaceful stead  
We bless those who have walked the path  
That someday, we as well, shall rove  
We offer peace unto their souls  
While resting in your arms, below

Now is the time for divination (Ouija Board, pendulum, cards,  
etc.) and communication with those who have gone on before us.  
Allow plenty of time for this. [Note: I have found that it is  
helpful to have a tape recorder handy within the Circle for  
recording any communications that may be "channeled" during this  
time. Some people disagree with this suggestion, saying that  
the metal of this electronic device causes scattered energies in  
the Circle; however, if the recorder has been cleansed and  
purified as the rest of the ritual tools, the problem seems to  
be resolved.]

When the divinatory processes are completed, the Priestess goes  
to the Western Quarter and draw the banishing pentagram, saying:

Blessings be upon thee, oh wondrous Spirits of the  
Summerlands. We humbly thank thee for your presence in our  
Circle and honor you in celebration this sacred night. We  
beseech thee, oh Pan, keeper of the sacred dead, embrace  
once again those souls within your keep and hold tightly  
to your breast those which have been lost and wandering.  
Grant them safe passage to the Summerland, where they may  
rest peacefully in your strength until they are refreshed

and reborn again in perfect love. We bid thee all a fond  
farewell. So mote it be!

The gate is now closed.

The Priestess goes to the altar and hold up the pomegranate,  
saying:

Behold the pomegranate, fruit of Life ...

The athame is plunged into the pomegranate, splitting it open to  
display the seeds. She says:

Whose seeds lie in the dormancy of Death!

The Priestess eats one of the seeds, saying:

I Taste the seeds of Death.

The pomegranate is then passed hand to hand through the  
participants of the ritual, each eating a seed and saying to the  
next person, "Taste the seeds of Death."

The Priestess then holds up the apple, saying:

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Behold the apple: fruit of wisdom, fruit of Death...

She then cuts the apple crosswise, saying:

Whose symbolism rewards us with life eternal!

She holds up the apple, displaying the inner pentagram, and  
says:

Behold the five-fold star - the promise of rebirth!

Consecrate the fruit and wine. Each person then tastes of the  
apple and sips the wine, saying to the next person:

Taste the fruit of rebirth and sip from the cup  
of wine of Life.

After libation, the Priestess presents each member of the group  
with a small pot of earth, planted with three seeds [preferably  
rue or lavender]. She briefly explains to the group that this  
is the season of the seed - it is a time of dormancy, but also a  
time of re-generation for growth. Further, as the seed rests in  
the earth, they should also take time to rest and re-evaluate  
their lives, metaphorically planting only those values which  
will enrich and enhance the growth within the Divine Self. She  
then instructs them to name the seeds within their pots with  
three values they wish to incorporate into their lives, knowing  
that as the seeds sprout with new life, their lives will be new,  
as well.

After the presentation, all join hands and hold them skyward.

PRIESTESS        Thus is the Circle of Rebirth.  
                  All pass from this life through the great god, Pan  
                  But through My love you are all reborn  
                  In the cycles of nature - through the Cosmic Plan.

In living we die - in dying we live  
The fruit is first seed, yet seed comes from the  
fruit  
In the mystery of life and death and rebirth  
The Circle turns ever, and I am its root.

ALL RESPOND       The Sun conceived in Darkness, cold  
                  In the Shadow of Death, a Life unfolds  
                  A shred of Light begins to burn  
                  From Death comes Life - the Circle turns.

Dismiss Quarters and Dissolve Circle.

PRIESTESS         The rite is ended.

ALL                Merry meet and merry part and merry meet again!

Outdoor libation to the Lord and Lady, and the spirits of the  
dead.

-Kalioppe-

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{file "Neo-Pagan Theology (Cyprian)" "bos552.htm"}

A BRIEF ASSESSMENT OF NEOPAGAN THEOLOGY  
(As offered by Cyprian at the Pan-Pagan Festival August, 1980)

CREATION...

Physicists currently interpret physical creation, that is, the universe as we know it, as having occurred within a time span of about three minutes...the "Big Bang." Our physical universe is thought to have been created with the explosion of a hyper-dense particle which contained every bit of matter and energy that now exists in the universe, including the matter which forms our living bodies as we meet here today. This hyper-dense super molecule also is thought to have been quite small. Dr. Leon Friedman, director of the FermiLab near Chicago, has indicated it may have been no larger than a basket ball. Into this "ball" was jammed all matter and all energy in our universe. It remained there until some creative force, some creative urge, disrupted the status of this primal "egg" and set into being the universe as we know it. This event occurred with the so-called "Big Bang," echoes of which have been detected by scientific instruments.

Our interpretation of the nature of this creative force or creative urge is opposed to that of Judeo-Christianity in that we perceive it as feminine...they see it as masculine. We hold that pre-creation was feminine and this divergence in concept of first Things, creation, forever separates our Neopagan world-view from the Judeo-Christians. Briefly consider this, and you may want to dwell upon it later, our Goddess, of Her own will, receives Her consort, the God whom she created, and from Their union our creation is ever revived and sustained. The Christian reviver and sustainer, on the other hand, was conceived in a most singular manner. The omnipotent God sent a neuter third party messenger, and angel, to announce to a virgin that she was pregnant with the child, Jesus. So there. Zap! What a put-down! What revival and sustenance can we find in such a

sterile and asexual concept? Even masculine old Zeus copulated with human females so at least somebody got some fun out of the process! What we Neopagans find difficult to understand is why Judeo-Christianity so vehemently turned its back on sex and not just sex as a physical act but also sex as a gender, specifically, sex as a feminine gender.

When we seek to deal with Creation we also must situate our place as human beings within the totality of Creation. The orthodox Judeo-Christian view gives humans a special place within Creation; that is, that we are not part of general creation but a special creation..."Man was created in the image of God"...and the rest of creation is our plaything..."Yours is the earth and everything on it." There is no need to expound upon our rejection of these two fundamental points: of course we are not created in any special way, any more than is a rock or a tree or a raccoon or a galaxy, nor do we have dominion over anything. We are a part of general creation along with every other particle of matter in the universe.

I hope you grasp the vast difference this makes; it forever separates us from the Judeo-Christian heritage and it is a gulf  
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that cannot be bridged. They must forever consider themselves special and we must forever consider ourselves general and one with creation. And it is given to us to look at a grain of sand and in that grain see the sum total of creation and to see ourselves as part of it and to give thanks for the creative force of the Goddess and Her consort that sustains this creation.

CHAOS...

With Chaos, as with so many other concepts, we must think on at least two levels, the physical and the mythical, to come to any sort of understanding of ourselves and what we really believe about our place in creation. And it is this belief, this understanding that is the ultimate determination of how we live as human beings upon this beautiful Earth. That is what we Neopagans are trying to do right now: learn to think differently that Western man has thought in nearly two-thousand years in order that we may live in a renewed relationship with creation. It is an exciting adventure.

Before there was form, there was Chaos. We may well suppose Chaos represents the disordered formlessness of matter and energy in that initial "Big Bang" of the primordial egg in those first three minutes when creation began. Mythologically, we see this formlessness as before the Earth and Sky were separated, as before the four elements, actually the four states of matter, had coalesced into their separate forms. The myths speak darkly of this time, of the births of the Titans, Cyclops and 100-handed monsters, of a father who devours his own young...what better way to represent Chaos!

We may assume, too, we have our own dark and personal counterpart to this primal Chaos. Is it that black win that whips at the raveled edge of sanity? I believe our ancestors felt far more keenly than we can understand in this present age a constant fear that what order they had managed to being to their lives, indeed, what order they could see in creation around them, would suddenly collapse and they would be plunged into chaos and madness. Greek myths are redolent with stories of madness and possession. Even great Heracles fell victim. It is no wonder, then, the gods of

chaos are said to have been chained beneath the Earth, castrated, even devoured. But they still live, they still can escape. Brrr!

And to some degree, escape they have from time to time. How else can we account for the chaos of war, of a Hitler, a Napoleon, a Viet Nam?

Modern psychology recognizes the chaotic madness that dwells in all of us, ever ready to pounce and destroy. We may think of it as a chained and raging primal demi-god, that psychologists probably use more scientific language but when that chain snaps, the result is the same; concentration camps, starvation, and on and on. History is too full of such dismal lists. There is no need to go on with a recitation or horrors.

But that does turn us at once to the next topic...the consideration of evil.  
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EVIL...

Every religion, great and small, has had to wrestle with the problem of evil because evil poses a fundamental question: how can an all-omnipotent god who is all good permit evil to exist?...and this is whether you interpret evil as some dark malevolent Satan or whether you see it as death camps, war, starvation or whatever.

Judeo-Christian theologians have wrestled with the problem of evil since the very beginnings of the Judeo-Christian faith. When boiled down, all the more reasonable answers go something like this: The all-powerful God permits evil to exist so that man, who is created in God's image, may have a choice between good and evil. Ultimately, in the Last Days, evil will be defeated and woe betide those who made the wrong choice! At first glance this seems satisfactory but we Neopagans cannot accept it because it sets man apart, as being different from the rest of creation. This is absolutely contrary to what we believe. We hold that man is VERY MUCH a natural part of creation and we have no special place in it. We have no more choice between good and evil than the stars or a bumblebee.

To the non-Pagan, then, who asks us to explain the existence of evil we must give a two-fold reply: one, we are not special creatures so we cannot truly know what evil is or if it even exists; that which we perceive with our limited faculties as evil may not be evil at all within the creative scheme. Two, our three-fold Goddess is possessed of a dark visage, the Hag, which we no more understand than we do the Lusting Nymph or the Loving Mother-Creator. The Hag, the Old Woman who lays us out and prepares our remains for the journey to the Land behind the North Wind, is no "Satan" but an integral part of the creative process, which we see as our three-fold Goddess.

If we are pressed hard enough, at the end we must say a Hitler, a Vietnam war, a starving child are all part of the creative process although we cannot pretend to know exactly how or why.

We must confess, too, that a statement we simply don't know and cannot know the nature of evil is easily interpreted as a cop-out. This is not true in our case, though, because we do not believe in special creation, that is, man is not a special creature molded in the image of the Creator and sharing the

Creator's mind. No, man is simply a part of the overall creative urge and therefore it is not given to us to know good and evil anymore than it is to my two cat friends, Buzz and Fang.

But the problem of what we think of as evil is not resolved by casting it aside with a simplistic explanation we are not given to know what it is...although we Neo-Pagans, I think, pretty generally agree this is a true statement. But just because it is true does not put the question to rest. There is another approach, however, and this approach to the problem makes a lot of ultimate sense for us Neo-Pagans.

As stated earlier, the astro-physicists and we agree on the probable pre-creation existence of a super-molecule or, in  
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mythical terms, a "world egg." This egg exploded to create the universe, Creation, as we know it. If we accept this cosmology, and it makes sense with our mythos, then we must also accept the fact there is only a finite amount of matter and energy in creation. There can be no "new" matter or energy, only matter and energy that have been recycled. And were not only matter and energy re-cycled and interchanged then we would run out of matter and energy and creation would reach a state of status wherein matter and energy were forever locked in cold sterility. Don't we, in fact represent this constant play-interplay of matter and energy as the reviving and renewing union of the Goddess and Her consort?

Even more germane to our problem of evil; may that which we perceive so dimly as evil actually be an essential part of this re-cycling of matter/energy? If so, then we have the key example of our Wiccan/Neopagan belief in BALANCE. That is, creative forces must be balanced by destructive forces in order to preserve the interplay between matter and energy...and we represent this by the copulation of the Goddess and Her consort.

Perhaps we shouldn't fear our Goddess as Hag nor run in fear when Pan tosses his horns and roars. Perhaps dimly we can understand life and death, construction and destruction, the coming together and the tearing apart, are necessary to sustain Creation.

SIN...

The true nature of sin generally is misunderstood in Western society and has been for many centuries...one is tempted to suspect, by design. Sin does not involve right and wrong or good and bad; these are moral and ethical concepts. Sin concerns itself with man's deliberate and willful separation from God and man's disobedience of the Law. The Law is that agreement established between man and God: "I'll do this if you'll do that." Although all the major religions and even the so-called primitive religions deal with concepts which may be equated with sin, only Christianity has developed sin to a fine art...indeed, it may be the single pivotal idea which not only separates Christianity from our Paganism but also from the rest of the religious world. Obviously, the "sin and guilt" trip has paid pretty good dividends within the Judeo-Christian heritage. But these dividends have been garnered at a terrible, terrible price.

We Wiccans and Neopagans may be almost alone in rejecting the concept of sin. Yet, we must reject it if we are to follow logically our view of creation and our place in it. Put it together this way; can a tree sin? no, it can only be a tree; can

your cat sin? no, he can only be a cat; can a human sin? no, he can only be a human. In other words, none of us can be wither more or less than our creation. Now, remember what we said about general creation. If we accept this idea of general creation, that we are no different from the other life around us, then we are just as incapable of true sin as the tree or the cat, we can only be what we are...human. To accept the idea of sin means you must also accept the idea of special creation, that our human race is somehow special and god-like and therefore is capable of sin, and if you think so then you are in the wrong pew.  
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It seems almost blasphemous to me to think our Goddess would in some way create us flawed and imperfect...creatures somehow able to deny our own creation...did She create the tree imperfect, or your cat? Then why should we be??? We are created as humans to be humans and we should find joy in that fact, not sin.

This is the great freedom of Wicca and Neopaganism; that we are free of sin and its guilt trip...that we are left with the admonition that all joy, all mirth, all pleasure are our Goddess' rites.

Fully stated, our Rede declares, "An' it harm none, do what thou wilt shall be the whole of the Law."

Law, in this usage and as we've mentioned, refers to the relationship between Man and god and this Rede, then, is in total keeping with our contention that man is not special creation but has just the same relationship to divinity as does any other part of creation.

If you have trouble dealing with this, then you are confusing sin and ethics. And ethics is our next topic.

ETHICS...

Unlike sin, which is a religious concept and which may be considered as a constant from one age to another...that is, willful separation from God must be the same for any time and place...ethics involve a moral choice between what is deemed right and wrong and with this we come to the realization that which is right in one time and one society, is wrong in another. Thus, the moral and ethical standards of, say, 18th century England and 20th century America hardly are congruent despite a common heritage.

But it is at exactly this point that we Wiccan/Neopagans have introduced a novel idea: a moral and ethical constant:

"Eight words the wiccan Rede fulfill; An' it harm none, do what ye will."

Now, you and I are fully aware that outsiders first learning of our Rede smirk behind their hands and conjure in their minds all sorts of images or orgies and such. Well, I've been a Crafter for thirty years and more, and I've yet to attend a Craft orgy. so, if any of you are planning on throwing one, I wish you'd invite me, and do hurry before I get too old to enjoy it!

All of which is by way of saying the Rede is widely misunderstood. It simply sounds too much like an unbridled license for hedonism. Of course it is not. But to seek its true meaning we must first go back a few centuries.

the earliest known literary reference to our Rede, "Do what ye will," appears in that marvelous Renaissance satire, Gargantua, written by the French doctor-monk, Francios Rabelais, in 1534. In Book I, a certain monk is very helpful to Gargantua in winning a battle and Gargantua offers him several rich abbeys as reward  
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but the monk rebukes Gargantua, saying, "For how shall I be able to rule over others that have not full power and command over myself?" The monk then asks Gargantua to found an abbey like no other and thus is established the Abbaye de Theleme and the rule of the order is, "Fay ce que voudras"...Do what thou wilt. And this is no libertine license but it is an essential and straightforward clue to our understanding of the Rede.

The second clue to our Rede occurred during the summer of 1918 when Aleister Crowley painted on the Hudson River cliffs south of Kingston, New York, this slogan:

EVERY MAN AND WOMAN IS A STAR!  
DO WHAT THOU WILT  
SHALL BE THE WHOLE OF THE LAW

Crowley, a man of great scholarship and magick, had recognized the truth expressed in Rabelais and taken it a step further, which Rabelais could not have dared. (Rabelais' printer was burned at the stake for heresy.)

Now, keep in min the Law refers to the relationship established between man and his creation/divinity. All religions have this relationship spelled out as their Law and this Law usually is employed to establish the ethical/moral relationship relationship between men because it is also the ethical/moral relationship between man and God. One, then, is used to justify the other. Thus, there was the attempt to trap Jesus between the religious Law and the moral law but he very handily fielded the question by answering:

"Thou shalt love the Lord thy God with all thy heart, and all thy soul, and all thy mind. This is the first and great commandment. And the second is like unto it; thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets."

And as Jesus recognized a new Law so Crowley saw in Rabelais' "Fay ce que voudras" a further interpretation of the Law and he expressed it in red paint on the Hudson River cliffs.

At this point is is possible, even tempting, to go off on some very fine semantic nit-picking but that is not our purpose and it would be counter-productive because we are simplistic religionists and such goings on would be like trying to determine how many elementals can dance on the point of an athame and it would only serve to muddy some already confused thinking. Instead, let me offer two very broad brush strokes based on the clues already offered. If these are helpful, then I am more than rewarded; if they are useful thinking tools, then I am twice blessed! So here goes:

When Gargantua's helpful monk refused the offer of rich abbeys, saying, "For how shall I be able to rule over others that have not full power and command over myself?" he established the first part of our understanding of the Rede. Unless and until such

time as you are able to exert your own will over yourself, "full power and command," then our Rede, "Do as ye will," has very  
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little meaning because you can't truly will anything, and you are no more than a plaything for every wind that blows. Hardly could you have rule over others. Thus, the first part of the monk's statement, "For how shall I be able to rule over others," has within it the implicit meaning of the first part of our Rede, "An' it harm none." what the monk is saying here is, "How can I be responsible for someone else until I can be responsible for myself?" It would be interesting to further press this declaration because it stands in contradiction to some classical Judeo-Christian concepts concerning man's responsibility to God. And that, no doubt, is the reason Rabelais did not do it. Remember what happened to his printer!

However, Crowley did press the issue another step. If self-responsibility is the Law, then Man is responsible for himself and God is responsible for Himself. So, the interplay between God and Man suddenly is changed; god must be God and man must be Man. And now we are back to where we said we were in our brief discussion of sin...Man can only be man, he can be nothing else. But he is responsible for that.

I hope all of us see in some way the very deep and even mystical and certainly always constant ethical demands placed upon us by our Rede. The Rede is demanding but it yields freedom from the chronic guilt of the past twenty centuries. And it does not leave us the luxury of a cop-out, be it God, Satan, Karma, Fate or a white mule beside a red barn (the mule counts two points).

WORLD VIEW...

In this topic I use the term "World View" to mean how we, as Neopagans, see the material creation around us. I know I already have intimated a great deal about this in previous topics but there is such a fundamental difference between us and the rest of Western society that I believe we must deal with it more directly. To do this, we will work from two premises:

1. That Christianity has taught, objectively and subjectively, material creation somehow is "bad, sinful, evil and corruptive" as opposed to the so-called pure spiritual creation. that the Earth, a material creation, is only a way-station toward some higher spiritual creation, be it heaven or hell, and that this earthly creation eventually will be destroyed come the Millenia/Last Judgement as it must be because it is "sinful" and corruptive of spiritual man.

2. That Neopaganism teaches there is no division between material and spiritual creation and neither can be considered inherently good or bad, pure or corruptive. that the Earth is our home, our only home, and is not some battle ground designed to determine our future existence in a spiritual heaven or hell.

There are deep-rooted implications behind these two differing points of view. In the first case, because the material creation in which we live and are "tested" is somehow inferior and sinful and is only a way-station en route to a "higher" spiritual creation then we are free to despise and abuse this material creation as we see fit. "Yours is the Earth and everything in  
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it." Love Canal, then, has a perfectly sound and reasonable Judeo-Christian premise. However, in the second case, if we, as part of general creation, abuse our Earth, we are abusing ourselves, exactly as Love Canal had demonstrated. And we must at the end finally admit the ecological frustration and fury of this age is because the whimpering ecologists and the Sierra Club have no theology to guide them...only guilt. The Judeo-Christian trip all over again. I'm sure we stand in a much better position.

But don't make the mistake of thinking planetary plunder is an invention of the 20th Century and its technology...far from it. Man has abused his Earth since pre-historic times. Primitive farming and herding practices are among the most destructive ecological force know. The stripping of the Mediterranean Basin is ample proof. So is the collapse of the one great Mayan civilization and the fact that once heavily forested Scotland was forced to import timber for the Baltic as early as the Middle Ages. Indeed, we might well argue the concept of a "sinful" material creation with its implicit license to ravage had to be invented to excuse the earthly pillage that had been going on for several thousand years.

REINCARNATION...

I sometimes refer to reincarnation as "the secret belief" because any number of Christians have admitted to me they believe in reincarnation as opposed to orthodox Christian teaching or had had experiences which can only be interpreted as a reincarnitave experience. whether these people actually understand what reincarnation really is may be open to question.

At the outset, then, let's establish the very essential difference between reincarnation and resurrection, as taught in Christian doctrine. Resurrection means at some future time, the Millenia, the Last Judgement, etc. you will be pulled from the grave intact in your present body and you will be in full awareness of yourself and your previous earthly life; that is, you will retain your personal identity. thus, with your present body and personal identity you may be meaningfully rewarded in Heaven or amply punished in Hell. Heaven and Hell have no meaning and no promise or threat unless these conditions of body and identity are met. What good would it be to punish or reward a disembodied spirit with no knowledge of what it was being praised or punished for?

Our concept of reincarnation does not meet either of these criteria. Reincarnation, unlike resurrection, does not automatically imply ultimate survival of the physical body and retention of personal identity. So, any discussion of a Pagan heaven or hell is simply meaningless.

What reincarnation says is survival of life-energy and life-energy has no one body and no one identity. One of the best examples to illustrate this concept of reincarnation is the later stage of the Osiris-Horus myth. In this myth, Osiris is killed by Seth but he is reincarnated as the child Horus and, in various forms, the myth repeats. There is no indication Horus ever

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remembers himself as Osiris. thus it is with us, sometimes we have a sort of "leakage" across this reincarnation insulator and, with some exceptions, the best we ever get are only picture-postcard glimpses of our previous life-energies.

ESCHATOLOGY...

Eschatology is only a fancy word for the study of "last things"...that is, death, the Last Judgement, and so forth. For us, eschatology must have an entirely different meaning because we really have no "last things." We are involved in cycles, not beginnings and endings. As Pagans we must view the entire continuum of matter, energy, life force and even time itself as circular. We do not see these things as a piece of string with a beginning and an ending but as that same piece of string tied together to form a circle...our Circle...a repeating cyclical process.

Although definitive physical proof still is lacking, there is a growing belief among some astronomers and astro-physicists that the expanding galaxies of our creation will one day stop their head-long flight and by mutual gravitation slowly and then faster and faster plunge back together again to form a new primal super-molecule world egg. From there, it is only reasonable to assume the creative urge of our Goddess once more will explode this primordial egg to begin a fresh creation.

And, thus, we have come full circle.

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{file "Pagan Musings (Tony Kelly, Selene Community, Wales,1970)" "bos553.htm"}

#### PAGAN MUSINGS

[Tony Kelly of the Selene Community in Wales wrote this piece in 1970. It was published in 1971 in the British edition of *The Waxing Moon* under the title "Pagan Movement." Under the title "Pagan Musings" it has passed from hand to hand and group to group all over the United States. Tony Kelly was one of the founders of the Pagan Movement in the British Isles, which, with the Pagan Way in the United States, began as a single group of researchers into ancient goddess cults. They later divided, agreeing that each country required a different approach in bringing back Paganism.]

We're of the old religion, sired of Time, and born of our beloved Earth Mother. For too long the people have trodden a stony path that goes only onward beneath a sky that goes only upwards. The Horned God plays in a lonely glade for the people are scattered in this barren age and the winds carry his plaintive notes over deserted heaths and reedy moors and into the lonely grasses. Who know now the ancient tongue of the Moon? And who speaks still with the Goddess? The magic of the land of Lirien and the old pagan gods have withered in the dragons breath; the old ways of magic have slipped into the well of the past, and only the rocks now remember what the moon told us long ago, and what we learned from the trees, and the voices of grasses and the scents of flowers.

We're pagans and we worship the pagan gods, and among the people there are witches yet who speak with the moon and dance with the Horned One. But a witch is a rare pagan in these days, deep and inscrutable, recognizable only by her

own kind, by the light in her eyes and the love in her breast, by the magic in her hands and the lilt of her tongue and by her knowledge of the real. But the wiccan way is one way. There are many; there are pagans the world over who worship the Earth Mother and the Sky Father, the Rain God and the Rainbow Goddess, the Dark One and the Hag on the mountain, the Moon Goddess and the Little People in the mists on the other side of the veil. A pagan is one who worships the goddesses and gods of nature, whether by observation or by study, whether by love or admiration, or whether in their sacred rites with the Moon, or the great festivals of the Sun.

Many suns ago, as the pale dawn of reason crept across the pagan sky, man grew out of believing in the gods. He has yet to grow out disbelieving in them. He who splits the Goddess on an existence-nonexistence dichotomy will earn himself only paradoxes, for the gods are not so divided and nor the magic lands of the Brother of Time. Does a mind exist? Ask her and she will tell you yes, but seek her out, and she'll elude you. She is in every place, and in no place, and you'll see her works in all places, but herself in none. Existence was the second-born from the Mother's womb and contains neither the first-born, nor the unborn. Show us your mind, and we'll show you the gods! No matter  
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that you can't, for we can't show you the gods. But come with us and the Goddess herself will be our love and the God will call the tune. But a brass penny for your reason; for logic is a closed ring, and the child doesn't validate the Mother, nor the dream the dreamer. And what matter the wars of opposites to she who has fallen in love with a whirlwind or to the lover of the arching rainbow.

But tell us of your Goddess as you love her, and the gods that guide your works, and we'll listen with wonder, for to do less would be arrogant. but we'll do more, for the heart of man is aching for memories only half forgotten, and the Old Ones only half unseen. We'll write the old myths as they were always written and we'll read them on the rocks and in the caves and in the deep of the greenwood's shade, and we'll hear them in the rippling mountain streams and in the rustling of the leaves, and we'll see them in the storm clouds, and in the evening mists. We've no wish to create a new religion for our religion is as old as the hills and older, and we've no wish to bring differences together. Differences are like different flowers in a meadow, and we are all one in the Mother.

What need is there for a pagan movement since our religion has no teachings and we hear it in the wind and feel it in the stones and the Moon will dance with us as she will? There is a need. For long the Divider has been among our people and the tribes of man are no more. The sons of the Sky Father have all but conquered nature, but they have poisoned her breast and the Mother is sad for the butterflies are dying and the night draws on. A curse on the conqueror! But not of us, for they curse themselves for they are nature too. They have stolen our magic and sold it to the mindbenders and the mindbenders tramp a maze that has no outlet for they fear the real for the One who guards the path.

Where are the pagan shrines? And where do the people gather? Where is the magic made? And where are the Goddess and the Old Ones? Our shrines are in the fields and on the mountains, in the stars and in the wind, deep in the greenwood and on the algal rocks where two streams meet. but the shrines are deserted, and if we gathered in the arms of the Moon for our ancient rites to be with our gods as we were of old, we would be stopped by the dead who now rule the Mother's land and claim rights of ownership on the Mother's breast, and make laws of division and frustration for us. We can no longer gather with our gods in a public place and the old rites of communion have been driven from the towns and cities ever deeper into the heath where barely a handful of heathens have remained to guard the old secrets and enact the old rites. there is magic in the heath far from the cold grey society, and there are islands of magic hidden in the entrails of the metropolises behind closed doors, but the people are few, and the barriers between us are formidable. The old religion has become a dark way, obscure, and hidden in the protective bosom of the night. Thin fingers turn the pages of a book of shadows while the  
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sunshine seeks in vain his worshippers in his leafy glades.

Here, then, is the basic reason for a Pagan Movement; we must create a pagan society wherein everyone shall be free to worship the goddesses and gods of nature, and the relationship between a worshipper and her gods shall be sacred and inviolable, provided only that in her love of her own gods, she doesn't curse the names of the gods of others.

It's not yet our business to press the law-makers with undivided endeavour to unmake the laws of repression and, with the Mother's love, it may never become our business for the stifling tides of dogmatism are at last already in ebb. Our first work, and our greatest wish, is to come together, to be with each other in our tribes for we haven't yet grown from the Mother's breast to the stature of the gods. We're of the earth, and sibs to all the children of wild nature, born long ago in the warm mud of the ocean floor; we were together then, and we were together in the rain forests long before that dark day when, beguiled by the pride of the Sky Father, and forgetful of the Mother's love, we killed her earlier-born children and impoverished the old genetic pool.

The Red child lives yet in America; the Black Child has not forsaken the gods; the old Australians are still with their nature gods; the Old Ones still live deep in the heart of Mother India, and the White Child has still a foot on the old wiccan way, but Neanderthaler is no more and her magic faded as the Lli and the Archan burst their banks and the ocean flowed in to divide the Isle of Erin from the land of the White Goddess.

Man looked with one eye on a two-faced god when he reached for the heavens and scorned the Earth which alone is our life and our provider and the bosom to which we have ever returned since the dawn of Time. He who looks only to reason to plum the unfathomable is a fool, for logic is an echo already implicit in the question, and it has no voice of its own; but he is no greater fool than he who scorns logic or derides its impotence from afar, but fears to engage in fair combat when he stands on his opponent's threshold. don't turn your back on Reason, for his thrust is deadly;

but confound him and he'll yield for his code of combat is honorable. so here is more of the work of the Pagan Movement. Our lore has become encrusted over the ages with occult trivia and the empty vapourings of the lost. The occult arts are in a state of extreme decadence, astrology is in a state of disrepute and fears to confront the statistician's sword; alien creeds oust our native arts and, being as little understood as our own forgotten arts, are just as futile for their lack of understanding, and more so for their unfamiliarity. Misunderstanding is rife. Disbelief is black on every horizon, and vampires abound on the blood of the credulous. Our work is to reject the trivial, the irrelevant and the erroneous, and to bring the lost children of the Earth Mother again into the court of the Sky Father where reason alone will avail. Belief is the deceit of the credulous; it has no place in the heart of a pagan.

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But while we are sad for those who are bemused by Reason, we are deadened by those who see no further than his syllogisms as he turns the eternal wheel of the Great Tautology. We were not fashioned in the mathematician's computations, and we were old when the first alchemist was a child. We have walked in the magic forest, bewitched in the old Green Thinks; we have seen the cauldron and the one become many and the many in the one; we know the Silver Maid of the moonlight and the sounds of the cloven feet. We have heard the pipes on the twilight ferns, and we've seen the spells of the enchantress, and Time be stilled. We've been into eternal darkness where the Night Mare rides and rode her to the edge of the Abyss, and beyond, and we know the dark face of the Rising Sun. spin a spell or words and make a magic knot; spin it on the magic loom and spin it with the gods. Say it in the old chant and say it to the Goddess, and in her name. Say it to a dark well and breathe it on a stone. There are no signposts on the untrod way, but we'll make our rituals together and bring them as our gifts to the Goddess and her God in the great rites. Here, then, is our work in the Pagan Movement; to make magic in the name of our gods, to share our magic where the gods would wish it, and to come together in our ancient festivals of birth, and life, of death and of change in the old rhythm. We'll print the rituals that can be shared in the written work; we'll do all in our power to bring the people together, to teach those who would learn, and to learn from those who can teach. We will initiate groups, bring people to groups, and groups to other groups in our common devotion to the goddess and gods of nature. We will not storm the secrets of any coven, nor profane the tools, the magic, and still less, the gods of another.

We'll collect the myths of the ages, of our people and of the pagans of other lands, and we'll study the books of the wise and we'll talk to the very young. And whatever the pagan needs in her study, or her worship, then it is our concern, and the Movement's business to do everything possible to help each other in our worship of the gods we love.

We are committed with the lone pagan on the seashore, with he who worships in the fastness of a mountain range or she who sings the old chant in a lost valley far from the metalloid road. We are committed with the wanderer, and

equally with the prisoner, disinherited from the Mother's milk in the darkness of the industrial webs. We are committed too with the coven, with the circular dance in the light of the full moon, with the great festivals of the sun, and with the gatherings of the people. We are committed to build our temples in the towns and in the wilderness, to buy the lands and the streams from the landowners and give them to the Goddess for her children's use, and we'll replant the greenwood as it was of old for love of the dryad stillness, and for love of our children's children.

When the streams flow clear and the winds blow pure, and the sun never more rises unrenowned nor the moon ride in the  
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skies unloved; when the stones tell of the Horned God and the greenwood grows deep to call back her own ones, then our work will be ended and the Pagan Movement will return to the beloved womb of our old religion, to the nature goddesses and gods of paganism.

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{file "The Story of The Pit" "bos554.htm"}

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The Pit  
The Lord looked askance at the Fool, who was busy making faces behind the Lady's back.  
"So, which of your Aspects have you enjoyed the most?" he said.  
The Fool looked up, wiggling his ears.  
"Stop that!" grinned the Lord, "I'd really like to know!"  
"Well.....I suppose that it would be a toss-up between Dionysus, Tyl Eulenspiegel, and Krishna, I guess. Tyl had a whopping good time, Dionysus got to be pretty much drunk, mostly, and Krishna had those sweet little milk-maids.....THAT was a good time! But Coyote gets to do most everything. I guess I like Him the best."  
The Lord sat back against a tree, folded His hands, and smiled.  
"Yeah, ol' Coyote gets to do everything all right...except catch the Roadrunner," he said.  
"Well," said the Fool, with a lopsided grin, "I guess I'm the only One of Us that perpetually chases Myself!"  
The Lady turned, and, Aspecting the Nymph, dropped a large grasshopper down the Fool's back. She giggled, and ran off over the fields of Summerland.  
The Lord laughed, pounding His fists on the ground as the Fool jumped and twisted, trying to reach the insect.  
Between whoops of laughter, He said, "Did you ever figure out what 'Updoc' was?"  
"Shaddup!" said the Fool.  
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The Fool leaned back against the brick wall of the alley and said, "I'd like to tell you a story. It seems that a man fell into a deep pit, and couldn't get himself out. He was in a world of hurt, and pretty unhappy. Pretty soon, a Subjectivist type of person came along and said, 'I feel for you down there,' but did nothing."

"An Objectivist wandered by next, and said, 'It's logical that someone would fall down there.' But he just stood around looking too."

"A Pharisee said, 'Only bad people fall into a pit,' and put his nose in the air and kept walking."

The Fool took a drag from his cigarette and then flipped it expertly into a nearby puddle. Somewhere in the distance of the city a siren wailed.

"Then, a mathematician calculated how he fell into the pit. But all he did was calculate."

"A news reporter wanted the exclusive story on his pit, but was too busy interviewing everyone in sight to help."

"A fanatic fundamentalist shouted, 'You deserve your pit!'"

"Then a government tax-man asked if he was paying taxes on the pit."

"A self-pitying person then whined, 'You haven't seen anything until you've seen MY pit!'"

"Then a Christian Scientist came by, and said, 'Just believe that you're not in a pit.' But that didn't seem to help." He paused, and brushed His hair back from His eyes. After looking around that those who were listening, He continued.

"An optimist said, 'Things could be worse!' But the pessimist disagreed, and said, 'Things -will- get worse!' "

"A Wiccan said, 'MURPHY! You &\*\$%^#@,' while a New Ager jumped into the pit to share the experience." A couple of people laughed at this, a bit nervously.

"A Baha'i looked over the edge of the pit and said, 'See the pit  
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as a Spiritual Experience!' while a Moslem murmured that it was God's Will that he was in the pit."

"A Satanist just laughed at the man in the pit and kept walking."

"A conspiracist rubbed his hands together in glee, and said, '-They- threw you into the pit! I -knew- it!'"

"A Jew said, 'Why are we -always- in a pit?' "

"A Communist shouted 'Why are you in the People's Pit without permission?'"

"An Alcoholic muttered to himself, 'It's not -my- fault you're in the pit.....' "

"A Liberal said, 'Those Conservatives must have dug this pit!'"

"A Conservative said, 'See where Liberalism has gotten you?'"

"A TV Evangelist came by and promptly took up a collection from the bystanders."

"Then, several well-meaning people came by, and wanted to help, but they were too busy arguing whether to throw him a ladder, or a shovel, or to hire a helicopter with a rope ladder, or to call the fire department or police to manage to get anything done."

"A well-known radio cult hunter said, between requests for money, 'See! Satan threw you into the pit!'"

"A dooper looked blearily at him, and said, a bit incoherently, 'Far out! Got any more pit?'"

"A Hindu said that the man's karma had put him into the pit, and a television news commentator shouted, 'Man in a pit! Why is the government responsible?'"

But then, a Good Samaritan came along, looked at the man in the pit and at all the others standing around pursuing their own agendas, and said, quietly, 'Here are two shovels. Let's get you out of the pit.'

The Fool looked around at His listeners, grinned, and said, "He that hath ears to hear with, let him hear."

He shoved His hands into his jacket, and walked away thru the puddles, idly kicking at an empty beer can.

"Pretty good!" said the Lady.

"Maybe," said the Fool, "But not up to the Sermon On The Mount."

"That one -was- one of Your best," She agreed.

"Yeah," He said, "But even then, they ignored most of it. Oh well. Some of it caught on, at least."

"It takes a while," said the Lord, "But they -are- learning."

"Yes, they are," said the Fool, "But they have a long way to go yet."

The Lady smiled warmly, and said, "They'll get there."

Thus it was, and so it is, and evermore shall be so!

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{file "The Jesus Story" "bos555.htm"}

The Jesus Story

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The Lord and the Lady (and the Fool, of course) looked at the Men and Women, and were not pleased.

"Look at that! They saw Your Sacrifice, and went and elaborated it into some kind of magic." The Lady spoke disgustedly. "Cutting

out  
human hearts. Sacrificial Kings. Ritual burnings. Ritual torture.  
Blood  
sacrifices. Cannibalism. Blood, killing and more blood! What -do-  
they  
think they're doing?"

"I agree it's pretty grim," said the Sacred King, "But it  
does  
work, though in a very limited way. So...what can we do about it?"

"I know what We can do, but it will take all of Us," said  
the  
Fool, unsmiling. "Listen up...."

As he began to explain, the faces of all Three grew grimmer  
and  
grimmer, and sad beyond words.

The Fool incarnated as a Child within a Woman, who was the  
Mother and the Maiden. He was born in poverty, and laid in a straw  
bed.  
He grew up in a small village in a backwater nation on the edges of  
a  
great Empire. Some, a very few, knew Him and honored Him, seeing Him  
as  
the Child, truly the Child of Promise, but most simply went on with  
their lives, unknowing. When He was of age, He turned, and from  
Child  
became Transformer, and He began to teach.

As Transformer, He went out on the dusty roads of the small,  
conquered nation, and taught the Way of Love. Love for -all,- not  
just  
some. He taught of the Brotherhood of Man, and of the Fatherhood of  
the  
Lord.

He taught of the Way of Salvation: to love. To love the  
Diety,  
and to love your neighbor, whoever he might be.

He brought a message of hope to the poor, and a warning to  
the  
opressor.

Around Him, He assembled a small band of men and women, and  
taught them His Mystery. But one was given a role to play, and the  
role  
was Betrayer.

A man asked, "Teacher, what shall we do when those that hate  
us  
strike us?"

And He answered, "Turn the other cheek, and let them strike  
you  
again. Give them love in return for hate. If you must take up the  
sword,  
then do it in great reluctance, and only after you have stepped  
aside  
time and time again. Remember that I bring you not peace, but a  
sword,  
for this Path will separate you from your families and friends, and  
your  
enemies will persecute you in their ignorance."

"And forgive your enemies, and those who wrong you, that you  
may  
put away your anger and live in love."

Another asked, "Sensei, what of the poor?"

And He answered, "The poor you shall always have with you,  
but

give them the tools to lift themselves out of their poverty. Clothe and feed them, but give them the means of independence also."

"But what of the rich, then?" said a wealthy man.

"Give what you have to the poor. Give them of clothing, and food, and, more importantly, of learning, for if you feed a man, then

you have only given him one meal, but if you teach him to feed himself, then he may eat for a lifetime, and move from the cycle of poverty and

ignorance," He said. "Lay not treasures up for yourself on earth, save that you give of that treasure to those in need, but rather lay up treasure in heaven, for it would be easier for a camel to pass thru a

needle's eye than for an avaricious man to leave his earthly treasure for heaven."

A Doctor asked Him, "Healer, what of the sick?"

"Verily, let them be healed by the knowledge of man, and by prayer," He answered, "For whatsoever you ask in prayer, if you have faith even as small as the tiniest grain of mustard seed, what you need

will be granted you. But be wary of what you ask for, for you will get

what you need, and not always what you want."

A woman asked, "Rabbi, what of those that follow other Teachers?"

And He answered, smiling, "There are many rooms in your Father's house, and many fields in Heaven. And I come again, and yet again, and

as there are many languages of mankind, so are there many Names for Deity. Rejoice in it, and be glad of the diversity of Deity, and do not

hate those that call the Deity by other names, but rather weigh them by their deeds."

And one asked of Him, "How should we pray?"

And He answered, saying, "Pray in your own fashion, as you will, for all prayer is good. But if you wish, pray thusly:"

"Our Father, who is in heaven, hallowed be Thy Name. Thy Kingdom

come, Thy Will be done on earth as it is in heaven. Give us this day our

daily bread, and forgive us our errors, as we forgive the errors of others. And lead us not into temptation, but deliver us from evil."

"And if you feel this prayer should be given to the Mother, then let it be so."

And a Priest shouted, angrily, "Shall God be then female?"

And He answered, "The Deity is what It will be, not what you make It into. You see the Deity in your own image; if you are vengeful,

then your God is vengeful. If you are full of hate, then your God is hateful. But if you have love, then you shall know the Deity's love. Listen, and be wise."

A child asked, "Father, how shall we know what is right, and what is wrong?"

And He replied, "Weigh it by it's fruits. If it gives a bad fruit, then it is wrong, but if the fruit is good, then eat of it and be happy."

"But Brother, what of a fruit that seems to be good, yet will poison us slowly?" asked another.

And He answered, "If a man die of it, then it is an evil fruit. Look you to the past, see the mistakes therein, and learn therefrom. And beware those who would lead you into error thru their own need of power over you; leave them to the trap of their own making."

One of the Priests came to Him, a man enmeshed in legalism, and, thinking to trap Him said, "Teacher, What is the Law?"

And He looked at the Priest and said, "Love God. Love thy neighbor. All else is commentary, and the Law of Man. Study the holy books of all faiths, weigh the good and the bad in each, and learn."

And the Priest went away abashed.

And a person came to Him and said, "What of magic?"

"Know that your will is that of a human, and you are not omniscient. You cannot see all the results of your actions. Therefore

ask 'Not my will, but Thine be done' and leave the ordering of the MultiVerse to Deity, not to human will," He replied. "Order yourself, not the MultiVerse."

And two came to Him, and asked, "O Mahatma, We are of the same sex, and love each other. What shall we do?"

And He looked upon them, and said, "An it harm none, do as you will. You are all the Children of the Deity, and the Deities' Love for you is greater than you can imagine."

A policeman asked of Him, "But what of the Laws of Man? If these Laws of Man conflict with the Law of the Diety, what shall we do then, Padre?"

And Transformer answered, "Listen and hear. Obey the Laws of Man, for these Laws have power over your body. But if there is a man-made law that is not good, then strive to change it, in peace. But

if you cannot change it, then obey it. And, if you must disobey it to

change it, then accept the judgements of Man's Law in good grace until

it is changed. But put not your trust in Rulers, and Kings and Princes,

nor in those that would lead you, be they Priest, Priestess, or any

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other Office and Position, but weigh their words carefully, that their

words match their deeds, and no hypocrisy enters into them, for as your

leaders you have given them power over you. And always remember that Man's Law is made for humanity, and not humanity for Man's Law."

And with the policeman was a woman, who had violated the Law of

Man, and had been taken for her crime. She said, "But what of me, Lord?"

I am to be stoned by the crowd."

And He picked up a stone from the ground, looked at her, and said, simply, "Let he who is without mistakes cast the first stone at

you." And He dropped His stone from His hand.

And there was a silence from the crowd, and those with stones in their hands dropped them guiltily to the ground.

And He said to her, "Learn from your error, go in peace, and make error no more."

And he said to those that had dropped their stones, and who were burdened by their guilt, "Be not guilty, for guilt is but a warning from

your conscience. Be you delivered from your hell. Learn from your error,

put it from you, and err no more."

"And equally, if the tree that gives a bad fruit can be taught

to give a good fruit, then do so. But if it persist in giving bad fruits, then leave it."

And He walked to a nearby hill, and turned to the people, and

spoke thusly:

"Blessed be those who are poor in spirit, for theirs is the kingdom of heaven."

"Blessed be those that mourn, for they shall be comforted."

"Blessed be the meek, for they shall live to inherit the earth, long after the strong, and the proud, and the warlike have killed each other in their pride."

"Blessed be those that hunger and thirst after the Truth, for they shall know it."

"Blessed be the merciful, for they shall have mercy shown unto them."

"Blessed be the pure in heart, for they shall see the Deity all the days of their lives and after."

"Blessed be those that make peace among men, for they shall be called the Children of the Deity."

"Blessed be those that are persecuted for the sake of the Truth, for theirs is the kingdom of heaven."

Blessed be you, when men shall persecute you, and perjure themselves against you, and lie about you, and say all manner of evil

against you falsely, for your reward is great indeed."

"Let your Light so shine before all humanity, that they may know the Truth of you, and learn to live in love."

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And he placed His hand upon the head of a dog, and said, "Your Brothers and Sisters in fur are your Brothers and Sisters in truth. They

are in your care, and in your hands. Treat them with kindness, and that kindness will be returned to you a thousandfold. To those that give themselves to be eaten by you offer thanks, and be grateful to them for your sustenance."

"Treat your Mother the earth likewise with kindness, and all the growing things thereon will sing your praises to the Highest, and you shall eat and drink of Her fruits, and live in joy and gladness all the days of your lives. Little children, love one another!"

In truth, there was much more that He taught, and much of it is written for our study and learning, and the study of His teachings is a good and worthy thing. But the following of His teachings is a better thing, for He was who He said He was, and that is also a Great Mystery.

And the Betrayer spoke to Him, and said, "Renounce this Path. It only leads to destruction. Give over to me, and I will give you rulership of all the kingdoms of Earth."

And He gazed upon the Betrayer, and spoke, and said, "Get thee hence, foolish one, for I have no need of earthly treasure, nor earthly power, for all such is false, and an illusion."

And on the night that He was betrayed, during a Festival that celebrated the conquered people's deliverance from tyranny, (and to choose such a time and place is also a Great Mystery and a great lesson) He took of the Sacred King, the Bread of Life, blessed and broke it, and gave it to His followers, and said, "This is My body. Do this in remembrance of Me."

And then he took wine, fruit of the Mother, and blessed it, and gave it to them also, and said, "This is My blood. Do this in remembrance of Me."

And Transformer was betrayed by the Betrayer, betrayed to the legalists and the soldiers of the occupying army, accused of sedition and taken by the Law of Man, and sentenced to die.

And they fastened Him to an instrument of torture, to kill Him like a common criminal, with cruel jokes.

And He was hung from a Tree.

And, watching, was the Mother, and the Maiden, and the Crone, and They all three mourned Him.

He turned, and was the Sacred King, and simultaneously the Fool (and that is a Great Mystery indeed) and, as He died, he said, "It is finished." And His Blood ran out upon the Earth, and worked a great magic.

His body was buried in a tomb of rock, and the soldiers of

the  
occupying army guarded it.

But after three days and three nights, a greater magic was  
done,  
and He took His body again, sitting with the Lord and the Lady, and  
showed Himself to His followers, to show them that Death is not to  
be  
feared.

And He said, "You have been bought, and redeemed, and  
nevermore  
shall you make sacrifice of blood, for this is the Final Sacrifice  
for  
all time, for all places, and for all those there are and were, and  
will  
be."

"And fear not Death, for it is but a change in a MultiVerse  
of  
changes; another turning of the wheel on a road all must travel."

And He shall come again, as He has throughout all history,  
teaching the Great Truth: that we shall love the Deity, and love our  
neighbor, for Love is the heart of the Law, and that Law is Love.  
For He is always with us and in us all.

"I don't -ever- want to go through that again!"

The Fool spoke vehemently, thru tears.

"I don't think you'll have to go quite -that- far the next  
time," said the Lady. "They'll still play their stupid games with  
blood,  
but not for very much longer."

"I hope not," said the Sacred King, "But do We have to put  
up  
with that Paul fella? He's a bit of a nut-case."

"If you want it to work out right, yes," said the Lady. "He  
may  
be a nut-case, but he'll spread the Word quickly, and, after a time,  
they'll get the idea. And from that will come the seed of My future  
believers."

"Sorry about that," said the Fool. "I did my best, but in  
such  
a patriarchal society as that one was, I just couldn't make much  
headway  
about You."

"No problem," She said. "They can deny Me all they want to,  
but  
I'm still here."

Thus it was, and so it is, and evermore shall be so!

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{file "Sybillyne Tradition of Wicca" "bos556.htm"}

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THE SYBILLYNE TRADITION OF WICCA  
by Virginia Stewart, M. Ed., TP.

Our tradition is a moderate branch of Dianic Wicca, with  
an emphasis on equality, ecology and wo/men's mysteries. The  
tradition is open to women and men, over the age of 18, who  
have previously identified Wicca as their path. Someone  
under legal age must be accompanied by a parent and will not  
be initiated until they are of legal age.

(Yes, there is a catch: few people under 21 will have  
studied other religions enough to have narrowed it down this

much; therefore, a person without this study must spend at least a year pursuing comparative religions before they will be accepted for training.)

The subject matter that each student must master prior to initiation is wide-ranging and intended to strengthen knowledge and interest in a number of areas, as well as increase the student's desire to "get involved" in the ecological/political issues which are important to them as individuals. This is not an exclusive tradition; one can be an initiate of other traditions and still participate. We have closed rituals only when the participating members desire it. Our initiation is open to initiates of other traditions (who would be asked to assist, no one gets to stand around.)

Sybillines do not have degrees, unlike Gardnerians; we have three stages. The Novice (or WIT, coined by one student -- it means "Witch in Training") is one who is actively studying, but has not yet been initiated. A Sister or Brother has been initiated and holds the title of Priestess or Priest (there is no High Priestess or High Priest.) The Chronicler is the one in the Coven or Circle who assumes the responsibility for making phone calls and keeping the Book of Shadows, but the position carries no authority.

All decisions are reached by consensus, and the rituals are written and performed by various members of the group on a voluntary basis (it works, it really does). After a long period of study, in which one might specialize in a  
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particular area, one is Ordained as a Priestess or Priest in that area; for example, one might be a Teaching Priest/ess, or a Healing Priest/ess.

To become a Novice, one must ask to be taught, then show a sincere interest in the Craft and a willingness to study and learn about the various areas presented. One must also exhibit a willingness to do independent study in areas of personal interest.

The Course of study is presented in two parts. The first is lecture/discussion/reading -- after which the novice must demonstrate knowledge and understanding in the following areas:

- I. Feminism and politics of Dianic craft
  - A. Gaia and green magic
  - B. balance of Male/female energies
  - C. power over vs. power from within
- II. Feminist herstory/facts and theory
  - A. Origins of the Goddess
    1. prehistoric evidence
    2. early myth (China, Sumer, Ur, India, Mesopotamia, Egypt, Crete)
    3. The patriarchal shift --
      - a. Theories on how it happened
      - b. How to read around it
        - i. Greek Myth
        - ii. Mesopotamia/Sumer
        - iii. Egypt
      - c. Modern Approaches -- overcoming patriarchal repression
      - d. The God in Dianic Wicca
        - i. prehistory evidence/belief
        - ii. Modern approaches
- III. Feminist interpretations on the origins of people
  - A. creation Myths -- world samples
  - B. "star" myth

- C. birth/genetic engineering myth
- D. the principles of myth writing
- IV. Goddess and Gods in Every Person
  - A. Manifesting the God/dess in Everyday Life -- theory
  - B. Archetypal Theory and how it relates to everyday life
- V. Magic and Physics -- Why Everything is Related To Everything
  - A. Holographic Universe
  - B. Gaia as a Living Being
- VI. The Goddess and Sexuality
  - A. Living in our bodies is healthy
  - B. how patriarchy/Christianity perverted sex
  - C. healing the wounds of sexual oppression
  - D. exercises
- VII. Beginning Meditation
  - A. purpose
  - B. some eventual goals
  - C. visualization
  - D. exercises
- IX. Psychic gifts
  - A. How they have been suppressed
  - B. What they are
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  - C. How to develop them
  - D. Exercises
- X. Festivals
  - A. The wheel of the Year
  - B. Women's festivals/men's festivals
  - C. Creating celebration for everyday life
- XI. Ritual tools and aspects
  - A. Tools
  - B. Symbols
- XII. Creating Ritual
  - A. The Structure of a ritual
  - B. Creating Sacred space -- theory
  - C. Elements of ritual -- possibilities
- XIII. Drawing a circle -- demonstration & practice
  - A. How to form a circle
  - B. What to do if something goes wrong
  - C. Group dynamics

Our actual reading list is two double-columned pages, and takes about a year to get through. This is the short list, with which one must show a working knowledge.

The Spiral Dance  
 Dreaming the Dark  
 Truth or Dare / Starhawk  
 Holy Book of Women's Mysteries / Z. Budapest  
 The Holographic Universe / Michael Talbot  
 The New Inquisition / Robert Anton Wilson  
 Real Magic / Issac Bonewits  
 When God Was A Woman  
 Ancient Mirrors of Womanhood / Merlin Stone  
 Priestesses / Norma Goodrich  
 Women's Encyclopedia of Sacred Symbols and Objects / Barbara Walker  
 Drawing Down the Moon / Margot Adler  
 Iron John / Robert Bly

## The Hero with A Thousand Faces / Joseph Campbell

The second part of training focuses on ritual and practice, as no one will be initiated until s/he can write, perform and understand ritual; work with energy in a SAFE way, and guide meditations for the others. The following are the requirements for this level of training, in which one must demonstrate proficiency.

1. Circle Drawing
  2. Healing (different types)
  3. Energy Work
  
  4. Journey to Lower World (working with totems)
  5. Astral Realms (working with place of power and spirit guides)
  6. 9 Inner Planes
  7. Past Life Regression
  8. Elements, Tools, and Aspects
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9. Women's Mysteries/Men's Mysteries (5 Mysteries)
  10. Blessing of Tools
  11. Personal Belief Systems
  12. Spells and Spellwork
  13. Full Ritual (writing and performing without assistance)

### Written assignments

1. A 4-10 page paper explaining and analyzing the Wiccan Rede and how it applies to one's personal life (Ethics are vital)
2. A 5-10 page paper explaining one's personal belief system (it does not conform to any particular standard, but an initiate must have one; this is a spiritual tradition).
3. A 5-10 page paper explaining and analyzing the 5 Mysteries of Wicca with particular attention paid to Wo/man's mysteries, Chalice and the Descent.
4. A 2-5 page paper explaining the Three-Fold Goddess and Her Relationship to the Three-Fold God.
5. A 5-10 page paper describing one's personal ethics
6. A Book of Shadows (to be reviewed by Teaching Priestess) that includes major rituals, meditations, observations and results of spell work and energy work.

The final requirement for initiation includes the demonstration of Ritual functions of Maiden/Mother/Crone or Priest without written assistance; the demonstration of ritual writing and participation in/ directing the energy in a circle. Finally, the demonstration through daily life of a sincere commitment to the Way of the God/dess.

The training period lasts anywhere from twenty-six weeks to over a year and is dependent on the completion of requirements, not number of months in training.

A Novice (WIT) will be told that they may request Initiation when they have completed all requirements to the satisfaction of the Teaching Priestess. They will be told once, after that they must ask. Sybillynes do NOT recruit members.

After Initiation, a Priest/ess may form a Circle (a

loosely organized group that performs ritual together) or a Coven (a close-knit group with bonds of perfect love and trust). It is suggested that Circles be formed and allowed to evolve into Covens.

All Initiates are encouraged to become politically/ecologically active to whatever degree that they are able. Each group exists as an independent organization -- the job of a Teaching Priestess is to make herself unnecessary. Those who desire control over a coven or absolute authority within a coven are discouraged from attempting it within this tradition -- the labrys, our symbol, is sharp for a reason...

We are also interested in tradition sharing, and can be found in the Hunter's Moon camp at CMA. Inquires can be made by leaving a message at Celebration! in Austin, or at the Magic Cauldron in Houston, for Virginia Stewart or Howard 2450

Gerber (sysop of THE WHEEL BBS in Houston).

Merry Meet and Bright Blessings.

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{file "UEA '93 Main Ritual (Rowan Moonstone)" "bos557.htm"}

#### MAIN RITUAL, UEA 20TH ANNIVERSARY

This ritual came together in strange ways. We are indebted to Tony Kelly of Celene Community in Wales who wrote the body of it in a piece called "Pagan Musings" in 1973, Kenny and Tzipora for the Wine Blessing, and Thomas Palmer of Denver for the Cakes Blessing. The Quarters calling and dismissals were written by Rowan Moonstone and revised by Bristlecone Glen. Devin Storm, Harper to Bristlecone wrote the God and Goddess Invocations, the Circle Closing, and the Crone's speech. We learned this particular version of "We All Come From the Goddess/Hoof and Horn" with the God verse from the Old Timers from United Earth Assembly and the Witches' Version of "Amazing Grace" was taught to us by Margot Adler at the America the Beautiful celebration in Colorado Springs in July of 1993. All these various parts came together into one of the most powerful rituals we have ever seen.

We give it back to the community now with love and thanks. It is our heritage and our future. We give back to the Earth that which we have been given.

- Bristlecone Glen

Cast:

High Priestess  
High Priest  
Harper  
Grey Man  
Crone  
Quarters Callers

Props:

Cauldron  
Cakes & Wine  
Dry Ice  
Glow Sticks

Chalice  
Basket  
Flash Paper

Quarters candles should be set up and lit before Circle. Altar Candles lit. A cauldron sits in the north. In the cauldron should be glow sticks to light it from within, a pan of dry ice, a candle, and the chalice. The Crone sits, cloaked and hooded, by the Cauldron. The Harper sits in the east, an empty stool sits beside the Harper.

Cast Circle and purify sacred space as is the custom of your circle.

Spirits of the East!  
Air, Breath of our ancestors  
Be with us in this Circle  
That we may KNOW we are the children of the Gods.

Spirits of the South!  
Fire, Will of our ancestors,  
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Be with us in this Circle  
That we may have the WILL to claim our heritage.

Spirits of the West!  
Water, Blood of our ancestors,  
Be with us in this Circle  
That we may DARE to do the work of the Gods.

Spirits of the North!  
Earth, Bones of our ancestors,  
Be with us in this Circle  
That we may NO LONGER BE SILENT, but may meet as one in love to do the work of the Old Ones.

HP: Maiden bring Your Flowers  
Mother, Bring Your Child  
Old One bring your Wisdom  
Bright Lady, Cerridwen  
We welcome Thee to this Circle in Herne's name.  
For we are the blush of Thy silken cheek.  
We are the children You hold to Your breast.  
We are the Carriers of Your ancient way.  
Bright Lady, Cerridwen, Welcome!

HPS: Hunter, bring Your prowess  
Warrior, bring your skill.  
Father, bring your guidance.  
Ancient One, Horned Crown  
We welcome Thee to this Circle in Thy Lady's name.  
For we are the flight of the arrow from Thy bow.  
We are the edge of the sword of Thy honor.  
We are the sparks of the flame of Thy love.  
Ancient One, Horned Crowned, Welcome!

HPS: We're of the old religion, sired of Time, and born of  
our beloved Earth Mother. For too long the people have  
  
trodden a stony path that goes only onward beneath a  
sky that goes only upwards.

HP: The Horned God plays in a lonely glade for the people

are scattered in this barren age and the winds carry his plaintive notes over deserted heaths and reedy moors and into the lonely grasses.

(Grey Man raps staff on ground comes into center of Circle unobserved by the HP/S. When he speaks, HP/S should be startled.)

Grey Man: Who know now the ancient tongue of the Moon? And who speaks still with the Goddess? The magic of the land of Lirien and the old pagan gods have withered in the dragons breath; the old ways of magic have slipped into the well of the past, and only the rocks now remember what the moon told us long ago, and what we learned from the trees, and the voices of grasses and the scents of flowers.

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(HP/S begin to spiral into the center of the Circle to meet the Grey Man.)

HP: We're pagans and we worship the pagan gods, and among the people there are witches yet who speak with the moon and dance with the Horned One.

HPS: But a witch is a rare pagan in these days, deep and inscrutable, recognizable only by their own kind, by the light in their eyes and the love in their breasts, by the magic in their hands and the lilt of their tongue and by their knowledge of the real.

HP: But the wiccan way is one way. There are many; there are pagans the world over who worship the Earth Mother and the Sky Father, the Rain God and the Rainbow Goddess, the Dark One and the Hag on the mountain, the Moon Goddess and the little People in the mists on the other side of the veil.

HPS: A pagan is one who worships the goddesses and gods of nature, whether by observation or by study, whether by love or admiration, or whether in their sacred rites with the Moon, or the great festivals of the Sun.

Grey Man: Many suns ago, as the pale dawn of reason crept across the pagan sky, man grew out of believing in THE GODS.

Harper: He has yet to grow out of disbelieving in them.

Grey Man: He who splits the Goddess on an existence-nonexistence dichotomy will earn himself only paradoxes, for the gods are not so divided and nor the magic lands of the Brother of Time.

Harper: Does a mind exist?

Grey Man: Ask her and she will tell you yes, but seek her out, and she'll elude you. She is in every place, and in no place, and you'll see her works in all places, but herself in none. Existence was the second-born from the Mother's womb and contains neither the first-born,

nor the unborn. Show us your mind, and we'll show you the gods!

Harper: No matter that you can't, for we can't show you the gods. But come with us and the Goddess herself will be our love and the God will call the tune.

Grey Man: But a brass penny for your reason; for logic is a closed ring, and the child doesn't validate the Mother, nor the dream the dreamer. (Grey Man turns to face the seated Crone. Speaks almost as if talking to himself) And what matter the wars of opposites to she who has fallen in love with a whirlwind or to the lover of the

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arching rainbow.

Harper: (To HP/S) But tell us of your Goddess as you love her, and the gods that guide your works, and we'll listen with wonder, for to do less would be arrogant. but we'll do more, for the heart of man is aching for memories only half forgotten, and the Old Ones only half unseen.

HP: We'll write the old myths as they were always written and we'll read them on the rocks and in the caves and in the deep of the greenwood's shade, and we'll hear them in the rippling mountain streams and in the rustling of the leaves, and we'll see them in the storm clouds, and in the evening mists. We've no wish to create a new religion for our religion is as old as the hills and older, and we've no wish to bring differences together.

Harper: Differences are like different flowers in a meadow, and we are all one in the Mother.

HPS: What need is there for a pagan movement since our religion has no teachings and we hear it in the wind and feel it in the stones and the Moon will dance with us as she will?

Harper: There is a need. For long the Divider has been among our people and the tribes of man are no more. The sons of the Sky Father have all but conquered nature, but they have poisoned her breast and the Mother is sad for the butterflies are dying and the night draws on.

Grey Man: A curse on the conqueror!

HP/S: But not of us!

Harper: For they curse themselves for they are nature too.

Grey Man: They have stolen our magic and sold it to the mindbenders and the mindbenders tramp a maze that has no outlet for they fear the real for the One who guards the path. Where are the pagan shrines? And where do the people gather? Where is the magic made? And where are the Goddess and the Old Ones?

HP: Our shrines are in the fields and on the mountains, in the stars and in the wind, deep in the greenwood and on

the algal rocks where two streams meet. But the shrines are deserted, and if we gathered in the arms of the Moon for our ancient rites to be with our gods as we were of old, we would be stopped by the dead who now rule the Mother's land and claim rights of ownership on the Mother's breast, and make laws of division and frustration for us.

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HPS: We can no longer gather with our gods in a public place and the old rites of communion have been driven from the towns and cities ever deeper into the heath where barely a handful of heathens have remained to guard the old secrets and enact the old rites. There is magic in the heath far from the cold grey society, and there are islands of magic hidden in the entrails of the metropolis behind closed doors, but the people are few, and the barriers between us are formidable.

HP: The old religion has become a dark way, obscure, and hidden in the protective bosom of the night. Thin fingers turn the pages of a book of shadows while the sunshine seeks in vain his worshippers in his leafy glades.

Harper: Here, then, is the basic reason for a Pagan Movement; we must create a pagan society wherein everyone shall be free to worship the goddesses and gods of nature, and the relationship between a worshipper and their gods shall be sacred and inviolable, provided only that in their love of their own gods, they doesn't curse the names of the gods of others.

HPS: It's not yet our business to press the law-makers with undivided endeavor to unmake the laws of repression and, with the Mother's love, it may never become our business for the stifling tides of dogmatism are at last already in ebb. Our first work, and our greatest wish, is to come together, to be with each other in our tribes for we haven't yet grown from the Mother's breast to the stature of the gods.

HP: We're of the earth, and sibs to all the children of wild nature, born long ago in the warm mud of the ocean floor; we were together then, and we were together in the rain forests long before that dark day when, beguiled by the pride of the Sky Father, and forgetful of the Mother's love, we killed her earlier-born children and impoverished the old genetic pool.

Grey Man: The Red child lives yet in America; the Black Child has not forsaken the gods; the old Australians are still with their nature gods; the Old Ones still live deep in the heart of Mother India, and the White Child has still a foot on the old wiccan way, but Neanderthaler is no more and her magic faded as the Lli and the Archan burst their banks and the ocean flowed in to divide the Isle of Erin from the land of the White

Goddess. Man looked with one eye on a two-faced god when he reached for the heavens and scorned the Earth which alone is our life and our provider and the bosom to which we have ever returned since the dawn of Time.

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Harper: He who looks only to reason to plum the unfathomable is a fool, for logic is an echo already implicit in the question, and it has no voice of its own; but he is no greater fool than he who scorns logic or derides its impotence from afar, but fears to engage in fair combat when he stands on his opponent's threshold. Don't turn your back on Reason, for his thrust is deadly; but confound him and he'll yield for his code of combat is honorable. So here is more of the work of the Pagan Movement.

HPS: Our lore has become encrusted over the ages with occult trivia and the empty vapourings of the lost. The occult arts are in a state of extreme decadence, astrology is in a state of disrepute and fears to confront the statistician's sword; alien creeds oust our native arts and, being as little understood as our own forgotten arts, are just as futile for their lack of understanding, and more so for their unfamiliarity.

HP: Misunderstanding is rife. Disbelief is black on every horizon, and vampires abound on the blood of the credulous. Our work is to reject the trivial, the irrelevant and the erroneous, and to bring the lost children of the Earth Mother again into the court of the Sky Father where reason alone will avail.

Harper: Belief is the deceit of the credulous; it has no place in the heart of a pagan.

Grey Man: But while we are sad for those who are bemused by Reason, we are deadened by those who see no further than his syllogisms as he turns the eternal wheel of the Great Tautology.

HP: We were not fashioned in the mathematician's computations, and we were old when the first alchemist was a child.

HPS: We have walked in the magic forest, bewitched in the old Green Things; we have seen the cauldron and the one become many and the many in the one; we know the Silver Maid of the moonlight and the sounds of the cloven feet. We have heard the pipes on the twilight ferns, and we've seen the spells of the enchantress, and Time be stilled. We've been into eternal darkness where the Night Mare rides and rode her to the edge of the Abyss, and beyond, and we know the dark face of the Rising Sun.

Harper: Spin a spell or words and make a magic knot; spin it on the magic loom and spin it with the gods. Say it in the old chant and say it to the Goddess, and in her

2457 name. Say it to a dark well and breathe it on a  
stone.

HP: There are no signposts on the untrod way,

HPS: but we'll make our rituals together and bring them as  
our gifts to the Goddess and her God in the great  
rites.

(HP/S turn to Circle)

HP: Here, then, is our work in the Pagan Movement; to make  
magic in the name of our gods, to share our magic where  
the gods would wish it, and to come together in our  
ancient festivals of birth, and life, of death and of  
change in the old rhythm.

HPS: We'll print the rituals that can be shared in the  
written work;

HP: We'll do all in our power to bring the people together,  
to teach those who would learn, and to learn from those  
who can teach.

HPS: We will initiate groups, bring people to groups, and  
groups to other groups in our common devotion to the  
goddesses and gods of nature.

HP: We will not storm the secrets of any coven, nor profane  
the tools, the magic, and still less, the gods of  
another.

HPS: We'll collect the myths of the ages, of our people and  
of the pagans of other lands, and we'll study the books  
of the wise and we'll talk to the very young.

HP: And whatever the pagan needs in their study, or their  
worship, then it is our concern, and the Movement's  
business to do everything possible to help each other  
in our worship of the gods we love.

HPS: We are committed with the lone pagan on the seashore,  
with he who worships in the fastness of a mountain  
range or she who sings the old chant in a lost valley  
far from the metalloïd road.

HP: We are committed with the wanderer, and equally with  
the prisoner, disinherited from the Mother's milk in  
the darkness of the industrial webs.

HPS: We are committed too with the coven, with the circular  
dance in the light of the full moon, with the great  
festivals of the sun, and with the gatherings of the  
people.

HP: We are committed to build our temples in the towns and  
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in the wilderness, to buy the lands and the streams

from the landowners and give them to the Goddess for her children's use, and we'll replant the greenwood as it was of old for love of the dryad stillness, and for love of our children's children.

HP/S: This we will do. What will you? (At this point, HP/S should walk around the Circle and "gather" the pledges from those in Circle who wish to give them. Participants should think carefully about what they wish to pledge before the Gods in this ritual. When all pledges are gathered, HP/S takes them to the Grey Man)

HPS: When the streams flow clear and the winds blow pure, and the sun never more rises unrenowned nor the moon ride in the skies unloved;

HP: when the stones tell of the Horned God and the greenwood grows deep to call back her own ones, then our work will be ended

HP/S: and the Pagan Movement will return to the beloved womb of our old religion, to the nature goddesses and gods of paganism. (Grey Man nods, receives the pledges and palms flash powder unobtrusively. Conducts HP/S to the Crone. Grey Man opens hands and lets paper fall on candle. Crone pours hot water on dry ice, stands up, throws back hood of cape)

Crone: I have heard your call across the mountains. I have heard your cries within the web of life and I have come once more. Single is the race, single of men and Gods. From a single source we both draw breath, but a difference of power in everything keeps us apart. You are the children of my heart - the light of my Soul. And I bring with me the seeds of your ancestors that I have kept safe for you. Like the cycle of the seasons, I give them again that you may plant yet again. Sow the seeds for yourselves, for your children, and your children's children.

(Crone hands basket of seeds to HP/S. Reaches into the well again and draws out chalice from cauldron.)

The chalice contains the blood of those who have died for the crime of being different, the sweat of those who toiled that the path of the Old Ones might survive, and the tears of those who thought themselves alone. The cauldron of the Gods is that of change - of turning

evil to good, death to life. Through the power of the Cauldron, turn the blood of death to the water of life, turn the crime of being different to the strength of being whole. Turn the sweat of toil to the joy of work well done. Turn the tears of those alone to the tears

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of family reunited. The present is the balance between the past and the future. The power lies within your heart, within your hands. Do you have the courage? The choice is his, the choice is hers, the choice is yours. Can you make a difference? WILL you make a

difference?

(Crone hands chalice to HP/S and wraps cloak around her, sitting down once more.)

HP/S spiral back out to the Circle.

Chalice blessing:

HP: Be it known that a man is not greater than a woman  
HPS: Nor is woman greater than man  
HP: For what one lacks  
HPS: The other can provide  
HP: As the athame is to the male  
HPS: So is the cup to the female  
HP/S: And when conjoined, they become one in truth. For  
there is no greater magick in all the world than that  
of love.

Cakes Blessing:

HPS: Be it known that death is not the end of life ...  
HP: But the beginning of the cycle of rebirth.  
HPS: As grain is touched by death's scythe ...  
HP: And passes through fire to be reborn as bread ...  
HPS: So are we reborn, passing through death into the next  
life.

(High Priest draws Invoking Pentagram over cakes with Athame,  
while both say:

HP/S: As the Earth gives its life to strengthen us, so shall  
we, in death, strengthen the Earth, for life and death  
together are the cycle of rebirth.

HP/S take of cakes and wine and pass the basket and chalice to  
quarters callers to take to the Circle.

We all come from the Goddess  
And to Her we shall return  
Like a drop or rain  
Flowing to the ocean

We all come from the Horned One  
And to Him we shall return  
Like a flash of flame  
Ascending to the heavens.

Hoof and Horn  
Hoof and Horn  
All that dies shall be reborn  
Vine and Grain  
Vine and Grain  
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All that falls shall rise again.

(The chant may evolve into others such as the Isis Astarte and  
corresponding God chants. Go with the flow. When all in the  
Circle have partaken of cakes and wine, the chalice comes back to  
the HP and HPS, who take it to the Harper. Harper eats and  
drinks, takes cakes and wine to Grey Man. Grey Man eats and  
drinks, takes cakes and wine to Crone, who eats, drinks, and  
receives seeds and chalice again. Replaces chalice in Cauldron,

covers seeds with cloak. When HPS feels energy has built to a peak, she calls a halt to it by raising her arms and dropping them to her sides.)

HP/S: Remember this night. Take the energy that has been raised here by your sisters and brothers and put it into your pledges. YOU ARE NOT ALONE!

HPS: Hunter, for Your prowess  
Warrior, for Your skill  
Father for Your Guidance  
Ancient One, Horned Crowned,  
We thank you and bid you Hail and Farewell!

HP: Maiden, for Your flowers.  
Mother, for Your child.  
Old One, for Your Wisdom.  
Bright Lady, Cerridwen, we thank You  
And bid you Hail and Farewell!

Spirits of the North!  
Earth, Body of our ancestors.  
Go with us from this place  
United as heirs of our ancestors.

Spirits of the West!  
Water, Blood of our ancestors.  
We have the courage to dare to do the work.  
Go with us from this place  
United as heirs of our ancestors.

Spirits of the South,  
Fire, will of our ancestors.  
We have the will to do that which we promised  
Go with us from this place  
United as heirs of our ancestors.

Spirits of the East  
Air, breath of our ancestors.  
We KNOW that we are the children of the Gods and all one family.  
Go with us from this place  
United as heirs of our ancestors.

HP draws power back up into the blade of the sword/athame and earths the power. HP, HPS, Harper, Grey Man and Crone move into a circle. The next five lines should be shot from person to person, to form a pentagram:

HPS: The Circle is Open

HP: But not forgotten!  
Harper: The Circle is unbroken.  
Grey Man: Nothing is forgotten  
Crone: The Circle is Free  
All: Nothing is ever forgotten

HPS, HP, Harper, Grey Man, and Crone join the larger Circle. HPS or Harper calls out lines of Amazing Grace to the Circle as all sing.

Amazing Grace! How sweet the Earth  
That formed a Witch like me  
I once was burned, now I survive  
Was hanged, but now I sing.

Tw'as grace that drew down the moon  
And grace that raised the sea  
The magick of the people's will  
Will set our Mother free!

Amazing Grace! How sweet the Earth  
That formed a Witch like me  
I once was burned, but now I thrive  
Was hanged but now I sing.

HPS: Blessed Be!  
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{file "Covenant of the Goddess, History (Michael Thorn)" "bos558.htm"}

#### C.O.G. History

By: Michael Thorn  
20 Nov 93 12:09

The Covenant of the Goddess is one of the largest and oldest Wiccan religious organizations with members in North America, Europe and Australia. Wicca, or Witchcraft is the most popular expression of the religious movement known as Neo+Paganism, which, according to the Institute for the Study of American Religion, is the fastest growing religion in the United States. Its practitioners are reviving ancient Pagan practices and beliefs of pre-Christian Europe and adapting them to contemporary life. The result is a religion that is both old and new, both +traditional+ and creative.

Witchcraft is a life-affirming, earth+ and nature-oriented religion which sees all of life as sacred and interconnected, honors the natural world as the embodiment of divinity, immanent as well as transcendent, and experiences the divine as feminine and often as masculine, as well. Like the spiritual world view and practices of Native Americans and Taoists, Wiccan spiritual practices are intended to attune humanity to the natural rhythms and cycles of the universe as a means of personally experiencing divinity. Rituals, therefore, coincide with the phases of the moon, the change of the seasons, solstices and equinoxes and days which fall in between these such as May Day and Halloween. This calendar of celebrations is referred to as the Wheel of the Year. Most Witches consider their practice a priest/esshood, akin to the mystery schools of classical Greece and Rome, involving years of training and passage through life-transforming initiatory rituals.

All Witches agree on an ethical code known as the Wiccan Rede,  
"An it harm none, do what ye will," which honors the freedom of each  
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individual to do what she or he believes is right, but also recognizes

the profound responsibility that none may be harmed by one's actions.

In the 1970's there was a marked rise of interest in Witchcraft not only in the United States, but throughout the world, reflecting a growing feminist awareness and global concern for the environment. In the Spring of 1975, a number of Wiccan elders from diverse traditions, all sharing the idea of forming a religious organization for all practitioners of Witchcraft, gathered to draft a "covenant" among themselves. These representatives also drafted bylaws to administer this new organization now known as the Covenant of the Goddess. At the 1975 Summer Solstice, the bylaws were ratified by thirteen member congregations (or covens). The Covenant of the Goddess was incorporated as a nonprofit religious organization on October 31st, 1975.

The Covenant is an umbrella organization of cooperating autonomous Witchcraft congregations with the power to confer credentials on its qualified clergy. It fosters cooperation and mutual support among Witches and secures for them the legal protections enjoyed by members of other religions. The Covenant is non-hierarchical and governed by consensus. Two-thirds of its clergy are women.

The Covenant is coordinated by a national board of directors. Many of its activities are conducted at the regional level by local councils. The Covenant holds an annual national conference open to the Wiccan community, as well as regional conferences, and publishes a newsletter. In recent years, the Covenant has taken part in spiritual and educational conferences, interfaith outreach, large public rituals, environmental activism, community projects and social action, as well as efforts to correct negative stereotypes and promote accurate media portrayals. Its clergy perform legal marriages (handfastings), preside at funerals and other rituals of life-transition, and provide counseling to Witches including those in the military and in prisons.

The Covenant also provides for the need of its members and their families with disaster relief, health insurance, Scouting awards, sponsorship of college and university student groups, and legal assistance in instances of discrimination. The Covenant's participation in the 1993 Parliament of the World's Religions continues its efforts to restore the respect due to a legitimate and deeply-rooted religion, protect and preserve the earth through its public dissemination of its wisdom and traditions, and participate in dialogue as a contributing member of the world's community of faiths.

{file "A Christian Speaks (J.C. Taylor)" "bos559.htm"}

A CHRISTIAN SPEAKS ON THE FAITH AND PATH OF WICCA  
by James Clement Taylor

I am a Christian and not a Wiccan. A Christian is one who has been baptized in the name of the Father, Son, and Holy Spirit, and who has made a personal, free-will decision to commit himself and all his or her life to our Lord and God and Savior, Jesus Christ. Both of these things are true of me. I am a member of St. Mary's Eastern Orthodox Church, Calhan, Colorado. In this paper, I am not speaking as agent for any church, but I am, entirely on my own responsibility, speaking the truth in love, as we Christians are supposed to do.

A Situation of Strife and Shame:

There are many Christians today who believe that anyone who is not a Christian is doomed to an eternity of suffering in hell. Any decent person, believing this, would be compelled to try to save as many people from this fate as possible. But is this belief correct? Jesus Christ, having noted the faith and righteousness of a Roman centurion, a Pagan, proclaimed:

"Assuredly I say to you, I have not found such great faith, not even in Israel! And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth." (Matthew 8:10-12)

If we accept these words as true, and surely we should, then it is clear that heaven will contain many who are not Christians, and hell will contain many who are! Clearly, throughout the Gospels, Jesus Christ sets forth the criteria for entrance into the kingdom of heaven, and those criteria include love, kindness, forgiveness, and a refusal to judge others:

"For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses." (Matthew 6:14-15)

"For with what judgment you judge, you will be judged; and with the same measure you use, it will be measured back to you." (Matthew 7:2)

"But go and learn what this means: 'I desire mercy and not sacrifice.'" (Matthew 9:13)

"Therefore be merciful, just as your Father also is merciful.

Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven." (Luke 6:36-38)

Is it not clear? Anyone who fails in these things, will calling himself a Christian save him? Anyone who obeys God in these things, will being unbaptized condemn him? Jesus said, "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven." (Matthew 7:21)

Yet it is not by good works that we earn our way into heaven, because there is no way we can earn the free gift of God's mercy and grace, which alone can save us. But it is clear that it is not by faith, in the sense of sharing the Christian faith, that we are saved, either. The faith which saves us is not faith in the goodness of our works, nor faith that we have the right theology and/or belong to the right church. Rather, it is faith in God, and in His mercy:

"So then it is not of him who wills, nor of him who runs, but of God who has mercy." (Romans 9:16)

But the Wiccans, you will say, do not have faith in God. Yet by their own theology, they certainly do. Those who call them Satan-worshippers are entirely wrong. They do not worship Satan, or even believe that

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Satan exists. Instead, they worship a Goddess and a God whom they understand as manifestations of a higher and unknown Deity.

Now if you are a Christian, this will sound familiar to you, and it should. In the Bible we find the following:

"Then Paul stood in the midst of the Areopagus and said, 'Men of Athens, I perceive that in all things you are very religious; for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD. Therefore, the One whom you worship without knowing, Him I proclaim to you' (Acts 17:22-23)

The Wiccans worship the Unknown God, as manifested to them in the form of a Goddess and a God. Therefore, our Bible tells us they worship the same God we do; and if they do not know this, we should know it!

For those of us who are unable to simply stand on God's Word, and must prove to themselves the truth of what it proclaims the holy Apostle John has given us the method for doing this. You have only to attend any public Wiccan ceremony, and test the spirits which are there, to see "whether they are of God" (1 John 4:1). You will find that, while the power manifested there may be less than what you have experienced as a

Christian, that power is clearly the power of God.

Dear brothers and sisters in Christ, these people of Wicca have been terribly slandered by us. They have lost jobs, and homes, and places of business because we have assured others that they worship Satan, which they do not. We have persecuted them, and God will hold us accountable for this, you may be sure, for He has said, "Assuredly I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me." (Matthew 25:40)

Let us, from this point onward, repent of our misdeeds and declare that henceforth we shall obey Christ our God, and not judge others or condemn them, so that He will not have to judge and condemn us for our sins.

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{file "Kill A Tree (Humorous Song)" "bos560.htm"}

KILL A TREE From: Ali Katz  
to the tune of "Jingle Bells":

Dashing to the mall in a fleet of rented trucks,  
a million hairless apes are out to spend some plastic bucks.  
It's Christmas time again -- or maybe World War Three --  
and to keep their spirits happy now, they've got to kill a tree.

Oh, kill a tree, kill a tree, kill a tree for Christ.  
(Jolly Old Saint Nicholas, accept this sacrifice.)  
Kill a tree, kill a tree, kill a tree for Christ,  
not sure what we're doing, but it seems to work out nice.

We know we each deserve a ton or two of crap,  
but to keep the goodies coming now, we've got to spill some sap,  
and string electric lights, and raise the ritual star,  
and bribe our friends and families to forget what jerks we are.

And kill a tree ... (etc.)

We always kill a tree. That's always been enough  
for videos and GI Joes and all that kiddy stuff.  
But Mommy wants a Harley, and Daddy wants a boat;  
that's prob'ly gonna cost at least a chicken and a goat.

But kill a tree ... (etc.)

To enhance everyone's holiday cheer, I highly recommend singing this one at the mall. But depending on where you live, you may want to make sure you've got a good bail bondsman's number first.

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.....

{file "Lord of The Ants ("filk" by Karl Lembke" "bos561.htm")}

Lord of the Ants  
By: Karl Lembke  
(tune: "Lord of the Dance")

Well we cleansed with sugar 'cause the salt was gone,  
And the color was right though the substance might be wrong,  
And when the water dried, it was sticky, my oh me,  
It attracted all of the ants, you see,

(chorus)

Ants, ants, all over they shall be,  
I am the lord of the ants, you see.  
I'll crawl on you, and you'll itch from me,  
And you'll dance with ants in your pants, said he.

We have ants in the carpets and we've ants in the drapes,  
We have ants in the kitchen dancing galliards on the grapes,  
We have ants in the bedroom and what may be more fun,  
We have ants in our circles now from sun to sun.

(chorus)

'What to do' cried the priestess, 'what to do' cried the priest,  
'All the baits and the sprays haven't helped us in the least,  
'The buggers eat it up and it only makes us sick,  
'All in all I'd say it is no pic-nic!'

(chorus)

We stood round the fire while the flames lept up high,  
With the sound of the sirens wailing up to the sky,  
Though the bug bombs exploded it could still have been worse,  
At least now we're free of the ant lord's curse!

<scratch, scratch> (spoken: "Oh hell!")

(chorus)

.....Karl

.....  
.....

{file "Circles (song, "Anon")" "bos562.htm"}

It's from a Pagan version of the song CIRCLES. I'm not sure who wrote it - I want to say a group of women in Lansing, Mich. Unfortunately, my copy says "ANON".  
-----

I have recieved the following communication about the authorship of this song (June 2001):

This song was written by Gwendolyn Lee Zak (aka Gwendolyn Zak Moore

at  
the time) and Ann Cass (verse 5 only). The tune "Windmills" is by  
Alan  
Bell.

Gwen does not object to the nonprofit reprinting of her lyrics,  
especially within the pagan community. But we ask that you please  
add a  
copyright notice after this fashion:

Verses 1-4 and Chorus (c) 1979 by Gwendolyn Lee Zak. Used by  
permission.

Best wishes,

Michael P. Kube-McDowell

Author of THE QUIET POOLS and STAR WARS: THE BLACK FLEET  
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CIRCLES

TUNE: WINDMILLS

(1) In days gone by, when the world was much younger,  
Men wondered at Spring, born of Winter's cold knife,  
Wondering at the games of the moon and the sunlight,  
They saw there the Lady and Lord of all life.

CHORUS: Around and around, and around turns the good Earth,  
All things must change as the seasons go by,  
we are the children of the Lord and the Lady,  
Whose mysteries we know, but will never know why.

(2) In all lands the people were tied to the good Earth,  
Plowing and sowing, as the seasons declared,  
Waiting to reap of the rich golden harvest,  
Knowing her laughter in the joys that we shared.

Chorus.

(3) Through Flanders and Wales and the green lands of Ireland,  
in the kingdoms of England and Scotland and Spain,  
Circles grew up all along the wild coastlines,  
And worked for the land, with the Sun and the rain.

Chorus

(4) Circles for healing, and working the weather,  
Circles for knowing the Moon and the Sun,  
Circles for thanking the Lord and the Lady,  
Circles for dancing the dance never done.

Chorus

(5) And we who reach for the stars in the heavens,  
Turning our eyes from the meadows and groves,  
Still live in the love of the Lord and the Lady,  
The greater the circle, the more the love grows.

Chorus twice.

Blessed be, and keep dancing.

Keipa

.....  
.....

{file "Great Rite (Vivienne West)" "bos563.htm"}

GREAT RITE  
by Vivienne West  
(For J.M., commemorating Full Moon 30/1/91)

Still is the night, and the clock silent.  
Water from somewhere drips,  
A breeze moves amongst your hairs.

The Bird, her beak poised, watches  
As I caress you, child,  
With an absent movement of my hands,  
My mind elsewhere.

She of the Silver Wheel  
Wheeling in darkness her silver overhead  
Watches more than passively  
As in Her name I take you and bless you;

And the Dark Hunter,  
Jewels in His belt,  
Takes you for His own,  
Takes me in your flesh  
His magical scabbard at His side,  
Sword outraised, unutterably distant  
Yet manifest here in you...

And I, primal woman and primal queen,  
Feel Her powerful darkness stirring  
And shouldering me aside within my own flesh  
As I call Her forth, She of the sky-castle  
Spinning dizzily overhead seen unseen;

And I stand by and watch as the Hunter fills your body  
(you, no doubt, standing by and watching)  
As the Dark Lady fills my body and clothed in our flesh  
They mate

(...but I did not tell you, nor did you ask  
that this is the time of my greatest fertility...)

.....  
.....

{file "Ishtar, Inanna, & Ancient Astrology (Valkyrie)" "bos564.htm"}

Ishtar, Inanna, & Ancient Astrology  
By Valkyrie

Many might be interested in some information that I came across  
awhile  
back that might shed some light on this for you. Some may have seen  
part of this already. Someone in a shamanic echo was asking about  
how  
scorpions and spiders were related to each other in dreams, and what  
meaning the scorpion had, especially in regards to an earth goddess.  
I

ran across a reference in one of those 'feminist revisionists'"  
books  
<G> and the statement was made that the Scorpion was found nearly  
world  
wide associated with an old Mother Goddess and the constellation  
Scorpio. I think it might provide some of the connections you are  
looking for.

So I found a book that wasn't cross-referenced by that author, which  
is  
recognized in its field (astronomical history) and was surprised to  
find  
that it wasn't an exaggeration.

Richard Hinckley Allen, Star Names: Their Lore and Meaning, Dover  
Publications, Inc., New York:1963. The book was originally  
published by  
G.E. Stechert in 1899, under the former title: Star-Names and Their  
Meanings. I consider this a reliable source to balance a perhaps  
more  
"revisionist" view since it was written during a period by an expert  
who  
probably never questioned it theologically and reported facts as  
facts.  
Bear with me, the first part becomes significant as you go along.

pg 360-365.

SCORPIO, or SCORPIUS, the SCORPION,

was the reputed slayer of the Giant, exalted to the skies and now  
rising  
from the horizon as Orion, still in fear of the Scorpion, sinks  
below  
it; although the latter itself was in danger, --Sackville writing in  
his  
Induction to the Mirror of Magistrates, in 1565.

Whiles Scorpio, dreading Sagittarius' dart  
Whose bow prest bent in flight the string had slipped  
Down slid into the ocean flood apart.

Classical authors saw in it the monster that caused the disastrous  
runaway of the steeds of Phoebus Apollon when in the inexperienced  
hands  
of Phaethon.

For some centuries before the Christian era it was the largest of  
the  
zodiac figures, forming with the [Greek name] it's Claws, --the  
prosectae chelae of Cicero, now our Libra,--a double  
constellation, as  
Ovid wrote:

Porrigit in spatium signorum membra duorum;

and this figuring has been adduced as the strongest proof of  
Scorpio's  
great antiquity, from the belief that only six constellations made  
up on  
the earliest zodiac, of which this extended sign was one.

With the Greeks it universally was [Greek]; Aratos, singularly  
making  
but slight allusion to it, added [Greek]; while another very

appropriate  
term with Aratos was [Greek], the Great Sign. This reported  
magnitude  
perhaps was due to the mythological necessity of greater size for the  
slayer of great Orion, in reference to which that author  
characterized  
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it as [Greek] 'appearing huger still.'

The Latins occasionally wrote the word Scorpios, but usually  
Scorpius, or Scorpio; while Cicero, Ennius, Manilius, and perhaps  
Columella gave the kindred African title Nepa, or Nepas, the first  
of  
which the Alfonsine Tables copy, as did Manilus the Greek adjective,  
[G], Walking Backward. Astronomical writers and commentators, down  
to  
comparatively modern times, occasionally mentioned its two division  
under the combined title Sorpius cum Chelis; while some  
representations  
even showed the Scales in the creature's Claws.

Grotius said that the Barbarians called the Claws Graffias, and the  
Latins, according to Pliny, Forficulae.

In early China it was an important part of the figure of the mighty  
but  
genial Azure Dragon of the East and of spring, in later days the  
residence of the heavenly Blue Emperor; but in the time of Confucius  
it  
was Ta Who, the Great Fire, a primeval name for its star Antares;  
and  
Shing Kung, a Divine Temple, was applied to the stars of the tail.  
As  
a  
member of the early zodiac it was the Hare, for which, in the 16th  
century, was substituted, from Jesuit teaching, Tien He, the  
Celestial  
Scorpion.

Sir William Drummond asserted that in the zodiac which the  
patriarch  
Abraham knew it was an Eagle; and some commentators have located  
here  
the biblical Chambers of the South, Scorpio being directly opposite  
the  
Pleiades on the sphere, both thought to be mentioned in the same  
passage  
of the Book of Job with two other opposed constellations, the Bear  
and  
Orion; but the original usually is considered a reference to the  
southern heavens in general. Aben Ezra identified Sorpio, or  
Antares,  
with the K'sil of the Hebrews; although that people generally  
considered  
those stars as a Scorpion, their Akrah, and, it is claimed,  
inscribed  
it on the banners of Dan as the emblem of the tribe whose founder  
was 'a  
serpent by the way." When thus shown it was as a crowned Snake or  
Basilisk. A similar figure appeared for it at one period of  
Egyptian  
astronomy; indeed it is thus met with in modern times, for  
Chatterton,

that precocious poet of the last century, plainly wrote of the Scorpion in his line, " The slimy serpent swelters in his course;" and long before him Spenser had, in the Faeirie Queen, " and now in Ocean deepe Orion flying fast from hissing snake, His flaming head did hasten for to steepe.

But the Denderah zodiac shows the typical form.

Kircher called the whole constellation [Gk] Statio Isidis, the bright Antares having been at one time a symbol of Isis.

The Arabians knew it as Al Akrab, the Scorpion, from which have degenerated Alacrab, Alatrab, Alatrap, Hacrab, --Riccioli's Askrab and Hacerab; and similarly it was the Syrians' Akreva. Riccioli gave us Acrobo Chaldaeis, which may be true, but in this Latin word he probably had reference to the astrologers.

The Persians had a Scorpion in their Gherzdum or Kdum, and the Turks, in their Koirughi, Tailed, and Uzun Koirughi, Long tailed.

The Akkadians called it Girtab, the Seizer, or Stinger, and the Place  
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where One Bows Down, titles indicative of the creature's dangerous character, although some early translators of the cuneiform text rendered it the Double Sword. With later dwellers on the Euphrates it was the symbol of darkness, showing the decline of the sun's power after the autumnal equinox, then located in it. Always prominent in that astronomy. Jensen thinks that it was formed there 5000 B.C., and pictured much as it now is; perhaps also in the semi-human form of two Scorpion-men, the early circular Altar or Lamp being shown grasped in the Claws, as the Scales were in illustrations of the 15th century. In Babylonia this calendar sign was identified with the eighth month, Arakh Savna, our October-November.

Early India knew it as Ali, Vicrika, or Vrouchicam, --in Tamil, Vrishman; but later on Varah Mihira said Kaurpya, and Al Biruni, Kaurba, both from the Greek Scorpios. On the Cingalese zodiac it was Ussika. Dante designated it as Un Secchione, "Formed like a bucket that is all ablaze; and in the Purgatorio as Il Friddo Animal of our motto, not a mistaken reference to the creature's nature, but to its rising in the cold hours of the dawn when he was gazing upon it. Dante's translator Longfellow has something similar in his own Poet's Calendar for October: On the frigid Scorpion I ride.

Chaucer wrote of it, in the Hous of Fame as the Scorpioun; his Anglo-Norman predecessors, Escopiun; and the Anglo-Saxons, Throwend.

Caesisu mistakenly considered it one of the Scorpions of Rehobam; but Novidius said that it was "the scorpion or serpent whereby Pharaoh, King of Egypt, was enforced to let the children of Israel depart out of his country;" of which Hood said "there is no such thing in history." Other Christians of their day changed its figure to that of the Apostle Bartholmew; and Weigel, to a Cardinal's Hat.

In some popular books of the present day it is the Kite, which it resembles as much as a Scorpion.

Its symbol is now given as [Astrological symbol], but in earlier times the sting of the creature was added, perhaps so showing the feet, tail and dart; but the similarity in their symbols may indicate that there has been some intimate connection, now forgotten, between Scorpio and the formerly adjacent Virgo.

Ampelius assigned to it the care of Africus, the Southwest Wind, a duty which, he said, Aries and Sagittarius shared; and the weather-wise of antiquity thought that its setting exerted a malignant influence, and was accompanied by storms; but the alchemists held it in high regard, for only when the sun was in this sign could the transmutation of iron into gold be performed. Astrologers, on the other hand, although they considered it a fruitful sign, "active and eminent," knew it as the accursed constellation, the baleful source of war and discord, the birthplace of the planet mars, and so the House of Mars, the Martis Sidus of Manilus. But this was located in the sting and tail; the claws, as [Gk] Jugum, or the Yoke of the Balance, being devoted to Venus, because this goddess united persons under the yoke of matrimony. It was supposed to govern the region of the groin in the human body and to reign over Judaea, Mauritania, Catalonia, Norway, West Silesia, Upper Batavia, Barbary, Morocco, Valencia, and Messina; the early Manilius claiming it as the tutelary sign of Carthage, Libya, Egypt, Sardinia, and other island of the Italian coast. Brown was its assigned color,

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and Pliny asserted that the appearance of a comet here portended a plague of reptiles and insects, especially of locusts.

Although nominally in the zodiac, the sun actually occupies but nine days in passing through the two portions that project upwards into Orhiuchus, so far south of the ecliptic is it; indeed, except for

these  
projections, it could not be claimed as a member of the zodiac.

Scorpon is famous as the region of the sky where have appeared many  
of  
the brilliant temporary stars, chief among them, perhaps, that of  
134  
BC., the first in astronmical annals, and the occasion, Pliny siad  
of  
the catalogue of Hipparchos, about 125 BC. The Chinese She Ke  
confirmed  
this appearance by its record of the "strange star" in June of that  
year, in the sieu Fang, marked by [.....] and others in Scorpio.  
Serviss thinks it conceivable that the strange outburst of these  
novae  
in and near Scorpio may have had some effect in causing this  
constellation to be regarded by the ancients as malign in its  
influence.  
But this character may, with at least equal probablity, have come  
from  
the fiery color of its lucida, as well as from the history of the  
constellation in connection with Orion, and the poisonous attributes  
of  
its earthly namesake.

In southern latitudes Scorpio is magnificently seen in its entirety,  
nearly 45 degrees,--Gould catolguing in it 184 naked-eye stars.

Along its northern border, perhaps in Orphiuchus, there was, in very  
early days, a constellation, the Fox, taken from the Egyptian sphere  
of  
Petosiris, but we know nothing as to its details.

"Antares" The Ariabians Kalb al Akrab, the Scorpion's Heart, which  
probably preceded the [Gk] and Cor Scorpil of Greece and Rome  
respectively.

--\*--

In Buffie Johnson's Lady of the Beasts (Harper, San Francisco,  
1981)  
pgs 332-335, there are illustrations and photos of statuary and  
pottery which show the representation of the Scorpion Goddess, as  
Selket, a woman with the lower torso taking the shape of a scorpion  
wiht  
a raised tail. On her head is the "horned" headdress with the disk  
between the horns, the horns and sun disk of Isis. (New Kingdom 1570-  
332  
bce). A Stamp seal showing two scorpions protecting the rosette of  
the  
goddess Inanna, from Sumer, ca 3300 bce, and a statue of Selket  
wearing  
a scorpion on her head, as well as a drawing from Ur, ca 2400 bce  
showing the goddess giving birth guarded by scorpions.

In the Book of the Dead seven scorpions accompany Isis, when her  
son  
Horus was bitten by one scorpion of the most deadly species, her  
scorpion friends saved her son out of love for her...and bit the son  
of  
a woman who had refused to help, then with her magic, Isis then  
saved  
the bitten boy. (A classic shamanism motif(. Selket is shown as  
beneficial when associated with Isis, and it is possible that the

"other" woman is Isis's dark aspect.

Selket symbolizes resurrection into a new life beyond earthly existence.

"Gathering the setting sun into her outstretched arms she becomes the link between the living and the dead and helps the dead accommodate themselves to their new land. In another aspect, Selket is united with

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Sirius, as a consequence the star is placed in her crown." (ibid. p.

334) Johnson also compares Chamunda, the scorpion deity of the central Indian tradition with the other scorpion goddess with the endowment of

poison which indicates her connection with death and rebirth.

"The Scorpion expresses the vital spirit in humans which, transformed, becomes the divine pneuma. One of its symbols is the scorpion which stings itself to death (E. A. Wallis Budge, The Gods of the Egyptians vol. 2 (New York: Dover Publications, Inc., 1969), 377-78.

"The association between serpent and scorpion, both sudden and dangerous stingers, appears in the Babylonian and Greek astrological sign of Scorpio, which corresponds to the Egyptian sign of the autumn equinox, the serpent. In esoteric traditions, the scorpion is recognized as a spiritual insect through its gift of self-immolation and rebirth. The venom of the scorpion is said to contain its own antidote."

the Scorpion as the dual Mother, the one who gave birth to and then "swallowed" the divine son (sun) is found in Egyptian myth as the Scorpion which killed Horus, sending him to his midwinter death and resurrection as his Mother Isis gave him rebirth. Spirits of the four points of the year were called Sons of Horus and placed as small images on the pharaoh's tombs...a man, bull, lion and scorpion or serpent...which seem to have become the four angels of the Apocalypse.

Istar, Babylonian, "Star" was the Great Goddess who appears as Ashtoreth, Anath, Asherah. She was referred to as the Great Whore, and described in Revelation 17:5 as Babylon the Great, the Mother of Harlots. Another of her titles was the Goddess Har, who called herself the compassionate prostitute.

Interestingly enough, in the Voluspa there is mention of the Hall of Har, where Gullveig was mentioned as being, who was "held up by spears" and who supposedly started the war between the Vanir and the Aesir by being attacked in the hall of Har...which is usually translated as Odin. <G> There might be a better explanation, now that I think of it... I wonder how I missed that before.

Anyway, Ishtar was also called in Bablyonian prayers: The Light of the World, Leader of Hosts, Opener of the Womb, Righteous Judge, Lawgiver, Goddess of Goddesses (Vanadis?), Bestower of Strength, Framers of all Decrees, Lady of Victory, Forgiver of Sins, among many other 'kennings'.

Other sources suggest Ishtar was the same Great Goddess as Dea Syria, Astarte, Cybelle, Aphrodite, Kore, Mari, Mari-Ana and others. Preceding her though were supposedly the Sumerian Goddess Inanna, who rescued and/or gave birth to Dumuzi her sacred son/lover just as Ishtar did with Tammuz. Correlating to both was the Egyptian goddess Isis, who was the "Oldest of the Old," and the "Goddess from whom all becoming Arose," and her title was the same as the Queen Mother of Egypt's.

Apuleius, a Roman philosopher, poet and Isis-worshipper, addressed her under several goddess names: For the Phrygians that are the first of all men call me the Mother of the gods of Pessinus; the Athenians, which are sprung from their own soil, Cecropian Minerva; the Cyprians, which are girt about by the sea, Paphian Venus; the Cretans, which bear arrows, Dictynian Diana; the Sicilians, which speak three tongues, infernal Proserpine; the Eleusinians, their ancient goddess Ceres; some Juno, others Bellona, others Hecate, others Ramnusie...the Egyptians,  
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skilled in ancient lore, worship me with proper ceremonies and call me by my true name, Queen Isis. (Richard Knight, the Symbolical Language of Ancient Art and Mythology. New York: J.W. Bouton, 1892.)

Isis/Nephthys was, or were, the Egyptian version of the creating-and-destroying Goddess, who were also typified as "weeping goddesses." And with other goddesses of this type were known as Guardians and Keepers of the Dead, and with the power over life and death, and healing. They can be found in shamanic traditions the world over as the Underworld deity and as the Lady of the Beasts.

[Gk] Statio Isidis, the bright Antares having been at one time a symbol of Isis.

This part becomes particularly interesting to me, since the Isidis is very similar to a term used for a particular group of ladies, comparable to the Disir of the Norse tradition, the OHG 'itis' or OE "ides" meaning applied to earthly women, but also used in kennings as 'goddess.' As a term for 'woman' it also has the meaning of 'virgin'.

The worship of the Disir occurred during the winter nights. And

interesting correlation that could be made is that the Celtic and the Norse "winter" rites both involve some of the same archetypes and ceremonies, especially the duality of life and death and the door being open and "unguarded" at that time. The Wild Hunt Motif would be a defining factor here, including both the Dark Mother and the Lord of Death. The disir had two appearances, bright (swans feathers) and black (raven or crow feathers)...they were psychopomps, and hardly distinguishable from valkyrie at times. In the Wild Hunt they were accompanied by various Gods, Herne, Woden and others in various traditions and countries.

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{file "Mazes in Myth (Valkyrie)" "bos565.htm"}

Mazes in Myth  
Valkyrie

I've been working with the labyrinth myths and stories myself. And there is another version or way of viewing the Maiden at the center of the labyrinth that I thought you might be interested in. The maze/labyrinth theme is central not only to the Celtic legends, but the Norse and others besides European. In some of the turf/snow games still played with the 'classical' unicursal labyrinth the Maiden at the center is guarded or held by a troll.

In the symbolic analysis of the hero rescuing the maiden from the labyrinth there is the concept of the hero going through a rebirth process and recapturing the feminine, intuitive side of his nature (according to folks who like to do this sort of thing). In many of the later Grail stories, the hero soon abandons the feminine, rejecting it. Those that don't are the ones who remained with the old faith, with the "abandoning" ones the ones who rejected the feminine and went with the male dominant religion of Christianity.

The maze can be interchangeable with a dragon or serpent in the same sort of stories as meaning basically the same thing, since the labyrinth is a symbol of a descent and ascent of death and rebirth through the Earth Mother. Old Anglo-Saxon castles were guarded by mounds of earth with basically the same name as dragon. At the center of the Underworld

maze is also found the castle and the Cauldron of Regeneration or Plenty.

Women undergoing the traditional challenge and initiation comparable to the Underground journey, were "given" to the trolls. The trolls, being the underground guardians (and not the nasty demons Tolkein and other Christians made them out to be...just ask any Swede) taught the girl secrets as she "served" in the Underworld, in many legends for Frau

Holle, who has many well-known counterparts, including Hel, Annwyn, Hecate and others. This is a fairly well known theme in fairy tales also, but not as well recognized as being an initiatory story as the Heroic journeys are.

In many Northern folktales, a girl is "given" to the trolls, or abandoned in the woods. In some stories she with her brother, in others she is alone, and the hunter is told to kill her. This journey into the wilderness is the beginning of her wandering through the maze. Or in some of the stories she is taken to a castle and beset with tasks that she must accomplish in order to "marry" the king or prince. She spins straw into gold with the help of the trolls, dwarfs or gnomes, all names for the Underworld beings who guard the fertility of the Upperworld. The spinning of straw into gold is the power of insuring the crops come to fruitful harvest as the grass winds through the season to gold. She is usually set three tasks by either the King who will marry her, or the Queen Mother of the Prince.

When she accomplishes the tasks set for her, she "claims" the masculine side of herself and "marries" or becomes united with her masculine side.

The story is told in different ways, but the journey to the center of the labyrinth/maze is form of the Spiral Dance of life and death. One of the themes that is found in conjunction with these stories are the ones that have the "poison" apple in them. The apple was a symbol of life and rebirth for many ancient cultures. Apples were associated with the Roman/Etruscan goddess Pomona, the Greek Hera, Demeter, Morgan in her Crone form in Celtic legends, and Holle or Hel in Norse and Germanic legends. Idunn was the Maiden form of Holle or Hel, who kept the apples of immortality in a basket. In the Volsung Saga it tells of the belief that a man could be preserved in death by the apples given to him by his wife. In other legends children are conceived after eating a magical apple. When the Bible was translated, the apple of life and death was found in the Garden of Idunn.

The Apple, Rose and Hawthorn are all members of the same family. The Hawthorne, especially as a hedge or protective enclosure is found with the maze, either protecting it, or actually forming the walls. They are

sacred trees/plants, the first to begin blooming in the spring. The Hawthorn is especially sacred because it can have blossoms, ripe fruit and ripening fruit on it at all times, as well as protective thorns.

I'm posting from the Seattle, Washington area of the United States.

Blessings

V

.....  
.....  
2476

{file "NeoPlatonism (Deborah Kest)" "bos566.htm"}

By: Deborah Kest

To: Rose Dawn

Re: PAGAN SEMANTICS

RD> OK, having some more thoughts about this. If there is/are one/two

RD> original 'creators,' the system would still be polytheistic if the

RD> original(s) created a bunch of gods/demi-gods and cut 'em loose so

RD> to speak--not assigning them roles in the grand scheme of the

RD> original(s)? If so, what would be a counter-example--something like

RD> Yahweh & Son and the angelic hosts? I think I'm following you, it's

RD> just a bitch to put into words, LOL!

It's hard to imagine an original creator with a grand scheme who would

"cut 'em loose."

"Well, yes, I have this plan, you see. And things are going pretty well according to plan. But this demi-god was supposed to be in charge

of the dinosaurs, and he really doesn't do his job very well. So I'm

afraid I'm going to have to fire him, and let him shift for himself."

Just an extra force in the universe, which doesn't really play any role

at all in the "grand scheme?" This would be rather contradictory if

the Grand Poo-Ba were omnipotent and omniscient, for if he wanted things to work according to plan, he would always have the power to make them work.

But, much to my distress, I taught Neoplatonism in my sections this week. One of my students, (the only one who has displayed a mystical

bent), has been to section every single time, and I was relying on him

to defend the Neoplatonists. Figures this would be the only time he

oversleeps.

The reason the Neoplatonists bother me so much is that they do have the

different levels of reality schtick, with The One, aka "The Good" at the top of the ladder. Because the cause is greater than the effect, (the first premise which I don't accept), The One emanates from itself the next level of reality, Intellect. (I still don't understand how something which is in no way differentiated, entirely uniform, could cause anything. After all, isn't causation a process involving some sort of differentiation?) But, anyway, like the sun emanates the halos around it without diminishing itself, or without being anything other than what it is, so too does The One have great fecundity and emanates Intellect. Intellect is still unified, as a mind thinking upon itself. But insofar as it can have thoughts, it has differentiation within its unity. Intellect is the act of unifying. All of the things it thinks on are Platonic Forms, like Beauty, which unify all of the particular instances (of beauty) in our world, (and all other worlds which the World-Soul spins). But Intellect doesn't think of the particular, it thinks only of true Beauty, true Justice, etc. It is not separate from all of these forms, so the way it thinks is from the perspective of each form onto all of the other forms. So from Beauty it contemplates Justice and Equality, and from Justice it contemplates Beauty, etc.

Well, somehow in all of this pure thinking on itself, it too emanates another less perfect level of reality, which is Soul, explained as the higher Soul, or World-Soul, and the lower Soul, or our souls. The World-Soul is less fertile than the level before, so it can't manage

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to produce real babies, but "less real" babies, imitations of the Forms in the mind of Intellect. So it spins all of the myriads of combinations of Forms, aka our world.

This process of causality, where the effect is always inferior to that which causes it, continues down to the point where no causality is possible any more. This point is Prime Matter, which has no form left at all. As something approaches Prime Matter, it is less and less formed, less and less intelligible. Something is ugly not because it partakes in a form of ugliness, but because it does not partake in the form of beauty at all. This breakdown of order is responsible for what we call evil. According to Plotinus Prime Matter \*is\* Evil.

This would suggest that either The Good is responsible for Evil, or there is more than one principle in the universe, which would deny the premise on which The One is based. The way they try to weasel out of this problem is by saying that Prime Matter is the least real of all, or that it isn't real. That doesn't mean that evil doesn't exist, but it exists because of holes, which are in themselves nothing-ness. It's like Swiss cheese. Swiss cheese has holes, but the holes are in themselves not anything. You wouldn't say that Swiss cheese is made up of cheese and holes, but that there are places in the cheese which simply lack cheese. Holes can't make up anything. So too Prime Matter can't cause anything.

Well, anyway, the reason I laid the skeleton of the system out is because Neoplatonism would seem to be a system whose first cause was The One, and who followed necessarily according to a single principle, to produce a manifold which is, in a sense, independent of its "creator." But though there is order, there isn't a divine plan, in that The One can't have any goals. It just emanates from itself, from which all else is derived. The manifold is independent of The One because it isn't itself The One. While there are unifying principles which can only be derived from Unity itself, because they are not perfectly uniform, they are not part of The One. The One can't have parts!!!

So, are they monotheists, (The One), duo-theists, (The One and Prime Matter), polytheists, (all of the levels of the hierarchy of reality, which includes levels of spirits which I didn't spell out), or all of the above? One could argue for all of the options, since The One is responsible for all, (but then where does matter, the building stuff of our world, come from, if by itself it is evil), and since the efficient causes of every phenomenon we experience comes from the lower deities, not The One itself.

If I \*had\* to accept such a system, (which I don't feel myself obliged to accept at all, since the arguments which Plotinus and Proclus give are terribly flawed), I would be inclined to favor polytheism, since even though The One is the first principle, not everything is incorporated into The One. In fact nothing is, since that would violate its Unity. So, The One is sort of off by itself, just emanating, while the efficient cause of our world is the World Soul, and all of the levels of spirits can have their hand in our pie.

It's  
my understanding that the Neoplatonic hierarchy of spirits is what  
much  
of magic is still based on today. Their nature isn't determined by  
The  
One, except insofar as they are caused by The One and this process  
of  
diminishing causation, which makes them worse than that which  
caused  
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them. They have more unity than we do, being higher up the chain,  
but  
less than The One. So while they couldn't do terribly disunified  
things, they can still do somewhat disunified things, and thus  
aren't  
determined. If they aren't determined by The One, then they are  
powers  
unto themselves, and the ones which actually do stuff which matters  
to  
us.

> Well, the "specific group" would be neo-pagans, of course. But  
then  
> the argument is circular, and I'm not surprised that you would  
be  
> confused. I think there is such a thing as neo-pagans. They are  
> defined, more or less, by a few distinguishing traits:  
polytheism,  
> feminist spirituality, environmental spirituality, and belief  
in/use  
of  
> magic. (This would be my starting list). (Again, none of the  
traits  
> are either necessary or sufficient, except \*maybe\* polytheism,  
as  
> sufficient, but not necessary.) So, if we start with the  
foundation  
of  
> neo-pagans, then their reclamation would be of religions which  
resemble  
> that which they seek.

RD>  
RD> OK. It still sounds a little tautological to me! I definitely  
also  
RD> think there is such a thing as neo-pagans, but the major  
identifier  
RD> for me personally is that they define their religion \*as\* neo-  
pag-  
an,  
RD> which is also tautological... oh hell, my head hurts. Reminds  
me of  
a  
RD> local GLAAD meeting a while back; roundtable discussion, topic:  
What  
RD> Is A Lesbian? (After much discussion, the answer everyone  
agreed on  
RD> was 'Anyone who says she is.')

I think the way to get out of the tautology is to differentiate  
between  
the questions "what are they" and "how are they identified." My  
foundation was that there \*is\* such a thing as a Neopagan, and I  
gave

a  
rough description/definition. Your challenge was that \*is\* is dependant on \*what we know to be the case\*. If our knowledge is dependant on their self-identification as a Neopagan, we are back in the circle again. I'd like to break the circle by claiming that \*is\* is not dependant on what we know to be the case. There are Neopagans, separate from the issue of identification of Neopagans. The issue of identification is important for different purposes, but not to the purpose of whether there are Neopagans.

If we break the circle, and give rough starting definitions, then the reclamations would be of those religions which have traits which would fit those starting definitions. This means that if just anyone found something appealing from ancient times, and worked to reclaim it, it wouldn't automatically get the label "Pagan." The "just anyone" would have to fit the rough starting definition, or convince the rest of us to include them in a revised definition, before they would count as Neopagans, and their reclamation count as "Pagan." Furthermore, if a Neopagan wanted to reclaim something which had nothing to do with religion, that wouldn't count as Pagan either.

RD> Hmm, I don't think I was looking at it in terms of counting them as

RD> pagans. I seem to recall you'd questioned whether Hinduism had RD> features that neo-pagans would find desireable,

Yes, but I had made the argument that the fact that they wouldn't apply the word to themselves wasn't sufficient to prove that we shouldn't apply the word to them, if they had the features which we thought of as Pagan. Since the purpose of our discussion is to better understand our own word, we are concerned with whether, as we use it, it fits them, whether they use it or not.

RD> and I was pointing out  
RD> the beliefs/practices of different denominations that might be  
RD> attractive to various neo-Pagan religions. But yes, I'd say the  
RD> argument against counting them as Pagans is pretty much spot-on.  
RD> If not originally a neo-Pagan word, it definitely \*was\* a western  
RD> word, no? As to the second, I hadn't even considered it & it's an  
RD> interesting point. I wouldn't say it was an argument in favor of  
RD> counting them as Pagan, but there's a lot of truth in it!

Why isn't it an argument in favor of counting them as Pagan? If the major things which we use to define Paganism we share with them,

and  
if their sects are closer to some of our "sects" than the sects of  
each  
respective religion (understood loosely) are to each other, why  
not?  
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{file "Rune Poem, A linguistic Analysis by Steph Parker" "bos567.htm"}

The Anglo - Saxon Rune Poem  
By: Steph Parker

Anyway, here is the Anglo-Saxon Rune poem. The OE version is in  
West  
Saxon though the spelling hasn't been regularised (though I'm using  
the  
standard 'ae' for 'ash' and 'th' for 'thorn' and 'eth'). The  
transla-  
tion will be Anthony E. Farnham's from A Sourcebook in the History  
of  
English as it's much too late for me to bother doing my own and I'll  
be  
too busy over the next few days.

Where the number '7' appears that is the Old English equivalent of  
the  
ampersand (&) and should be read as 'and' or 'ond'.

One last point - the poem here has not been proofread so there is a  
chance that there are errors in the transcription (particularly with  
ommission of the letter 'e' as there is a slight problem with my  
keyboard).

Feoh byth frofur       fira gehwylcum -  
sceal theah manna gehwylc       miclun hyt daelan  
gif he wile for drihtne       domes hleotan.

(Wealth is a joy to every man -  
but every man must share it well  
if he wish to gain glory in the sight of the Lord.)

Ur byth anmod       7 oferhyrned,  
felafrecne deor,       feohteth mid hornum,  
maere morstapa:       thaet is modiy wuht!

(Aurochs is fierce, with gigantic horns,  
a very savage animal, it fights with horns,  
a well-known moor-stepper: it is a creature of courage!)

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Thorn byth thearle scearp,       thegna gehwylcum  
anfeng ys yfyl,       ungemetun rethe  
manna gehwylcun       the him mid resteth.

(Thorn is very sharp, harmful to every man  
who seizes it, unsuitably severe  
to every man who rests on it.)

Os byth ordfruma       aelcre spraece,  
wisdomes wrathu       and witena frofur  
and eorla gehwam       eadnys and tohiht.

(Os is the creator of all speech,  
a supporter of wisdom and comfort of wise men,  
and a blessing and hope to every man.)

Rad byth on recyde        rinca gehwylcum  
sefte, and swithhwaet        tham the sitteth onufan  
meare maegenheardum        ofer milpathas.

(Journey is to every warrior in the hall  
pleasant, and bitinglly tough to him who sits  
on a might steed over the mile-paths.)

Cen byth cwicera gehwam        cuth on fyre,  
blac and beorhtlic,        byrneth oftust  
thaer hi aethelingas        inne restath.

(Torch is to every living thing known by its fire;  
bright and brilliant, it burns most often  
where the princes take their rest within.)

Gyfu gumena byth        gleng and herenys,  
wrathu 7 wyrthscype,        7 wraecna gehwam  
ar and aetwist        the byth othra leas.

(Generosity of men is an ornament and praise,  
support and dignity, magnificence and existence  
to every suffering man, who is otherwise destitute.)

Wenne bruceth        the can weana lyt,  
sares and sorge,        and him sylfa haefth  
blaed 7 blysse        and eac byrga geniht.

(Joy he possesses who knows few woes,  
pain and sorrow, and has for himself  
prosperity and bliss, and also the abundance found in the  
fortified  
dwellings of men.)

Haegl byth hwitust corna,        hwyrft hit of heofones lyfte,  
wealcath hit windes scura,        weortheth hit to waetere syththan.

(Hail is the whitest of seeds, it comes down from the air of heaven,  
the gusts of wind toss it about, afterward it turns to water.)

Nyd byth nearu on breostan:        weortheth hi theah oft nitha bearnum  
to helpe and to haele gehwaethre,        gif hi his hlystath aeror.

2481

(Necessity is oppressive to the heart: yet it often becomes for the  
children of men a help and salvation for each, if they have  
hearkened  
unto it.)

Is byth oferceald,        ungemetum slidor,  
glisnath glaeshluttur        gimnum gelicust,  
flor forste geworuht,        faeger ansyne.

(Ice is extremely cold, excessively slippery,  
it glistens glass-clear, most like to gems,  
it is a floor wrought by frost, fair of sight.)

Ger byth gumena hiht,        thon God laeteth,  
halig heofones cyning,        hrusan syllan

beorhte bleða beornum and thearfum.

(Year (the growing season) is the hope of men, when God,  
holy king of heaven, causes the earth to give forth  
shining fruits to wealthy and to needy.)

Eoh byth utan unsmethe treow,  
heard hrusan faest, hyrde fyres,  
wyrtrumun underwrethyd, wynn on ethle.

(Yew is a tree with unsmooth bark,  
hard and fast in the earth, keeper of fire,  
supported by roots, a joy in the land.)

Peorth byth symble plega and hlechter  
wlancum [and wisum], thar wigan sittath  
on beorsele blithe aetsomne.

(Peorth is always sport and laughter  
to the noble [and the wise], where men sit  
together in merriment in the mead-hall.)

Eolhx secg eard haefth oftust on fenne,  
wexeth on wature, wundath grimme,  
blode breneth beorna gehwylcne  
the him aenigne onfeng gedeth.

(Eolhx-sedge has its home most often in the marsh,  
it grows in the water, wounds cruelly,  
darkens with blood every man  
who touches it in any way.)

Sigel semannum symble bith on hihte,  
thonn hi hine feriath ofer fisces beth,  
oth hi brimhengest bringeth to lande.

(Sun is always a hope to seamen,  
when they guide the sea-steed over the fish's bath  
until it carries them to land.)

Tir bith tacna sum: healdeth trywa wel  
with aethelingas, a bith on faerylde  
ofer nihta genipu, naefre swiceth.

2482

(Tir is a sign to remember: it holds faith well  
with princes, is always on course  
above the mists of the nights, it never wanders or deceives.)

Beorc byth bleða leas, bereth efne swa theah  
tanas butan tudder, bith on telgum wlitig,  
heah on helme hrysted faegere,  
geloden leafum, lyfte getenge.

(Birch (referring to the poplar?) is seedless, yet without fruit it  
nevertheless  
puts forth sprouts; it is beautiful with its branches,  
lofty in its crown, fairly adorned,  
sprung from shoots, pressing aloft.)

Eh byth for eorlum aethelinga wyn,  
hors hofum wlanc, thar him haelethe ymb  
welege on wicgum wrixlath spraece,

7 bith unstyllum        aefre frofur.

(Horse in the presence of warriors is a joy to princes,  
a steed proud of its hoofs, where mounted men  
and wealthy exchange speech about him,  
and is ever a joy to the restless.)

Man byth on myrgthe        his magan leof -  
sceal theah anra gehwylc        othrum swican;  
fortham Dryhten wyle        dome sine  
thaet earme flaesc        eorthan betaecan.

(Man in merriment is beloved of his fellow -  
yet shall every one betray the other;  
for this reason God wills by his decree  
that the unhappy flesh be committed to the earth.)

Lagu byth leodum        langsum gethuht,  
gif hi sculun nethan        on nacan tealtum  
7hi saeytha        swythe bregath  
and se brimhengest        bridles ne gymeth.

(Sea is to men a thing which seems everlasting,  
if they must dare to venture on the unsteady and untrustorthy  
ship  
and the sea-waves greatly terrify them  
and the sea-steed cares not for its bridle.)

Ing waes aereast        mid Eastdenum  
gesewen secgun,        oth he siththan est  
ofer waeg gewat;        waen aefter ran.  
THus Heardingas        thone haele nemdun.

(Ing was first among the East-Danes  
visible to men, until he later eastward  
departed over the sea; his chariot followed him.  
Thus did the Hearings invoke that hero.)

AEthel byth oferleof        aeghwylcum men,  
gif he mot thaer rigtes        and gerysena on  
brucan on bolde        bleadum oftast.  
2483

(Homeland is most precious to every man,  
if he may therein enjoy justice and courtesies  
in his house, in frequent and abundant prosperity.)

Daeg byth Drihtnes sond,        deore mannum,  
maere Methodes leoht,        myrgth and tohiht  
eadgum and earmum,        eallum brice.

(Day is the envoy of the Lord, dear to men,  
the great light of God, happiness and hope  
to blessed and to miserable, an enjoyment for all.)

Ac byth on eorthan        elda bearnum  
flaesces fodor,        fereth gelome  
ofer ganotes baeth:        garsecg fandath  
hwaether ac haebbe        aethele treowe.

(Oak is for the children of men on earth  
a provider of meat (acorns are food for swine); it journeys  
continually  
over the bath of the gannet: Neptune the spearman proves

if the oak keep faith in honorable fashion.)

AEsc bith oferheah,       eldum dyre,  
stith on stathule,       stede rihte hylt  
theah him feohtan on       firas monige.

(Ash (used for spears) is very tall, precious to men,  
stubborn in standing, holds its place well  
even though many men attack it.)

Yr byth aethelinga       7 eorla gehwaes  
wyn and wyrthmynd,       byth on wicge faeger,  
faestlic on faerelde,       fyrdgeatewa sum.

(Yr is for every prince and noble  
a joy and an hononr, it is fair on a horse,  
dependable on an expedition, a fine piece of military equipage.)

Ior byth eafixa,       and theah a bruceth  
fodres on foldan;       hafath faegerne eard,  
waetre beworpen,       thaer he wynnum leofath.

(Ior is of the river-fish, and yet always partakes  
of food on land; it has a fair home,  
surrounded by water, where it dwells in joy.)

Ear byth egle       eorla gehwylcun  
thonn faestlice       flaesc onginneþ  
hraw colian,       hrusan ceosan  
blac to gebeddan:       bleda gedreosath,  
wynna gewitath,       wera geswicath.

(Earth is loathsome to every man  
when relentlessly the flesh, the carrion body,  
begins to cool, lividly to accept marriage  
to its fellow dust: blossoms fall,  
joys pass away, friendships fail.)

2484

Wyrð wes eower weard.  
Steph.

.....  
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2485

{file "An Australian Aboriginal Myth (WoW #10)" "bos568.htm"}

Traditional Aboriginal myth, which was printed in Web of Wyrð #10

Back in the Dreamtime, Gidja the Moon lived by the river with the Bullanji people. They made fun of him, because he was round and fat, with little stringy legs and arms. Gidja loved Yalma, the Evening Star, but she laughed at him too. So Gidja made a magic circle of stones, and at dusk every night, sat in his circle and sang of his love for Yalma. He made so many songs! So, Yalma agreed to marry him and the Bullanji people held corroboree for them. Now Yalma had a baby daughter - Lilga, the Morning Star. Lilga would go hunting with her father, Gidja. One day, while gathering honey, a limb fell off a tree and crushed

Lilga, so  
she died. This was the first time that anyone had ever died. Poor  
Gidja  
mourned his daughter, but the Bullanji people were afraid, and  
blamed  
Gidja for bringing death to the world. When Gidja carried his little  
Morning Star in her coffin over the river, some men cut the ropes  
holding the bridge, and he fell into the river. The coffin drifted  
out  
to sea, and today, you can still see little Morning Star shining out  
at  
sea. Gidja climbed out of the river, and made a fire. He carried a  
bright burning brand from the fire, and walked through the forest.  
The  
people saw him and were afraid. The they saw it was Gidja, and were  
angry. They tried to kill him, but couldn't, so they picked him up  
and  
threw him up into the sky. As he rose up, he cursed the people, and  
said  
they would all die, and remain dead. But he, and the grass, would  
die,  
and would come back to new life. And so it is. Gidja grows fatter  
and  
fatter, and then fades away like a little old man. Lilga though,  
shines  
brightly. Just like he said, Gidja comes back to life. At dusk on  
the  
third day after he dies, you can see him again, floating like a  
baby's  
cradle, waiting to start again.

Christmas Customs  
by Rick Hayward

Now that Christmas is fast approaching and the year has once  
more come full circle, most of us will soon be busy adorning the  
house with brightly coloured decorations, a Christmas tree and  
all the other paraphernalia that goes to create a festive  
atmosphere.

Holly and mistletoe will almost certainly be included in our  
decorations as evergreens have been used in the winter festivities  
from very ancient times and definitely long before Christianity  
appeared on the scene.

What Christians celebrate as the birthday of Christ is really  
something that was superimposed on to a much earlier pagan  
festival--that which celebrated the Winter Solstice or the time when  
the Sun reaches its lowest point south and is reborn at the  
beginning of a new cycle of seasons.

In Northern Europe and Scandinavia it was noted by the early  
Christian scholar, Bede, that the heathens began the year on  
December 25th which they called Mother's Night in honour of the  
great Earth Mother. Their celebrations were held in order to  
ensure fertility and abundance during the coming year, and these  
included much feasting, burning of lamps, lighting of great fires  
(the  
Yule fires) and exchanges of gifts.

The Romans, too, held their great celebrations--Saturnalia--  
from December 17th to 25th and it was the latter date which they  
2486

honoured as the birthday of the Unconquered Sun. The Saturnalia was characterised by much merry-making, sometimes going to riotous extremes, with masters and slaves temporarily exchanging roles. The use of evergreens to decorate the streets and houses was also very much in evidence at this great winter festival.

That we now celebrate the birth of Christ at the same time is largely due to the early Church Fathers who found it was much easier to win converts to the faith by making Christ's birthday coincide with an already long established pagan festival. In fact, it wasn't until the 4th century that Pope Julius I finally established the 25th as the official birthday of Christ; earlier Christians differed widely as to this date-- some choosing September 29th, while others held that January 6th or March 29th were the correct dates.

As we have seen, the pagan element in Christmas lives on in the festival at the Winter Solstice. But these elements are also very much alive in our use of evergreens as decorations at this time of year.

Like most evergreens, the holly and mistletoe have long been held to symbolise eternal life, regeneration and rebirth.

Holly, with its bright red berries and dark spiky foliage, has been revered from ancient times as a symbol of life everlasting. It was associated with strength and masculinity and was considered useful in the treatment of various ailments which were seen to lower the vital spirits.

In old England, a decoction of holly leaves was considered a cure for worms; but most of all this prickly evergreen was looked upon as a luck bringer--particularly in rural areas where a bunch of holly hung in the cow shed or stable was thought to favour the animals if placed there on Christmas Eve. Many people used to take a piece of holly from the church decorations at Christmas as a charm against bad luck in the coming year. Holly was also considered a very protective tree which, if planted outside the house, was believed to avert lightning, fire and the evil spells of witches.

An old holly spell describes how to know one's future spouse. At midnight on a Friday, nine holly leaves must be plucked and tied with nine knots in a three-cornered cloth. This is then placed under the pillow and, provided silence is observed from the time of plucking until dawn the next day, your future spouse will come to you in your dreams.

In certain areas of Wales, it was thought extremely unlucky to bring holly into the house before December 24th and if you did so there would be family quarrels and domestic upheavals. You would also be inviting disaster if you burned green holly or squashed the red berries.

Turning now to mistletoe, it seems that this is by far the most mystical of the plants associated with Christmas and has, from very ancient times, been treated as magical or sacred. It is often

included in modern Christmas decorations simply for the fun of kissing beneath it and, though this seems to be a peculiarly English custom, it probably harks back to the mistletoe's association with fertility.

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The real reason why mistletoe is now associated with Christmas is very much a carry-over from ancient practices, when it was considered as somehow belonging to the gods. The Roman historian, Pliny, gives an early account of how the Druids would hold a very solemn ceremony at the Winter Solstice when the mistletoe had to be gathered, for the Druids looked upon this unusual plant, which has no roots in the earth, as being of divine origin or produced by lightning. Mistletoe which grew on the oak was considered especially potent in magical virtues, for it was the oak that the Druids held as sacred to the gods.

At the Winter Solstice, the Druids would lead a procession into the forest and, on finding the sacred plant growing on an oak, the chief priest, dressed all in white, would climb the tree and cut the mistletoe with a knife or sickle made of gold. The mistletoe was not allowed to touch the ground and was therefore caught in a white linen cloth.

On securing the sacred mistletoe, the Druids would then carry it to their temple where it would be laid beneath the altar stone for three days. Early on the fourth day, which would correspond to our Christmas Day, it was taken out, chopped into pieces and handed out among the worshippers. The berries were used by the priests to heal various diseases.

Mistletoe was considered something of a universal panacea, as can be gleaned from the ancient celtic word for it--uile, which literally translated means 'all-healer'. A widespread belief was that mistletoe could cure anything from headaches to epilepsy; and indeed modern research has shown that the drug guipsine which is used in the treatment of nervous illnesses and high blood pressure is contained in mistletoe.

Until quite recently the rural folk of Sweden and Switzerland believed that the mistletoe could only be picked at certain times and in a special way if its full potency as healer and protector was to be secured. The Sun must be in Sagittarius (close to the Winter Solstice) and the Moon must be on the wane and, following ancient practices, the mistletoe must not be just picked but shot or knocked down and caught before reaching the ground.

Not only was mistletoe looked upon as a healer of all ills, but if hung around the house was believed to protect the home against fire and other hazards. As the mistletoe was supposed to have been produced by lightning, it had the power to protect the home against thunder bolts by a kind of sympathetic magic.

Of great importance, however, was the power of mistletoe to protect against witchcraft and sorcery. This is evident in an old superstition

which holds that a sprig of mistletoe placed beneath the pillow will avert nightmares (once considered to be the product of evil demons).

In the north of England, it used to be the practice of farmers to give mistletoe to the first cow that calved after New Year's Day. This was believed to ensure health to the stock and a good milk yield throughout the year. Underlying this old belief is the fear of witches or mischievous fairy folk who could play havoc with dairy produce, so  
2488

here mistletoe was used as a counter magic against such evil influences. In Sweden, too, a bunch of this magical plant hung from the living room ceiling or in the stable or cow-shed was thought to render trolls powerless to work mischief.

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With such a tremendous array of myth, magic and folklore associated with it, reaching far back into the pagan past, it is understandable that even today this favourite Christmas plant is forbidden in many churches. Yet even the holly and the ivy, much celebrated in a popular carol of that title, were once revered as sacred and magical by our pre-Christian ancestors.

In view of what has been said, one could speculate that even if Christianity had never emerged it is more than likely that we would still be getting ready for the late-December festivities, putting up decorations, including holly and mistletoe, in order to celebrate the rebirth of the Sun, the great giver and sustainer of all earthly life.  
2489

{file "Bylaws" "bos569.htm"}

#### BYLAWS OF THE CHURCH OF ALL WORLDS, INC.

As amended by General Meeting August 9, 1992 PREAMBLE Section 1:  
Recognizing the necessity for the affirmation of life in a world choked by the worship of death, we, the Priesthood and Councils of the Church of All Worlds do re-establish and re-ordain on this fair planet a vital new Pagan religion, dedicated to the celebration of Life, the maximal actualization of Human potential, and the realization of ultimate individual freedom and personal responsibility in harmonious eco-psychic relationship with the total Biosphere of Holy Mother Earth. To which end we do hereby adopt and enact the following Articles:

ARTICLE I Name

Section 1:

The name of the corporation shall be the Church of All Worlds, Inc., and is a non-profit religious organization, incorporated under the laws of the States of Missouri and California.

ARTICLE II Purpose

Section 1:

The purpose of this Corporation shall be as outlined in the Articles of Incorporation; and specifically the following:

A. To present an alternative to war, hatred, violence, frustration, insecurity, fear, ignorance, jealousy, brutality, dishonesty, apathy, misery, loneliness, guilt, anxiety, alienation, paranoia, dominance, killing, force, hypocrisy, envy, malevolence, irresponsibility, intolerance, prejudice, persecution, greed, addiction, authoritarianism, and presently established religions and institutions, and to aid and support individuals in their rejection of these;

B. To provide mutual help and encouragement in the search for meaning and identity through association with similarly oriented fellows in a context of acceptance and love;

C. To aid individuals and groups in the maximal actualization of Human potential and the realization of ultimate individual freedom and personal responsibility: to help people become what they potentially are;

D. To furnish a central headquarters and branch offices (called Churches, Nests, Centers, or Temples) through which seekers may locate and communicate with each other, and to buy, sell, own, hold, mortgage, or otherwise encumber, lease, or otherwise hold and dispose of real and personal property necessary to properly establish, fit up, and maintain such places;

E. To encourage reading, study and growth on the part of members and friends, and to make available literature in various relevant fields;  
2499

F. To publish newsletters, papers, magazines, pamphlets, books, directories and other materials deemed appropriate to the purposes of the Church by the Board of Directors or their delegated authority;  
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2500

G. To work, associate, and affiliate with other similarly oriented individuals, churches, agencies and groups promoting peace, love, joy, freedom, brotherhood, conservation, personal awareness and development, celebration of life and the eco-psychic recovery of Natural

Wilderness,

and to aid and support such people in such efforts as shall be found not

to be in conflict with the purposes and principles of this Church;

H. To establish and maintain Wilderness sanctuaries, retreats, camps, and communities in various regions;

I. To establish and maintain schools, colleges, libraries and research facilities based on the principles of the Church;

J. To receive money, property, and values of every kind heretofore

donated, contributed, collected, and held, and to receive, and hold money, property and values of every kind that might be donated, contributed, collected and held, for the benefit of this religious organization;

K. To engage in and promote any functions, services and activities deemed appropriate, necessary or expedient for the purposes of the Church by the Board of Directors , their delegated authority, or the directors of the various subsidiary groups;

L. To do all in our power to increase the total degree of consciousness, individually, collectively, and synergically, at all levels of Being, in the unfolding course of emergent evolution;

M. To provide all possible means for recycling the bodies of deceased members consistent with eco-psychic awareness and personal will;

N. To make provision to establish and ordain various sacraments of the Church of All Worlds.

#### ARTICLE I Membership

##### Section 1:

Membership shall consist of those who understand the principles of the

Church, who have made written application, paid the annual dues, and have been accepted by the Board of Directors or their delegated authority. The form of application shall be that approved by the Board

of Directors or their delegated authority.

##### Section 2:

Members whose annual dues are current shall be referred to as active members, with full voting privileges and discounts at paid functions.

Those whose dues are in arrears shall be regarded as inactive members,

and their voting privileges and discounts at paid functions shall be suspended until such time as they renew their memberships with a payment

of the annual dues.

##### Section 3:

Membership shall be organized in degrees of ranking, as follows:

A. Three Rings of three Circles each, to be known (from outer to inner) respectively as Seekers, Scions, and Priests/Priestesses, or Clergy.

B. Members may be referred to by designation of a Circle, one through nine.

#### ARTICLE IV Seekers

##### Section 1:

The First Ring shall consist of Seekers, to be identified by the color

green, as used on membership cards, newsletters and in ceremonial

vestments. They shall be grouped in the following three Circles, by  
2501

qualifications to be determined by combined Councils of all Rings;  
A. First Circle (identified with the planet Pluto and its  
symbols.)

B. Second circle (identified with the planet Neptune and its  
symbols.)

C. Third Circle (identified with the planet Uranus and its  
symbols.)

#### ARTICLE V Scions

##### Section 1:

The second Ring shall consist of Scions, to be identified by the  
color  
red, as used on membership cards, newsletters, and in ceremonial  
vestments. They shall be grouped into the following three Circles by  
qualifications to be determined and amended by the Board of  
Directors:

A. Fourth circle (identified with the planet Saturn and its  
symbols.)

B. Fifth circle (identified with the planet Jupiter and its  
symbols.)

C. Sixth circle (identified with the planet Mars and its  
symbols.)

Section 2: Duties of Scions shall include management of various  
Church programs, functions, and activities, as well as studies  
directed  
toward qualification for the Clergy, determination of qualifications  
for  
advancement through First and Second Rings, and any other such  
duties as  
may be determined by the Board of Directors.

Section 3: In the event no Priest or Priestess is available to  
serve an established Nest, the Scion who takes on major  
responsibility  
for coordinating that Nest shall be designated High Scion by  
consensual  
agreement of the members of said Nest. The High Scion shall assume  
the  
administrative and organizational functions normally assigned to  
Clergy,  
until such time as said High Scion or any other member of said Nest  
shall become ordained. If members of the Nest desire, the position  
of  
High Scion may rotate among qualified members of the Nest.

Section 4: In areas where no Nest exists, Scions may, with the  
approval of the Board of directors, establish proto-nests of the  
Church  
of All Worlds, Inc.; such proto-nests shall conduct meetings in  
accordance with the Bylaws and principles of the Church of All  
Worlds  
and shall forward monthly reports of activities to the Board of  
Directors via the Membership Officer.

Section 5: In special cases the Church may license a Scion of  
6th  
Circle as a Minister and issue Ministerial Credentials, which shall  
consist of a Ministerial Certificate and wallet-sized ID card.  
Licensed  
CAW Ministers shall function as the equivalent of Chaplains, and be  
authorized to perform such sacraments as authorized by the Council  
of  
the Third Ring. In order to qualify for this special status, the

Scion

must present a Ministerial Proposal to the Board of Directors indicating the nature of the Scion's intended Ministry and his/he qualifications to fulfill it. Examples of such Ministries shall include (but not be limited to): Prison Ministries, Hospital Ministries, Armed Services Ministries.

#### ARTICLE VI Clergy

##### Section 1:

The Third Ring shall consist of Priests and Priestesses, to be identified by the color purple, as used on membership cards, in newsletters, and in ceremonial vestments. They shall be grouped into the following three Circles, by qualifications to be determined and amended by the Board of Directors.

A. Seventh Circle (identified with the planet Earth and its  
2502

symbols.)

B. Eighth Circle (identified with the planet Venus and its  
symbols.)

C. Ninth Circle (identified with the planet Mercury and its  
symbols.)

##### Section 2:

Duties of the Clergy shall include hosting and officiating at various ceremonies and services, administering the sacraments, writing and preparing rituals, arranging meetings and councils, supervising the training of Seekers and Scions, sponsoring and aiding postulants to the Clergy, voting for and serving as members of the Board of Directors, maintaining communications with other Nests, and any other such duties as may be determined by Councils of the Third Ring or the Board of Directors.

##### Section 3:

The Priest and/or Priestess establishing a Nest or assuming responsibility for an established Nest shall be known as High Priest or High Priestess of that Nest. The duties of High Priest or High Priestess include primary responsibility for all Church activities in that Nest, including reports to the Board of Directors, and any other such functions as they themselves shall determine, subject to approval by the board of Directors. The term of office for High Priests and High Priestesses shall customarily be for a period of not more than seven years, during which time it shall be the duty of such persons to select and train their successors. Any High Priest or High Priestess who does not step down before this seven year period is up may, at any time after the seven years, be summarily eliminated at the consensual agreement of the rest of the Nest.

##### Section 4:

Ordination into the Priesthood may be bestowed upon Scions who have completed all the currently stated qualifications of the Sixth Circle

and have been recommended for the Seventh by any sponsoring member of the Clergy, provided the candidate has first been approved unanimously by the Board of Directors through the submission of such data as the Board may choose to require.

ARTICLE VII Primate

Section 1:

The primary authoritative and not authoritarian spokesperson for the Church of All Worlds shall be known as the Primate, and shall hold this position for as long as he or she can adequately demonstrate his or her capability to perform its duties and functions, or until successfully challenged for the position by a would-be successor, or for life, or for as long as he or she desires to hold the position. Any of the foregoing conditions may serve to limit the term of office of the Primate.

Section 2:

Duties of the Primacy shall include all appropriate duties of a general spokesperson, coordination and integration of programs, activities, information and input included in the Church gestalt, and coordination of relationships with other groups within the larger Pagan and Neo-Pagan community. It shall be the responsibility of the Primate to keep well informed enough on all phases of both the Church of All Worlds and Paganism/Neo-Paganism as a whole that such duties may always be competently and effectively performed.

Section 3:

As the Primate is largely an honorific position awarded by the membership in respect for a person's years of service to the Church of All  
2503

Worlds, a successor may or may not be chosen upon the discontinuation of one Primate's term of office. Should it be desired, a successor shall be chosen by the same method as any other elected official.

.....  
.....  
2504

ARTICLE VIII Directors

Section 1:

Management of the Corporation shall be vested in a Board of Directors, consisting of not less than three nor more than thirteen persons, consisting of a representative of each chartered subsidiary and the following officers: President, Vice-President in charge of Membership, Treasurer, and Secretary. A minimum of one-third of the Board of Directors shall be members of the Clergy. The Board can approve the calling of qualified persons among the membership to the positions of Secretary and Treasurer by unanimous decision. An individual may hold the position of an officer and a representative of a subsidiary

group,  
if necessary. Decision-making shall be by consensus, but if  
agreement  
cannot be reached, decisions will be made by two-thirds majority  
vote.  
In such a case, the votes of all members of the Board of Directors  
are  
equal, regardless of the Ring status of the person voting.

Section 2:

At the first annual meeting of the Board of Directors, the Board  
shall  
elect from its own number, a President, one or more Vice-Presidents,  
a  
Secretary and a Treasurer, who shall serve as officers both for the  
Board of Directors and for the Corporation. At the discretion of the  
Directors, the same person may serve in more than one office. The  
President and Vice-President in charge of Membership must be members  
of  
the Clergy.

Section 3:

The powers of the Board of Directors shall be those usually assigned  
to  
such Directors. They are subject to limitation or specification at  
any  
meeting of the Board or the Third Ring. They shall specifically  
include

the following powers:

A. To call regular or special meetings of the Directors, the  
Councils, or of the membership, on initiative of the President, or  
by  
mutual agreement of two or more of the Directors.

B. To make rules and regulations not inconsistent with the laws  
of  
the State of California or the Bylaws of this Corporation, for the  
guidance of officers, Directors, and members.

C. To make rules and regulations for the use and management of  
all  
Church property, whether real or personal, and to change such rules  
and  
regulations at such time and in such manner as to said Board of  
Directors, or Directors of subsidiary groups, shall seem right and  
proper.

D. To accept, review, and approve or reject applications for  
Priesthood, and to issue certificates of ordination to those  
applicants  
who shall have fulfilled their qualifications and shall have  
complied  
with the requirements of the rules, Bylaws, and Articles of  
Incorporat-  
ion, and who are recommended by their High Priests or High  
Priestesses,  
to serve as Clergy or for other special purposes recognized by act  
of  
the Board of Directors.

E. To issue certificates of Charter to members in other areas  
when  
they wish to establish a local Nest, or to establish Subsidiary  
Organizations, upon conditions to be determined by the Board.

F. To determine what shall be due and reasonable compensation  
to be  
paid any member of the Corporation for services rendered to or for  
the  
Corporation, affecting one or more of its purposes.

G. To maintain, at the Central Nest, confidential files on all

members, active and inactive, and such other records as may be deemed necessary adequately to carry out the purposes of the Corporation.

Section 4:

The Board of Directors shall have full power and authority to borrow money on behalf of the Corporation, including the power and authority to  
2505

borrow money from any of the members, Directors, or officers of the Corporation, and to otherwise incur indebtedness on behalf of the Corporation, and to authorize the execution of promissory notes, or other evidences of indebtedness of the Corporation, and to agree to pay interest thereon to sell, convey, alienate, transfer, assign, exchange, lease, and otherwise dispose of, mortgage, pledge, hypothecate, and otherwise encumber the property, real or personal, and the franchises of the Corporation to purchase, lease, and otherwise acquire property, real and personal, on behalf of the Corporation; and generally to do and perform, or cause to be done and performed, every act which the Corporation may lawfully do and perform.

Section 5:

The Board of Directors shall have summary power by vote of a two-thirds majority of its members to suspend, or to expel and terminate the membership of any member of the Church, including the Priesthood and the Board of Directors, for conduct which in its opinion disturbs the order, dignity, business or harmony, or impairs the good name, popularity or prosperity of the organization, or which is likely in its opinion, to endanger the welfare, interest or character of the organization, or for any conduct in violation of these Bylaws or of the rules and regulations of the Corporation, which may be made from time to time. Such action by the Board of Directors may be taken at any meeting of such Board upon the initiative of any member or members thereof. The proceedings of the Board of Directors in such matter shall be final and conclusive, unless overruled by majority vote of the Council of the Third Ring, acting as a Board of Appeal. It is expected that any Clergy serving on such a Board will absent themselves if s/he is unable to be impartial, or is affected personally by the decisions of such a Board.

Section 6:

The Board of Directors shall constitute a nominating committee for Directors to serve on the Board. Their recommendations shall be presented by the Secretary to the Council of the Third Ring at any regular meeting. Other nominations may be made by any member present at the said meeting.

ARTICLE IX Officers

Section 1:

The officers of the Corporation shall be a President, a Vice-President in charge of Membership, a Secretary, and Treasurer. Other officers may be created by resolution of the Board, not to exceed thirteen. Doubling of roles is permissible with the agreement of the Board.

Section 2:

The term of all offices shall be one year.

Section 3:

The President shall be the chief executive officer of the Corporation, and shall preside at all meetings of the Board of Directors. S/he shall have general charge of the business of the Corporation, and shall execute, with the Secretary, in the name of the Corporation, all deeds, bonds, contracts, and other obligations and instruments authorized by the Board of Directors. The President shall also have such other powers and shall perform such other duties as may be assigned by the Board of Directors.

Section 4:

Unless the Board of Directors shall specify otherwise, the Vice-President shall be the regularly designated authority to act on applications for membership and ordination, and may head a committee which performs this task. It shall be the responsibility of the Vice-President to keep addresses and other information relating to membership up-to-date. The  
2506

Vice-President shall be vested with all the powers and shall perform all the duties of the President, in case of the absence or disability of the President. The Vice-President shall also have such other powers and shall perform such other duties as may be assigned by the Board of Directors.

Section 5:

The Secretary shall keep records of all regular and special meetings of the Board of Directors, and forward these records to the members of the Board and the Third Ring. The Secretary shall also mail notification to members of the Third Ring and the Board of the time, place, and planned agenda of the regular Board meetings. Subsidiary representatives are asked to send the secretary a record of the quarterly business of each subsidiary three weeks prior to the regular meeting, for inclusion in the quarterly meeting notes. Notices should be sent at least two weeks prior to each regular meeting, and as early as possible before a special meeting. The Secretary also serves as the correspondent of the

Corpora-  
tion with persons representing the State of California, and files  
whatever reports and forms may be required by the State on an annual  
or  
ongoing basis.

A. In case of the absence or disability of the Secretary, or  
refusal or neglect to act, notices may be given and served by the  
President, or by the Vice-President, or by any person authorized by  
the  
President or the Vice-President, or by the board of Directors.  
Section

6: The Treasurer shall receive and safely keep all funds of the  
Corporation and deposit same in such bank or banks as may be  
designated

by the Board of Directors. Such funds shall be paid out only on the  
cheque of the Corporation signed as directed by the Board of  
Directors.

The Treasurer shall also control the keeping of the books and  
accounts

of the Corporation, and is responsible for the filing and payment of  
any

monies required by the State of California. Subsidiary  
representatives

are responsible for the forwarding of quarterly financial records of  
each subsidiary to the Treasurer in advance of each quarterly Board  
of

Directors meeting.

#### ARTICLE X Councils

Section 1: Seekers of the First through Third Circles  
shall be  
the general laity, and shall relate peripherally to the Inner  
Circles,  
members serving on committees, participating in open meetings, and  
fulfilling any other such functions as shall be designated by  
members of  
the Second and Third Rings.

##### Section 2:

Scions shall constitute the Council of the Second Ring, or the Scion  
Council, which shall function in the interest of the Corporation in  
such

matters as cannot conveniently be brought before a regular or  
special

meeting of the First Ring. This council shall have one  
representative

sit on each meeting of the First Ring as Chairman. This Council  
shall

fulfill any other particular functions as shall be designated by  
members

of the Third Ring, and may hold such regular or special meetings as  
shall be found necessary adequately to carry out the purposes of the  
Corporation.

##### Section 3:

Clergy of the Seventh through Ninth Circles shall constitute the  
Council

of the Third Ring, or the Clergy Council, which shall function in  
the

interests of the Corporation in such matters as cannot conveniently  
be

brought before a regular or special meeting of the First or Second  
Rings. This Council shall have one representative sit on each

meeting of

the Second Ring as Chairperson. This Council shall fulfill any other  
such functions as shall be designated by the Board of Directors, and

may  
2507

hold such regular or special meetings as shall be found necessary to adequately carry out the purposes of the Corporation.

Section 4:

The officers of the Board of Directors shall constitute the Executive Council, which shall function in the interest of the Corporation in such matters as cannot conveniently be brought before a regular or special meeting of the Board of Directors or of the Ring councils. This Council may hold such regular or special meetings as shall be found necessary adequately to carry out the purposes of the Corporation.

Section 5:

Each Nest shall establish a Nest Council, which shall function in the interest of that Nest in such matters as cannot appropriately or conveniently be brought before meetings of any of the other aforementioned Councils or the Board of Directors. The Nest Councils shall deal with all those matters which are the exclusive concern of the particular individual Nests, rather than of concern to the Church or Corporation as a whole. Such Nest Councils shall consist only of Second and Third Ring members of such Nests, in number not to exceed thirteen. Application for membership on a Nest Council must be made in person before the assembled body of the Council, during which the applicant should be questioned on his or her reasons for wanting to serve on the Council and his or her understanding of the principles and purposes of the Nest and the Church. Acceptance to the council must be by unanimous vote or consensus of the current Nest Council membership. Candidates for Priesthood must first have served at least six months on a Nest Council, and that Council must unanimously approve the candidate's application for ordination before it can be submitted to the Board. The advancement and training of members of each Nest through the Second Ring shall be under the supervision of the Priesthood of that Nest, who may consult the Nest Council if such consultation shall be found useful or necessary. Second Ring members who are not affiliated with a particular Nest shall be trained under the supervision of the Priesthood of the Central Nest. At meetings of the Nest Councils, the High Priest, High Priestess, or High Scion shall be Chairperson, and shall be familiar with the rudiments of parliamentary

or consensus procedure.

Section 6:

Any of the aforementioned Councils are authorized to appoint such committees as shall be found useful in the conduct of the activities of the Corporation.

Section 7:

Each of the aforementioned Councils and Committees shall elect or appoint, for any term necessary, such officers as may be found necessary to the conduct of the Councils. Such offices shall include a Secretary, whereby minutes shall be taken and notices of meetings disseminated.

Section 8:

General membership shall have the prerogative of vetoing any action taken by the Board of Directors, which it finds objectionable. Such veto to be taken by two-thirds majority at the Annual meeting.

ARTICLE XI Nests

Section 1:

The basic local organizational/congregational unit of the Church of All Worlds shall be the nest. A nest is a group of Church members, with at least one member 4th Circle or above, organized in a local area to learn about, discuss, and creatively practice the purposes of the Church. Nests shall be largely autonomous units which have agreed to adopt and practice the values and purposes of the Church and have, after applying to the Board, been granted a charter by the Board of Directors pursuant  
2508

to a recommendation of the Nest Co-ordinating Council.

Section 2:

In order to form a nest, a group of at least three Church members of at least 2nd Circle must apply to the Nest Co-ordinating Council for a charter as a proto-nest, or Chapter. Chapter charters are issued at the discretion of the Nest Co-ordinating Council. In order to be granted a full Nest Charter, a group must function for at least a year and a day and have at least one member who has reached the level of Scion (4th Circle). Granting of a Nest Charter will be by vote of the Board of Directors.

Section 3:

Nests chartered by the Board of Directors shall be legal subsidiaries of the Church of All Worlds as incorporated under the laws of the States of Missouri and California. Nest shall not have the power to incur debt in the name of the Church of All Worlds.

Section 4:

The Board and Clergy of the Church of All Worlds do not wish to impose any doctrinal restraints upon local nests beyond the requirement that their activities be in accord with the purpose of the Corporation as

stated in Article II of these bylaws. The board and Clergy in fact encourage creativity and innovation on the part of all local nests and groups in the lawful pursuit of the goals of the Church of All Worlds.

Section 5:

The Board of Directors does, however, reserve the right to revoke either a Chapter or Nest Charter on the recommendation of either the Council of the Third Ring or the Nest Co-ordinating Council for one of the following reasons:

A. The conduct at its meetings and public functions or in its public statements is found to be incompatible with the purposes of the Corporation as stated in Article II of these Bylaws, or contrary to the laws of the United States or the State of residence of the Nest or Chapter;

B. The conduct or statements of the Nest or Chapter in its meetings and public functions or in its public statements, in the judgement of the Board of Directors, reflects unacceptable discredit on the Church of All Worlds, its purposes, members and Clergy;

C. The Board of Directors has reason to believe -- on recommendation from either the Council of the Third Ring or the Nest Co-ordinating Council -- that the chartered group is not truly functioning as a Nest or Chapter in that the contact person of that Nest or Chapter does not respond to queries, show evidence of membership or the holding of regular meetings or other evidence that the Chartered Nest or Chapter is, indeed, functioning as a viable organizational unit of the Church of All Worlds.

ARTICLE XII Meetings

Section 1:

General meetings of the Corporation shall be held in conjunction with the first yearly meeting of the Board of Directors. Regular meetings of the Board of Directors shall be held quarterly, approximately three weeks before cross-quarter Sabbats. The first annual meeting shall propose the meeting dates for the remaining quarters of the year. Special meetings may be held whenever deemed necessary.

Section 2:

Notice of the Annual Meetings of the General Membership shall be made each year at least one month in advance of the date of the meeting by a special mailing to all registered members of the Church of at least 2nd Circle. Notices of regular meetings of the Board of Directors, together  
2509

with quarterly subsidiary reports and proposed agenda items, shall be sent to members of the Board two weeks prior to such meetings by the

Church Secretary. Notice of special Board meetings shall be made as early as possible. Notice of regular meetings of other councils shall be sent to relevant members two weeks in advance by the appropriate council secretary, and notices of special meetings, as early as possible. Meetings of Nest Councils shall be held at least quarterly, the frequency and dates to be determined by said councils.

Section 3:

The privilege of decision-making at any meeting shall be limited to those present who are actual active members both of the Church and of the particular Council or Ring convening the meeting. If the number present is thirteen or less than thirteen, all decisions must be made by consensus, and if consensus cannot be reached, by a two-thirds majority. If the number present is greater than thirteen, all decisions must be by a two-thirds majority vote. In meetings where more than thirteen voting members are present, the number of votes carried by each member shall be equal to the ring (1,2, or 3) that member has attained. Section 4: A quorum to conduct business shall consist of a number of voting members equal to two-thirds majority plus one of the members of that particular council.

Section 5: The fiscal year of the Corporation shall be from January 1 to December 31, inclusive.

ARTICLE XIII Subsidiary Operations

Section 1:

The Corporation, acting through the Board of Directors or their delegated authority, may organize, charter, establish, and operate such subsidiary operations, agencies, groups, and institutions as may be found necessary or expedient adequately to carry out the purposes of the Corporation.

Section 2:

Each subsidiary shall send a representative to serve on the Board of Directors. The subsidiary representatives shall be responsible for reporting the activities of the Subsidiary to the Board, and for relaying information from the Board to each subsidiary. In addition, the subsidiary representatives shall submit reports to the Secretary and the Treasurer detailing the activities of each subsidiary.

Section 3:

Chartering and serving as Directors of subsidiary organizations is open only to active members of the Church with Scion or Clergy status. Under exceptional circumstances, and by special dispensation of the Board of Directors, a project or provisional subsidiary may be approved for inception by a Church member of only 3rd Circle status, conditional upon that person's attainment of 4th Circle within a year from the date of approval, or the appointment within that time as a Director of the

aforesaid subsidiary of another active Church member of at least 4th Circle. Subsidiaries should begin as projects or provisional subsidiaries and be considered for full subsidiary status if they have been active for two years and two days. Provisional subsidiaries should send a contact person to the Board of Directors' meetings.

Section 4:

The governance of subsidiaries shall be by Directors and Councils, the combined total number of which must always be an odd number, from one to seven, of whom one to three shall be designated Directors. Should the subsidiary be authorized to open a bank or checking account, there shall be three approved signatories on the account, at least one of which must be a Scion or Clergy. Directors of subsidiaries must be Scions or

Clergy, but other members of the subsidiary councils may be any active members of the Church that the subsidiary Directors wish to delegate.

Section 5:

Decision-making in subsidiary councils should follow the procedures outlined in Article XI, Section 3 above.

ARTICLE IV Amendments

Section 1:

Amendments or changes in these Bylaws may be made by recommendation of the Board of Directors at the Annual meeting, by unanimous vote or consensus of voting members present.

.....  
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{file "A Pagan Sacrament of Holy Communion (Morning Glory Zell)"  
"bos570.htm"}

A Pagan Sacrament of Holy Communion  
(as performed in the Church of All Worlds)  
by Morning Glory Zell

The Priestess, Priest and Congregation sit in a circle, with the Priestess to the right of the Priest, on the ground outside or the carpet indoors.

An altar is set in the center, with Bread and Water and either fresh flowers and greenery (when outdoors) or a potted plant (indoors).

When everyone is settled and silent, the Priestess begins the blessing:

P'ess: Blessed be this Bread, the body of our Lord,  
And Blessed be this Water, the blood of our Lady.  
As our bodies are nourished by Their divine energy,  
So let Them ever nurture our spirits.  
We are the conscious product of Their eternal passion,

And so do we give Them our gratitude in celebration of Life.

The Priest takes the Bread from the altar and raises it aloft in consecration:

Priest: Seed fallen on the wet Spring table,  
embryos bedding in the night.  
The Sun is joy on the Earth in the morning,  
And the wheat reaches up for the food that is Light.  
He holds his child to the Sun and would free him to the wind.  
Then we take them both, Father and Son, both still young.  
We fold them into tight brown loaves, Rocks of Sun for the tables of the  
People.

The Priest takes a piece of the Bread and places it into the mouth of  
the person on his left with the words: "May you always have  
sufficien-  
cy". He then passes the plate on to that person, who does the same  
actions and gives the same blessing to the next person to the left,  
and  
so on round the circle. When the loaf comes around to the Priestess  
sitting on the Priest's right, she gives him his share while taking a  
small piece and crumbling it onto the Earth , if outdoors, or into the  
potted plant if indoors, saying:

"Mother Divine, take back what is Thine."

The Priestess then takes the chalice of Water from the altar and  
holds  
it aloft in consecration:

P'ess: Ice in the North will melt into the Earth.  
She will soften and breathe again.  
Water, sweetened by the lungs of the Earth, our Mother, runs  
South To the houses of the people, and the clouds give birth  
and  
die.  
They tremble on beds of air giving birth.  
Their trembling rocks the Earth with thunder; all their life  
is  
gone.  
Their last breath is in our cup,  
Let us drink the rain.

The Priestess then holds the chalice to the lips of the Priest on  
her  
left, who drinks as she says:

"Water shared is Life shared."

He then holds the cup and repeats the phrase for the person on his  
left,  
and so it goes, clockwise, around the circle. Other phrases may be  
spoken, such as "May you never thirst", or "Drink deeply". As the  
chalice passes from each person, they link hands with those who  
already  
shared the water, until, as the chalice completes its round, all  
hands  
are joined. Finally the person to the right of the Priestess gives  
her  
back the chalice and the blessing, whereupon she pours out the

remainder  
of the water onto the ground or the plant as a libation to the  
Earth,  
speaking again the words:

"Mother Divine, take back what is Thine."

She places the chalice back onto the altar, then returns to her  
place to

link hands and complete the circle. Then may follow a silent  
medita-  
tion, a chant or song, a breathing exercise to raise energy,  
or whatever is desired. When the exercise or meditation has reached  
its  
conclusion, the Priest pronounces the Benediction:

Priest: O Gracious Lady and Laughing Lord,

We would ever have Thee here with us.

Now the time is come to break the circle and return to the  
world.

May Thy love be ever with us and Thy wisdom guide our steps.  
Blessed Be.

Everyone repeats the words "Blessed Be" simultaneously dropping the  
hands they are holding, thereby breaking the link and ending the  
Rite.

2512

{file ""Earthmom"" "bos571.htm"}

"Earthmom"

"Well, for instance, who is this All-Mother you're always  
talking  
about?"

"Why, you are, Edward. . . The All-Mother. You're the All-  
Mother,  
I'm the All-Mother, that little bird singing out there, it's the  
All-Mother. The All-Mother is everything. The All-Mother is  
life..."

The primal and supreme deity of the ancient world, the oldest  
and  
most universally worshipped, was the Great Mother, Mother Earth.  
Images  
of Her date back to Aurignacian Cro-Magnon peoples, from 27,000  
years  
ago, and are found all over the Eurasian continent from Spain to  
Siberia. For thousands of years before there were any male gods,  
there  
was The Goddess, and Her worship continued unabated clear up until  
its  
violent suppression by Iron Age patrism. When and where worship of  
the  
Mother prevailed women and Nature were held in esteem. The Chinese  
called Her Kwan Yin; the Egyptians knew Her as Isis; the Navajo call  
Her  
Changing Woman. To the Greeks She was Gaia, and to many black  
peoples  
She is Yemanja. She is Aphrodite, the Goddess of Love, and She  
says:  
"All acts of love and pleasure are my rituals." She is also the  
ancient  
Crone Hecate, who gives us both wisdom and death. The Goddess is  
diversity. She represents both darkness and Light and Her worship  
is

the reconciliation of opposites. There can be no such thing as a "Good Goddess" or an "Evil Goddess". Death is part of the natural cycle as night follows day and we accept it with grace as Her final gift. The search for Balance is the goal of Her people, and it is achieved by the acceptance of multiple paths and truths. Dion Fortune once commented that all goddesses are manifestations of the One Great Goddess whose identity is as the universal feminine spirit of Nature.

The eldest and greatest aspect of the Goddess is as Great Mother  
2513

Nature, the all-encompassing energy of Universal Life. Her womb is the Quasar, the white hole through which all energy pours into creation, and Her all-devouring mouth is the Black hole itself through which all matter is consumed to be reborn once again as between Her thighs the universe is squeezed from spirit. Her energy then coalesces into Matter-Mater:the Mother of all forms. She ignites, becoming the Star Goddess Nuit, whose galactic breast is our Milky way. Of Her are born star systems and planets including, of course, our very own Earth Mother, Gaia.

Because of the diversity of the Goddess, She is seen as manifesting in many different aspects. She is often called The Triple Goddess, which refers to Her link in the fertility cycle where She appears as Maiden, Mother and Crone. Some ancient cultures personified this Triplicity as the waxing, full, and waning Moon, and other three-faced Goddess aspects are familiar to us as the Fates, the Graces, the Furies, the Muses, or even as Faith, Hope and Charity. Another familiar division of Her aspects is into Mother and Daughter (Demeter and Persephone), or as Sisters/Lovers (Fauna and Flora). Such polarities are also important in Her worship. Sometimes the polarity can exist with two different aspects of the Goddess representing both poles, but more commonly it is the great gender polarity, for the Goddess is a deity of sexual loving.

She is Ishtar or Aphrodite, the eternal Lover who awaits with eager arms the mortal man brave enough to risk Her immortal favor. Many men have worshipped Her as a lover, but she may never be possessed, for She belongs only to Herself. She is Parthenos, the eternal Virgin (in the prepatriarchal meaning "of her own household"). She represents the Strong Woman : not dominant, but independent. Her lovers are not truly human but divine. She has been the Beloved of many gods, and though jealous male gods eventually suppressed Her worship, She shared the co-rulership of Heaven and Earth for thousands of years of marital bliss. She is the inescapable Yin necessary for the cosmic balance

of  
Yang/Yin. Symbols associated with Her (the Tree of Life, the Sacred  
Serpent, the Labryrinth) are found in all parts of the globe, at the  
heart of all the Mysteries, and underlying all the later accretions  
of  
successive religions. The search for Her is the search for our  
deepest  
ancestral roots. I am the star that rises from the twilight sea. I  
bring  
men dreams to rule their destiny. I am the eternal Woman; I am  
She! The  
tides of all souls belong to me—Touch of my hand confers polarity—  
These  
are the moontides, these belong to me.

#### Honor Thy Mother

In all the cultures where She is still worshipped, there is no  
confusion over Her identity : She is Nature, and She is the Earth.  
She  
is not an atavistic abstraction, not a mystical metaphor, not a  
construct of consciousness. Her body is of substance as material as  
our  
own, and we tread upon Her breast and are formed of Her flesh.  
"Walk  
lightly on the bosom of the Earth Mother," says Sun Bear, and  
tradition-  
al Native Americans agree. Cherokee shaman Rolling Thunder  
emphasizes  
that "It's very important for people to realize this: the Earth is  
a  
living organism, the body of a higher individual who has a will and  
wants to be well, who is at times less healthy or more healthy,  
physically and mentally."<sup>3</sup> Frank Waters, author of *Masked Gods and  
Book  
of the Hopi*, makes the same point: ". . . To Indians the Earth is not  
inanimate. It is a living entity, the mother of all life, our  
Mother  
Earth. All Her children, everything in nature, is alive: the  
living  
2514

stone, the great breathing mountains, trees and plants, as well as  
birds  
and animals and man. All are united in one harmonious whole.<sup>4</sup>  
Renowned historian Arnold Toynbee, writing on "The Religious  
Background  
of the Present Environmental Crisis," also observed that: "For pre-  
monoth-  
eistic man, nature was not just a treasure-trove of "natural  
resources".  
Nature was, for him, a goddess, "Mother Earth," and the vegetation  
that  
sprang from the Earth, the animals that roamed, like man himself,  
over  
the Earth's surface, and the minerals hiding in the Earth's bowels,  
all  
partook of Nature's divinity.<sup>5</sup> Before ever land was, before ever  
the  
sea, Or soft hair of the grass, or fair limbs of the tree, Or  
flesh-  
coloured fruit of my branches, I was : And thy soul was in  
me.

In order to understand the nature of the Earth Mother, we must first understand our own origins. Biologically, unisexual organisms are always considered to be female, since only the female brings forth life from her own body; in the act of reproduction single cells are referred to as mothers and their offspring as daughters. Each of us began our individual life as a single fertilized cell, or zygote. In the process of its innumerable divisions and multiplications, that cell kept dividing up and redistributing the very same protoplasm. That protoplasm which now courses through all of the several trillion cells of your adult body is the very same substance which once coursed through the body of that original zygote. For when a cell reproduces, the mother cell does not remain intact, but actually becomes the two new daughter cells. And this is why, no matter how many times a cell fissions in the process of embryological development, all the daughter cells collectively continue to comprise but one single organism. We may imagine that, should our cells have consciousness akin to our own, they may very well fancy themselves to be independent entities living and dying in a world that to them would seem to be merely an inanimate environment. Blood cells race along our arterial highways, but we know them to be in fact minute components of the far vaster living beings that we ourselves are. Over three billion years ago, life on Earth began, as do we all, with a single living cell containing a replicating molecule of DNA. From that point on, that original cell, the first to develop the awesome capacity for reproduction, divided and redivided and subdivided its protoplasm into the myriads of plants and animals, including ourselves, which now inhabit this third planet from the Sun. But no matter how many times a cell fissions in the process of embryological development, all the daughter cells collectively continue to comprise but one single organism. All life on Earth comprises the body of a single vast living being: Mother Earth Herself. The Moon is Her radiant heart, and in the tides beats the pulse of Her blood. The protoplasm which coursed through the body of that first primeval ancestral cell is the very protoplasm which now courses through every cell of every living organism, plant or animal, of our planet. And as in our own bodies, Earthly life was biologically female for the first 3 billion years, before sexual reproduction, complete with males, evolved around 600 million years ago. In evolutionary theory we say "ontogeny recapitulates phylogeny" (the development of the individual repeats the development of the ancestry); ancient people anticipated such

scien-  
tific ideas when they intuitively conceptualized our planetary  
Divinity,  
like that first single cell, as feminine: our Mother Earth.

The soul of our planetary biosphere is She whom we call Goddess.  
First life on my sources first drifted and swam. Out of me are the  
forces which save it or damn.

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Out of me man and woman, and wild-beast and bird. Before God was, I  
am." . . . Be the terror and the dread of all the wild beasts and  
all  
the birds of heaven, of everything that crawls on the ground and all  
the  
fish of the sea: they are handed over to you." (Gen. 9:2-3)

Since the time of the Exodus, 3,500 years ago, Western  
Civilization  
has been pursuing a course that has taken it farther and three great  
monotheistic religions of the West, Judaism, Christianity and Islam,  
have from their beginning activity suppressed the worship of the  
Goddess, and have tortured and brutally murdered millions of Her  
people.  
Today, she is all but forgotten in the hearts of Her children, and  
Her  
body lies raped and ravished in the wake of human progress. The  
Goddess  
is the concept of feminine divinity incarnate. The denial of  
feminine  
divinity results in the oppression of all women, including Mother  
Nature. As Toybee says: The thesis of the present essay is that some  
of  
the major maladies of the present-day world: for instance the  
recklessly  
extravagant consumption of nature's irreplaceable treasures, and the  
pollution of those of them that man has not already devoured: can be  
traced back in the last analysis to a religious cause, and that this  
cause is the rise of monotheism. 5

This is not to say that all non-monotheistic religions have a  
perfect track record for the treatment of women in those societies.  
Certainly Hindu cultures revere various goddesses and yet are among  
the  
more sexist and female-suppressive societies in the modern world.  
Nevertheless, there is abundant archeological evidence to indicate  
that  
things were not always as they are now, especially in truly ancient  
societies like India. Before the Aryan Indo-European invasion  
around  
1,500 BCE many Neolithic and Bronze Age cultures, including the  
Harrapan  
culture of the Indus Valley and the Minoan people of Crete, had  
societies that appeared remarkably egalitarian. These societies  
were  
universally characterized by the worship of a powerful Great Mother  
whom  
the Hindu people still call Maha Devi Ma. She was later broken into  
a  
multiplicity of minor goddesses which were demoted to the position  
of  
wives or concubines of the gods. By the time sacred writings were  
codified in the Vedas, the Primal Goddess Maha Devi in India had  
been

divided into a triplicity of goddesses characterized as Creator, Preserver and Destroyer: Saraswati, Laksmi and Kali; respectively the consorts of Brahma, Vishnu and Shiva. In Greece, a similar process led to Kore, Demeter and Persephone (or Hecate) created from the original Cretan Rhea. Once the Great Mother had been married off She became easier to control and the way was paved for Her dowry of natural wealth to be handed over to the financial control of Her divine consorts. Whether this new mythical development was a simple mirror of the social diminishment of women's rights or whether it preceded it and was invoked as a justification is really a moot point. But the land, formerly tied to matrilineal territorial clans, passed into the hands of patriarchal kings and princes who began to treat it as their private property and to lay waste to the forests in order to build vast temples and palaces to house their harems and other slaves. The Goddess of Nature went from the position of being the body and soul of all that lives to that of a wife, mother and household servant. Many traditions have given lip service to the so-called "Female Principle," either in the form of a divided identity like the Hindu Shakti or as a semi-divine emanation. But the power of the Goddess of Nature has gradually lost its ability to inspire the necessary respect and reverence once accorded to the Source and Bearer of Life.

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Where are You, then, Mother, whose strength was before All other powers? Your name is the only freedom.<sup>8</sup> Pantheism is the view that everything in Nature is alive, and that all living is Divine. In that context, then, the simplest explanation of Divinity is as "an energy field created by all living things. It surrounds us, it penetrates us, it binds the galaxy together." (Star Wars: "The Force")

Thus a pantheistic theology of Immanent Divinity ("Thou Art God/dess") contrasts sharply with the theology of Transcendent Divinity ("God is Out There") presented by most of "The World's Great Religions." Unlike the God worshipped by Christians, Moslems and Jews, the Goddess is not an all-powerful, indestructible, non-physical being who created the world and exists apart from it. Though Mother Nature is Life on the universal scale, Gaia, the Earth Mother is the very soul of this living planet, and she lives or dies as all life on this planet lives or dies.  
. . . Mother, not maker; born, and not made. Though her children

forsake  
her, allured or afraid, Praying prayers to the God of their  
fashion, She stirs not for all who have prayed.O my children, too  
dutiful  
towards Gods not of me, Was not I enough beautiful? Was it hard to  
be  
free? For, behold, I am with you, am in you, and of you: Look  
forth  
now and see!6 "Earth Mother, Your Children Are Here!" Current  
environ-  
mental crises are legion. Chlorofluorocarbon chemicals are  
destroying  
the ozone layer in the atmosphere; industrial pollution is creating  
the  
greenhouse effect which will melt the polar icecaps, drowning the  
coastal regions; and the destruction of the rainforests and the  
pollution of phytoplankton in the seas is causing worldwide  
droughts.  
The problems are so vast and the politics of greed and corruption  
are so  
complex that it will truly take a miracle to reverse such global  
destruction. The only thing that can save us is a total and  
electrify-  
ing change of consciousness. Nothing short of a worldwide  
realization  
of our planetary awareness will bring home the desperation of our  
plight. We must activate our Gaian identification so that we regain  
our  
shattered empathy with the Spirit of Nature. We must become one  
with  
the Earth Mother in order to feel Her pain/our pain and make it stop  
before the cancer we have become reaches the terminal phase.

The word religion derives from the Latin re-ligio; "relinking."  
The very purpose of true religion, then, is to heal the rifts and  
alienations which have caused us to become separated from the divine  
Source of Being: the rifts between humanity and Nature; between  
matter  
and spirit; between mind and body; between man and woman; between  
our  
own egos and the Soul of Nature. Recent books analyzing the trends  
of  
our wayward world have, with increasing frequency, been calling for  
a  
return to the worship of the Mother. So many wistful comments made  
by  
writers such as Merlin Stone, Mary Daly, James Lovelock, Judy  
Chicago,  
Dolores LaChapelle, Rene Dubos, Daniela Gioseffi, Paolo Soleri,  
Elizabeth Gould Davis, Arnold Toynbee, Joseph Campbell, Marija  
Gimbutas  
and Riane Eisler reflect a craving for such a religious revival.  
The  
truth is that such a revival has been going on for some time  
now:since  
the early 1960's:in the form of what we call the Neo-Pagan movement  
(from Latin paganus:"peasant" or country dweller:Paganism now refers  
to all nature religions). To the several hundred thousand Neo-  
Pagans  
who have been actively practicing and publishing for more than a  
quarter  
of a century, the greatest mystery of this religion is its  
continuing  
obscurity and invisibility to those such as the above-named writers,

who  
continue to publish books advocating such a movement as this, while  
remaining ignorant that it is already in effect. The new Paganism  
encompasses many Nature-oriented groups such as Feraferia, Church of  
All  
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Worlds, Madrakara, Bear Tribe, Venusian Church, Pagan Way, Church of  
the  
Eternal Source, Odinic Fellowship, Reformed Druids, Earth Church of  
Amargi and Children of the Earth Mother. The largest contingent  
of  
modern Goddess-worshippers, however, is found in Witchcraft, or  
Wicca.  
Wicca is a pre-Christian European Pagan magical tradition; European  
Shamanism. The violent suppression to the point of eradication of  
the  
followers of Wicca by the Inquisition can only be compared to the  
Jewish  
Holocaust of Nazi Germany (estimates of the number of martyrs run as  
high as nine million!), but today the Craft is making a powerful  
comeback on the wings of the re-emergent Goddess.

The Neo-Pagan movement, and especially Feminist Witchcraft, has  
recently been joined by increasing numbers from the Women's  
Spirituality  
movement and lately also by many thinkers from the Deep Ecology  
movement  
and even such radical environmental activists as Earth First!.  
These  
are some of the forces which form the core of the movement to  
restore  
the Earth Goddess to Her rightful place; a movement which has its  
roots  
in the combined studies of feminism and ecology and is the logical  
spiritual application of such studies. If Witches can be  
priestesses of  
feminism, then Neo-Pagans are the chaplains of the ecology movement.  
The  
overall movement, though variously called Eco-feminism and Ecosophy,  
is  
truly an attempt at expressing Gaian Spirituality. These three  
streams of spirituality: Deep Ecology, Goddess Spirituality, and  
Neo-Paganism: have met and mingled with Native American, Hindu,  
Tibetan, Hawaiian and other ancient spiritual teachings and fused  
somewhat with the more nebulous New Age Movement. What is  
struggling to  
be born from this blending of pathways is a truly planetary  
religious  
metaphor that will transcend all the tradition-specific patterns in  
the  
same way the idea of Neo-Paganism absorbed and united a multiplicity  
of  
wildly differing but basically polytheistic religious groups in the  
1970's. Perhaps what we are looking for could be called Gaean  
religion, because at the heart of our Unity is our identity as  
children  
of the same Mother: Gaia Herself; Mother Earth. It is said that it's  
a  
wise child who knows its own Mother! A brief digression on  
etymology here: Who is Gaia, that we would name a movement after  
Her?

The name Gaia is the Greek name for the Earth Mother Goddess, She

who  
was created by Light and by Love from the primal cosmic chaos.  
Pierced  
by the arrows of Eros, Gaia gave birth to all the plants, animals,  
gods  
and goddesses and of course the human race. So Gaia is the Mother  
of us  
all according to ancient Greek mythology.

From the moment that the people of Earth achieved the ability  
to  
observe the image of our planet spinning in all Her radiant blue-  
and-  
white splendor through the black velvet night, we have been impelled  
towards planetary identification. We must inevitably begin to think  
of  
ourselves as one planet, one people, one organism. The power of  
that  
image alone unites us, not to mention the concept that the past  
three-and-a-half billion years of terrestrial evolution resembles  
one  
vast embryogenesis. Something is developing, hatching, unfolding as  
a  
self-reflexive mind capable of contemplating its own existence.  
Gaia  
developed increasingly complex eyes and extensions of Her eyes/our  
eyes  
in order to contemplate Her own image. And now, having seen Herself  
through our satellite eyes, She is awakening to consciousness. She  
has  
a face, an identity and now even a name, and so we inevitably come  
to  
identify ourselves through Her as Gaian.

A Gaian movement would be deeply committed to communication and  
education. Many tribal people and many of the old nature-based folk  
religions such as native Australians, Hawaiians, Siberians, Tibetans  
and  
Americans have come to the brink of extinction rather than to allow  
the  
mysteries of their sacred rites to pass outside their tribes.  
Others  
have realized the need to become more eclectic if they are to  
survive.

The Gaian movement is presently small and largely unrecognized,  
since it is anarchic and not evangelical, but it has tremendous  
potential in having no single head and presenting a genuine answer  
to so  
many of the world's problems. Its vision is, in fact, an idea whose  
time has come. Yet there are still many obstacles, and revolutions  
in  
consciousness rarely happen overnight. The greatest forces  
operating  
against a new Gaian renaissance are inertia and apathy. the  
watchwords  
of the .70s and .80s. But winds of change are blowing, and by the  
time  
the century turns we will see that once again Goddess is Alive and  
Magick is Afoot!And you who think to seek for me -Know that your  
seeking  
and yearning will avail you naughtUnless you know the Mystery:That  
if

that which you seek you find not within you, You shall never find it without. For behold: I have been with you from the beginning, And I am that which is attained at the end of desire.<sup>9</sup>

Footnotes:

1. Mack Reynolds, *Of Godlike Power*, 1966, pp. 146-1472.
2. Dion Fortune, "Charge of the Moon Goddess"
3. Doug Boyd, *Rolling Thunder*, 1974, p. 51
4. Frank Waters, "Lessons From the Indian Soul," *Psychology Today*, May 1973
5. Arnold Toynbee, "The Religious Background of the Present Environmental Crisis," *International Journal of Environmental Studies*, 1972, Vol. III
6. Algernon Charles Swinburne, "Hertha"
7. Tim Zell, "The Gods of Nature; The Nature of Gods," *Gnostica* #15, 1973
8. Ramprasad Sen, *Grace and Mercy in Her Wild Hair; 18th Century Bengal*
9. Doreen Valiente, "Charge of the Star Goddess" (This article was first written in 1978; revised and updated in 1990.)

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{file "The Church of All Worlds, a Brief History" "bos572.htm"}

The Church of All Worlds, a Brief History

It all began on April 7, 1962, when, after reading *Stranger in a Strange Land*, Tim Zell and Lance Christie shared water and formed a water-brotherhood called "Atl" at Westminster College at Fulton, Missouri. During the mid-1960s the group was centered on the University of Oklahoma campus at Norman under the name Atlan Foundation. A periodical, *The Atlan Torch* (later *The Atlan Annals*), was published from 1962-1968. Following a move to St. Louis, Missouri, in 1968 the Church of All Worlds was legally incorporated. In March of that year, the first issue of *Green Egg* appeared and over the years made Tim Zell, its editor, a major force in Neo-Paganism, a term which Zell coined. CAW was the first Neo-Pagan/Earth Religion to obtain full federal recognition, although it was initially refused recognition by the Missouri Department of Revenue on the basis of its lack of primary concern about the hereafter, God, the destiny of souls, heaven, hell, sin and its punishment, and other supernatural matters. The ruling was overturned as unconstitutional in 1971. The Church of All Worlds took much inspiration from the science fiction classic, *Stranger in a Strange Land* by Robert Heinlein. In the novel, Valentine Michael Smith was a human being born on Mars and raised by Martians. Upon being brought to Earth,

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he established the Church of All Worlds, built around "nests", a

combination of a congregations and an intentional communities. A basic concept was "grokking", i.e., the ability to be fully empathic. Heinlein's CAW emphasized non-possessive love and joyous expression of sexuality as divine union. Their greeting was "Thou art God" or "Thou art Goddess", a recognition of immanent divinity in each person. The basic theology of the CAW is a pantheism focused on immanent rather than transcendent divinity, which is worshiped in female as well as a male form.

The most important theological statement came in revelatory writings by Zell in 1970-73, on a theory which later came to be known as the Gaia Thesis, a biological validation of the ancient intuition that the planet is a single living organism, Mother Earth. Pantheists hold as divine the living spirit of Nature. Thus the CAW recognizes Mother Earth, the Horned God, the Green Man and other spirits of animistic totemism as the Divine Pantheon. Church of All Worlds was an early forerunner of the Deep Ecology movement. Through its focus on Mother Nature as Goddess and its recognition and ordination of women as Priestesses, CAW can also rightly be held to be the first Eco-Feminist Church. Its only creed states: "The Church of All Worlds is dedicated to the celebration of life, the maximal actualization of human potential and the realization of ultimate individual freedom and personal responsibility in harmonious eco-psychic relationship with the total Biosphere of Holy Mother Earth."

In 1974, CAW reported nests in Missouri, California, Illinois, Kansas, Wisconsin, Iowa, Wyoming, Minnesota, Pennsylvania, Tennessee, New Jersey, New York, and Ohio. It was then publishing two periodicals, Green Egg and The Pagan. Two years later Zell moved to Oregon with his new wife, Morning Glory, an ordained Priestess, for a rural life of writing, research and the practice of the religion he had developed. They left the administration of the CAW and the publication of the Green Egg in the hands of other Church leaders. After only a few more issues, the magazine ceased publication. Subsequently many Church Nests dissolved due to internal conflicts.

By the mid-1980s CAW survived only in California, focused around the sanctuary land bequeathed to the Church by its Bard, Gwydion Pendderwen. On and around this rural retreat, a Pagan homesteading community grew which included the Zells (Tim Zell had changed his first name to Otter in 1979 following a vision quest) and other long-time Church members who had moved to California, as well as many new people. Two new clergy were ordained during that time, Orion Stormcrow (a

Church

member since 1969) and Anodea Judith. (In 1991, Deborah Hamouris was ordained, bringing the present number of active clergy to six.) In the late 1980s, following Otter and Morning Glory's emergence from eight years of living in the wilderness, the Church of All Worlds began reorganizing under the leadership of Anodea Judith. The membership program was radically upgraded to include a Progressive Involvement Program (PIP), intensive training courses and a new members newsletter, The Scarlet Flame. Activities and membership increased dramatically during this period as CAW emerged from its slumber. The first issue of Green Egg (The Next Generation!) appeared in May, 1988, the 20th anniversary of its original publication. It has risen to a position of prominence among Pagan periodicals. Diane Darling, who joined the Church in the mid-'80s, is its editrix, Otter its publisher and designer. In 1991, with 52 pages and a four-color glossy cover, Green Egg won the 2520

Silver Award from the Wiccan/Pagan Press Alliance (WPPA) for "Most Professionally Formatted Pagan Publication". In 1992 Green Egg won the WPPA Gold Award for "Readers' Choice" as well as the Dragonfest Awards for "Most Attractive Format" and "Best Graphics". Diane won the Pentacle Award for "Favorite Pagan Editrix", and Otter for "Favorite Pagan Writer".

The non-fictional Church of All Worlds has grown far beyond Heinlein's dream. There are nine concentric circles of member involvement, named after the planets and grouped into three rings. Each circle's activity includes study, writings, magical training, sensitivity and encounter-group experience, as well as active participation in the life of the Church. The First Ring, Circles 1, 2, and 3, is for Seekers, those who are only participants. Second Ring, Circles 4 through 6, is made up of Scions, members who help run the church. The clergy, Council of the Third Ring, consists of legally ordained priests and priestesses; longtime members who have worked through the other circles, undergone personal and leadership development, religious training, and completed the Church's ordination requirements. There are two governing bodies in addition to the Clergy: the Board of Directors, which determines policy and business matters, and the Fun Committee, which implements the activities and functions of the Church. The Fun Committee is made up of a Board member, a clergy member, and one representative from each of the church functions, such as Rites and Festivals, Publications, Membership, Communications and each subsidiary. There is an annual General Meeting to elect officers and make changes in the Church's ever-evolving Bylaws. Worship involves attending weekly or monthly Nest meetings usually held in the homes of Nest members.

Autonomous nests are composed of at least three members of 2nd Circle meeting monthly or more often. The basic liturgical form is based on a circle where a chalice of water is shared around as part of the ritual part of the Nest meeting. Longer events are celebrated at the Church sanctuary, Annwfn, a 55-acres of land in northern California. Annwfn has a two-story temple, cabins, garden, orchard and a small pond. It is maintained by a small community of resident caretakers. In addition to the eight Celtic seasonal festivals, the Church holds handfastings (marriages), vision quests, initiations, workshops, retreats, work parties and meetings on the land. As of 1993, the Church has ten chartered nests in California, with others in Florida, Illinois, Arizona, Maryland, Wisconsin, Minnesota and Australia (where CAW has become the first legally-incorporated Pagan church in that country). A number of proto-Nests are in the process of forming. Current President is priest Tom Williams (a member since 1968). Otter is presently engaged in the formation of the Universal Federation of Pagans (UEP), a worldwide association with which he hopes to unify the global Pagan community. 1992 was the 30th anniversary of the Church. A Grand Convocation was held in August, with an attendance of nearly 300. Membership at the end of 1993 was around 600.

The Mission Statement of the Church of All Worlds is as follows:

The mission of the Church of All Worlds is to evolve a network of information, mythology, and experience that provides a context and stimulus for reawakening Gaea, and reuniting Her children through tribal community dedicated to responsible stewardship and the general evolution of consciousness. Over the years, the Church of All Worlds has chartered a number of subsidiary branches through which it practices and teaches its religion:

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\* Forever Forests : Box 212, Redwood Valley, CA 95470. Founded in 1977 by Gwydion Pendderwen; the ecology branch. Sponsors tree-planting events and rituals.

\* Lifeways : 2140 Shattuck #2093, Berkeley, CA 94704. Founded in 1983 by Anodea Judith; the teaching branch. Offers workshops, classes, healing rituals, recovery programs, wilderness excursions, and training for the priesthood. Handles the Progressive Involvement Program.

\* Nemeton : Box 610, Laytonville, CA 95454. Founded in 1972 by Gwydion Pennderwen and Alison Harlow; the marketing branch. Tapes and CDs, songbooks, T-shirts, philosophical tracts and books. Catalog available.

\* Ecosophical Research Assn. (ERA) : Box 982, Ukiah, CA 95482. Founded in 1977 by Morning Glory Zell; devoted to research and exploration in the fields of history, mythology and natural sciences. Produced the Living Unicorn, the New Guinea Mermaid expedition and a Peruvian Pilgrimage.

\* Holy Order of Mother Earth (HOME) : Box 212, Redwood Valley, CA 95470 Founded in 1977 by the Zells and Alison Harlow; magical and shamanic branch open only to trained initiates. Creates and conducts the Church's rituals and ceremonies.\* Peaceful Order of the Earth Mother (POEM) : Box 5227, Clearlake, CA 95422. Founded in 1988 by Willowoak Istarwood; dedicated to children and child nurturing. Provides enriching activities for children at gatherings, summer camps and a quarterly magazine for Pagan youth, How About Magic? (HAM) :\$7 per year.

\* Green Egg : Box 1542, Ukiah, CA 95482. Award-winning quarterly journal of the New Paganism and the Gaian Renaissance, founded in 1968 by Otter Zell. Sample \$6; subscription \$15/yr US bulk mail; \$21/yr US/Canada 1st class/envelope; \$27/yr trans-Atlantic; \$30/yr trans-Pacific.

\* Annwfn : Box 48, Calpella, CA 95418. CAW's 55-acre land sanctuary and retreat in the Misty Mountains of Mendonesia. Write for Visitor's Policy.

\* CAW Membership and General Correspondence : (Australian Headquarters) PO Box 408, Woden, ACT 2606.

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{file "Neo-Paganism: An Old Religion for a New Age (Otter G'Zell)" "bos573.htm"}

Neo-Paganism: An Old Religion for a New Age  
by Otter G'Zell Founder, Church of All Worlds

As founder and priest of a Neo-Pagan church, I have often been asked to explain exactly what we mean by the term "Pagan". We find ourselves in the peculiar position of having a public image that was created not by ourselves, but by our persecutors. It is much as if the Nazis had succeeded in eradicating Judaism to the extent that, generations later, the common opinion of what the Jewish faith was all about was derived solely from the anti-Semitic propaganda of the Third Reich.

In Europe alone, from tens of thousands to millions (the figures are still in dispute) of Pagans were martyred by the Christian churches during the Inquisition and Witch trials. Those figures do not even count the millions of other Pagan peoples in North and South America, Africa, Polynesia, Melanesia and Asia who fell before the advancing plague of Western Christendom.

Today, the conception most people have of Paganism is the lurid one drawn by the Christian church to justify its own reign of terror, and bears about as much relation to reality as the similar propaganda Christianity once fostered about Jews. In the 13th century the Church opened its long-drawn-out conflict with Paganism in Europe by declaring Witchcraft to be a 'sect' and heretical. It was not til the 14th century that the two religions came to grips.

All through the 16th and 17th centuries the battle raged. The Pagans fought a gallant, though losing, fight against a remorseless and unscrupulous enemy; every inch of the field was disputed. At first victory occasionally inclined to the Pagans, but the Christian policy of obtaining influence over the rulers and law-givers was irresistible. Vae victis was also the policy of the Christians, and we see the priests of the Papacy gloating over the thousands whom they had consigned to the

flames while the ministers of the Reformed Churches hounded on the administrators of the law to condemn the 'devil worshipers'.

What can have been the feelings with which those unhappy victims regarded the vaunted God of Love, the Prince of Peace, whose votaries condemned them to torture and death? What wonder that they clung to their old faith, and died in agony unspeakable rather than deny their God. (Margaret Murray, *The God of the Witches*, 1931, Oxford GB 332, pp. 21-22)

'Pagan' does not mean "irreligious" or "barbarian". It is the correct anthropological term to describe indigenous folk religions, being derived from the Latin *paganus*, "peasant," which derives in turn from *pagus*, "village". The Latin comes from the Greek *pagos*, "standing stone," and *paga*, "sacred spring," representing, respectively, the male and female generative powers. Paganism is basically Nature worship. 'Pagan' is a proper noun or adjective denoting the name of a religion, and as such, is properly always capitalized, as is 'Jewish' or 'Hindu'.

Religions can be roughly divided into two distinct categories: the naturally evolving, indigenous "folk" religions of particular regions and peoples (the Pagan religions), and on the other hand the "revealed" religions: those religions owing their existence to a "revelation" taught by some great "prophet" and formulated in various creeds and 2524

dogmas. The latter category, of course, includes most of the "Great Religions of Mankind:" Judeo-Christian-Islamic, Buddhist, Confucian, etc. Though articulated by a great teacher, Lao-tsu, Taoism is essentially Pagan in philosophy and attitude, while Hinduism and Shinto are Pagan in origin and essence even though they have become institutionalized as State religions.

Pagan religions are characterized by being "natural," both in origin and mode of expression, as opposed to the artificiality of constructed revealed religions. Paganism emerges out of the processes of Life and Nature, and continues to evolve as a living, growing, organic entity.

Revealed religions are like buildings: an architect (prophet) get an inspiration (revelation) and lays down his vision in blueprints (prophecy; scriptures). Then contractors, carpenters, masons, etc. (disciples and followers) build the structure more or less according to his specifications. It is made of non-living materials, and does not grow naturally; it is assembled. When it is finished, it cannot

grow  
further, and begins to deteriorate, until it is eventually so  
outmoded  
and rundown it is demolished to make way for new buildings. A world  
of  
revealed religions is like unto a city, with all the problems  
(hunger,  
war, hatreds, crime, pollution, dis-ease) of a city, and for much  
the  
same reason: alienation from the life-flow.

A Pagan religion, on the other hand, is like a tree: it  
emerges  
alive from the Earth, grows, changes (both cyclically through the  
seasons, and continually in upward and outward growth), bears  
flowers  
and fruit, and shares its life with other living beings. It is not  
made  
or designed according to any blueprint other than genetic. And  
when,  
after many thousands of years, perhaps, it should come to the end of  
its  
time, it does not pass from the world entirely, for its own progeny  
have, in the interval, begun to spring up all around, again from the  
Earth, and again, similar yet each unique. A world of Pagan  
religions  
is like a forest.

Paganism includes Animism, Pantheism, Shamanism and Totemism.  
(Witchcraft is the survival or reconstruction of European Shamanism;  
i.e., the magical arts of tribal peoples.) Pagan are the native  
religions of the American Indians, the Africans, the various Island  
peoples, many peasants in the mountains of Asia, the Aborigines of  
Australia, and, at one time, the Gauls, Teutons, Norse, Celts and  
Faeries (as the invading Saxons called the pygmy neolithic race they  
encountered in the British Isles). Long before they encountered  
Christianity, the Faeries (known to archaeologists as Pretani, or  
Picts)  
had been forced by the Saxons onto the inhospitable Heaths of  
Britain,  
later to be called "Heathens" by the Church. By 1500 CE, they had  
been  
virtually exterminated, save for those who managed to intermarry or  
exchange their infants for those of the invaders ("changelings").  
Moreover, as it was later to do in the case of the Witches, who  
inherited much of the Faery lore and religion, the Church began a  
campaign to convince the world and future generations that these  
people  
had never existed in the first place, but were merely imaginary! The  
old  
Pagan religions were never "created". They had no founding prophets  
and  
no saviors. They grew up with their people, and their origins are  
lost  
in the mists at the dawn of humanity. What little we can trace  
indicates a descent from paleolithic and neolithic "fertility  
cults,"  
hence the common symbols of the Earth Mother Goddess, the Green Man  
and  
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the Horned God.the fecund embodiments of living Nature. We find  
them  
therefore unanimous in their veneration of Nature and their sensual

celebration of life, birth, sex and death as expressed in the seasonal Festivals of the Sacred Year. All these Great Festivals of Paganism, wherever they may be found, correspond in common with the Solstices, Equinoxes, and other natural annual cycles of life (animal mating and birth seasons, planting, harvest).

Most of these remain with us today in more-or-less disguised form as the so-called "Christian" holidays of Christmas (Yule), Easter (Ostara), May Day (Beltane), Thanksgiving (Mabon or Harvest Home), Halloween (Samhain) and even Groundhog's Day (Oimelc). In addition to these six, there are two others, Litha (Midsummer) and Lughnasadh, comprising a total of eight Festivals (or Sabbats, as they are known, sometimes under different names, in Witchcraft). Thus it is obvious that the rich heritage of Paganism forms a solid foundation for the spontaneous emergence of a Neo-Pagan revival today. In the midst of our current spiritual and ecological crisis, it is highly appropriate that natural religions are once again finding a place among the children of Earth.

Modern Neo-Paganism, however, is somewhat distinct from the Old Religion, in that it is to a large measure a relatively new phenomenon. Neo-Pagan religions are many and diverse. They range from the sublimely artistic Paradisal vision and reconstruction of old Pagan Mysteries of Feri to the astrological divination and ancient Egyptian religion of the Church of the Eternal Source, and from the Wiccan-oriented myth and ritual of the Pagan Way to the transpersonal psychology, science-fiction mythology and deep ecology of the Church of All Worlds. All of the dozens of Neo-Pagan religions now in existence, and most of the countless sects of Witchcraft, however, do hold certain values in common, and it is these values which relate them to Paganism in the older sense.

One of the key values of Neo-Paganism is its insistence on personal responsibility. The Church of All Worlds expresses this in the phrase, "Thou art God/dess," implying total personal freedom and individual responsibility on the part of every one of us. Paganism has no concept of "original sin," and hence has no need of saviors. Neo-Pagans do not expect Divine retribution for breaking social taboos. Rather, concepts of "sin" and "atonement" are restated in the framework of ecological awareness and karma. If our actions are discordant and in opposition to the evolutionary flow of Life, we suffer the ecological consequences, in

much the same way, and for exactly the same reason, as diseased cells in the body are attacked by the antibodies and other natural defenses. Whatever energy we put out returns to us multiplied threefold. Love returns love; hate returns hate. Robert Ingersoll observed: "In Nature there are neither rewards nor punishments; there are consequences". The total responsibility (and hence the total freedom) rests in our hands.

As in the Old Religion, Neo-Pagans conceptualize Divinity as manifest in the processes of Nature. Indeed, in a very literal sense, Mother Nature, Mother Earth, is "Goddess," and She has been recognized as such since time immemorial. Thus ecology is seen as the supreme religious study: "Nature is Divinity made manifest...It is creativity, continuity, balance, beauty and truth of life. "Everything we encounter in the Biosphere is a part of Nature, and ecology reveals the

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pattern of that is-ness, the natural relationships among all these things and the Organic Unity of all of them as a Biospheric Whole. Thus ecology shows the pattern of man's proper and creative involvement with Nature, that Nature which encompasses his own life and on proper relation to which his survival and development depend: Of all man's secular studies, ecology comes closest to bringing him to the threshold of religious relationship to his world. Ecology not only confirms the wonders of form and function that other secular studies have revealed, but it brings these into organic union with each other as one dynamic, living Whole; and it points out the conditions for the wellbeing of both this overall Unity and the parts that comprise it.

An intensive realization of these conditions, and of one's own immediate role in their sustainment and development, brings one to the threshold of religious awe. To worship Nature, therefore, is to venerate and commune with Divinity as the dynamically organic perfection of the whole. (Council of Themis, from Green Egg #43)

Neo-Paganism is a recent mutation of the Old Religion which had its earliest emergence during the European Renaissance with the rediscovery of the ancient Greek philosophers via Arabian texts brought by travelers. However, this was also the time of the Burnings, and the budding Neo-Pagan emergence was suppressed until the late 1700's, when it found expression in the Romantic Period of art, music and literature, especially in Germany.

This Romantic flowering of Neo-Paganism, especially the element known as the Bavarian Illuminati (whose mottoes were "eternal flower power" and "eternal serpent power"), greatly appealed to a visiting American named Benjamin Franklin, and upon his return to the colonies, it became a major spiritual force in the post-Revolutionary America of the 1780s, where its influence continued to shape the new nation through the presidencies of the Adams family. It was Monroe and the War of 1812 that managed to suppress this movement for a time, but it re-emerged 60 years later in the form of the Transcendentalist Movement, exemplified in the poetry and writings of Whitman, Thoreau and Emerson, and the overnight mushrooming of the commune movement in the 1840's. The Civil War, Reconstruction, the conquest of the West and the Gold Rush drained the Nature-oriented spiritual energy from the people of America for another 60 years, but it blossomed again through the Art Nouveau movement in the 1900's. Then came the World Wars, the Depression, McCarthyism...60 more years had to pass before the gathering impact of Eastern religious philosophy, especially Zen, and Existentialism gave birth to the "hip" "underground" counter-culture of the Beatniks, whose experimentation with drugs, sexuality, music, poetry, communal living and alternate lifestyles paved the way for the Hippie phenomenon of the 1960's (which spontaneously resurrected the old Illuminati motto of "flower power").

The seeds of Neo-Paganism which had again lain dormant for three generations took root in such fertile soil, and emerged once more into the light, to be joined in the '70s by the heirs of Wicca, the last vestiges of the Old Religion of Europe. The New Religion is still very much Paganism, for its inspiration and orientation today is based, as was that of its predecessors, upon an understanding and relationship of Humanity within the larger perspective of Life, Nature and the Universe. Fred Adams of Feraferia coined the term "eco-psychic" to describe the type of awareness that permeates the New Religion.

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Revealed religions, especially of the monotheistic variety, tend to see man as a special creation, exalted above all Nature, and the epitome of God's handiwork. Thus the Biblical injunction to Man to "have dominion over all the Earth" is not seen by Judeo-Christians as outrageously presumptuous; nor is God's destruction of all life on Earth

in the legend of the Deluge seen as insanely immoral ecocide. Both God and Man are considered to have a "divine right" to desecrate the Earth at their pleasure. This is in direct opposition to the view of Paganism, which sees humanity's duty not to conquer Nature, but to live in harmony and stewardship with Her. Every revealed religion claims to have its own direct pipeline to the Divinity, and its own essential precepts from direct, unassailable revelation. Neo-Pagans, on the other hand, have outgrown egotistical and temperamental gods, and expect no intervention from some Big Daddy in the Sky to solve the problems of our times. Instead, we look to Nature (through the clear glass of ecology) for inspiration and direction, and to ourselves as the instrumentality for all that needs to be done.

Thou art God/dess!

Otter G'Zell, 1970 (revised Jan. 8, 1991)

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Neo-Pagan Witchcraft vs. Satanism: Confusions and Distinctions  
by Otter and Morning Glory Zell

It seems to be necessary to preface every discussion of Witchcraft with an explanation that, no, Neo-Pagan Witches aren't Satanists. The Christian anti-God, Satan, has no place in Pagan pantheons, either mythologically or theologically. Plainly and simply, Satanism is the dark side of Christianity, and Satan is nothing other than the collective Id of Christendom.

Even today, Witchcraft is frequently misrepresented by being confused with Satanism. Often the word Witchcraft is used to represent two wholly opposite phenomena: the survival of ancient Paganism in one instance, and the inversion of Christianity in another. Let us make it clear: a Satanist is a renegade Christian, who, in his rebellion against the authority of the church, worships Satan rather than Christ. Such people are at times called witches and warlocks in popular books and movies but they have little to do with Pagan Witches. Satanists, for one thing, accept the Christian duality between good and evil; Pagans do not. Satanists may choose to worship evil rather than good: but they have utterly bought the Christian world view".1

The word Pagan derives from the Latin *paganus*, meaning "peasant" or "country dweller". It is correctly applied to indigenous (native) pantheistic folk religions and peoples. The term "Neo-Paganism" is applied to the current revival of ancient Pagan religious values, including the sacredness of all Life and the worship of Nature.

Modern Witchcraft has been a major component of the Neo-Pagan resurgence since England repealed its anti-Witchcraft laws in 1951. The Goddess and the God of Witchcraft

The many traditions of Neo-Pagan Witchcraft have few universal theological precepts, but one of them is certainly the veneration of the Moon Goddess, known most commonly by her Roman name, Diana. She is perceived as manifesting in triple form: as Maiden, Mother and Crone. These triple aspects are identified respectively with the waxing, full, and waning moons. Witches gather at esbats every full moon, to sing and dance in Her moonlight, share cakes and wine, and work magic to heal each other, their friends, and the Earth. Many modern Witches expand the concept of the Goddess considerably, and see Her also as Mother Earth and Mother Nature.

Most traditions of Neo-Pagan Witchcraft also honor the Consort of the Goddess in the form of the Horned God, who is seen as Lord of Animals as well as seasonal ruler of the Underworld. The most familiar version of the Horned God is the Greek Pan, goat-horned and goat-hooved, playing His panpipes, guzzling wine from His freely-flowing wineskin, and seducing nymphs in the woods. He is regarded as lusty and jovial, epitomizing masculine attributes of ideal father, brother or lover. As the Goddess of Witchcraft is closely identified with the Moon, so the God is identified with the Sun. In this way He may be seen mythologically as the lover both of the Moon and of the Earth. Another of His many epithets is "Lord of Light". Every light casts its shadows, and the Lord of Shadows is the other face of the Lord of Light. Lord of the Underworld is the title of the God in Winter when He goes underground with the animals to hibernate. Some traditions had Him alternate with His brother as husband to the eternal Goddess. Others, as in the Greek Hades, had a year-round God of the Underworld, "The Devil."

It is essential to clarify the historic relationship of Pan and the

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Devil, as Christianity has tended to confuse the two, giving rise to the accusation that Pagans are Devil-worshippers because some Pagan gods have horns. Once and for all, the Christian Devil is not the God of the Witches! The genesis of the Devil comes from a merging of two concepts: Satan and Lucifer. The original meaning of the word satan is "adversary", and his inclusion in the Bible represents an attempt by later apologists of the Old Testament to justify the more negative actions of a benevolent God (such as the persecution of Job) by attributing the actual dirty work to a testing spirit; the original "devil's advocate". This entity was not considered evil until after the Persian conquest introduced the Hebrews to the Zoroastrian dualism of Ahura-Mazda (the good God) vs. Ahriman (the evil God). This later manifested in Christianity as Manichean dualism. The Manichean equation was brutally simple: God=Good; Devil=Evil. But it was not until the year 447 CE that the Council of Toledo declared the legal existence of the Devil as an actual entity, though he was still not thought of as necessarily manifesting in human form.

The Lucifer story is a mish-mashed retelling of the Canaanite myth about the overthrow of Baal by Mot and the usurpation of Baal's throne by Athar, the god of the morning star. The original Hebrew name for Lucifer was helel ben shahar meaning "son of the day star" (the planet Venus). The name Lucifer ("light bearer"), a Romano-Etruscan title of the Sun God, was erroneously used when the Bible was first translated into Latin.<sup>2</sup>

Various shadow gods or divine adversaries contributed to the creation of the Devil, including the Canaanite Moloch or Mot, the Egyptian Set or Suteck and the Roman Saturn.

Judeo-Christian theologians placed all Pagan gods and goddesses in an adversary position to Yahweh, the god of Israel, who, as a monotheistic deity, cannot share a pantheon. This is a profound cultural difference from Pagan pantheons and polytheistic peoples who co-existed together, whether or not in harmony. Also since unbridled sexuality, especially for females, was defined by Judeo-Christianity as evil, Pagan gods and goddesses who were especially sexual or sensual garnered the new sect's particular hatred. Pan (who instills panic) and Dionysus were neither evil nor adversary deities, but because of their riotous celebrations the Devil acquired Pan's horns and hooves and Dionysus' ambiguously mad

and bibulous nature. This final equation of the Pagan Horned God with Satan was not established, however, until the year 1486, when the Dominicans Kramer and Sprenger published the *Malleus Malificarum*, or "Hammer of the Witches", wherein they gave the first physical description of the Devil as he is commonly depicted today, declaring that this was the god worshiped by those they wanted to call "witches", thereby justifying the centuries of terrible persecution inflicted upon those who clung faithfully to their worship of the elder gods.

Witchcraft and Shamanism Witches were the shamans, or medicine men and women, of the tribal Celtic peoples of Europe, and they functioned in the same fashion as shamans of any other tribal culture, be it American Indians, Africans, or Australian Aborigines. In fact, and in time-honored tradition, shamans are still commonly referred to as "Witch Doctors".

Shamans are specialists in herbal lore, and the Witches of Pagan Europe were no exception. Usually, but not exclusively, women, they practiced herbal medicine, midwifery, augury, spellcasting, and

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counseling. Often dwelling alone out in the woods, Witches lived close to Nature, and attuned to Her cycles. Their gardens grew not only food, but also many kinds of herbs, including those valued for their medicinal, anesthetic and hallucinogenic properties. In a period of time when good Christian folk maintained only those domestic animals that could be considered "livestock" (i.e., useful to humans), Witches frequently kept wild animal pets: foxes, ferrets, owls, ravens and of course, the ubiquitous cats. Such became known, appropriately enough, as familiars. When Witches came to be persecuted, so did these familiar animals, and the brutal capture, torture and burning of millions of cats that accompanied the Witch burnings begat the horrible Black Plague that devastated Europe in the 14th century, for the cats had kept the rat populations under control, and it was rat fleas that were the carrier of the bubonic plague bacillus."The Burning Times"

It is sadly ironic that, though the practitioners of Witchcraft have historically suffered real abuse and persecution, the Witch has somehow continued to be misrepresented as the villain. Christianity did not become the world's dominant religion by peaceful conversion, but by the sword and stake. As the legions of Caesar had forged the Roman Empire over the dead bodies of countless tribal peoples of Europe, so

did its heir, the Holy Roman Empire, continue the tradition. Declaring them "heresies", agents of the Holy Inquisition hunted out and ruthlessly exterminated every religion, sect or tradition that would not convert to "The One True Right And Only Way". Witches, however, lived outside of any organized religious structure and were largely ignored until the 13th century, when the Church had finally gained enough power to deal with grass-roots Paganism. "In the 13th century the Church opened its long-drawn-out conflict with Paganism in Europe by declaring 'Witchcraft' to be a 'sect' and heretical. It was not til the 14th century that the two religions came to grips. . . In 1324 the bishop of Ossory tried Dame Alice Kyteler in his ecclesiastical court for the crime of worshipping a deity other than the Christian God. . .

"The 15th century marks the first great victories of the Church. Beginning with the trials in Lorraine in 1408, the Church moved triumphantly against Joan of Arc and her followers in 1431, against Gilles de Rais and his coven in 1440, and against the Witches of Brescia in 1457. Towards the end of the century the Christian power was so well-established that the Church felt the time had come for an organized attack, and in 1484 Pope Innocent VIII published his Bull against 'Witches.' All through the 16th and 17th centuries the battle raged. The Pagans fought a gallant, though losing, fight against a remorseless and unscrupulous enemy; every inch of the field was disputed, but the Christian policy of obtaining influence over the rulers and law-givers was irresistible. Vae victis ["woe to the conquered"] was also the policy of the Christians, and we see the priests of the Papacy gloating over the thousands they had consigned to the flames while the ministers of the Reformed Churches hounded on the administrators of the law to condemn the "devil worshipers." What could have been the feelings with which those unhappy victims regarded the vaunted God of Love, the Prince of Peace, whose votaries condemned them to torture and death? What wonder that they clung to their old faith, and died in agony unspeakable rather than deny their God".<sup>3</sup> It should also be pointed out that the court recorders at the Witch trials were specifically instructed that, whatever gods or goddesses the accused actually claimed to worship, what went into the record was "Satan" or "The Devil". And what wonder if some of those who had come to believe the Biblical history taught them

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by the missionaries, monks and priests of the conquering faith, concluded that the story must have gotten it wrong somehow? That if there had indeed been a rebellion in heaven, it was clearly evident that

the winner had not been the God of love and peace, as his propagandists claimed, but rather a God of cruelty and evil; of war and violence, wrath and jealousy. (This had, in fact, been an old Gnostic tradition.)

The clear implication was that the defeated Lucifer must have been the good guy, and surely many must have swarmed to his allegiance in this belief. While true adherents of the Old Religions certainly knew better, and continued their faith entirely distinct from Christianity, there were surely, then as now, many ignorant people who were simply too unsophisticated or too illiterate to question the Christian paradigm once it became established. And thus did Satanism as a belief and a practice come into being, spawned by the Church, and forever to be locked together with it in a fatal embrace of mutual antagonism.

Whether or not the persecuted peasantry who came to side with Satan against their oppressors thought of themselves as "Witches", the Church and the authorities of the Holy Inquisition certainly identified them as such: "The heart and centre of the persecution of Witches was that they were Satanists, that they had rejected the rightful God and given their allegiance to his arch-opponent, and that in their "sabbaths" or meetings they worshiped the ruler of evil, carnality and filth. Some of those accused as Witches do seem to have taken the Devil for their god, worshiping him as an equal opponent of the Christian God, over whom he would eventually triumph. They looked to Satan for power and pleasure in this world and for a happy future in the next, and they vilified Christ as a traitor and a cheat, who had made promises which he did not keep, and who had gone away to live in heaven while Satan remained with his faithful on earth".<sup>4</sup> "The Witches and sorcerers of early times were a widely spread class who had retained the beliefs and traditions of heathenism with all its license and romance and charm of the forbidden. . . in their ranks every one who was oppressed or injured either by the nobility or the church. They were treated with indescribable cruelty, in most cases worse than beasts of burden, for they were outraged in all their feelings, not at intervals for punishment, but habitually by custom, and they revenged themselves by secret orgies and fancied devil-worship, and occult ties, and stupendous sins, or what they fancied were such. I can seriously conceive: what no writer seems to have considered: that there must have been an immense satisfaction in selling or giving one's self to the devil, or to any power which was

at war with their oppressors. So they went by night, at the full moon, and sacrificed to Diana, or "later on" to Satan, and they danced and rebelled. It is very well worth noting that we have all our accounts of sorcerers and heretics from Catholic priests, who had every earthly reason for misrepresenting them, and did so. In the vast amount of ancient Witchcraft still surviving in Italy, there is not much anti-Christianity, but a great deal of early heathenism. Diana, not Satan, is still the real head of the Witches".5

Since Witchcraft is still little understood by the general public, whose images are shaped mostly by the popular media, Witches continue to be easy targets for persecution. It must be remembered that, in the previous episodes of Witchcraft persecution hysteria, it was the Witches who were the victims, not the Christians. Witches, and those conveniently accused of being Witches, died by the millions during the terrible centuries of the holocaust they remember as "The Burning Times". They do not wish to repeat that experience today.6

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{file "Where The Hell Is The Church Of All Worlds (CAW, Australia)"  
"bos575.htm"}

WHERE THE HELL IS THE CHURCH OF ALL WORLDS

WHERE WE'RE AT:  
The Church of All Worlds offers a religious position uniquely suited to the enlightened, inquiring modern mind. In harmony with the principles and conclusions of science, receptive to the values and wisdom of the ancients and the great religions of humanity, sensitive to the deep

psychological and spiritual needs of all people, the Church of All Worlds aspires to be the kind of free, growing and unifying religion that today's and tomorrow's world so urgently needs.

The Church of All Worlds is Neo-Pagan : a modern Earth Religion - an orientation chosen because of its traditional associations with Life and the processes of Nature, which we consider an appropriate religious orientation for the emerging Aquarian Age. As Western civilisation has been to a great degree the product of the past two thousand years of Piscean Age Christianity, so do we envision a new whole-Earth culture of transformative religious ecology to become the product of the next epoch of Aquarian Age Neo-Paganism. In common with many other Neo-Pagan religions, CAW presents a life-affirming religious philosophy for the joyous unification of eros, ethos and ecos; of cult, culture and cultivation.

We consider the Church of All Worlds to be radically evolutionary in concept, rather than revolutionary. We see the evolution of Life on Earth as moving towards a point of actualisation whereby the entire planet will come to share a single vast global consciousness. We see humanity being instrumental in the course of that evolution. As humans seem to be the only creatures on the planet capable of disrupting entire ecosystems, it becomes our manifest responsibility through our unique freedom of choice to prevent such systems from being disrupted. We are not anti-technology or science, for we recognise that certain scientific and technological advances, such as ecology, geology, astronomy, psychology, archaeology, cybernetics, astrophysics, communications and the technology of the bio-renaissance can be positively evolutionary and in harmony with the accelerating advance of planetary consciousness. What we oppose is the senseless use of industrial technology to wreak havoc with the planetary ecosystem, often in the name of the Biblical injunction that Man is to have "dominion over the Earth." We perceive our not as dominion, but as responsible stewardship.

Applying evolutionary concepts to each individual, we agree with Erich Fromm that the purpose of life is "to become what we potentially are." We identify strongly with the concepts of human self-actualisation identified by Abraham Maslow and found in transpersonal psychology and ethics. Rejecting utterly concepts of predestination and inherent sin, we affirm the ultimate freedom and responsibility appropriate to conscious entities, which we express in the phrase "Thou Art God/dess," derived from Robert Heinlein's novel, 'Stranger in a Strange Land.' This implies that each one of us must define our own specific purpose.

There  
is no excuse; no shelter from the awesome responsibility of total  
freedom.

Recognising that all Life on Earth comprises a single vast living  
Entity, which has been intuitively conceptualised as a feminine from  
time immemorial, we are in harmony with our Pagan ancestors who  
worshipped The Goddess: Mother Earth, Mother Nature. Thus we also  
affirm

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mystically and mythically the pantheistic conceptualisation of  
immanent  
divinity inherent in all living entities, as synergic living Nature,  
for  
we define divinity as the highest level of aware consciousness  
acces-  
sible to each living being, manifesting itself in the self-  
actualisation  
of that being. Hence, "Thou Art God/dess" applies equally to a  
person,  
a tree, a grasshopper or a planet.

As Neo-Pagans, we are concerned, not with life after death, but with  
life after birth. We have no dogmas of immortality, considering that  
whatever one believes about an afterlife, may very well be what one  
gets. We view death as an evolutionary prerequisite for the  
emergence of  
new life, and so we return the dead to the Earth, from which the  
elements of their energy and matter will eventually be recycled and  
reconstituted into the energy and matter of other life forms. Other  
than  
our ecological responsibility of returning to the Earth that which  
we  
have taken from Her, we are not concerned with dying, but with  
living.

We are deeply concerned with improving the quality of that life, to  
which end we agree with population ecologists that its quantity (in  
sheer numbers of people) must be drastically reduced. Thus we are  
strongly supportive of the various measures of birth control  
advocated  
by such agencies as Planned Parenthood, including full legalisation  
of  
abortion. We greatly fear that if humanity does not choose to limit  
its  
numbers by reducing births, Nature will do it for us by increasing  
deaths.

#### WHERE WE'RE GOING:

The word 'Religion' means "re-linking." The basic committment of the  
Church of All Worlds is to the re-integration of people with  
themselves,  
their fellow humans, and with the whole of living Nature. In company  
with all other Pagan peoples, we create no artificial demarkations  
between the sacred and the secular, for we recognise that religion  
must  
ultimately be an entire way of life, not merely some ritual acts  
performed once a week. We are committed to developing an organic,  
vitalistic philosophy of life and its expression in an organic  
culture.

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To this end, then, the Church of All Worlds devotes itself to those who need or want the help and understanding through the processes of unlearning and learning. It is our aim to offer assistance through any personal expansion programs found to be effective. Furthermore, we intend to remain openminded and receptive to new ideas, interests and goals, and learn to live responsibly and responsively with each other.

We advocate involvement with every conceivable aspect of the emerging Gaian culture, from religious service and mythology to family relations and child rearing; from education to ecology; from psychic development to space travel; from the sensual to the sexual; from intentional communities to planetary government and world peace. "Nothing short of everything will ever really do." We are engaged in the eclectic reconstruction of ancient Nature religions, combining archetypes of many cultures with other mystic and spiritual disciplines. But we are not just trying to re-create a Paradise Lost; we are actively working to actualise a visionary future. With roots deep in the Earth and branches reaching towards the stars, we evoke and create myths not only of a Golden Age long past, but also of one yet to come...

Since we are concerned with the emergent evolution of a total new culture and lifestyle, and since we perceive no distinction between the sacred and the secular, we consider every activity to be essentially a religious activity. For us, taking our cans and bottles to the recycling centre is as much a religious duty as prayer and meditation.

And so are composting our garbage, growing organicl vegetables, practicing birth control, using bio-degradable products, boycotting tuna, training and study, protecting animals and celebration of the seasons. We recognise that the essence of a religion is in the living of it.

#### WHERE WE CAME FROM:

The Church of All Worlds traces its history back to 1962, when a "water brotherhood" called "Atl" was formed by Tim Zell and Lance Christie at Westminster College in Fulton, Missouri. During the mid 60's the group was centered on the University of Oklahoma campus at Norman and operated under the name "Atlan Foundation". A periodical "The Atlan Torch" (later "The Atlan Annals") was published from 1962-1968. In 1968, following a

move to St. Louis, the Church of All Worlds was incorporated, becoming the first of the Neo-Pagan/Earth Religions to obtain full federal recognition. In March of that year, the Green Egg appeared. From its inauspicious beginnings as a one page ditto sheet, it grew over 80 issues into a 60 page journal, evolving into the most significant periodical in the Pagan movement during the 1970's. After a 10 year hiatus while the original staff moved to northern California to experience a life of homesteading in the mountain wilderness, the Green Egg resumed publication in 1988 with its 81st edition.

The Church of All Worlds took much inspiration from the 1961 science fiction classic, 'Stranger in a Strange Land' by Robert Heinlein. In the novel, the stranger, Michael Valentine Smith, was an earthman born on Mars and raised by Martians. Among his other adventures upon being brought to earth was the formation of the "Church of All Worlds". The "Church" was built around "Nests," a combination of congregation and expanded family. A basic concept was "grokking" i.e. the ability to be fully empathic. It also emphasised the experience of co-equal love  
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between sexes. The common greeting was "thou Art God;" as recognition of the immanent divinity in each person.

The basic theology of the real-life Church of All Worlds is a form of pantheism which focusses on immanent rather than transcendent divinity. The most important theological statement came in the form of revelatory writings by Tim (now Otter) Zell in 1970-1973, on the theory which later became known as the "Gaia Thesis". This concept is a biological validation of an ancient intuition: that the planet is a single living organism; Mother Earth (Gaia). Pantheists hold as divine the living spirit of Nature. Thus to CAW recognises Gaia, Pan and other nature spirits as the Divine Pantheon. In this manner, the Church of All Worlds became a forerunner of the Deep Ecology movement.

Though the Church maintains an egalitarian rather than matriarchal social structure, nevertheless, through its focus on Mother Nature as Goddess, its recognition and ordination of women to the priesthood, and the important central policy making positions held by women in the Church, CAW can rightly be held to be the first Eco-Feminist Church. We are not a secret or members only organisation, and we welcome participation by all who are sincerely interested in our path regardless of race, sex, national or cultural origins or sexual preference. We support unity through diversity. Our only creed states: "The Church of All Worlds is dedicated to the celebration of life, the maximum actualisation of human potential and the realisation of ultimate individual

freedom and personal responsibility in harmonious eco-psychic relationship with the total Biosphere of Holy Mother Earth"

Worship in the Church involves weekly or monthly meeting which are held usually in the homes of nest members on a rotational basis. The basic liturgical form is a Circle where members take turns in sharing their creativity. A chalice of water is always shared around the Circle either as the opening or closing of the ceremony. Other events are celebrated at the Church retreat sanctuary, a 55 acre parcel of land called "Annwfn" in Northern California. It is maintained by a small residential community of caretakers. In addition to various campfire and ritual areas, the land has several hand-built buildings including a two-storey temple, plus a garden, an orchard and a small pond. It has limited solar electricity, propane hot water and a radio telephone, but no TV. In addition to the eight Celtic seasonal festivals, we hold handfastings, vision quests, rites of passage, workshops, retreats, work parties, summer camps and staff meetings on the land.

As in "Stranger in a Strange Land", congregations of the Church of All Workds are called nests, and quite a few are currently in existence around the world. See the latest issue of Green Egg for listings to find the nest nearest you.

Over the years, the Church has founded a number of subsidiary branch orders through which we practice and teach our religion. These include:

NEMETON - Founded in 1972 by Gwydion Pendderwen and Alison Harlow, this is the publishing arm. Tapes, records, songbooks, T-shirts, figurines, jewelery and philosophical tracts. Catalog \$US 1.

FOREVER FORESTS - Founded in 1977 by Gwydion Pendderwen, this is the Churches ecology branch. Sponsors tree planting rituals and environmental actions. Has stewardship of Annwfn, the Church land.

ECOSOPHICAL RESEARCH ASSN - Founded in 1977 by Morning Glory Zell, the ERA is devoted to research and exploration in the fields of history, mythology, and natural sciences.

LIFEWAYS - Founded in 1983 by Anodea Judith, this is the teaching order. Offers workshops, classes, healing rituals and training for the priesthood.

PEACEFUL ORDER OF MOTHER EARTH - Founded in 1988 by Willowoak, POEM is dedicated to children and child nurturing. Provides enriching activities for children at gatherings, summer camps, and a quarterly childrens magazine, 'How About Magic?'

FOR MORE INFORMATION:

Director of Australian Operations,  
PO Box 408,  
Woden, ACT, 2606,  
AUSTRALIA.

FAX (06) 299 4100  
PHONE (06) 299 2432

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{file "What is Myth? (Web of Wyrd, #10)" "bos576.htm"}

What is Myth?

This article appeared in Web of Wyrd #10, and is by Anna from Canberra.

Mythology can be approached from various perspectives, such as anthropological, sociological, folklorist, psychological and metaphysical. Our understanding of what myth is depends on the perspective we use. The folklorist is interested in the variety of myths and their spread with migrations of peoples. The anthropologists study myth as part of a peoples' culture. The sociologist is interested in how it helps society to function. The psychologist studies its effects on peoples' perspectives, and how it helps them cope with the world in which they live. The occultist and mystic regard it as a tool to help them achieve their aims, whether that be union with the divine, or a greater understanding of themselves and the divine within. Myth occurs in the history of most, if not all, human traditions and communities, and is a basic constituent of human culture. It occurs both with and without associated rites (though not all rites have myths associated with them). This paper discusses the purpose of myth, and how we may use myth more effectively in the magical context.

Some definitions of myth:

"Myth is the secret opening through which the inexhaustible energy of the cosmos pour through into human cultural manifestation."

(Campbell: The Masks of God - Primitive Mythology)

"Myth is a psychic phenomenon that reveals the nature of the soul."

Jung: The Archetypes and the Collective Unconscious)  
"Myths are accounts about how the world came to be the  
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way it is, about a super-ordinary realm of events before (or behind) the natural world."

(Keesing: Cultural Anthropology - a Contemporary Perspective)

"A myth is a statement about society and man's place in it and the surrounding universe."

(Middleton: Myth and Cosmos)

"Myth is a collective term used for one kind of symbolic communication and specifically indicates one basic form of religious symbolism, as distinguished from symbolic behaviour (cult, ritual) and symbolic places or objects (such as temples and icons). Myths are specific accounts concerning gods or superhuman beings and extraordinary events or circumstances at a time that is altogether different from that of ordinary human experience."

(Encyclopaedia Britannica)

From these definitions it can be seen that myth has two functions, esoteric and exoteric. The exoteric function is to: "...bind

the individual to his family's system of historically-conditioned sentiments, as a functioning member of a sociological organism."

(Campbell:

ibid)

In this role myth is exploratory and narrative. An example is the North

American tale: Old man saw a circle of cottontail rabbits singing and

making medicine; they would lie in the ashes of a hot fire and sing while one of their number covered them up; it was lots of fun. Old Man

asked to be shown how to do this, and was covered in the coals and ashes

and was not burnt. Then he wanted to be the one to cover up the others,

and all the rabbits jumped into the fire. Only one got out, who was about to have babies; Old Man let her go so that there would continue to

be rabbits. She went off with a dark place on her back where she got singed, which all rabbits since have had. The others he roasted and laid

on red willow brush to cool. The grease soaked into the branches and even today, if you hold red willow over a fire, you will see the grease

on the bark. This myth is explanatory; it explains two observed features of the natural world.

Another myth explains not the natural world, but the use man puts it to.

This is an Ojibway myth explaining the origin of maize and man's use of

it. To summarise this myth: a young man went to the forest to fast for

seven days and search for his spirit guide or guardian. During this period he was visited by a richly-dressed handsome young man, sent by

the Great Spirit, whom he had to wrestle, despite his weakness from his

fast. Before the last time the visitor told him he would prevail this

time, and gave him instructions: how to prepare the ground, how to bury his body, how to care for the ground after, and how to harvest the maize that would grow. This he did, so his people now have maize. This myth not only explains the origin of maize, but also gives instructions for planting, care and harvesting, thus ensuring that all the tribe know how to grow it, as well as learn where it came from. Other myths are justifying and validating, answering questions about the nature and foundation of ritual and cultic customs.

An example is the Blackfoot myth about the origin of the Buffalo Dance.

The Blackfeet hunt buffalo by chasing them over a cliff, but at one time they could not induce the animals to the fall, and the people were starving. A young woman, seeing a herd of buffalo near the edge of the fall said, "if you will only jump into the canal, I shall marry one of

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you." The buffalo did so, and a big bull came and carried her off. Her

father came looking for her, but was trampled to pieces by the buffalo.

The woman got a piece of his backbone and sang over it until his body

was restored and he was alive again. The buffalo allowed the woman and

her father to go, on condition that they learn the dance and song of the

buffalo, and not forget them. For these would be the magical means by

which the buffalo killed by the people for their food should be restored

to life, just as the man killed by the buffalo was restored. This myth

tells the people why they do the dance, and the consequences if they don't. It is also a piece of sympathetic magic designed to increase the

fertility of the buffalo herds when the dance is performed. As such it

gives them a sense of control over some of the important factors of their environment and indicates appropriate action if the buffalo do decline.

Myths also have a descriptive function, explaining facts beyond normal

reason and observation. Creation myths are an example. The Norse creation myth describes Niffleheim forming out of the Abyss, with ice to

the north and fire to the south.

From the melting ice where these two realms met formed a giant, Ymir,

and a cow, Audmulla, who became the wet-nurse of the gods. From Ymir came the frost giants, and Audmulla's licking of the ice freed the progenitors of the gods, Odin, Vile and Ve. And so the myth goes on, describing the creation of the world, the gods and mankind. This myth

does not describe or explain the world as it is, but how it came about in the first place. It is an explanation of something that man couldn't see or comprehend, that is beyond his knowledge and experience.

One purpose of myth is to help tie a community together. When myth is expressed in ritual, it builds the community, or specific segments of it, together. An example is the Aborigines' use of myth in boys' initiation rites. Myths are revealed to the boys as part of their initiation to manhood; since the women and children do not know these mysteries, they serve to bind the men together, and important factor for a group that needs to hunt together.

Myth gives a community a common framework, a common view of the world. The whole community has the same understanding of why the world is the way that it is. It also tells them how to behave in certain circumstances and why they should do so; why their society is structured the way that it is, and what will happen if they break cultural taboos.

An example in our cultural context is the myth of David and Goliath. This myth tells us how to behave in a situation where we are faced with overwhelming odds. It teaches us courage rather than running away, and suggests an approach that can be used to cope with the situation.

Myth provides the moral values of the culture. Many of our moral values, for example, come from the Christian myths. The story of David and Goliath is one reason why we revere courage. Murder and theft are regarded as wrong, evil, as the myth of Moses teaches us. The myth of Noah and the Ark tells us of the consequences of evil and righteousness. To summarise then, myth provides a guide for the individual throughout his

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life; one that aids him to live in health, strength, and harmony in the particular society in which he was born.

Myth also has an esoteric function, which is almost the opposite of the exoteric function. Myth transforms the individual, detaching him from his local historical and cultural condition, and leading him to some kind of ineffable experience. It provides a bridge between an individual's local consciousness and universal consciousness. Myth and rites constitute a mesocosm, a mediating middle cosmos through which the microcosm of the individual is brought into relation with the macrocosm of the all, the universe. Myth, "... fosters the centering and unfolding of the universe in integrity with himself (microcosm), his culture (mesocosm), the universe (macrocosm) and finally with the ultimate creative mystery that is both beyond and within himself and all things." (Houston: The Search for the Beloved)

Myth bridges the gap between ourselves and godhead, providing a path that we may use to become aware of the cosmos, the godhead. In this context, R J Stewart describes creation myths not as explorations but as, "... resonant re-creations that echo the original creation... an organic timeless flow of images and narrative within which such questions [of the nature of the world] were by-passed altogether,

for  
the 'answers' of such mythology come from deep levels of  
consciousness, in which universal patterns or intimations are  
apprehended." (Stewart: The Elements of Creation Myth)

When we imagine a creation myth, irrespective of our belief or  
disbelief in the myth, we re-create or re-balance ourselves.

Another  
function of myth is to act as a filter. The full, unadulterated  
experience of the universal consciousness is more than our minds are  
capable of holding, and there are those who went too far and fell  
into  
psychosis and other imbalances as a result. Myth provides a way of  
experiencing universal consciousness or godhead without it  
overwhelming  
us to the point where we cannot return to ourselves.

There is an alternative way of looking at the esoteric levels of  
myth.

C G Jung considers mythological processes to be, "symbolic  
expressions  
of the inner unconscious drama of the psyche which becomes  
accessible to  
man's consciousness by way of projection." (Jung: ibid.) He views  
the  
unconscious as having two levels; personal and collective. The  
personal  
unconscious contains experiences that have been forgotten, whereas  
the  
collective unconscious has contents and modes of behaviour that have  
never been through consciousness, and are more or less the same  
everywhere and in everyone. The contents of the collective  
unconscious  
are called archetypes. They are expressed in myth and fairy-tale in a  
specific form, but can also be experienced by the individual in a  
more  
naive and less understandable form as dreams and visions.

An archetype is a memory deposit, derived from endless repetition of  
a  
typical situation in life. It is the psychic expression of an  
anatomically-  
cally physiologically determined natural tendency. Archetypes are  
normally referred to as figures; the wise old man, the mother, the  
trickster. However, they also include experiences, of which an  
example  
is the birth experience. Everyone goes through this experience, so  
it  
has made a strong imprint on the collective unconscious. As a  
result,  
rebirth experiences are a very powerful mythic image, and form the  
core  
of initiation rites and the process of becoming a shaman.

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For example, as part of his initiation into manhood, and Arandan  
boy,  
after the trauma of circumcision (which mirrors the birth trauma),  
stands in the smoke of a fire, a repetition of the smoking he  
underwent  
as soon as he was born. Similarly, many shamans, ind escribing the  
experience that made them a shaman, report being swallowed or eaten  
by

an animal or spirit person, then being reborn. Taking on a new name at initiation is an outward symbol of the rebirth that has occurred.

Archetypes have given rise to the eternal images in myth and religion.

These are meant to attract, convince, fascinate, overpower. They give man an experience of the divine, while at the same time protecting him from being completely overwhelmed. In this sense, archetypes and mythic images are the same; they are both the gateway for this experience of the divine. They are an image or a reflection of a god or goddess, but are not the divine itself.

In the Greek creation myth Gaea is the archetype of the earth mother, the image of that aspect of godhead; the image that allows us to reach out and touch that aspect of godhead.

However the mythic image of Gaea, the archetype image from the myth, is not actually godhead itself. Both are filters, not the actuality. Jung sees archetypes as having psychological as well as metaphysical significance. In our daily lives our attention is focused outwards to deal with the world, and we lose contact with our inner world, powers in our psyche such as creativity. Myth is a means to bring us back in touch with these inward forces. When archetypes are activated in our lives we have two choices: either let the archetype have its way irrespective of other factors, or block it, producing a conflict that leads to neurosis.

Jung sees the symbols of modern psychology analogous to those of myth, and considers that we have replaced myth by psychology. We have done so as a result of a growing impoverishment of symbols; as our culture has become more scientific and rational, we have analysed our cultural mythic symbols until they have appeared to die, leaving us with a culture that seems superficial to many.

Some individuals have coped with this by turning to the myths of other cultures, leading to the popularity of eastern philosophy in western culture. Others haven't coped at all, hence the increased violence, crime, despair, suicide, and so on, of our culture. Some are developing new modern myths, inspired by visions such as the blue-green jewel of the earth seen from space.

Because myth is a means of regeneration for both the individual and the group, this turning to old myths, to myths of other cultures and to new

myths coming out of our culture is seen by people such as Campbell as the beginning of a new age, a rebirth of mankind. Whether this is so remains to be seen.

What does this teach us about the use of myth in magic? What we often do in Wicca is to take an old myth and apply it or adapt it in some way for our use in ritual. Understanding the distinction between the two levels of myth, exoteric and esoteric, aids in this adaptation. To modify a myth for use in ritual, those aspects of the myth relating only to the exoteric, ie the explanatory and justifying aspects, can be excluded with impunity. However, those aspects relating to the esoteric function (some, of course, may relate to both) cannot be excluded or modified

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without changing or destroying the myth's ability to take us beyond ourselves and towards the universal consciousness.

Another aspect to consider is how this journey to universal consciousness is achieved. To experience myth fully requires the willing suspension of disbelief. Logic is set aside, imagination comes into play, and the masks used change from the symbolic to the actuality. Enactment of the myth becomes, not people masked and dressed up, but reality itself. Children do this easily; to a child playing, a piece of wood is a person or a horse, to the extent that the child can become terrified of a piece of wood that at the beginning of the game he or she pretended was a monster. To the adult westerner with his developed rational mind this is more difficult, and much of western occult training is aimed at attaining this child-like state of experiencing the world and myth again.

Meditation stills the active mind. Visualisation and imagination create the symbols, the game, the mythic images. Ritual gives the images life, enacting the myth so that it might impact upon the individual. Concentration maintains the images long enough that the desired effect is attained. The result: contact with, and experience of, universal consciousness.

Finally, the fate of our cultural myths warns us of a danger that lies in wait with the myths we use. The mind is a powerful tool that is very useful in magic; eg, it can prevent us from falling into the trap of self-delusion. However, abuse of the mind in relation to myths can be destructive. Myths are experiential. If we analyse and explain away the myths we use in the same way our culture has recently done with its own myths, we run the risk of devaluing them to the extent that they no longer have an impact on us and can no longer be used effectively to touch godhead.

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{file "Generic Pagan Funeral for a Elder Woman (She-Wolf)" "bos577.htm"}

Generic Pagan Funeral for a Elder Woman  
By: She-Wolf

(as written, to be conducted by a group of Priestess, Priest, chief  
mourner and possibly other coven members as attendants, i.e.  
ushers.)

The room (perhaps of a funeral home) is decorated with evergreen  
boughs  
and roses. This supposes there is a casket, but may be adapted if  
there  
is a picture only of the deceased.

Before anyone comes into the room, the priest and priestess may cast  
a  
circle, summon the quarters and invoke the Lady and Lord.

As the mourners enter, they will be greeted at the door (and portal  
to  
the circle) by the Priest and Priestess. When all are seated, the  
priestess begins.

PRIESTESS: (adapted from the "Decent of the Goddess," in the  
Farrars'  
Witches Bible Complete )

There are three great events in the life of a person: love, death and resurrection to a new life. Of these love is the most important. For by love and in fulfillment of it, we may again be joined with our families and friends, remembering and loving them again. Death cannot take away love or our loved ones.

Without love there is no birth, without birth no death, without death no rebirth. This is the miracle of love.

PRIEST:

----- (name of Chief mourner, here a son), loving son, all here feel your sorrow and with you honor ----- (name of deceased).

Nearest relative or chief mourner tells about the persons life and accomplishments. Others may speak also. When this is finished, the priest continues.

PRIEST: (adapted from memorial service of "Magical rites from the Crystal Well")

For a while we have lost one who is dear to us, but it is only for a time and we should not be sorrowful. There is a reason to be here and a reason to go when we have fulfilled the tasks of a life's work. Dying is only a way of forgetting, of resting, of returning to the eternal source to be renewed and made strong.

PRIESTESS: (adapted from the rite of the Three-Fold-Goddess in the Witches Bible)

Behold a woman who has been three women. First a girl full of dreams and hope. Then a mother who brought forth life and gave love. Finally an elder, rich in knowledge and experience. Her journey is ended and a new one begun. Let us bid her farewell and entreat all her loved ones who have gone before her to greet and guide her on her way.

The priest may then instruct the mourners to bid a personal farewell if they desire, then proceed to the foyer or otherwise outside the room.

This is the traditional time to play the departed loved one's favorite song or hymn. Again, some attendant should be at the portal to see all out of the circle. The priest, priestess and perhaps the chief mourner may then thank the Gods, release the quarters and open the circle.

Some refreshment in the outer area might be available to help the people ground a bit. The pall bearers may then return and carry the casket

to  
the conveyance.

At the grave side, salt or ashes, water and wine, and aromatic oil  
may  
have been poured to bless the site.

"We wish you all love and happiness. Do not forget us. We will not  
forget you. We find our peace and hope in the sure and certain  
knowledge that we shall meet again and at that time we will  
celebrate in  
perfect love."

After the casket is lowered, the chief mourner throws earth upon the  
grave.

This is again a traditional time for all to eat together. This  
helps in  
grounding.

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{file "Christmas Past (Eric Maple, via Julia Phillips)" "bos580.htm"}

Ghosts of Christmas Past  
by Eric Maple

Every December 25th the normally phlegmatic British let down their  
hair  
and plunge into an orgy of fun which one would normally associate  
with  
the people of more exuberant nations.

Complete strangers wish one another a Happy Christmas as a  
parting  
greeting and the public houses are filled with revellers strenuously  
keeping up the spirit of the season of goodwill.

Few of these light-hearted souls will be aware that the  
celebration  
of Christmas had its origins in the pagan worship of the Sun or, for  
that matter, that the funny hats, the evergreens and the festive  
board  
have nothing whatsoever to do with Jesus Christ, the Prince of  
Peace,  
but rather with the older gods worshipped by our ancestors in the  
twilight world of pre-Christmas Europe.

It is strange to consider that the presence of pork on the  
Christmas  
table and the custom of carrying in the boar's head was once  
associated  
with the sacrifice of a sacred Boar to the Sun god. At the festival  
of  
Frey, the dispenser of rain and sunshine in the mythology of  
Northern Europe, a boar was a good luck offering for the New Year  
and  
its head, with an apple in its mouth, was borne into the banqueting-  
hall  
amid singing and the sound of welcoming trumpets. Later in  
history,  
the boar's head gave way to the goose and the turkey. But where this  
custom survives, it should be seen as one of the many curious ghosts

of  
Christmas past.

Consider the evergreens and their modern counterparts: the paper-chains which festoon the house at Christmastide. The evergreen was once the symbol of immortality, declared sacred to the Teutonic nations, and given pride of place in celebrations associated with the Winter Solstice from which our modern Christmas is descended.

As a symbol, the evergreen means constancy and eternity, and even in the Orient we find that it expresses a similar idea, for the Japanese believe the evergreen needle brings longevity and prosperity. The holly, especially, brings happiness and friendship, but if kept in the house after New Year's Day misfortune is ordained. Generally speaking, however, all evergreens must be taken down by Twelfth Night-- then all will be well.

When we look around the room that has been decked with the regalia of the Christmas party our eyes inevitably settle on one of the focal points, the mistletoe. In pagan times, it was customary to celebrate the death of the old year and the birth of the new by kissing under the mistletoe's berries. Old enemies were then expected to forget their quarrels and take a ceremonial kiss, promising to live in amity from that time forth.

It is not generally known that the mistletoe became a powerful life symbol because it grew berries in winter when other plant life seemed dead. Once known as All Heal, it was employed as an ingredient in many folk medicines. It was the golden bough of the ancient Druids and, because of its association with sacrificial ceremonies, was outlawed by the Church as an emblem of paganism.

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Oddly enough, the sole exception was York Minster where a sprig of mistletoe was placed on the altar each Christmas. A general pardon for crimes remained in force throughout that city for as long as it remained there.

The central symbol of the Christmas scene, the evergreen Christmas tree, had its origins in Germany where St Boniface cut down a sacred oak which was worshipped by the pagans and, to placate them, offered a fir tree in its place. However, later research indicates that traces of a similar custom existed in other lands, notably Greece and Rome, where trees were decorated at the time of year

later dedicated to Christmas. There is also reason for believing that the same or a similar custom was known in ancient Egypt.

The mystical heritage of Christmas is very strongly represented in one of the principal characters in the celebrations, Santa Claus, the embodiment of the spirit of goodwill. The name Santa Claus is in fact a corruption of the fifth century St Nicholas, the Bishop of Myra, who was honoured with special ceremonies by the Greeks and Romans on December 6th, later changed to December 25th.

This distinctly un-ghostlike genus of happiness was a 'reincarnation' of Odin, God of the Scandinavians who, on the conversion of Northern Europe to Christianity, was transformed first into St Nicholas and later into the modern Father Christmas.

Christmas has no equal as a religious feast; it is the most important as well as the most enjoyable festival of the entire year. Yet even the good things spread out on the table have their religious aspects, particularly the mince-pies which were originally fashioned in the shape of small cribs in honour of the Christ Child.

Among the superstitions associated with mince-pies is one which demands that the Christmas reveller makes a pilgrimage among his neighbours and friends demanding the gift of a mince-pie wherever he calls. For each one eaten, so goes the tradition, the visitor may expect a month's good health for the ensuing year.

Originally, mince-pies contained a far more potent filling than mere mincemeat. They were stuffed with flesh of game hashed together with pickled mushrooms. One should always make a wish when taking the first bite of the first mince-pie of the season.

The Christmas pudding qualifies as a magical ritual in its own right, for it is surrounded by the most curious ceremonies. Prior to the 18th century the pudding was known as Plum Porage and was a concoction of plums, spices, wines, meat broth and breadcrumbs. It was eaten in a semi-liquid state and only later in its history were the plums replaced by raisins.

To preserve good luck, the pudding should be stirred deasil or clockwise: a ceremony known to most psychic cooks. Lucky charms and silver coins have to be incorporated in the mix to bring good fortune to the eater, usually a silver coin, a silver thimble and a ring, with the following meanings: the silver coin brings good luck; the ring promises a happy marriage to the girl who finds it; while the thimble hints that she is likely to remain a spinster.

The most interesting feature of Christmas pudding lore is the custom of setting fire to the brandy, so that the pudding can be brought to the table all aflame. This is a curious reminder that in ancient times special fires were lit at the midwinter feast to honour the Sun god.

One ghost which has been finally exorcised from the Christmas scene is the Dumb Cake which in times past was prepared by single girls for consumption on Christmas Eve. Its ingredients were salt, wheatmeal and barley, and it had to be baked in complete silence. It was carefully placed in the oven and the front door opened precisely at midnight. The spectre of the girl's future husband was expected to enter the house at that time and march into the kitchen to turn the cake. In some areas the cook would prick her initials on the cake and in due course her future husband would materialise to add his initials to hers. Alas, this custom seems to have vanished for ever.

The modern Christmas cake is still with us. It is supposed to have originated with a cake presented by the people of ancient Rome to their senators. A custom among Scots demanded that the cook should rise in the early hours of Christmas Day and bake soven (oatmeal) cakes. These were distributed to the family at Hogmanay. If a cake happened to break, bad luck followed, but if it remained unbroken the eater could look forward to a Happy New Year.

Although there is no clear-cut tradition that Christmas Day was ever associated with the giving of presents prior to modern times, it is known that a similar custom was observed by the Romans on New Year's Day. The Roman gift would have been a goodwill symbol only, consisting of branches of evergreen, but in time the presents became more lavish.

Many of the enjoyable rituals which involve our lives at Christmas time are but the shadow survivals or 'ghosts' of very ancient customs performed around the close of the old year and the birth of the new, and the feast of fire celebrated at the time of the Winter Solstice to honour the Sun god.

But the season of fire and light, as it is sometimes called, would be nothing without the Yule-log, for Christmas is also known as Yule, which was the Scandinavian feast of the Winter Solstice.

In the days of old, an oak log was cut down on Yule Eve, and borne with much ceremony into the house and rolled onto the huge fire that

was  
to burn during the days of the Nativity, especially Christmas Day.  
Little did the pious Christians of the medieval world realise that  
originally it had been burned in honour of the god Thor and  
represented  
the sacred element: fire.

No doubt it was due to this association with the old gods that  
the  
hearth fire at Christmas assumed the important role which it  
retained  
until the advent of artificial forms of heating. The hearth was the  
centre for the telling of Christmas ghost stories and for those  
curious  
superstitions relating to the mysteries of fire.

Throughout Northern Europe there were traditions that the family  
ghosts returned at Christmas time to share the festival with their  
living relatives. In Brittany there was the custom of leaving food  
for  
the ghosts while the family attended church. In Scandinavia, stories  
were told of trolls (who were ogres not ghosts) returning at this  
season to rattle the window-panes. In the British Isles there were  
contradictory beliefs, some people thought, erroneously, that no  
ghost  
had power to haunt during the Christmas season.

It is when the light is extinguished save for the glowing embers  
that the ghost-story teller comes into his own and, surrounded by  
the  
family, describes some ancient haunting which is calculated to chill  
the  
blood of his listeners. Traditional hauntings include the  
posthumous  
adventures of Anne Boleyn who haunts her old homes during the  
Christmas  
season. Her ghost has been reported at Rochford Hall in Essex and  
Hever  
Castle in Kent, wandering headless during the 12 days of the  
festival.

There are a number of cheerless proverbs which surface at the  
season  
of goodwill, as when someone observes, 'A green Christmas brings a  
full  
church-yard,' possibly to counteract any excessive exuberance among  
the  
party.

However, the children turn to less ghostly rituals, including  
divination to discover the future. Each of them cuts an apple and  
counts the pips. The one whose apple has the most pips can look  
forward  
to the most happiness in the 12 months ahead.

And so young and old join in quiet communion with Christmas-  
es past, present and future, united in quaint ceremonies whose  
origins are lost in history - a celebration presided over by  
ancestral  
spirits who have been lured into the home from outer darkness by the  
glow of the pagan fire.

{file "A Yule Mythos" "bos581.htm"}

A Yule Mythos

The Bard

Thu 23 Dec 93

From "The Mystery of the Bards: The Book of the Fool"

-----  
"Hey! Wake up there!"  
The Fool opened His eyes, stretched, and rolled over on the  
soft  
grass of the Summerland.  
"I suppose you're talking to me?" he murmured.  
"I certainly am!" The Lady, shimmering in Her Aspect as the  
Goddess of Love, smiled at Him. Had He been human, that smile would  
have  
sent Him into a transport of happiness. As it was, He felt a little  
shiver of joy run on catfeet down his spine.  
"What's up?" He got to His feet, brushing back his hair.  
"What's up? WHAT'S UP?" The Lady looked at Him in disbelief.  
"Dummy! It's almost Your birthday!"  
The Fool looked puzzled for a moment. "My birthday? I  
thought We  
have been....for always. We don't -have- birthdays, do we?"  
The Lady grinned, shifting into the Nymph for a delightful  
moment. "No, we don't, but Humanity likes to give Us birthday  
parties,  
and yours is probably the biggest.....so you need to get moving!"  
"So I do! And this Aspect is probably one of my favorites!"  
The  
Fool jumped in the air, landing on His hands in a perfect handstand  
with  
a jingling of bells. Then he took His hands off the ground, and hung  
suspended, upside down, in mid-air. One leg was folded at the knee.  
"Can You stand on Your head?" He grinned.  
"Not with -this- dress on!" She laughed.

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Humming a tuneless melody. the Fool strode thru Summerland,  
and  
thru the cloudy space between the Worlds of the MultiVerse, finally  
ending up on a small, very green-and-blue planet that the natives  
called  
"the Earth."  
"It's My Birthday a-comin'!" He shouted, and there was a  
stirring, and a movement. The Life that was locked in the grip of  
Winter  
remembered that Spring would come, as it always will, and the half  
of  
the world that was in Summer gave a little quiver of happiness.  
He went to a Place, and put on the suit, and the Aspect to  
fit  
it. He hitched the nine animals to His sleigh, grooming them with  
loving  
hands. Then He loaded it with gifts for all the people of the Earth.  
He  
was helped by quite a lot of the smaller elves, who found the game  
most  
enjoyable. Most of these gifts were toys, but many of them were  
practical, useful things. Some, like Love, and Peace, and Happiness,  
were quite insubstantial....but they were His Gifts nonetheless.

He laughed. No longer slim, but chunky (if not fat), and dressed in a red suit lined with white fur, His laughter was a "Ho! Ho! Ho!" of gladness that rolled over the Earth.

He spent the next instant of Time ("And what a clever concept Time is," He thought in self-congratulation) delivering His gifts, riding the sleigh to the music of tiny bells thru the Night.

"Good Yule! Merry Christmas! Happy Hanukka! Io Saturnalia! Hail

Mithras! Welcome Cernunnos!" He shouted.

"And a Happy Birthday to Me," He added under His breath, with a grin.

He landed the sleigh, and unhitched His animals. Each one was Named, and each one nuzzled Him as an old friend. The last was younger than the rest, and full of energy, bounding across the Place like a puppy in a warm kitchen. The red light from his nose reflected on the snow, and gave a joyful light that lit the sky in a glowing aurora.

The Fool laughed at the sight, and hung up His suit, and took off the Aspect, and returned to the Summerland over the paths He knew so well.

"Well," She said, "Did everything go all right?"

The Fool leaned back against a tree and watched a butterfly land on His nose. "Yep. Got all My presents delivered. Did the usual sleigh-and-reindeer thing with the red suit and all.....great fun! I sure like to see the children happy."

"Well, You sure are bass-ackwards sometimes!" The Lady shook Her finger at Him in mock anger.

"Huh? Whattya mean?" The Fool was puzzled.

"Well....everybody else -gets- presents for their birthdays. You gotta reverse it and give presents away!"

The Fool giggled, and said, "That's my Nature, dearest. By the way, your fly's open."

The Lady looked down and reached to zip up Her fly, and then did a perfect double-take.

"But....I don't -have- a fly!"

And the Fool leaned back against the World Tree and laughed and laughed and laughed.

Thus it was, and so it is, and evermore shall be so!

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The following is from The Mysts of Annwfn Book of Shadows, and appeared in NightScapes Vol. 1, No. 5 (a journal of Magick, Paganism and the Occult). Subscriptions are \$13.00 a year/six

issues, sample copy \$3.00. Write to: NightScapes, P.O. Box 4559, Mesa, AZ 85211-4559. Phone: (602) 898-3551.

Information about The Mysts of Annwfn (who publishes NightScapes), can also be obtained by contacting the above information.

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{file "The Legend Of The Maiden" "bos582.htm"}

THE LEGEND OF THE MAIDEN

The Mysts of Annwfn  
Book of Shadows

In Ages long past, the lovely Lady Brighid came to Hibernia to dwell in that land among her people. She brought to them many special treasures from the Outer Realms to enrich their lives. She gave them the art of Smithcraft, Poetry, and Inspiration. Brighid also shared a sacred Cauldron that overflowed with inspiration and love. She was adept at the healing arts, and in the Magick of Medicine. Her people loved her deeply, and kindled a fire in her honor which was constantly attended by nineteen maidens, and was never allowed to go out.

The Lady Brighid eventually became a mother, and her people rejoiced, knowing their lands would be fruitful just as their Goddess was fertile. However, Brighid also knew the misery of loss. When one of her beloved sons was killed, the whole land wept. She lamented so deeply that she invented "keening," the mournful song of the bereaved women of Erin. Her Flame burned so brightly, however, that happiness soon returned to the land. She bestowed upon her people, yet, another gift: The Art of Whistling.

However, in the fullness of time, the beloved Lady could no longer dwell openly with her people, and she made her home in the Sidhe. There, she would dwell close to her people and her land, and they could call upon her name at the appointed times, and keep her Flame burning within their hearts.

The Eternal Flame continues to burn!

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The following ritual derives from The Mysts of Annwfn Book of Shadows, and was publicly conducted by Goddess Moon Rising Coven in San Diego, Ca. on Imbolg, 1988, and by The Mysts of Annwfn Coven in Mesa, Az. at Pagan Arizona Network's Imbolg celebration in 1993.

This ritual appeared in NightScapes, Vol. 1, No. 5 (a journal of Magick, Paganism and the Occult). Subscriptions are \$13.00 a year/six issues, sample copy \$3.00. Write to: NightScapes, P.O. Box 4559, Mesa, Az 85211-4559. Phone (602) 898-3551.

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may also be obtained by contacting the above information.

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{file "Candlemas Ritual" "bos583.htm"}

## CANDLEMAS RITUAL

Mysts of Annwfn  
Book of Shadows

The following ritual calls for the participation of eight people, and is best performed at a large gathering. The participants include: The Maiden Goddess, the Young Lord, the High Priestess, the High Priest, and the four Watchtowers.

Specific items needed for this ritual are: a Crystal Ball, a cross of rushes, a mat, a basket, a phallic wand, a sprig of evergreen, pieces of paper, cakes, wine, and basic Altar and ritual equipment. All participants shall write upon the paper things and qualities they wish to gain during the coming season, and then place them in the basket prior to ritual.

Candlemas is the festival of the Flame, and is best performed at night. This is Brighid's celebration. Winter is bade farewell, and as Spring approaches, it's a time to think of love.

\* \* \* \* \*

All members of the ritual enter the Circle except for the Maiden. She should be wearing white, and is adorned with a garland of flowers in her hair. She stands out of sight, awaiting her cue. All attendants of the ritual should line the outer ring of the Circle, leaving a walkway into it. The Young Lord is to position himself among the attendants.

The High Priest starts the ritual by saying:

The young Sun King now begins to feel the first stirring of desire for the Lady. The Goddess patiently awaits her future lover. The Rites of Spring are near, and the year is in its waxing phase. The Sun's presence is ever-more increasing and the darkness runs and hides.

The Invocation of the Four Quarters comes next, starting with the East:

We welcome the Guardians of the East. Your breath of life is sacred, and greetings to the lovely Fand, the Pearl of Beauty, and gracious Olwen, the White Lady of the Day. Your presence is most welcome at this Festival of Imbolc!

South:

We welcome the Lords of the South. Your warmth flows through us all, and greetings to the Honored Lady Brighid, and to beautiful Branwen, the White Bossomed One. Your presence is most welcome at this Festival of Oemlic!

West:

We welcome the Holy Ones of the West. Your moisture is  
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refreshing and precious to life, and greetings to our Queen  
Arianrhod of The Silver Wheel, and sweet Aine of the Wisps. Your  
presence is most welcome at this Festival of Lights!

North:

We welcome the Watchers of the North. Your power and wisdom  
is ours, and greetings to the Wise Cerridwen of Lake Tegid, and  
to the desirable Rhiannon of the Netherworld. Your presence is  
most welcome at this Festival of Candlemas!

The High Priest continues:

From now to Beltane, is the pathway less dark. Thus, shall  
the journey be made through to Beltane, renewed in strength and  
happy in love.

The High Priestess now turns slowly, addressing those assembled.  
As she speaks, the Maiden walks slowly into view down the  
processional towards the Circle, until she stands at the Northern  
Gateway. She is holding the Cross of Rushes. The High Priestess  
says:

Long Winter is now passing away and the buds will soon swell  
on the Apple tree bough. The Earth gladly receives the plow in  
preparation for the celebration of life. For the Queen and the  
King will begin to wear the garden's green and will speak in a  
single voice!

The High Priest acknowledges the physical presence of the  
Maiden, and exclaims:

Behold!!! Brighid has come! Brighid is welcome!

The Maiden enters the Circle and lays the Cross on a mat  
situated just South of the Altar. She says:

Greetings to you, not only from myself, but from the Mother  
and the Crone as well. All seasons of the Earth are important  
and must have their course....but now, I weary of Winter, and I  
long for the greenness of Spring, and all that it encompasses. I  
strongly desire the companionship of my Lover-to be!

She searches the Circle of people and draws him out. She  
kneels before him and invokes the God Lugh:

Lord of Death, Resurrection, Life, and the Giver of Life!  
Lord who is within us, whose name is Mystery of Mysteries!  
Descend we pray thee, upon thy servant and Priest!

Lugh, after indwelling the Priest, now moves over to the  
Altar, picks up the Phallic Wand, and places it on Brighid's Bed  
(the mat). The Maiden addresses the God:

I grow weary of the darkness. Let's join to hurry Winter  
along its way so we can enjoy the pleasures that await us! (She  
motions to the mat).

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The God starts the Balefire in the South, and while doing this, the Maiden sweeps the Circle three times while everyone chants:

Return, return, return, return  
The earth, the water, the fire, and the air.

At an appropriate time, the singing comes to an end and the God says:

The Key to unlocking Winter's hold is to erase its memories!

He now holds up a sprig of evergreen and hands it to the Maiden Goddess. She tosses it into the Balefire. She then picks up a basket full of everyone's desires and wishes for the coming season, and says:

Behold! In my hands I carry Hopes and Wishes for the coming seasons. I place them in this fire and as quickly as the memories of Winter fade, let the Hopes and Wishes just as quickly take root!

She tosses them into the Balefire, and Lugh now says:

My dear Lady and Lover-to-be, do us great honor by gazing into the Crystal and give your people words they can hold as their own!

Brighid picks up the Crystal Ball and holds it between her hands. She gazes into it momentarily before saying:

All the gods are one God, and the goddesses, one Goddess, and there is but one Initiator. And to every man, his own Truth, and the God within.

Upon hearing this, he smiles and says:

Come! Let's feast and make merry on this great occasion!

The High Priestess steps in front of the altar and raises the water and Wine. She faces North and says:

In celebration of Brighid's Day, we open the Moongate and let the Westwind blow! We bring Water, life's elixir, to refresh ourselves. We bring the Fruit of the Vine, the drink of the gods! Let us sip and enjoy. Hail to fair Brighid!

The High Priestess now picks up the plate of cakes and says:

Upon this plate are gifts from Erin! Farrels for us to enjoy! Let us eat and remember the Gods. These are holy Sabbat Cakes. They bring us sustenance and fill the hunger. Blessed Be Brighid's Feast! Let us dance in joy and mirth!

The High Priestess now raises the honey as all say:

Here is the Sweet Nectar! Sacred to the Gods!

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All now partake of the Cakes and Wine. Sing songs, dance, and do anything else that feels appropriate. (Brighid's Day is a

traditional time for initiations). When the celebration is winding down, the God, taking the Maiden Goddess into his arms, declares:

Now that we all have feasted and made merry, come with me now, our bed of Love awaits us!

The Maiden, protesting lightly, responds:

Oh! How I've longed for you through the Dark days of Winter! But My Love, though our bed is ready, we still must wait a short while. Our time of Union is not yet upon us, but the Rites of Spring, and of Beltane, are not far off!

The Sun King looks slightly disappointed, but smiles lovingly at her. They embrace and kiss passionately, while everyone starts to sing, "Lady Weave Your Circle Tight." While the song continues, she slowly leaves his arms and exits the Circle. He follows her, not wanting her to leave, but stops at the Circle's edge. She turns and says to him:

My Heart is with you, and Destiny will bring us back together soon! As the Cup is to the Knife, so am I to you!

She now disappears out of sight, and the singing shall die down. The High Priest now says:

Even though the Maiden has departed, her presence continues to increase! Light chases away the Darkness, and soon, the Maiden shall reign Supreme! The Winter grows short, and the leaves shall return to the trees! New Life shall spring forth, and New Love along with it! The Wheel turns, and the Young Lord and his Lady shall meet to consummate their Love. So ends this prelude to Spring! May the coming season bring you much joy and happiness!

The Watchtowers are now given their release:

Farewell to the Watchtowers of the North, and to Rhiannon and Cerridwen. May we depart in love and peace until we gather again.

West:

Farewell to the Holy Ones of the West, and to Queen Arianrhod and Aine. May we depart in love and peace until we gather again.

South:

Farewell to the Lords of the South, and to Branwen and the Maiden Brighid. May we depart in love and peace until we gather again.

East:

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Farewell to the Guardians of the East, and to Olwen and Fand. May we depart in love and peace until we gather again.

Everyone:

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

References for inspiration:

Gwydion Pendderwen  
Dion Fortune  
Janet & Stewart Farrar  
Marion Zimmer Bradley

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{file "Herbal "Quick Reference"" "bos584.htm"}

## Herbs & their Magickal Properties

### A

Acacia : Protection, Psychic Powers, Money and Love Spells  
Adam & Eve Roots : Love, Happiness  
Adders Tongue : Healing  
African Violet : Spirituality, Protection  
Agaric : Fertility  
Agrimony : Protection, Sleep  
Ague Root : Protection  
Alfalfa : Prosperity, Anti-Hunger, Money  
Alkanet : Purification, Prosperity  
Allspice : Money, Luck, Healing  
Almond : Money, Prosperity, Wisdom  
Aloe : Protection, Luck  
Aloes, Wood : Love, Spirituality  
Althea : Protection, Psychic Powers  
Alyssum : Protection, Moderating Anger  
Amaranth : Healing Heartbreak, Protection, Invisibility,  
Anemone : Health, Protection, Healing  
Angelica : Exorcism, Protection, Healing, Visions  
Anise : Protection, Purification, Youth  
Apple : Love, Healing, Garden Magic, Immortality  
Apricot : Love  
Arabic Gum : Spirituality, Purify Negativity and Evil  
Arbutus : Exorcism, Protection  
Asafoetida : Exorcism, Purification, Protection  
Ash : Protection, Prosperity, Sea Rituals, Health  
Aspen : Eloquence, Anti-Theft  
Aster : Love  
Avens : Exorcism, Purification, Love  
Avocado : Love, Lust, Beauty

### B

Bachelor's Buttons : Love  
Balm, Lemon : Love, Success, Healing  
Balm of Gilead : Love, Manifestations, Protection, Healing

Bamboo : Protection, Luck, Hex-Breaking, Wishes  
Banana : Fertility, Potency, Prosperity  
Banyan : Luck, Happiness  
Barley : Love, Healing, Protection  
Basil : Love, Exorcism, Wealth, Flying, Protection  
Bay : Protection, Psychic Powers, Healing, Purification, Strength  
Bean : Protection, Exorcism, Wart Charming,  
Reconciliation, Potency, Love  
Bedstraw, Fragrant : Love  
Beech : Wishes  
Beet : love  
Belladonna : Astral Projection, Visions **\*\*TOXIC\*\***  
Benzoin : Purification, Prosperity  
Bergamot, Orange : Money, Success  
Be-Still : Luck  
Betony, Wood : Protection, Purification, Love  
Birch : Protection, Exorcism, Purification and Cleansing  
Bistort : Psychic Powers, Fertility  
Bittersweet : Protection, Healing  
Blackberry : Healing, Money, Protection  
Bladderwrack : Protection, Sea Spells, Wind Spells,  
Money, Psychic Powers  
Bleeding Heart : Love  
Bloodroot : Love, Protection, Purification  
Bluebell : Luck, Truth  
Blueberry : Protection  
Blue Flag : Money  
Bodhi : Fertility, Protection, Wisdom, Meditation  
Boneset : Protection, Exorcism  
Borage : Courage, Psychic Powers  
Bracken : Healing, Rune Magic, Prophetic Dreams  
Brazil Nut : Love  
Briony : Image Magic, Money, Protection  
Bromeliad : Protection, Money  
Broom : Purification, Protection, Wind Spells, Divination  
Buchu : Psychic Powers, Prophetic Dreams  
Buckthorn : Protection, Exorcism, Wishes, Legal Matters  
Buckwheat : Money, Protection  
Burdock : Protection, Healing

## C

Cabbage : Luck  
Cactus : Protection, Chastity  
Calamus : Luck, Healing, Money, Protection  
Camellia -Riches  
Camphor : Chastity, Health, Divination  
Caper : Potency, Lust, Luck  
Caraway : Protection, Lust, Health, Anti-Theft, Mental Powers  
Cardamon : Lust, Love  
Carnation : Protection, Strength, Healing  
Carob : Protection, Health  
Carrot : Fertility, Lust

Cascara Sagrada : Legal Matters, Money, Protection,  
Cashew : Money  
Castor : Protection  
Catnip : Cat Magic, Love, Beauty, Happiness  
Cat Tail : Lust  
Cedar : Healing, Purification, Money, Protection  
Celandine : Protection, Escape, Happiness, Legal Matters  
Celery : Mental Powers, Lust, Psychic Powers  
Centauray : Snake Removing  
Chamomile : Money, Sleep, Love, Purification  
Cherry : Love, Divination  
Chestnut : Love  
Chickweed : Fertility, Love  
Chicory : Removing Obstacles, Invisibility, favors, Frigidity  
Chili pepper : Fidelity, Hex Breaking, Love  
China Berry : Luck, Change  
Chrysanthemum : Protection  
Cinchona : Luck, Protection  
Cinnamon : Spirituality, Success, Healing, Power,  
Psychic Powers, Lust, Protection, Love  
Cinquefoil : Money, Protection, Prophetic Dreams, Sleep  
Citron : Psychic Powers, Healing  
Cloth of Gold : Understand Animal Languages  
Clove : Protection, Exorcism, Love, Money  
Clover : Protection, Money, Love, Fidelity, Exorcism, Success, Luck  
Club Moss : Protection, Power  
Coconut : Purification, Protection, Chastity  
Cohosh, Black : Love, Courage, Protection, Potency  
Coltsfoot : Love, Visions  
Columbine : Courage, Love  
Comfrey : Safety During Travel, Money  
Copal : Love, Purification  
Coriander : Love, Health, Healing  
Corn : Protection, Luck, Divination  
Cornflower : psychism  
Cotton : Luck, Healing, Protection, Rain, Fishing Magic  
Cowslip : Healing, Youth, Treasure Finding  
Crocus : Love, Visions  
Cubeb : Love  
Cuckoo-flower : Fertility, Lover  
Cucumber : Chastity, Healing, Fertility  
Cumin : Protection, Fidelity, Exorcism  
Curry : Protection  
Cyclamen : Fertility, Protection, Happiness, Lust  
Cypress : Longevity, Healing, Comfort, Protection

## D

Daffodil : Love, Fertility, Luck  
Daisy : Lust, Luck  
Damiana : Lust, Love, Visions  
Dandelion : Divination, Wishes, Calling Spirits  
Datura : Hex Breaking, Sleep, Protection  
Deerstongue : Lust, Psychic Powers

Devils Bit : Exorcism, Love, Protection, Lust  
Devils Shoestring : Protection, Gambling, Luck, Power, Employment  
Dill : Protection, Money, Lust, Luck  
Dittany of Crete : Manifestations, Astral Projection  
Dock : Healing, Fertility, Money  
Dodder : Love, Divination, Knot Magic  
Dogbane : Love  
Dogwood : Wishes, Protection  
Dragons Blood : Love, Protection, Exorcism, Potency  
Dulse : Lust, Harmony  
Dutchmans Breeches : Love

## E

Ebony : Protection, Power  
Echinacea : Strengthening Spells  
Edelweiss : Invisibility, Bullet-Proofing  
Elder : Exorcism, Protection, Healing, Prosperity, Sleep  
Elecampane : Love, Protection, Psychic Powers  
Elm : Love  
Endive : Lust, Love  
Eryngo : Travelers Luck, Peace, Lust, Love  
Eucalyptus : Healing, Protection  
Euphorbia : Purification, Protection  
Eyebright : Mental Powers, Psychic Power

## F

Fennel : Protection, Healing, Purification  
Fenugreek : Money  
Fern : Rain Making, Protection, Luck, Riches,  
Eternal Youth, Health, Exorcism  
Feverfew : Protection  
Fig : Divination, Fertility, Love  
Figwort : Health, Protection  
Flax : Money, Protection, Beauty, Psychic Powers, Healing  
Fleabane : Exorcism, Protection, Chastity  
Foxglove : Protection  
Frankincense : Protection, Exorcism, Spirituality  
Fumitory : Money, Exorcism  
Fuzzy Weed : Love, Hunting

## G

Galangal : Protection, Lust, Health, Money,  
Psychic Powers, Hex-Breaking  
Gardenia : Love, Peace, Healing, Spirituality  
Garlic : Protection, Healing, Exorcism, Lust, Anti-Theft  
Gentian : Love, Power  
Geranium : Fertility, Health, Love, Protection  
Ginger : Love, Money, Success, Power  
Ginseng : Love, Wishes, Healing, Beauty, Protection, Lust  
Goats Rue : Healing, Health  
Goldenrod : Money, Divination  
Golden Seal : Healing, Money  
Gorse : Protection, Money  
Gotu Kola : Meditation

Gourd : Protection  
Grain : Protection  
Grains of Paradise : Lust, Luck, Love, Money, Wishes  
Grape : Fertility, Garden Magic, Mental Powers, Money  
Grass : Psychic Powers, Protection  
Ground Ivy : Divination  
Groundsel : Health, Healing

## H

Hawthorn : Fertility, Chastity, Fishing Magic, Happiness  
Hazel : Luck, Fertility, Anti-Lightning, Protection, Wishes  
Heather : Protection, Rain Making, Luck  
Heliotrope : Exorcism, Prophetic Dreams, Healing,  
Wealth, Invisibility  
Hellebore, Black : Protection \*\*\*\*TOXIC\*\*\*  
Hemlock : Destroy Sexual Drive \*\*\*\*TOXIC\*\*\*  
Hemp : Healing, Love, Vision, Meditation  
Henbane : Love Attraction \*\*\*TOXIC\*\*\*  
Henna : Healing  
Hibiscus : Lust, Love, Divination  
Hickory : Legal Matters  
High John the Conqueror : Money, Love, Success, Happiness  
Holly : Protection, Anti-Lightning, Luck, Dream Magic, Balance  
Honesty : Money, Repelling Monsters  
Honeysuckle : Money, Psychic Powers, Protection  
Hops : Healing, Sleep  
Horehound : Protection, Mental Powers, Exorcism, Healing  
Horse Chestnut : Money, Healing  
Horseradish : Purification, Exorcism  
Horsetail : Snake Charming, Fertility  
Houndstongue : Tying Dog's Tongues  
Houseleek : Luck, Protection, Love  
Huckleberry : Luck, Protection, Dream Magic, Hex Breaking  
Hyacinth : Love, Protection, Happiness  
Hydrangea : Hex Breaking  
Hyssop : Purification, Protection

## I

Indian Paint Brush : Love  
Iris : Purification, Wisdom  
Irish Moss : Money, Luck, Protection  
Ivy : Protection, Healing

## J

Jasmine : Love, Money, Prophetic Dreams  
Jobs Tears : Healing, Wishes, Luck  
Joe-Pye Weed : Love, Respect  
Juniper : Protection, Anti-Theft, Love, Exorcism, Health

## K

Kava-Kava : Visions, Protection, Luck  
Knotweed : Binding, Health

## L

Ladys mantle : Love

Ladys slipper : Protection  
Larch : Protection, Anti-Theft  
Larkspur : Health, Protection  
Lavender : Love, Protection, Sleep, Chastity,  
Longevity, Purification, Happiness, Peace  
Leek : Love, Protection, Exorcism  
Lemon : Longevity, Purification, Love, Friendship  
Lemongrass : Repel snakes, Lust, Psychic Powers  
Lemon Verbena : Purification, Love  
Lettuce : Chastity, Protection, Love, Divination, Sleep  
Licorice : Love, Lust, Fidelity  
Life Everlasting : Longevity, Health, Healing  
Lilac : Exorcism, Protection, Beauty  
Lily : Protection, Breaking Love spells  
Lily of the Valley : Mental Powers, Happiness  
Lime : Healing, Love, Protection  
Linden : Protection, Immortality, Luck, Love, Sleep  
Liquidamber : Protection  
Liverwort : Protection  
Liverwort : Love  
Looestrife : Peace, Protection  
Lotus : Protection, Lock-Opening  
Lovage : Love  
Love Seed : Love, Friendship  
Lucky Hand : Employment, Luck, Protection, Money, Travel

## M

Mace : Psychic Powers, Mental Powers  
Maguey : Lust  
Magnolia : Fidelity  
Mahogany, Mountain : Anti-Lightning  
Maidenhair : Beauty, Love  
Male Fern : Luck, Love  
Mallow : Love, Protection, Exorcism  
Mandrake : Protection, Love, Money, Fertility, Health  
Maple : Love, Longevity, Money  
Marigold : Protection, Prophetic Dreams,  
Business and Legal Matters, Psychic Powers  
Marjoram : Protection, Love, Happiness, Health, Money, Healing  
Master Wort : Strength, Courage, Protection  
Mastic : Psychic Powers, Manifestations, Lust  
May Apple : Money  
Meadow Rue : Divination  
Meadowsweet : Love, Divination, Peace, Happiness  
Mesquite : Healing  
Mimosa : Protection, Love, Prophetic Dreams, Purification  
Mint : Money, Love, Luck, Healing, Exorcism, Travel, Protection  
Mistletoe : Protection, Love, Hunting, Fertility, Health, Exorcism  
Molukka : Protection  
Moonwort : Money, Love  
Moss : Luck, Money  
Mugwort : Strength, Psychic Powers, Protection,  
Prophetic Dreams, Healing, Astral Projection

Mulberry : Protection, Strength  
Mullein : Courage, Protection, Health, Love, Divination, Exorcism  
Mustard : Fertility, Protection, Mental Powers  
Myrrh : Protection, Exorcism, Healing, Spirituality  
Myrtle : Love, Fertility, Youth, Peace, Money

## N

Nettle : Exorcism, Protection, Healing, Lust  
Norfolk Island Pine : Protection, anti hunger  
Nuts : Fertility, Prosperity, Love, Luck

## O

Oak : Protection, Health, Money, Healing, Potency, Fertility, Luck  
Oats : Money  
Olive : Healing, Peace, Fertility, Potency, Protection, Lust  
Onion : Protection, Exorcism, Healing, Money,  
Prophetic Dreams, Lust  
Orange : Love, Divination, Luck, Money  
Orchid : Love  
Oregon Grape : Money, Prosperity  
Orris Root : Love, Protection, Divination

## P

Palm, Date : Fertility, Potency  
Pansy : Love, Rain Magic, Love, Divination  
Papaya : Love, Protection  
Papyrus : Protection  
Parosela : Hunting  
Parsley : Love, Protection, Purification  
Passion Flower : Peace, Sleep, Friendship  
Patchouly : Money, Fertility, Lust  
Pea : Money, Love  
Peach : Love, Exorcism, Longevity, Fertility, Wishes  
Pear : Lust, Love  
Pecan : Money, Employment  
Pennyroyal : Strength, Protection, Peace  
Peony : Protection, Exorcism  
Pepper : Protection, Exorcism  
Peppermint : Purification, Sleep, Love, Healing, Psychic Powers  
Pepper Tree : Purification, Healing, Protection  
Periwinkle : Love, Lust, Mental Powers, Money, Protection  
Persimmon : Changing Sex, Healing, Luck  
Plot Weed : Protection  
Pimento : Love  
Pimpernel : Protection, Health  
Pine : Healing, Fertility, Protection, Exorcism, Money  
Pineapple : Luck, Money, Chastity  
Pipsissewa : Money, Spirit Calling  
Pistachio : Breaking Love Spells  
Plantain : Healing, Protection, Strength, Snake Repelling  
Plum : Healing  
Plumeria : Love  
Poke : Courage, Hex Breaking  
Pomegranate : Divination, Luck, Wishes, Wealth, Fertility

Poplar : Money, Flying  
Poppy : Fertility, Love, Sleep, Money, Luck, Invisibility  
Potato : Image Magic, Healing  
Prickly Ash : Love  
Primrose : Protection, Love  
Purslane : Sleep, Love, Luck, Protection, Happiness

## Q

Quassia : Love  
Quince : Protection, Love, Happiness

## R

Radish : Protection, Lust  
Ragweed : Courage  
Ragwort : Protection  
Raspberry : Protection, Love  
Rattlesnake Root : Protection, Money  
Rhubarb : Protection, Fidelity  
Rice : Protection, Rain, Fertility, Money  
Roots : Protection, Power, Divination  
Rose : Love, Psychic Powers, Healing, Love, Divination, Luck, Protection  
Rosemary : Protection, Love, Lust, Mental Powers,  
Exorcism, Purification, Healing, Sleep, Youth  
Rowan : Psychic Powers, Healing, Protection, Power, Success  
Rue : Healing, Health, Mental Powers, Exorcism, Love  
Rye : Love, Fidelity

## S

Saffron : Love, Healing, Happiness, Wind Raising,  
Lust, Strength, Psychic Powers.  
Sage : Immortality, Longevity, Wisdom, Protection, Wishes  
Sagebrush : Purification, Exorcism  
St.Johns Wort : Health, Power, Protection, Strength,  
Love, Divination, Happiness  
Sandalwood : Protection, Healing, Exorcism, Spirituality  
Sarsaparilla : Love, Money  
Sassafras : Health, Money  
Savory, Summer : Mental Powers  
Scullcap : Love, Fidelity, Peace  
Senna : Love  
Sesame : Money. Lust  
Shallot : Purification  
Skunk Cabbage : Legal Matters  
Slippery Elm : Halts Gossip  
Sloe : Exorcism, Protection  
Snakeroot : Luck Money  
Snakeroot/black : Love, Lust, Money  
Snapdragon : Protection  
Solomons Seal : Protection, Exorcism  
Sorrel Wood : Healing, Health  
Southern Wood : Love, Lust, Protection  
Spanish Moss : Protection  
Spearmint : Healing, Love, Mental Powers  
SpiderWort : Love

Spikenard : Love  
Squill : Money, Protection, Hex Breaking  
Star, Anise : Psychic Powers, Luck  
Stillengia : Psychic Powers  
Straw : Luck, Image Magic  
Strawberry : Love, Luck  
Sugar Cane : Love, Lust  
Sumbul : Love, Luck, Health, Psychic Powers  
Sunflower : Fertility, Wishes, Health, Wisdom  
Sweetgrass : Calling Spirits  
Sweetpea : Friendship, Chastity, Courage, Strength

## T

Tamarind : Love  
Tamarisk : Exorcism, Protection  
Tansy : Health, Longevity  
Tea : Riches, Courage, Strength  
Thistle : Strength, Protection, Hex Breaking, Healing  
Thistle, Holy : Purification, Hex Breaking  
Thistle, Milk : Snake Enraging  
Thyme : Health, Healing, Sleep, Psychic Powers,  
Love, Purification, Courage  
Ti : Protection, Healing  
Toadflax : Protection, Hex Breaking  
Toadstool : Rain Making  
Tobacco : Healing, Purification  
Turmeric : Purification  
Turnip : Protection, Ending Relationships

## U

Urva Ursa : Psychic Workings

## V

Valerian : Love, Sleep, Purification, Protection  
Vanilla : Love, Lust, Mental Powers  
Venus Flytrap : Protection, Love  
Vervain : Love, Protection, Purification, Peace,  
Money, Youth, Chastity, Sleep, Healing  
Vetch, Giant : Fidelity  
Vetivert : Love, Hex Breaking, Luck, Money, Anti-Theft  
Violet : Protection, Luck, Love, Lust, Wishes, Peace, Healing

## W

Wahoo : Hex-breaking, Courage, Success  
Walnut : Health, Mental Powers, Infertility, Wishes  
Wax Plant : Protection  
Wheat : Fertility, Money  
Willow : Love, Divination, Protection, Healing  
Wintergreen : Protection, Healing, Hex Breaking  
Winters Bark : Success  
Witch Grass : Happiness, Lust, love, Exorcism  
Witch Hazel : Protection, Chastity  
Wolfs Bane : Protection, Invisibility  
Wood Rose : Luck  
Woodruff : Victory, Protection, Money

Wormwood : Psychic Powers, Protection, Love, Calling Spirits

XYZ

Yarrow : Courage, Love, Psychic Powers, Exorcism

Yellow Evening Primrose : Hunting

Yerba Mate : Fidelity, Love, Lust

Yerba Santa : Beauty, Healing, Psychic Powers, Protection

Yew : Raising the Dead

Yohimbe : Love, Lust

Yucca : Transmutation, Protection, Purification

{file "House Blessing (She Wolf)" "bos585.htm"}

#### HOUSE BLESSING

Assemble:

1. Salt & Water
2. Incense (fire and air)
3. Milk & Honey
4. Oil (for anointing)
5. Wine (for offering)
6. Bells, Pots, Pans, Whistles, etc.

Cast a circle in the main room (livingroom) and after casting, visualize the circle expanding to include the entire house. Call upon the spirits and energies living in the house (or apartment). Invite those who will be harmonious with the new household and its energies to remain. Invite/ask those who will be happier elsewhere to depart. Release all "energies" not compatible with the new household. (This may be expressed as a "release" in order to unbind anything that may be stuck.)

Then call upon, greet, and invite ancestors, patron deities, and all harmonious spirits and energies to dwell in the house as they please.

Gather up the pots, pans, and all the noise-makers. Go to each door and window, not forgetting the fire-place and dog-door, making as much racket as humanly possible--to shoo out anything unwanted. (This is hysterical fun, and also raises lots of energy for the next important step.) Go again throughout the house and at each portal (door, window, etc.) sprinkle salt-water and cense, saying: "By the Elements I purify and charge this portal." Then anoint the portal with milk and honey, saying: "By Milk and Honey I ensure prosperity and peace within this place." Finally, anoint the portal with oil, saying: "With Oil I seal this portal and protect all within." At the front door a special prayer is said, asking the guardian deities (God & Goddess) to freely grant entry to all friends and loved ones, and to prevent passage (turn aside) to any who would do harm." Then, if it's a house--pour wine across the width of the threshold; if it's an apartment anoint the threshold with light touches of wine.

The house-holders then each take a sip of wine, leaving some as an

offering to the Gods, and the Circle should be closed. The remaining wine, milk, and honey should be offered to the Gods. (In our case to

the fruit tree and the oak tree in our yard.)

Addenda: This is very effective if done as part of a house-warming party, followed by much feasting. It has also been done very effectively by two people. It only takes about 30 minutes to do a large house. You can take the time.

Do make certain to "ground" afterward, by closing the circle and by eating. This ritual can "stir" up everybody and make the house feel full of "buzzy" energy.

2567

{file "House Blessing notes (Scott Cunningham)" "bos586.htm"}

By: Pirate Jenny  
To: All  
Re: Re: House Blessing notes

In the spirit of house blessings, and because I'm basically a kitchen witch at heart, and like little projects over serious ritual, I offer some selections gleaned from Cunningham's The Magical Household. I'm typing these without permission but with the hope that they'll inspire you to pick up the Cunningham book, because it's wonderful stuph... :>

For the doorway:

- o Suspend over the door a fresh sprig of dill, tied with a blue cord (or red, if you prefer), to prevent those who mean you harm from entering.
- o Cross two needles, and stick into or tie onto a corner of your doormat, to prevent evil from entering.
- o Grind Dragon's Blood herb into a powder and sprinkle it on door and window sills, to protect your house from harm.

"Witch Bottles"

- o Powder some more Dragon's Blood herb with a small quantity of sugar and salt, and place in a small corked or screw-lidded bottle. Shake and seal with red wax, then place it where it won't be found (or at least not easily seen). This will ensure harmony and peace within the house.
- o Place three new needles, three new pins, and three new nails in a glass jar. Fill with salt and shake vigorously nine times. Seal with white wax and place in kitchen cupboard where it will not be seen.

This protects your food from contamination.

- o Gather rosemary, along with several needles and pins, into a small glass jar with a tight-fitting lid or cork. When full, pour in red wine and shake. Seal with black or red wax, and place in an inconspicuous place in the apartment. If you own your own house, bury this at the furthestmost corner of your property. The book also adds this:

As you're filling the jar, say these words...

"Pins, needles, rosemary, wine,  
In this witch's bottle of mine;  
Guard against harm and enmity;  
This is my will; so Mote it Be!"

Personally, I'm not hip on anything but, "Hey, Gods? It's me again",

but I know, I'm CONSIDERABLY less formal than most!

2568

#### An Anti-Theft Sachet

- o Mix caraway, rosemary, juniper berries, and elder leaves or mistletoe, and place into white square of cloth. Tie with white yarn and hang prominently. I'd assume either at the place you think thieves are most likely to enter--this being an anti-theft sachet--or at every entrance and doorway. This will require more cloth and more herbs, but most of the above are fairly inexpensive.

Finally, on Moving Day itself:

- o Bring two things into the house first: a small amount of salt, half to be scattered upon crossing the threshold, and a small loaf of bread. Break the bread into as many pieces as you have people moving in, with one extra piece for the gods' portion. Sprinkle a dash of salt on each piece; share, when you have a moment. (I'd say have water on hand as well--at the very least, to clear the salt!) Next, bring in an apple and do the same thing--Cunningham recommends a fruit and cheese basket--I'd stick with just the apple and maybe a few slices of cheddar, or something. Lastly, bring in a sturdy chair and place it either near the apple and bread bits, or facing the door. This ensures that you will never know poverty, for there is bread and salt, hunger, for there is fruit (and cheese), and instability (for there's your stable chair guarding the door. After that, heave and lift until you're moved in!

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A Note: I think ritual is very important, and I do admire rituals I've picked up here and those I've found on my own. In the long run, though, I know myself well enough to think that if I have to wait for a certain day and have a certain robe on, or need a special tool or altar lay-

out,  
it'll never happen. But I can put my hands on needles, pins, wine  
and  
spices at virtually any time, and can easily make up witch's bottles  
for  
the shelves and cupboards, sachets for the windows, and incenses for  
household protection and cleansing. These simple items can have just  
as  
much power as just about any major ritual, and are sometimes easier  
to  
"whip up" for the busy pagan... :>

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#### Cleansing Incense

2 parts Dragon's Blood  
1 part Valerian Root  
1 part Sulphur  
1 part Asafoetida

In conjunction with any banishing ritual this WILL remove ANY  
psychic or  
magical impression from your home. Then you can start fresh filling  
it  
with the energies you want.  
It may sound strange but it works! (Though it WILL GAG a Maggot!)

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.....

2569

{file "Warriors" "bos587.htm"}

#### WARRIORS

\*\* Gwydyon Masengale, P.O.Box 4, Tolleson, Az 85353\*\*

A Warrior is born with Three Things,  
A Body, A Mind, and A Spirit...

With these three things a Warrior is to build a Life,  
A Life of Balance, A Life of Peace, A Life of Will.

A Warrior is born with Three Things,  
A Body...

Speed, Dexterity, and Reflexes, these are the gifts of the Gods to  
A Warrior. Skills can be learned, but the gifts are rare, and are  
to be honed to the sharpest of edges and used to build...  
A Life of Balance.

A physical battle is quite simply an exercise, in which A Warrior  
is given the opportunity to use the gifts of the Gods, and test the  
skills learned on this plane. It will at times be necessary to use  
the gifts and the skills known to A Warrior to build...  
A Life of Peace.

Through training, the development of the gifts and skills combined  
can  
become a formidable weapon. Perfect Balance, Peace of Mind, and An  
Indomitable Spirit are necessary for A Warrior to build...  
A Life of Will...

A Warrior is born with Three Things,  
A Mind...

Intellect, Creativity, and Common Sence, these are the compasses  
and  
maps given A Warrior to help in navigating this existance. In life  
A Warrior will make mistakes. The way these mistakes are handled  
will set the tone of countless lives determining the measure of  
A Warrior's steel. A Warrior will accept responsibility for the  
actions taken, learn from them, and use the experiance to build...  
A Life of Balance.

A Warrior must constantly endeavor to learn all that is to be  
learned  
of the path ahead, always drawing inspiration from the path which  
lies behind. For strength is the knowledge drawn from the past,  
and  
discretion is the wisdom of the future which empowers the Warrior  
to build...  
A Life of Peace.

A Warriors mind is to be constantly sharpened, for the mind alone  
IS the most formidable weapon the Warrior will ever posses.  
The balance of knowledge and wisdom is the temporing of the steel  
that makes A Warrior, lending the strength necessary to build...  
A Life of Will.

A Warrior is Born With Three Things,  
A Spirit...

A Warrior will carry a shield of Honor. The strength of which  
is in perfect balance with the Honor of the Warrior.

The Warrior will carry a sword of Truth. With an edge that mirrors  
the  
inner peace and honesty of the Warrior.

A Warrior will wear a helmet of Integrity. With power matched only  
by the will of the Warrior.

While battles can be fought and won with the well trained body.  
While wars can be waged and won with the tempored and sharpened  
mind.

The most perilous test A Warrior will face is the test of the  
Spirit.

Here the Gods give no gifts. A Warrior will have only the  
strengths  
of the spirittthat have been developed in the short life on the  
physical  
plane.

A Warrior is born with Three Things,  
A Body, A Mind, and A Spirit...

With these Three Things A Warrior must build a Life,  
A Life Eternal...

My Name is Nite Hawk,

2570

{file "Dedication Pledge (Judy Harrow)" "bos588.htm"}

A pledge

By: Judy Harrow

The ceremony originated with Judy Harrow and one of her coveners who co-wrote the dedication ritual. During the ritual, the dedicant is asked several questions and is expected to respond in whatever way s/he feels appropriate.

I will include all the questions here for completeness sake:

1. Do you understand that Witchcraft is the Priesthood of the Old Gods and Old Ways of Nature, and that every Witch is a Priestess or Priest?
2. Do you understand that initiation into that Priesthood will change your life forever, in ways that you cannot now foresee?
3. Do you understand what priesthood requires: that, if you become a Witch, you serve the Lady and the Lord by serving Their People, to the fullest of your ability?
4. Knowing these things, do you want to study Witchcraft and its related arts until you know enough to decide whether this is truly your Path?
5. Do you understand that Witchcraft is one of many means to serve the Old Gods and awaken the Old Ways, and that even if this is not your way after all, you may learn and grow while you are here? Can you accept that the decision may be, "No?"
6. Teaching what I love is a great joy. But I can only teach in joy if I know that what I love will be used and shared with care and honor. Before I am willing to teach you, there are three things and a fourth that you must promise me:  

Will you respect and protect the confidence of all who you meet  
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in this Circle and all who seek our aid, revealing their identities to no one except by their explicit permission?
7. Will you practice and teach the Craft for love alone, using this knowledge or teaching it only as a free gift, as I give it now to you, never accepting payment for it in money or goods or labor?
8. Will you promise never to use what I teach you to affect another person, avoiding not only baneful magic but all well-intentioned meddling, unless you have that person's explicit permission?
9. And if time brings fullness, as all here hope and expect it will,

when you teach new students of your own, will you require these  
three  
pledges of them, along with their pledge to similarly bind their own  
students, so that all that spring from this line may be so pledged?  
.....  
.....  
2572

{file "Mead, Brew of The Gods! (Lewis Stead)" "bos589.htm"}

MEAD: THE BREW OF THE GODS!  
Lewis Stead

Mead is the oldest alcoholic drink known to mankind. More recently  
it  
has been taken up in the Pagan and other .alternative. communities  
such as the SCA as a favorite for years. It's a form of wine made  
with a honey instead of grape juice. Mead is most often associated  
with the Vikings and in the Pagan community with modern day Norse  
Paganism or Asatru.

Mead is an important part of the Asatru religion and has a place in  
both of the major Norse rituals: the blot and the sumble. The sumble  
is a drinking ritual where stories, oaths, and poetry are shared and  
mead.s function here is obvious. In this day and age mead is even  
more important to the blot or sacrifice ritual. The blot is actually  
quite simple. A God or Goddess is called upon and a sacrifice is  
poured in their honor. In ancient times this was most often an  
animal sacrifice and blood was poured out onto the ground or altar.  
Today an alcoholic beverage of some kind is the usual sacrifice.  
This  
is not only an adjustment to modern feelings about animal sacrifice,  
but is appropriate from an esoteric point of view as well. In  
ancient  
times the Norsemen were primarily farmers and an animal would  
have been a product that they had raised. Also, sacrifices were not  
a  
wasting of the animal, merely given to the Gods and left to rot, but  
were usually feasts where the Gods got their portion and the humans  
their own. Today mead making has been a frenzied activity among  
Norse Pagans, and it is most appropriate that something be  
sacrificed to the Gods which has been made by your own hands in a  
sacred manner. Mead fits the bill. It has the immediate links to our  
farming ancestors, but it can be easily made from household items  
in even a small apartment.

While we really don.t know a great deal about how the ancients  
viewed mead, other than as an intoxicant, we do have a few clues.  
One interesting item to start with is that mead was apparently  
sometimes strained through rye, which contains the hallucinogenic  
chemical ergot. This may offer some insights into Seidhr, a Nordic  
shamanic practice, and the frenzy of the berserkers. Another  
interesting item is that Frey, a God of farming and harvest, was  
said  
to have two close companions, Bygvir and Beyla. Bygvir was the  
spirit of the barley and Beyla of the honey . both important Gods to  
brewers and appropriate companions for the God of fertility.

Finally, we have a few myths involving mead directly. Mead was  
known as Kvasir.s blood and it.s primary association was with  
wisdom. Kvasir was a being who was the wisest in all the universe,  
but he was killed and a mead created out of his blood that when  
drank brought the drinker wisdom. Aegir, a God of the Sea, was held

to be the patron of brewing and the finest of mead and ale for the Gods to drink in Valhalla. Odin is said to never eat, but to exist purely on mead, just as the Greek Gods had their nectar.

Even if it were not for any mythological importance, mead is of interest to the modern brewer because it is easy to produce and delicious. One merely introduces a yeast to the sugary liquid, and the yeast converts the natural sugars into alcohol. After all the sugar is converted, the yeast dies off and the wine can be bottled. However, this is not always as easy as it sounds.  
2573

The largest problem in brewing is keeping inappropriate yeasts out of the drink. While the correct wine (or beer) yeasts eat sugar and excrete alcohol, other yeasts produce vinegar instead. Because of this it is absolutely vital to keep all brewing equipment absolutely sterile. This is the most important thing you can do in brewing. All the great equipment purchased as your wine making shop and the finest ingredients cannot beat a glass jar filled with welfare honey if the former is contaminated and the latter sterile. There are two major ways to sterilize your materials, one is a commercial "sanitizer" found in wine making shops. Follow label directions and you're all set. The other is to make a solution of 25% bleach and rinse very thoroughly.

Let's make some cheap and easy mead. You'll need a large pot, a one gallon vinegar or cider bottle, a 4' or 5' length of plastic tubing (try .airline. tubing from a pet shop), a balloon or non-lubricated condom, a package of wine yeast (not bread yeast), wine bottles, corks, a corking device, and 2 1/2 pounds of honey.

First you need to prepare the mixture that will be fermented. Take your pot and add the honey and enough water to finish filling up the one gallon bottle. Bring these to a boil slowly. If you don't want scum in your mead and it forms on the top, skim it off. You don't need to boil it for any length of time, you just need to bring it up to this temperature. Boiling for a while will release a lot of scum and additives which you can get rid of right now and it will also allow the mead to age more quickly. However, some of this .scum. as I've called it is made up of those very things which can create flavor nuances. I don't boil mine. When you decide it's done, let it cool long enough so it won't melt the plastic tubing, then siphon the mead into the gallon jug , cap and let cool overnight. The gallon jug is your primary fermenter.

Did you sterilize the pot? the bottle? the cap? the plastic tubing? No! Pour it out and start again . yes I am serious.

Once the mixture is cooled to room temperature you will need to pitch the yeast. Get a small cup half full with warm, but not hot, water and add the yeast. Let it sit for about ten minutes and absorb water and liven up, then pour it into your gallon jug and mix it in.  
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As of now your honey and water mixture is now being converted into mead. However, this will take about two weeks, perhaps more, to

complete. During this time the mead mixture will bubble and foam, and this is what the balloon is for. Cover the top of the bottle with the balloon and about an hour later, when the balloon has started to inflate but has not become too stretched, poke a few holes in it with a pin. (I understand this may make you wince if you are using a condom.) This balloon takes the place of a fermentation lock and allows the gas to escape while not allowing air in, thus keeping the fermentation bottle sterile. The holes may become clogged with foam and you may need to poke a few more. Just remember the purpose of this and use your common sense. I've accomplished this with plastic wrap and a rubber band, but I wouldn't advise others to try unless you're fond of unmet expectations.

About two weeks from this point the balloon will cease to be greatly inflated and will eventually go limp. When it has been completely limp for a few days and the mead is clear rather than cloudy, fermentation is over. At this point sanitize your wine bottles and plastic tubing and bottle the mead. Be careful not to get the yeast into the bottles as it's not exactly tasty stuff. I stop about an inch before the bottom of the primary fermenter and we siphon off the last inch into cups and toast the new mead. My mead has been very tasty at this point, other people describe theirs as tasting like paint thinner. In any case, you may not mind a little yeast in your cup now, but don't inflict it on yourself in the future by bottling it.

Wait two to six months and then enjoy. Since the above recipe has no additives which would hasten aging, it may take a while for it to become truly fine mead, perhaps years. There are a lot of chemical additives that one can use to improve the flavor and process. The most common and important addition is a teaspoon of yeast energizer or yeast nutrient. Others include grape tannin (1/4 teaspoon), malic acid (2 or 3 teaspoons), tartaric acid (1 to 2 teaspoons). I recommend all of these chemical additives in your first batch, but if you can't find them you can make do with natural ingredients or nothing at all.

One can also add slices of fruit, raisins, or berries for flavor and in place of grape tannin. One recipe I know of adds some apple jelly. A few lemon peels will substitute for malic acid and a spoonful of strong tea will do replace tartaric acid. Hops are a common additive and will give the mead a bit of a bitterness to offset the sweetness of the honey. The more bizarre ingredient I have heard of was Szechuan peppers, use your imagination.

All of the above additives should be made to the honey and water mix when it is boiled. Depending on the ingredient, some, such as fruit, may have to be boiled in this mixture for a while to break them down. Obviously hunks of fruit should be strained out after the boiling. Also, all the above ingredients are based on 1 gallon of mead, adjust appropriately with the exception of the yeast itself, one package of which will do for anywhere between 1 and 5 gallons.

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Another semi-useful item is sulfite tablets which can be added to

the mead mixture a day before bottling. This will kill all remaining yeast and will assure that you are not contaminated by vinegar yeast after bottling or worse that the fermentation process does not continue in the bottle, causing it to explode or pop its cork. I don.t use sulfite and I.ve heard negative comments about a sulfurous aftertaste. It.s probably the better part of valor to simply wait a while longer and make sure the fermentation process is truly ended.

The above instructions also assume you are not interested in spending a great deal of money on equipment. The only things you really must obtain from a wine making store are the yeast, the corks, and the corker.

If you are willing to spend \$50 to \$100 more you can improve your chances of making a good mead by purchasing equipment made for the purpose. A balloon works, but it is a poor substitute for a proper fermentation lock that is custom fit to a vat built for the purpose. Likewise there are many other devices which will useful.

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{file "In Defense of Excellence (Adrienne, Quicksilver, Ottawa)" "bos590.htm"}

In Defense of Excellence  
Adrienne

I've noticed a trend, particularly in paganism, toward "elite" becoming a derogatory term. "Elitist" has very unpleasant connotations. In the mad scramble toward equality and egalitarianism, perhaps the trend has gone too far.

I am all in favour of equality of opportunity. I believe in Martin Luther King's dream, "I have a dream that someday my children will be judged, not upon the colour of their skin, but on the content of their character."

Yet, I am deeply disturbed by structures and titles meant to reward excellence downgraded and dismissed as being elitist and hierarchical.

It the Wicca, this is most strongly epitomised by the continuing attempts to do away with degree systems on the basis of being elitists and hierarchical.

So I ask, what is wrong with elites? Elites exist as an informal (and often highly formal) network of persons who, by virtue of personal qualities, or power, or money, or birth status, are capable of shaping and changing the structure of society. Some elites are based on nothing more than bank balances or parentage. Others are firmly based on intelligence, wisdom, commitment and ethical stance of their members.

I have no problem with the concept of elites. Not everyone has the desire or capability to belong to every group. The problem lies with the qualification for membership, not with the concept.

Hierarchy has an even nastier reputation. Yet in all societies, regardless of size, structure or purpose, have a hierarchy.

Leadership

roles exist and will be filled by those who can fill them. Leaders are

necessary to achieve the goals of the group, regardless of how that leadership manifests. It is only when a hierarchy becomes closed and

fixed that the structure becomes abusive.

The concerns of those who dislike the concept of hierarchy due to experience of its abuses are valid. It is very easy to fall into a system where power rests, not on those who are qualified, but upon other, less desirable criteria, such as birth status, or wealth, or loudness of voice. However, doing away with the formal structure of hierarchy does not solve the problem. Non hierarchical groups often fall into leadership by peer pressure. Those that are thick skinned and

dominant will lead de facto, especially if there is no de jure leader.

Hierarchies exist. They exist because, like physics, nature abhors a

vacuum. A power vacuum will be filled regardless of the good intentions on all sides. The solution is to have structures where all

persons have the opportunity to become leaders, to participate in the

decision making process, based only upon ability and desire to do so.

Equal opportunity, equal access.

The degree system within the Craft is not perfect. Like any other system, it has its abuses. However, if properly used, it has rewards far

greater than having no such system.

First, there is the reward for excellence. Those who have personal  
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qualities such as commitment, talent, study, intelligence and open mindedness, should be rewarded for their abilities. The reward is not

just a fancy title, but a recognition of that excellence, and membership

in an elite.

Second, there is a benchmark for others to judge by. If I know what degree a person holds, mundane or Craft, I have some idea of their abilities and can assume a certain level of understanding.

Third, there is the recognition of self. A standard of excellence is

required and achieving a degree is a feedback upon the levels achieved.

There are other aspects dealing with the magic rite itself, but even if

there were not, the hierarchy of degrees and the elite groups formed by having them are a mark of excellence for those who belong. Within my tradition and, according to my faith, within the Wicca itself, there are no barriers of opportunity to the system. Therefore, I see no reason to abandon it. I do not say that the system cannot be improved or that another system cannot provide the same benefits, but I haven't seen one that provides a reward for excellence while avoiding the pitfalls.

Without active encouragement of excellence, whether in Craft or in the mundane world, entropy says that we will end up with mediocrity and least common denominator. And a world where mediocrity rules is not a world I wish to live in.

(This article previously appeared in "The Messenger")

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{file "Badgers" "bos591.htm"}

#### BADGERS

I looked through all my information, but as far as the Seminoles go I couldn't find any reference to the Badger. I'm not saying that it doesn't exist, I just couldn't find any. Here is something from one of my books that I thought you might find interesting:

"Badgers are 2-3 feet long and are about 12 inches high. Family members mark each other with scent for recognition since their sight is poor. Their senses of smell and hearing, however, are excellent. Their diet includes a wide variety of roots, herbs, plant, and many small animals. They dig with remarkable speed to catch burrowing prey and when they need to get underground quickly. Badgers live in simple but extremely clean, well kept dens. They pay close attention to details within their home environments. They change their bedding often, backing carefully into their dens with straw, so as not to make a mess in the process.

Badgers bring us gifts of tidiness and organization. They are fastidious about their surroundings and will correct any disorder quickly. If Badger has come to you in some way, it may be saying that you need to concentrate on maintaining an orderly environment to better facilitate your day to day living. Badger can also be helpful to call upon for aid in managing your time. This can be useful for those of us who are trying to satisfy our need to devote time to ceremonies and

the  
spirit realm and still work a job.

Badger will fight to the death if cornered. While this may be a useful trait in the wild, men used this quality of Badger to exploit it in the so-called sport of Badger-baiting. Captured Badgers were put into small enclosed areas with a dog or dogs, and bets were placed on the outcome of the fight. Are you stuck in a pattern that served you well once, but is now damaging? Badger could be warning you that a change of behavior is in order if you don't want to be cornered or used."

[From Animal Energies by Gary Buffalo Horn Man and Sherry Firedancer - Dancing Otter Publishing]

Here's something I think you might find interesting.

It's from a book on Zuni fetishes. (Author: Hal Zina Bennett)

BADGER (Guardian of the South)  
Zuni name: Black Mark face

Wide, bulky, compact body, spread out along the ground, legs and tail barely suggested. Narrow, blunt face, prominent nose.  
(Describing the fetish itself)

AS TALISMAN:

This fetish helps you focus your attention and deepen your passion. It is an antidote to passivity and 'victimized' feelings. It helps you become more tenacious and grounded, for achieving any goal.

PERSONALITY TYPE:

If you are a Badger person, you are aggressive, highly goal oriented, able to concentrate on a single task or mission for long periods; and a good provider.

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{file "Imbolc at the Covenstead (Erin)" "bos592.htm"}

Imbolc for the Covenstead  
Erin

First, the cleansing. We do covenstead cleansing on this day, partly because of the (somewhat) purificatory nature of Imbolc, and partly because it coincides with the date a Japanese custom called yokubrai, if memory serves correctly, is carried out. Yokubarai means the same as exorcism, and is done with beans! More about that in a minute.

I give as many parts to the cleansing as there are people to perform them. The last house cleansing we did had about 10 people take part

and  
I found something for each of them to do. But that wasn't easy.  
Lessee,  
I think the most necessary elements for me to go around with are  
salt  
water, incense and beans. But I've also had people waving away  
negative  
energy with brooms and wands. I've had them sprinkle with salt  
water,  
and with water in which basil had been soaking for awhile. I've had  
people carry around bells, incense and candles (not quite bell, book  
and  
candle, but close enough <g>). I live in a loft apartment, so we  
start  
in the closet up there, partly because it's in the heart of the  
house,  
partly because I like the humorous aspect of coming out of the  
closet to  
do the blessing. Anyway, we banish in a counterclockwise  
direction, single file, sprinkling, censuring, or chanting into each  
corner  
each mirror, light fixture, appliance or outlet, as well as the  
walls  
themselves.

In other words, we banish negative energy from all things  
giving  
ingress or egress from the house, as well as walls and mirrors.  
Sometimes we just take in everything in one room at once if it's  
small,  
or everything along one wall--saves time. I usually come at the end  
of  
the line throwing beans at things (I find beans for MONTHS  
afterward)  
and chanting in Japanese: Funiki ga ire; oni ga soto! (Good luck,  
come  
in; devils, begone!) Then someone follows me making a banishing  
pentagram with an athame. We circle around the house in a counter-  
clock-  
wise spiral till we're back where we started--downstairs by that  
time.  
Then we go back upstairs for the blessing part. For the most part,  
this  
uses the same tools, but no beans this time, and we go clockwise.  
We  
bless the corners, walls, outlets, appliances, and mirror, doors and  
windows. We concentrate on blessing and on making a seal that  
cannot be  
broken on the windows and doors especially. I usually come last and  
seal everything with a pentagram drawn by my athame. Then I draw a  
large  
permanent circle around the house, call in the elements, and ask the  
Lord and Lady to guard and bless the house for another year.

Consecrating the dirt is simpler. I usually buy potting soil  
and  
place it in the center of the circle. All the ritual is done around  
it.  
We usually consecrate it just before we do cakes and wine by placing  
our  
hands on it and channeling energy into it. Then everyone takes some  
home.

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The last thing we do is to make up Bridget's bed. We take some long grass, or herbs and fold them into the shape of a doll about a foot long. We dress her up and name her Bridget. Then we make her a soft bed of some grasses (all on a sheet of newspaper, of course, so the Virgo HPS doesn't get her nose, or her carpet, bent out of shape), lay her down and put a phallic image in the bed with her. We use a large dried seed pod with a rounded head for this. Then we place some of the consecrated dirt on a sheet of newspaper beside her. She was put by the hearth in days of yore, but, alas, I have no fireplace! In the morning, if there are prints in the dirt (ashes), it foretold a favorable year. When we did it last year, I swear there was the image of the phallic figure in the dirt, though no one had moved him! And it was a very good year for the coven, all in all.

Hope you can use some of this.

Blessings, Erin

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{file "Invocation of Lord and Lady (Ritual)" "bos593.htm"}

Invocation of Lord and Lady (Ritual)  
Dan Holdgreiwe

The following is the text of a ritual titled Invocation of the Lord and Lady which was presented by the Fellowship of the Sacred Grove at a local gathering in November of 1993. Prayers and invocations are not included in the text as these are delivered spontaneously by the Priest and Priestess.

#### PART ONE: THE PREPARATIONS

[Priest, Priestess, Bard and Quarters begin standing in circle just outside the circle that will be consecrated for the ritual. Other participants begin outside of circle and will later enter through South gate. Customarily, East and North are male, South and West female.]

##### 1. The Warning

[The Bard moves to center of circle and addresses all.]

"We gather tonight to open the veil between the worlds.

This is not safe -- To pass beyond that threshold we must leave behind the protections of the mundane world. We must remove the veils which disguise us and lay aside the jewels which dazzle our eyes. We must take the risk of Seeing, and of being Seen.

For our protection we rely upon the Lord and the Lady, whose Children we are. Any who are not ready to approach Them in reverence, love and trust should leave now.

[Pause]

Those of you who have chosen to walk this path, prepare yourselves to meet God and Goddess.

[Bard remains in center.]

## 2. Claiming the Circle

[East takes one step forward into the circle and speaks, facing inward.]  
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"In the name of the Lady of Light, and in my own name, I claim this circle as a place of Men. Let all who enter be bound to speak, and hear, the Truth. So mote it be."

[West takes one step forward into the circle and speaks, facing inward.]

"In the name of the Sacred King, and in my own name, I claim this circle as a place of Women. Let all who enter be bound to Perfect Love and Trust. So mote it be."

[South takes one step forward into the circle and speaks, facing inward.]

"In the name of the Lord of the Greenwood, and in my own name, I claim this circle as a place of Nature. Let all who enter be bound to the sacred web of life. So mote it be."

[North takes one step forward into the circle and speaks, facing inward.]

"In the name of the Queen of Heaven, and in my own name, I claim this circle as Sacred Space. Let all who enter be opened to the presence of God and Goddess. So mote it be."

## 3. Marking the Circle

[All sing Listen to the Lord and Lady while Priest and Priestess mark circle. When finished Priest and Priestess stand before altar in North, facing South.]

## 4. The Challenges

[East and West move to South gate and form Arch with athames. North crosses to South gate. Participants enter through South gate one at a time and are challenged at knife point by North and South, then

shown to  
places by Bard.]

Who seeks to join this fellowship?

Will you support and defend your companions on this quest?

Do you swear to use that which you learn in this circle only in  
service  
of the light?

Are you ready to meet the Mother and Father of All life?

Then enter and be welcome.

[Comment: This took several minutes, but the effect of the delay was  
positive rather than negative. The lengthy challenge process acted  
to  
center and focus the entire circle.]

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## 5. Sealing the Circle

[Bard speaks from center.]

We have stepped beyond time, to a place not of earth. In the  
presence of  
the Lord and Lady, we join together and are one.

[Bard crosses to take place in circle, then takes hand of next  
person  
deosil and says We are one. Each participant takes the hand of the  
next  
repeating We are one until the whole circle is joined. When the  
circle  
is complete, the Bard announces again We are one!]

## PART TWO: THE MYSTERY

### 1. Pathworking

[Priest moves to center and leads all in pathworking. After  
preliminary  
relaxation and centering, the working takes the participant first to  
four symbols -- a living tree, a sword, a cup, and a standing stone  
--  
each of which holds a message for the visitor. Then the participants  
journey to an ancient clearing around a weathered stone alter where,  
in  
times long past, their ancestors honored the Lord and Lady. In that  
holy place, the participants call the Guardians of the Quarters,  
then  
prepare to invoke the Lord and Lady.]

[Comment: The actual invocation of the Lord and Lady follows without  
transition, inviting the participants to continue to experience it  
in  
the ancient clearing.]

### 2. Calling the Lord and Lady

[Priestess joins Priest in center. Priestess invokes the Lord. Other celebrants invoke Lord and/or Lady as they feel inspired. Priest closes invocations by invoking the Lady. All invocations end with Come join with us. which is repeated by all.]

### 3. Chant:

Priestess begins chant alone, all join in after first time through. Participants should stand, clap and dance as they feel moved.]

Isis, Osiris, Woden and Freya; Lord and Lady, Brigid and Lugh

[Chant builds in power to be cut off at peak by Bard striking staff on the ground.]

### 4. Readings

[During chant East and West have stepped outside circle and deliver readings from opposite sides of circle. Bard is at center. Bard speaks.]

Hear now the words of the Great Mother who is called Isis, and Freya, and Brigid, and many other names.

[West speaks.]

Think not that I am far from you, for you can see my visage in the moon,  
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and hear my voice upon the wind.  
I am the silence of the sea, and the secret of the standing stones.  
I am the beauty of the green earth, and the mystery of the stars.  
I am the Mother of all things, and the soul of nature, who gives life to the universe.  
I am the source of your beginning, and I am the fulfillment of your desire.

[Bard speaks.]

Hear the words of the All Father who is called Osiris, and Woden, and Lugh, and other names beyond counting.

[East speaks.]

You know me not, but I am with you. My face is the sun, and my voice the thunder.

I am the strength of the forest, and the keenness of the sword.  
I am the rune giver; the patient teacher; the revealer of secrets.  
I am the warrior, the defender of the weak and the companion of heroes.  
I am the Horned One. I am the gateway to the Mysteries, and I am Mystery itself.

[West speaks.]

Arise and come unto us, for mine in the womb that bore thee and the breast that nursed thee. Your joy is our joy, and your sorrow, our sorrow. We would teach you the ways of healing, and the joys of love,  
for our law is love unto all beings. We give the knowledge of the eternal spirit, and beyond death we give peace and reunion with those  
who have gone before. We would lead you to love and to freedom. Call on  
us, and we will show you the hidden paths.

[East speaks.]

Follow my white stag into the deep forest. There is mystery in the wild  
places, and a path that leads between the worlds.  
The path is not easy, for it leads to that which cannot be given by another.  
Those who would share our freedom must create it anew within their own  
hearts.  
But no one who walks that path walks alone. Fear not to call on us,  
for  
we have not forgotten our Children.

#### 5. Great Rite

[Priest and Priestess take positions in center of circle, Priest kneeling with chalice, Priestess standing with athame. Priest makes spontaneous prayer to Lord and Lady. Priestess prays and/or responds on  
behalf of Lord and Lady, customarily ending with So mote it be as she  
lowers the athame.]

[Comment: a common theme here is to invite the Lord and Lady to join with us as they join with each other, but sensitivity to the inspiration  
of the moment is the prime concern.]

#### 6. Blessing

[All sing We all come from the Goddess as Priest and Priestess  
circle  
group, touching and offering a blessing to each in turn. When all  
have  
received a blessing, Priest and Priestess return to circle and all  
join  
hands. Priest and Priestess signal end to song by returning to  
center.]

### PART THREE CLOSING

#### 1. Thanking the Lord and Lady

[Priest thanks Lady, Priestess thanks Lord.]

#### 2. Return to Mundane Consciousness

[Priestess return to circle. Priest resumes pathworking in ancient clearing, thanks quarters and draws participants back into normal consciousness. Priest returns to circle.]

### 3. Opening the Circle

[Bard moves to center and addresses all.]

The rite is ended, the circle is open, may the blessing of the Lord  
and  
Lady be with you all. So mote it be. (All respond.)

END

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{file "Yule Ritual (Georgian)" "bos594.htm"}

#### Yule Ritual

YULE DIVINE PLAY - by Lady Allusha, Coven Tara, published in the  
Georgian Newsletter, December 1983

Characters: Narrator, Earth Goddess, Handmaidens, Sun God

Props: Yule Fire

Narrator: It has been a long cold winter. Here, where the trees  
are  
all barren and the snow covers the ground the nights are dark and  
long.

Earth Goddess enters, followed by her Handmaidens. They all move  
slowly  
around towards the birthing spot.

Narrator: We see shadowy figures in the distance, moving slowly.  
The  
delicate footprints lead into the deepest realms of the forest. It  
is  
the Earth Goddess, pregnant with Life, followed by her Handmaidens.

Earth Goddess stops. Handmaidens gather before her and kneel.  
Earth  
Goddess starts to make soft birthing sounds.

Narrator: Listen! The Earth Goddess is about to give birth. In  
the  
midst of deepest darkness, light shall be reborn. Lend her your  
aid!

Handmaidens start swaying gently, joining in the birthing sounds.  
Narrator encourages all present to join in the birthing sounds. The  
sounds get louder and louder until ...

Narrator: The Sun is Born!

Sun God jumps out from hiding into the center. He appears small and  
weak.

Earth Goddess: Go, my faithful Handmaidens, and build up the Yule  
fire.

That the weak Sun God shall grow in warmth and strength by its  
flames.

She collapses with a sigh. Handmaidens build up the fire. The Sun  
God  
slowly grows as the fire grows, until he stands tall with his arms

outstretched. He says, " I have returned" Then he dances a little jig.

2585

{file "Yule Ritual (She Wolf)" "bos595.htm"}

#### YULE RITUAL

The celebrants gather in a room apart from the ritual area. It is best if the ritual can be held in a room without lights

and with no heat. Priest and Priestess may choose to cast the circle before hand and allow all to enter through a portal, or cast after the candle lighting. At the time for the ritual to begin, the warden and maiden lead all into

the ritual area with only one dim candle to light the way which circles to the Southern tower and stays there. As all

shiver in the darkness, the priest and priestess, at the Southern tower begin, alternating:

It is winter.  
It is night.

We await the Sun.  
We await the light.

In this darkness  
In this night,

We await the warmth.  
We await the light.

(Together:) And slowly it comes.

(As they have moved around the circle saying these things, the Priestess Widdershins and the Priest Deosil, they light candles which completely surround the circle. By the time they have finished, the room should be very bright.)

Circle is cast if not already. Salt and water. Fire and air. Quarters summoned in manner appropriate to the season.

God Invocation  
Priestess:

Horned God, Winter God, Father of the Sun, with frost upon your beard and the blazing of Yule fires in your eyes, you bless us with your presence. We greet you.

Goddess Invocation  
The Winter God (lighting the appropriate candles, which are held by women appropriately dressed):

White is for the Maiden, divine and joyous child. Fresh as the snow is her taper. I give greetings, Blessed One.

Red is for the Mother, warm embracing creation queen. Scarlet as the winter sunset is her taper. I give

greetings,  
Regal One.

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as  
Black is for the Crone, keeper of magical mysteries. Ebon  
the stormy night is her taper. I give greetings, Wise One.

Queens of winter, Sister, Mother, Grandmother, I greet you  
and ask your blessings upon your people gathered here.

invoke  
The three Goddesses, dividing the parts appropriately,  
the Sun (the Maiden then crowns the God with a crown of  
candles or other appropriate crown, the Mother gives him a  
staff with a pine cone tip and the Crone gives him a kiss):  
Return, oh, return! God of the sun, god of the light,  
return! Darkness has fled -- Thou hast no enemies. O

lovely

helper, return, return!  
Return to thy sister, thy spouse, thy mother who loveth

thee!

We shall not be put asunder. O my brother, my consort, my  
son, return, return! When I see thee not my heart grieveth  
for thee, mine eyes seek for thee, my feet roam the earth

in

search of thee! Gods and men weep for thee together. God

of

the sun, god of the light, return! Return to thy sister,

thy

spouse, thy mother, who loveth thee! Return! Return!  
Return!

The God raps three times on the altar with his wand

Sun King:

Newly born, am I. What wisdom says the watcher of the east  
to aid me and those gathered here with me?

East:

This is a time for entering wilderness and seeking its  
magical strengths. A time for standing alone and godlike,  
and seeing all things clearly. It is a season of joy!

Sun King:

What wisdom says the watcher of the south?

South:

and

This is a time of active seeking, both without in nature

within oneself. Eagerness and resolution shall concern  
mysteries and create results. It is a season of courage!

Sun King:

What wisdom says the watcher of the west?

West:

and

This is a time for devotion to the way of the wild places

finding

seeking the calmness of solitary locales. A time for  
understanding, and confiding only in trusted friends. It

is

a season of meditation!

Sun King:  
What wisdom says the watcher of the north?

North:  
This is a time to know the endurance of the hills, and to  
so  
grow in one's own inner firmness. A time for  
scrupulousness  
and thoroughness and considering all things. It is a  
season  
of confidence!

The Winter God:

Rich are these gifts of knowledge. Soon I will give way to  
my Son, but until that time mine is the feast and the  
season  
of joy. (The God blesses the feast as is customary for the  
group.)

Each Deity and Watchers is thanked and bid farewell as they  
were invoked.

The circle is released as is appropriate to the group.

Notes:

If anyone is crowned with a crown of candles, a veil helps  
with the dripping wax. Holly can be pretty uncomfortable,  
too, so ditto.

Portions of this are liberally stolen from the Magical  
Rites  
from the Crystal Well by Ed Fitch. It's great stuff and  
you  
may want to use it outright, rather than my mutilated  
version.

If you have enough people and candles, everybody may be  
naked  
by the end of this.

It's great to use your oldest male as Winter and your  
youngest male for the Sun (kids are great suns). Same for  
the Goddesses.

Obviously, this is just an outline that can be spindled,  
folded and mutilated any way you like. The opening part  
with  
the candles we have used for more than one Yule and it's  
really great.

We have also done a guided meditation into Herne's Grove,  
rather than a Winter God invocation. It involves a trek  
through the winter forest, trudging through snow until you  
find the lone pine tree in the clearing in the heart of the

2587

{file "Wine Blessing, All Female (Lynna Landstreet, WCC)" "bos596.htm"}

The Goddess calls originate from an all-female version I wrote of the Dedication ritual of the Odyssean tradition. The original was written by Richard and Tamarra James. This version follows the structure of the original fairly closely, and maintains some of the original lines, so if you like it, send your compliments to Richard as well as to me.

Ditto for the Wine Blessing, as it is a modified version of the Odyssean standard WB.

One priestess represents the Moon Goddess (the conventionally feminine role), and the other the Sun Goddess (the conventionally masculine role). We half-jokingly called this the butch-femme wine blessing...

Goddess Calls:  
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SG: I am She who shone forth from the Dark of Night,  
When time was begun.  
Lady of the Sea, join Me,  
And let all things be formed of Our union.  
Thou who art called Artemis, Hecate, Ceridwen, Isis.  
Giver of love, protection, and the joy of life,  
Goddess of the Earth, Moon and Sea,  
Ruler of the Night,  
Mistress of Magic, Keeper of the Mysteries.  
Ascend to Me on bright and silvered wing.  
For lo, I receive these gifts of Thee:  
Life, and love, and gifts from the Sea.  
I am the Sun, the Sun that calleth Thee.  
I am the arching Sky that covers Thee.  
Come unto Me, my Lady, come unto Me,  
And be welcome.  
Hail, and blessed be.

MG: I am She who rose from the depths of the Sea,  
When time was begun.  
Lady of the Bright Sky, join Me,  
And let all things be formed of Our union.  
Thou who art called Athena, Bast, Sekhmet, Amaterasu.  
Giver of strength, guidance, and the will of life,  
Goddess of the Sun, Sky, and Winds,  
Ruler of the Day,  
Bringer of Justice and Voice of Truth.  
Descend to Me on bright and golden wing.  
For lo, I receive these gifts of Thee:  
Life, and strength, and fullest ecstasy.  
I am the Sea, the Sea that calleth Thee.  
I am the waiting Earth that welcomes Thee.  
Come unto Me, my Lady, come unto Me,  
And be welcome.  
Hail, and blessed be.

Wine Blessing:

MG anoints SG and hands her the athame.

MG: Bright Lady, thou art the Sun.

Thy heat is radiant.  
Warrior Maiden, Giver of the Law,  
Here is the athame,  
The Air and Fire are contained within it,  
As are their powers.

SG anoints MG and hands her the chalice.

SG: Dark Lady, thou art the Moon,  
Giver of dreams and visions.  
Wise One, Teacher of the Mysteries,  
Here is the chalice,  
The Earth and the Sea are contained within it,  
As are their powers.

SG: I am the spark of life,  
The well of flame wherein dwells all power and potential.

MG: And I am the primal matter,  
The core of earth that gives shape and form to that power.

Both: Neither one can work without the other.  
One without the other is incomplete.

SG: Mine are wisdom and knowledge, passion and pride.

MG: And mine are love and dreams, silence and mystery.

Both: To learn you must suffer,  
To live you must be born,  
To be born you must die.  
The beginning, continuation and the end,  
Over and over.

SG: The Sun brings forth light,

MG: And the Moon holds it in darkness.

SG: As above,

MG: So below.

SG: (Raises athame) And as the athame is one half of our divine nature,

MG: So the chalice is the other.

Both: (Athame into chalice) And conjoined they be one in truth,  
For it is in the Dance that Life is born,  
In the balance that truth is found,  
And there is no greater power in all the world  
Than that of Love.

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{file "Altars, Misc Thoughts (Chris Olmstead)" "bos597.htm"}

Altars (misc. Thoughts)  
Chris Olmstead

As for Altar set ups...

1. I once read Crowley's remarks on how he contrived his stuff while he was out wandering the world or climbing mountains. He found ways to

just use the simple things from his kit...cook knife became Athame,  
tin  
cup became the Cup...etc.

This sort of 'kitchen witch' working is accepted by lots of folks.  
You  
can set an altar up and take it down as fast as you can set a table.

2. I also have noted the "Porto-Pagan" set-ups at some of the Pagan Fests I've attended. Carry the stuff in a cardboard box that can be up-ended for an altar, or even placed on it's side for a rain-proof 'shrine'. Close and carry off at the end of the visit with a minimum of re-wrapping to protect the fragiles. Some just contrive one with the natural objects at hand...a rock, a stick, a lantern or candle, etc.

3. Some folks (including myself) have a small duffel into which I've placed a second set of "traveling" working tools. I have the great good-fortune of having friends who give me cool things. The coolest stay on my Altar, the second-coolest hang out in the sac, and sometimes I shift the goodies around.

4. I have a buncha books that offer arrangements I find a bit Overwhelming, but I can certainly post them, if you really need them. If you want me to fetch out Official Altar diagrams from some of the slick commercial works I have on the shelf, RSVP.

5. For "public" Altar, in my home, I 'clutter' a shelf, a mantle, or a small window sill. It sounds to me as though, since all your stuff is packed and your space is totally compressed, that the "window sill" Altar is a good solution for you. I put a little origami pinwheel up on an Eastern sill, a small shell on a Western one, a tiny oil lamp on a Southern one, and a pretty rock on a Northern one. The whole House is the Altar "Table".

To clear my space I have been known to light a stick of incense, scaling it upward in my mind until I am swinging a huge flaming brand before the various Darks I'm dispelling, and run through the house screaming and raving aloud until they back off. A joss stick lasts about 20 minutes.

I can almost guarantee that if you summon your Ki and Incant over a flaming brand for 15 minutes, most Shadows will go elsewhere. I haven't had to do it in THIS house more than twice in 3 years.

2590

{file "What is Shamanism (Eliade)" "bos598.htm"}

Since the term "shamanism" has been used in a number of ways during the discussions here I thought it might be helpful to present some basic information on shamanism as the inter-disciplinary subject that it has become since Mircea Eliade wrote Shamanism.

The following is from the Foreward, which explains the approach that Eliade took to study Shamanism as a magico-religious phenomena, and which has been the foundation that shamanism as a spiritual tradition, as well as explaining how other academic disciplines approach the subject.

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Mircea Eliade  
Shamanism: Archaic Techniques of Ecstasy  
Princeton University, Bollingen Series LXXVI 1964

Originally published in French as Le Chamanisme et les techniques archaïques de l'extase, Librairie Payot, Paris, 1951. Revised and enlarged for the Bollinger edition.

ISBN 0-691-01779-4 pbk 0-691-09827-1 hdbk

To the best of our knowledge the present book is the first to cover the entire phenomenon of shamanism and at the same time to situate it in the general history of religions. To say this is to imply its liability to imperfection and approximation and the risks that it takes. Today the student has at his disposition a considerable quantity of documents for the various shamanisms--Siberian, North American, South American, Indonesian, Oceanian, and so on. Then too, a number of works, important in their several ways have broken ground  
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for the ethnological, sociological, and psychological study of shamanism (or rather, of a particular type of shamanism). But with a few notable exceptions--we refer especially to the studies of Altaic shamanism by Holmberg (Harva)--the immense shamanic bibliography has neglected to interpret this extremely complex phenomenon in the framework of the history of religion. It is as a historian of religions that we, in our turn, have attempted to approach, understand, and present shamanism. Far be it from us to think of belittling the admirable studies undertaken from the viewpoints of psychology, sociology, or ethnology; we consider them indispensable to understanding the various aspects of shamanism. But we believe that there is room for another approach--that which we have sought to implement in the following pages.

The writer who approaches shamanism as a psychologist will be led

to regard it as primarily the manifestation of a psyche in crisis or even in retrogression; he will not fail to compare it with certain aberrant psychic behavior patterns or to class it among mental diseases of the hysteroid or epileptoid type.

We shall explain why we consider it unacceptable to assimilate shamanism to any kind of mental disease. But one point remains (and it is an important one), to which the psychologist will always be justified in drawing attention: like any other religious vocation, the shamanic vocation is manifested by a crisis, a temporary derangement of the future shaman's spiritual equilibrium. All the observations and analyses that have been made on this point are particularly valuable. They show us, in actual process as it were, the repercussions, within the psyche, of what we have called the "dialectic of hierophanies"--the radical separation between profane and sacred and the resulting splitting of the world. To say this is to indicate all the importance that we attribute to such studies in religious psychology.

The sociologist, for his part, is concerned with the social function of the shaman, the priest, the magician. He will study prestige originating from magical powers, its role in the structure of society, the relations between religious and political leaders and so on. A sociological analysis of the myths of the First Shaman will elicit revealing indications concerning the exceptional position of the earliest shamans in certain archaic societies. The sociology of shamanism remains to be written, and it will be among the most important chapters in general sociology of religion. The historian of religions must take all these studies and their conclusions into account. Added to the psychological conditions brought out by the psychologist, the social conditions, in the broadest sense of the term, reinforce the element of human and historical concreteness in the documents that he is called upon to handle.

The concreteness will be accented by the studies of the ethnologist. It will be the task of ethnological monographs to situate the shaman in his cultural milieu. There is danger of misunderstanding the true personality of a Chukchee shaman, for example, if one reads of his exploits without knowing anything about the life and traditions of the Chukchee. Again, it will be for the ethnologist to make exhaustive studies of the shaman's costume and drum, to describe the

seances, to record texts and melodies, and so on. By undertaking  
to  
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establish the "history" of one or another constituent element of  
shamanism (the drum, for example, or the use of narcotics during  
seances), the ethnologist--joined when circumstances demand it,  
by a  
comparatist and historian--will succeed in showing the circulation  
of  
the particular motif in time and space; so far as possible, he  
will  
define its center of expansion and the stages and the chronology  
of  
its dissemination. In short, the ethnologist will also become a  
"historian," whether or not he adopts the Graebner-Schmidt-  
Koppers  
method of cultural cycles. In any case, in addition to an  
admirable  
purely descriptive ethnographical literature, there are now  
available  
numerous works of historical ethnology: in the overwhelming "gray  
mass" of cultural data stemming from the so-called "ahistorical"  
peoples, we now begin to see certain lines of force appearing; we  
begin to distinguish "history" where we were in the habit of  
finding  
only "Naturvolker," "primitives," or "savages."

It is unnecessary to dwell here on the great services that  
historical  
ethnology has already rendered to the history of religions. But  
we  
do not believe that it can take the place of the history of  
religions. The latter's mission is to integrate the results of  
ethnology, psychology, and sociology. Yet in doing so, it will  
not  
renounce its own method of investigation or the viewpoint that  
specifically defines it. Cultural ethnology may have  
demonstrated  
the relation of shamanism to certain cultural cycles, for  
example, or  
the dissemination of one or another shamanic complex; yet its  
object  
is not to reveal the deeper meaning of all these religious  
phenomena,  
to illuminate their symbolism, and to place them in the general  
history of religions. In the last analysis, it is for the  
historian  
of religions to synthesize all the studies of particular aspects  
of  
shamanism and to present a comprehensive view which shall be at  
once  
a morphology and a history of this complex religious phenomena.

pg. xi-xiii

Chapter One, General considerations. REcruiting Methods.  
Shamanism  
and Mystical Vocation.

Since the beginning of the century, ethnologists have fallen  
into

the habit of using the terms, "shaman," "medicine man,"  
"sorcerer,"  
and "magician" interchangeably to designate certain individuals  
possessing magico-religious powers and found in all "primitive"  
societies. By extension, the same terminology has been applied  
in  
studying the religious history of "civilized" peoples, and there  
have been discussions, for example, of an Indian, an Iranian, a  
Germanic, a Chinese, and even a Babylonian "shamanism" with  
reference to the "primitive" elements attested in the  
corresponding  
religions. For many reasons this confusion can only militate  
against any understanding of the shamanic phenomenon. If the  
word  
"shaman" is taken to mean any magician, sorcerer, medicine man,  
or  
ecstatic found throughout the history of religions and religious  
ethnology, we arrive at a notion at once extremely complex and  
extremely vague; it seems, furthermore, to serve no purpose, for  
we  
already have the terms "magician" or "sorcerer" to express  
notions  
as unlike and as ill-defined as "primitive magic" or "primitive  
mysticism."  
We consider it advantageous to restrict the use of the words  
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"shaman" and "shamanism" precisely to avoid misunderstandings  
and  
to  
cast a clearer light on the history of "magic" and "sorcery."  
For  
of course, the shaman is also a magician and medicine man; he is  
believed to cure, like all doctors, and to perform miracles of  
the  
fakir type, like all magicians, whether primitive or modern.  
But  
beyond this, he is a psychomp, and he may also be preist,  
mystic  
and powet. In the dim, "confusionistic" mass of the religious  
life  
of archaic societies considered as a whole, shamanism--taken in  
its  
strict and exact sense--already shows a structure of its own and  
implies a "history" that there is every reason to clarify.

Shamanism in the strict sense is pre-eminently a religious  
phenomenon of Siberia and Central Asia. The word comes to us,  
through the Russian, from the Tungusic saman. In the other  
languages of Central and North Asia the corresponding terms are  
Yakut ojuna (oyuna), Mongolian buga, boga (buge, bu)  
and  
udagan (cf. also Buryat udayan, Yukut udoyan :  
"shamaness"),  
Turko-Tartar kam (Altaic kam, gam, Mongolian kami, etc.)  
It  
has been sought to explain the Tungusic term by the Pali  
samana,  
and we shall return to this possible etymology (which is part of  
the  
great problem of Indian influences on Siberian religions) in the  
last chapter of this book. Throughout the immense area  
comprising  
Central and North Asia, the magico-religious life of society

centers  
on teh shaman. This, of course, does not mean that he is the  
one  
and only manipulator of the sacred, nor that religious activity  
is  
completely usurped by him. IN many tribes the sacrificing  
priest  
coexists with the shaman, not to mention the fact that every  
head of  
a family is also the head of the domestic cult. Nevertheless  
the  
shaman remains the dominating figure; for throught the whole  
region  
in which the ecstatic experience is considered the religious  
experience par excellence, the shaman, and he alone, is the  
great  
master of ecstasy. A first definition of this complex  
phenomenon,  
and perhaps the least hazardous, will be: shamanism = \_technique  
of  
ecstasy\_.

pgs 3-4

Yet one observation must be made at the outset: the presence of  
a  
shamanistic complex in one region or another does not  
necessarily  
mean that the magico-religious life of the corresponding poeple  
is  
crystallized around shamanism. This can ocur (as, for example,  
in  
certain parts of Indonesia), but it is not the most usual state  
of  
affairs. Generally shamanism coexixsts with other forms of  
magic  
and religion.

It is here that we see all the advantage of emplying the term  
"shamanism" in its strict and proper sense. For, if we take the  
trouble to differentiate the shaman from other magicians and  
medicine men of primitive societies, the identification of  
shamanic  
complexes in one or another region immediately acquires definite  
significance. Magic and magicians are to be foudn more or less  
all  
over the world, where as shamaism exhibits a particular magical  
specialty, on which we shall dwell at legth: "master over fire,"  
"magical flight," and so on. By virtue of this fact, though the  
shaman is, among other things, a magician, not every magician  
can  
properly be termed a shaman. The same distinction must be  
applied

in regard to shamanic healing; ever medicine man is a healer,  
but  
the shaman employs a method that is his and his alone. AS for  
the  
shamanic techniques of ecstasy, they do not exhaust all the  
varieties of ecstatic experience documented in the history of  
religions an dreligious ethnolgy. Hence any ecstatic cannot be  
considered a shaman; the shaman specializes in a trance during  
which

his soul is believed to leave his body and ascend to the sky or descend to the underworld.

A similar distinction is also necessary to define the shaman's relation to "spirits." All through the primitive and modern worlds we find individuals who profess to maintain relations with "spirits," whether they are "possessed" by them or control them. Several volumes would be needed for an adequate study of all the problems that arise in connection with the mere idea of "spirits" and of their possible relations with human beings; for a "spirit" can equally well be the soul of a dead person, a "nature spirit," a mythical animal, and so on. But the study of shamanism does not require going into all this; we need only define the shaman's relation to his helping spirits. It will easily be seen wherein a shaman differs from a "possessed" person, for example; the shaman controls his "spirits," in the sense that he, a human being, is able to communicate with the dead, "demons," and "nature spirits," without thereby becoming their instrument. To be sure, shamans are sometimes found to be "possessed," but these are exceptional cases for which there is a particular explanation.

These few preliminary observations already indicate the course that we propose to follow in order to reach an adequate understanding of shamanism. In view of the fact that this magico-religious phenomenon has had its most complete manifestation in North and Central Asia, we shall take the shaman of these regions as our typical example. We are not unaware, and we shall endeavor to show, that Central and North Asian shamanism, at least in its present form, is not a primordial phenomenon that has a long "history." But this Central Asian and Siberian shamanism has the advantage of presenting a structure in which elements that exist independently elsewhere in the world--i.e., special relations with "spirits," ecstatic capacities permitting of magical flight, ascents to the sky, descents to the underworld, mastery over fire, etc.--are here already found integrated with a particular ideology and validating specific techniques.

pgs. 5-6

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{file "Traveling Chant (Julia Phillips)" "bos599.htm"}

By: JULIA PHILLIPS

Re: Travelling Chant

Some time ago I promised to post some of the BoS material I have which (allegedly) pre-dates Gardner. No guarantees <g>, but I was told that this chant dates from the 1920s:

Let's ride, let's ride, to the sabbat tonight,  
we'll ride over hill, over dale.  
We'll ride to the feasting and ride to the dance,  
and ride to the October ale.

Let's dance, let's dance at the sabbat tonight,  
We'll sing with a heart full and glad.  
We'll sing and we'll love through the chill autumn night,  
and remember the loves we have had.

Let's ride, let's ride when the sabbat is done,  
let's ride back to hearth and to home.  
Let's ride back together all under the stars,  
and wait for the next sabbat to come.

I think it's rather a nice chant, whenever it was written.

B\*B Julia

2595

{file "Bridal Blessing (Julia Phillips)" "bos600.htm"}

Bridal Blessing Song

This is one of a collection which I have been told dates from the 18th century. As with the previous one, no guarantees <g>!

Blessing Song for a Bridal

Bless the furrow, bless the plough  
and bless the seed that springs.  
Bless the fruit and bless the corn  
the blossoms on the bough.  
Bless the man and bless the maid  
and bless the bed they share.  
Bless the babe that's got this night  
and in the Lady's care.

B\*B Julia

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{file "Child Blessings" "bos601.htm"}

---- A WICCANING PART 4 ----

THE DIVULGENCE OF THE NAMES (explained to the Witnesses):

ANCIENT EUROPEAN PEOPLES BELIEVED THAT YOU MUST HAVE TWO NAMES, ONE PUBLIC AND ONE A SECRET NAME THAT ONLY THOSE PRESENT AT THE BLESSING CEREMONY KNEW. THIS SECOND NAME IS FOR USE AFTER PUBERTY, WHEN THE SOUL CHANGES INTO ITS

FIRST ADULT SELF, WHEN IT CAN BE UTTERED ONCE MORE, AND MADE PUBLIC. THE PURPOSE OF THE FIRST PUBLIC NAME WAS TO DIVERT THE EVIL EYE, TO GAIN FAVOR WITH THE FATES, TO KEEP AWAY SICKNESS, AND TO HELP THE CHILD REACH ADULTHOOD.

Priestess:

"Great Spirit of Nature, protect and guide these young souls among us. May the Blessings of the wise and joyous Father of the Gods far-seeing and far-knowing be upon thee. May the blessings of the Triple Goddess, of Maiden, of Mother, of Crone, and all their power be upon thee."

The following blessings/invocations were spoken and followed by the child being immersed in the ocean water of the beach where the ritual was held:

ELIZABETH'S DUNKING:

Anna Perenna  
Great Goddess, Mother of All  
Envelope this daughter of yours  
in the waters of Your womb  
Grant her protection from wrong-doing  
Wash away the memories of her pain  
Shower her with Your blessings  
in a life everlasting  
Bless Elizabeth Mae Luzerne.  
So Mote it Be!

PATRICK'S DUNKING:

Great Goddess, Nurturer and Bearer of all Men, great and small  
Without whose womb they would not be  
Mother of Gods, of Sacrificial Kings,  
Presidents, Emperors, and beggars  
Welcome this son of Yours into Your Light  
and as you have taught us, let him find  
"Beauty and strength, power and compassion,  
mirth and reverence, honor and humility"  
within his heart.  
Wash his fears away with your caress!  
Bless Patrick Howard Lloyd!  
Blessed Be!

MORGAINNE'S DUNKING:

Hail, o gracious and most magnificent Lady  
whose slender hand turns the vast wheel of the sky.  
whose triple aspect does see  
the beginning, the life, and the end of all things.  
whose wells of mystery do give  
inspiration and rebirth throughout eternity,  
receive here this small daughter of yours with blessings  
and with love.  
Bless Morgainne Ellayne!  
So mote it be!

{file "Santa (Tane Jackson)" "bos602.htm"}

Santa  
TANE JACKSON

Christmas has two distinct themes running through it, as study of any collection of Christmas cards shows. One is the religious aspect, involving Wise Men, angels, the Star and shepherds, and refers to the Gospel story of the birth of Christ. The other theme seems totally unrelated and depicts reindeer, stockings, a sleigh and, of course, Santa Claus.

The two main Christmas personalities are Jesus and Santa, as most people will agree. Everyone brought up in a Christian country knows the significance of Jesus at this time but just who is Father Christmas and why should he become part of a religious festival?

We must first look back at history and see why December became such an important month in the religious calendar in the first place. The reason is, of course, the Winter Solstice, December 21st, when the Sun appears to stop in the sky prior to beginning its journey back across the heavens.

After the Solstice the days gradually get longer and the peoples of old considered this to be almost the birthday of the Sun. The peoples of the northern hemisphere were fond of having a festival in mid-winter, perhaps because they needed something to take their minds off the long, cold, dark days.

In ancient Rome the feast of Saturnalia was held between December 17th and 23rd and gifts were exchanged. The Romans also held the feast of Brumalia on the Solstice day itself and considered this to be the birthday of Mithra the unconquered Sun god. The Norsemen celebrated Yule at this time, to herald the return of the Sun.

It is interesting to note that Christ is often known as the Light of the World, a title that continues this theme of darkness in retreat in the face of good.

The Solstice has long been associated with the idea of people giving each other presents. Apart from giving gifts at Saturnalia the Romans also exchanged presents on the feast of the Kalends, which we call New Year's Day. These customs prevailed all over the Roman Empire when Christianity was still a new religion.

When Christianity spread to the northern lands they found the Norsemen worshipping Odin--who rode his chariot through the night sky at the time of the Winter Solstice, handing out gifts.

Because the exchange of gifts was so linked in the pagan mind with these old festivals devout Christians were not supposed to exchange gifts at this time. However, gift-exchange never died out on the European scene and finally the Church fathers had to do something about it. They did not want to let people keep on believing that Odin or any other pagan deity had anything to do with gift-bringing so they looked around for an acceptable Christian figure to bring them instead. The person they chose was St Nicholas, the former Bishop of Myra in the 4th century AD.

Not much is actually known about St Nicholas, though many legends grew up around his kindly figure. One thing that qualified him for the role of gift-bringer was his feast day being December 6th, a date sufficiently close to the Solstice for the two to be connected in the mass mind.

St Nicholas was a useful saint and could even be described as all-purpose. His responsibilities included the welfare of pawn-brokers, boatmen, parish clerks, dockers and barrel-makers among others. He was the patron saint of both Russia and Aberdeen. The best-known story about him tells of his leaving three bags of gold on a poor man's windowsill as dowries for his three daughters. One version of this tale states that the gold was thrown through the window and landed in a stocking that had been hung up to dry, which perhaps explains our custom of the Christmas stocking.

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.....  
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{file "Halloween, A Witches Thoughts (Cecylina Brightsword)" "bos603.htm"}

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#### A Witch's Thoughts on Halloween

Most people celebrate Halloween as a children's holiday of candy and costumes. However, I will be celebrating tonight as Samhain ("Sow-wen"), the Celtic New Year, the night for remembering loved ones past and looking toward the future. For I am a Neo-pagan, a follower of the Old Religion, a Wiccan. I am a Witch.

There are probably as many definitions of Wicca as there are practitioners of the Craft--one of the joys of this path is that there is no "one, true way"; intuition is as valuable as teaching. This then is my

personal definition of what Wicca is to me.

First, what Wicca is not is devil-worship. Wiccans don't believe in an entity of all-evil. (I personally don't believe in evil per se; all evil is simply a perversion or excess of something that is good when present in a proper balance.)

Wicca is a religion based on experience of Deity as male and female. It is pantheistic--seeing all things as part of God/dess, and seeing the Earth Herself as a living organism of whom we are part. It is also a religion of immanence--seeing God/dess present in each of us and in the world around us, not "out there somewhere" but part of daily life.

Wiccans celebrate eight major holidays, or sabbats--the beginning and midpoint of each season. We also celebrate the phases of the moon: some only celebrate the full moon while others celebrate full, waxing, and new moons. Each of these rituals helps keep us in touch with Nature. These celebrations are in small groups usually called circles, covens, or groves and are usually led by a Priestess, and often a Priest. Some groups share duties and avoid titles.

Wicca is also a "Craft". We practice magic through chants, visualizations and spells, all to focus our will on something we want to happen. We believe that everything we do, good or ill, comes back to us tripled, which is why we don't "hex" or "curse" anyone. We also believe that many psychic talents are real and simply haven't been studied enough by science to be catalogued as such.

Wiccans for the most part accept reincarnation, not as dogma to be believed, but as fact based on personal experience. Many of us remember past lives. As one who has studied science, I know that every atom of my body once was part of something else, and I am continually losing atoms that become part of others. Knowing this, it makes sense that my soul also is "recycled".

Wicca is a positive philosophy. The only "law" is 'An it harm none, do as ye will': Enjoy life to its fullest, and remember to help everyone else enjoy it as well. Wiccans don't preach; Wiccans don't evangelize. Everyone has to find his/her own path, and we welcome the diversity this brings.

So tonight, when you dress up as a "wicked witch", know that there are "good witches" celebrating as well. Know that I and thousands like me throughout the world are celebrating the cycles of life through the dance of the Lord and the Lady, trying to make this world we all share

a little brighter through our cauldron fires in the darkness. Know we are not out to convert you; know we mean you no harm. All we ask for is understanding, tolerance, and the freedom to practice as we choose.

Blessed Be,

Cecylina Brightsword  
High Priestess, Thalia Clan  
P.O. Box 681092 . Indianapolis, IN 46268-1092 . (317) 579-3083  
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2599

{file "Money Tree Spell (Rowan Moonstone)" "bos604.htm"}

The Money Tree Spell  
Rowan Moonstone

YOu wil need:

Green candle annointed w/ pine oil.  
Sweet basil (1tbsp of basil in r hand.)  
Pine incense  
(Pass the basil over the altar candles and the green candle and incense  
3 times and sprinkle basil around the green candle.

Green silk pouch  
White altar candles annointed w/ sandalwood oil  
5 pennies, 4 old, 1 new.  
Salt  
Water  
orange candle annointed w/ basil oil  
parchment

O Altar Candle

O Altar Candle

O Green Candle

-----  
| |  
| Parchment |  
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O orange candle

O salt

O pennies

O pine incense

O water

On a waxing moon, set the altar in the east of yoru circle. This will need to be left up for a full waxing cycle. You will need easy access to a door.

Take a new penny in your hand, Circle the altar deosil and say "Bring to me what I see By thy power, Hecate,"

Spin rapidly deosil and go outside and toss the new penny in the air.

Wherever it lands, bury all 5 pennies, saying:

"I give thee money - Hecate  
Return to me prosperity.  
I give thee five  
REturn by three  
As I will  
So mote it be."

Return to your altar and snuff out the candles.

Next week, at the same day and time, return to your altar with your talisman bag and the parchment. Light the orange candle. Visualize money flowing onto the altar. Unearth the coins and bring them to the altar. Wash them in the chalice water to purify them. Pass them through the incense smoke and the fire from the orange candle. Place each coin in the talisman pouch, old coins first. Add nine pieces of rock salt, close the mouth of the talisman pouch and face east and say:

"Bring to me  
what I see  
By thy power  
Hecate.  
Altar power  
Must it be  
Earth and Air  
Fire and Sea  
Bring to me  
What I see  
By thy power  
Hecate."

Place the bag inside your clothing and wear it every day for 7 days. Leave it on your altar every night visualizing prosperity. On the 7th day, hide it in the eastern portion of your house.

There it is. It's a complicated spell, but it does work.

BB  
Rowan

2600

{file "Spell for contacting a friend (Rowan Moonstone)" "bos605.htm"}

Spell for contacting a friend  
Rowan Moonstone

This spell should be used to cause someone with whom you have lost contact to contact you. It is not manipulation so much as an astral call for contact when you have no other way to reach them that you know of.

You will need:

White candle annointed w/ sandalwood oil  
Sandalwood incense  
photo of the person  
small glass of water.  
salt

Light the white candle and the incense. Place the picture of the person on your altar. Put 2 heaping tablespoons of salt in the palm of your right hand. Let a small amount of salt trickle into the glass while making the sign of the equal armed cross of the elements. Make this cross 3 times. Say " Call me" three times as yo do this. Then set the glass on the altar and say "Get in touch with me, please." They should contact you by the time the water has evaporated from the glass.

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{file "Coming of Age ritual (notes by Malakus)" "bos606.htm"}

Coming of Age Ritual Notes  
Malakus

Over the past weekend during an emotional upheaval I "Birthed" the concept for the ritual. I thought I would pass the concept on to you and see what you think. I have the ability to visualize a ritual from beginning to end, sometime with brief snatches of dialogue. It's like watching a play from the catwalks.

This is how I see this ritual unfolding. The boy who is entering into Manhood will be abducted from the encampment where he is staying. The women of his Mother Grove will try to fight the men off from abducting the boy. When this skirmish is over and the boy is being taken off by the men the women will mourn the loss of the child. The boy will be stripped of his clothing and dressed in a deerhide loin cloth. He will then be blindfolded and his journey will begin. Where this ritual is being held there is approximately 5 miles of paths which the boy will journey over. He will be led by his Father who will carry a lamp to light his and his son's way. At the first prescribed stop the boy will be addressed by Herne. Herne, will speak to the boy of his wild nature, what it is like to be the hunter and the hunted. He will charge the boy with the responsibilities of becoming a man through Him. He will then tell the boy that He will meet him at the appointed place in the appointed hour. Never revealing when and where that is. Herne will withdraw into the woods as the Father and son begin to journey again.

At the second stop the Father and boy will meet the Green Man. He represents the boy's earthy nature. He is the boy sexual responsibility as a carrier of sacred seed which is necessary to begin life. That

he  
must act intelligently when it comes to the act of procreation. The  
Green Man as well will tell the boy that they will meet in the  
appointed  
placed at the appointed hour. The Green Man will stand in silence  
as  
the Father and boy leave.

At the third stop the Father and boy will meet Loki\Rainbow  
Dancer.  
When I visualized the archetype I saw a myriad number of colours and  
flashed of refracted light. Loki will speak to the boy of his  
dreams,  
wishes and hope He will inform the boy that these are necessary even  
as  
a man. That he should not give them up but allow them to mature as  
he  
matures. Loki will also tell the boy that they will meet at the  
appointed place in the appointed hour.

The Father and son will continue there journey until they reach  
the  
last stop on their journey. Here they will meet the Magus who is  
robed  
in black and you are unable to see his face. The Magus will speak  
to  
the boy of his inner true self, his highest ideals, his magical  
self.  
He symbolizes Divine Wisdom. When he is finished speaking he will  
also  
tell the boy of meeting in the appointed place in the appointed  
hour.

All the archetype will be wearing masks that will be indicative  
of  
them. Herne with horns, Green Man with a mask made of leaves, Loki  
with  
the face of the fox, and the Magus with a black mask which entirely  
covers his face. All the other masks will not cover the mouth area.  
My  
Spirit Brother in Akron, OH is creating the masks and the staves for  
the  
four archetypes. After the journey has been completed he will be  
brought to the gateway of the ritual are Prior to the ritual itself  
the  
boy will be asked to select something that symbolizes his childhood  
and  
that he should bring it with him. When the boy is abducted those  
who  
abduct him must be sure to acquire this childhood symbol to be given  
to  
the father to take on the journey. At the gateway the father will  
stop  
the boy and inform him that he must now give up this childhood  
symbol in  
order to enter into the world of men. The boy must surrender the  
symbol  
before the rite can continue. The symbol will be left at the  
gateway.  
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I didn't see a traditional circle being cast, rather a ring of men  
hand in  
hand passing energy to form the circle. I keep hearing "a hand to a  
hand, to feed a hand" or a "brother to a brother". The circle will  
open  
to admit the father and boy The boy is still blindfold and will be

place  
before the balefire facing the gateway through which he just  
entered.  
I see four men at various stage of the lives serving as Priests.  
One is  
just past puberty, the next has himself just become a father, the  
next  
being around 40-50 years (the age of the God at the  
time of his decline in power) and the last being the Grandfather.  
The  
four will each evoke one of the four achetypes that spoke to the boy  
during his journey. The Priest just past puberty will evoke Loki,  
the  
new father will evoke the Green Man, the 40-50 year old will evoke  
Herne, and Grandfather will evoke the Magus. Each will be evoked  
separately and when each has been evoked will enter the circle from  
where they have been waiting out of sight of the circle itself.  
Each  
will speak further to the boy of his mystery and present the boy  
with a  
"gift" which will enable the boy to commune with the archetype  
in times of trial in his life as a man. The last to speak will be  
Herne. Just as he is finishing what he has to say he will be  
interrupted by the final archetype. This is the Great Mother. She  
will  
speak to the boy of his union with her and to truly become a man he  
must  
understand her magics as well. Herne and the Great Mother will  
argue  
(choice of words, maybe not the best) over who this boy/man belong.  
The  
Great Mother informs Herne that the boy/man belongs to Her. Herne  
informs Her that She was there at his conception and birth and that  
She  
will have him in death but now the boy/man belongs to Him. My  
Spirit  
Brother has a staff with a deer hoof end which I see being placed on  
the  
boy's heart while Herne claims him as his. During the claiming the  
boy's blindfold will be removed and the boy/man will see Herne for  
the  
first time with his hoof on his chest over his heart. After the  
claiming is finished the boy will be approached by the four Priests  
for  
the anointing.

I have an anointing already written for this part of the rite.  
While the anointing is being done the four persons who are taking  
the  
roles of the archetypes will leave and return dressed as they wish.  
The  
boy will be taken to his father who will first greet the boy/man now  
as  
a fellow man and a guardian of the male mystery. The father will  
then  
take the newly made man to the North quarter where the Great Mother  
will  
speak to the newly made man bestowing Her gift to him. When the  
Great  
Mother speaks She will be heard only and not seen as if Her voice  
were  
being carried on the wind.

The the newly made man will be taken to each man in turn in the  
circle who will give the newly made man a gift. I see the gift  
being

wisdom something that they have learned of life and that they wish to pass on to help the newly made man's journey through life. As each man has an occupation which requires particular tools so does life require its tools.

When all have granted their gift the newly made man will be asked to bestow his blessing upon a horn of ale which symbolized the cup of brotherhood of all peoples. The cup will be shared with all in the circle and will symbolized the universality of men.

This is where I see the ritual ending. I see a simple feast being held where the ritual has been. More cups will be filled, stories share in the spirit of brotherhood. As the night wears on towards dawn the newly made man will be left to himself, the bonfire and the night. He will return to the campsite from which he was abducted no longer as a child but as a man with all the responsibilities of a man.

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{file "LUPERCALIA (She Wolf)" "bos607.htm"}

Lupercalia  
She-Wolf

Lupercalia is a Roman ritual of purification and fertility dating from such an ancient time that even the Romans of the first century B.C.E. had forgotten its origin and to which Gods it was dedicated and even the meaning of some of its symbolism. (Contrary to Z Budapest's statements, it was not known whether it was to Faunus and in fact I think it may have been sacred to the more ancient founding Goddess, Rumina, the She-Wolf of Rome.) Central to the ritual is the lustration (light flogging) with a goat skin scourge (see, Gardner didn't invent it). This was often accompanied by much rowdiness and horseplay. The purpose was the purification of the people from curses, bad luck and infertility. The ritual is performed on February 15. The name of the month comes from the februa, anything used in purifying including wool (used for cleaning), brooms, pine boughs (which make the air sweet and pure), etc.

The rite began in the cave of the She-Wolf in the city of Rome where legend had it that the founders of the city, Romulus and Remus, had been suckled by the wolf before they were found by a shepherd. The sacred fig tree grew in front of the cave. Vestals brought to the site of

the  
sacrifice the sacred cakes made from the first ears of the last  
years  
grain harvest. Two naked young men presided over the sacrifice of a  
dog  
and a goat. With the bloody knife, their foreheads were smeared  
with  
blood, then wiped clean with wool dipped in milk. The young men  
laughed  
and girded themselves in the skin of the sacrificed goat. Much  
feasting followed. Finally, using strips of the goat skin, the  
young  
men ran, each leading a group of priests, around the base of the  
hills  
of Rome, around the ancient sacred boundary of the old city called  
the  
pomarium. During this run, the women of the city would vie for the  
opportunity to be scourged by the young men as they ran by, some  
baring  
their flesh to get the best results of the fertility blessing (you  
can  
see why the Christian church tried so hard to get this ritual  
banned,  
but it was so popular that it continued for quite some time under  
the  
new regime.)

Except for the intrusion of foreign cults, this was the only Roman  
ritual where a goat was sacrificed. Dogs were only offered to  
Robigus  
(a guardian associated with crops), the Lares Praestites (the  
guardians  
of community), and Mana Genata (ancestral guardians).

Because of the cave, the fig tree, the milk, and such, I suspect the  
very oldest forms of this rite honored a Goddess. Unlike some of  
the  
other Roman rites like the October Horse sacrifice, there is no  
other  
Indo-European equivalent in Vedic, Scandinavian, Irish, or Indo-  
Iranian  
traditions.

With modifications, the Temple of Pomona performed Lupercalia and  
has  
a great time.

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{file "Stones, A Short Catalog" "bos608.htm"}

Stones, A Short Catalog  
Tandika Star

BLOODSTONE

SCIENTIFIC INFORMATION: Bloodstone is a member of the Chalcedony  
family. It is a variety of quartz (silicon dioxide) often with some  
iron  
and aluminum. The chemistry is SiO<sub>2</sub>. It is dark, bright green  
spotted  
with red inclusions. The streak is white. This is considered a  
microcry-

stalline variety of quartz and is not found in crystal form.

ENVIRONMENT: Chalcedony is formed in several environments, generally near the surface of the earth where temperatures and pressures are relatively low. It commonly forms in the zone of alteration of lode and massive hydrothermal replacement deposits and as bodies of chert in chemical sedimentary rocks.

OCCURENCE: India, Germany.

NAME: This stone is also referred to as "heliotrope," which is derived from two Greek words which signify "sun-turning". It was given this name because of a notion that when immersed in water it would turn the sun red. Chalcedony is derived from Chalcedon, an ancient Greek city of Asia Minor.

LEGEND and LORE: This is one of the birthstones for March.

"Who in this world of ours, her eyes  
In March first opens, shall be wise.  
In days of peril, firm and brave,  
And wear a Bloodstone to her grave." (5)

Ancient warriors often carried an amulet of bloodstone which was intended to stop bleeding when applied to a wound.

MAGICAL PROPERTIES: Because it is green, it can be used for "money spells". It is also considered a "lucky" stone for athletes because it imparts courage and stamina.

HEALING: Heliotrope is used today in conjunction with anything having to do with blood.

PERSONAL EXPERIENCE: I consider the ancient uses of bloodstone in line with what I use it for today. In addition, I consider it a "cholesterol buster", and wouldn't hesitate to apply it to any with this type of problem. Generally I would use it at the Heart Chakra. I've also used it successfully in situations where I needed "courage" to accomplish something. I will just carry a piece of it in my pocket for this purpose.

NOTE: Chrysoprase, carnelian, jasper and agate are all forms of Chalcedony.

-----bibliography-----

1. Scientific, Environment, Occurance and Name are from (or paraphrased from) "The Audobon Society Field Guide to North American Rocks and Minerals".

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2. Legends and Lore, Magical Properties are from "Cunningham's En-

cyclopedia of Crystal, Gem & Metal Magic", by Scott Cunningham.

3. Some of the healing information may come from "Color and Crystals, A Journey Through the Chakras" by Joy Gardner.

4. Personal Experience is from MY personal experience, journals and notebooks, by <grin> Tandika Star.

5. Birthstone poem from "The Occult and Curative Powers of Precious Stones" by William T. Fernie, M.D.

an interesting experiment (BLOODSTONE cont.)

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This is more about bloodstone, but I didn't want to include it in the main text. Read on, and you'll see why...

A few years ago, I had a discussion with my daughter (who was about 13 at the time) about the "spiritual essence" of plants and stones. I explained to her that different people "see" this spiritual essence in various forms. Somehow, this led to a discussion of "devas", which she interpreted as "people, but without a body that we can see with mundane eyes."

A few days later, I was reading a novel, reposed on the sofa in my livingroom. She was sitting on the floor by the coffee table, drawing in her sketchbook with her pastels.

On the coffee table were several stones in a dish. One was an amethyst, one a bloodstone, one was some yellow/green crystal that someone had loaned to me because they wanted my "impressions" ...and there were some others that I don't remember now.

I glanced over at my daughter, and she was holding one of the stones in her hands, with her eyes closed. She apparently had achieved some form of "altered state" because her little eyeballs were just wigglin' away (REM).

A while later, I glanced over, and she was drawing a portrait. After she seemed finished and satisfied with what she was doing, I questioned her about it. She said she was drawing the "spirit/deva" of the stones in the dish.

The one for bloodstone was an elf-like, male person. He had dark/black hair, green, slanted eyes, "Spock" eyebrows, and pointed ears. Because of the expression on his face, I asked her what she thought of him. Her

comments were:

"He is very fierce. I'm kind of afraid of him, because it seems like he is pretty strong and could get mad. He uses weapons...and can fight."

My daughter didn't know anything about the "lore" connected with the stones. In addition, I found that "bloodstone" was very different from any of the other "stone portraits" that she did...The rest were much more "human"...

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#### BROWN (PICTURE) JASPER

SCIENTIFIC INFORMATION: Brown Jasper, sometimes called "picture" Jasper because of the beautiful variations in coloring, is a type of Chalcedony. It is closely related to Quartz, with the chemistry of SiO<sub>2</sub>. The color variations are from trace amounts of other minerals, usually iron and aluminum. The hardness is 7.

ENVIRONMENT: Chalcedony is formed in several environments, generally near the surface of the earth where temperatures and pressures are relatively low. It commonly forms in the zone of alteration of lode and massive hydrothermal replacement deposits and as bodies of chert in chemical sedimentary rocks.

OCCURENCE: Montana, Utah and Wyoming are prolific locations for Brown Jasper in the U.S. In addition, fine specimens have come from Brazil, Uruguay and Egypt. Other colors and forms of Jasper are abundant in California, Texas and Arkansas.

NAME: The name Chalcedony is from Chalcedon, an ancient Greek city of Asia Minor.

LEGEND and LORE: Beautiful Jasper, with light and dark brown markings was referred to as "Egyptian Marble". Various Native American tribes used Jasper as a rubbing stone and some called it "the rain bringer".

MAGICAL PROPERTIES: Brown Jasper is balancing and grounding. This stone, carved into an arrowhead, is worn to attract luck. It is a good stone to use after completing a ritual to help you regain your center and become grounded.

HEALING: Jasper is stabilizing. It will help to reduce insecurity, fear and guilt.

PERSONAL EXPERIENCE: I use a piece of Montana Picture Jasper, which

is  
mostly brown and tan with a slight bit of sky or navy blue as a  
strong  
grounding stone for those who have an excess of energy at the  
Splenic  
Chakra.I've also used the stone as a basis for a "journey"...The  
stone  
looks like a scene of the Rocky Mountains. Finally, I've used  
Picture  
Jasper as a psychological tool:I will ask someone who is "looking  
for an  
answer" to gaze into the stone and describe all the symbols they  
see.  
Then I work with the client to form the "symbols" into some sort of  
answer.

NOTES: Agate, Jasper, Flint, Sardonyx, and onyx are all forms of  
Chalcedony. In addition, particular colors of Chalcedony have  
specific  
names, such as Heliotrope, Bloodstone, Chrysoprase and Moss Agate.

-----bibliography-----

1. Scientific, Environment, Occurrence and Name are from (or  
paraphrased  
from) "The Audobon Society Field Guide to North American Rocks and  
Minerals".

2. Legends and Lore, Magical Properties are from "Cunningham's En-  
cyclopedia of Crystal, Gem & Metal Magic", by Scott Cunningham.

3. Some of the healing information may come from "Color and  
Crystals, A  
Journey Through the Chakras" by Joy Gardner.

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CARNELIAN

SCIENTIFIC INFORMATION:Carnelian is the clear red to brownish red  
member  
of the Chalcedony family. It is a microcrystalline variety of  
Quartz(Si-  
licone Dioxide) and may contain small amounts of iron oxides. The  
hardness is 7, and the streak is white.

ENVIRONMENT: Chalcedony is formed in several environments, generally  
near the surface of the earth where temperatures and pressures are  
relatively low. It commonly forms in the zone of alteration of lode  
and  
massive hydrothermal replacement deposits and as bodies of chert in  
chemical sedimentary rocks.

OCCURENCE: Fine carnelian comes from India and South America.

GEMSTONE INFORMATION:Carnelian is used as an alternate birthstone  
for  
the month of May.It is normally cut into cabochons, engraved, or  
made  
into seal stones or rounded, polished, and pierced for necklaces and  
other items of jewelry.

NAME: The name means "flesh-colored", from [caro], meaning  
"genitive"

and [carnis], meaning "flesh".

LEGEND and LORE: Carnelian has long been associated with courage and cleansing of the blood. It was beleived that the stone would improve one's outlook, making the individual cheerful and expelling fears.

MAGICAL PROPERTIES: Katrina Raphael says that Carnelian can be used to "see into the past". The "Crystal Oracle" says that Carnelian refers to the Self, and Current Conditions. It is a grounding stone, and associated with the Earth. As such, it is considered practical, sensible and balanced. Cunningham associates the stone with the element of Fire. He suggests it as a talisman against Telepathic invasion.

HEALING: It is recommended for infertility or impotency. In addition it is used for purification of the blood. It has also been suggested that this stone will stop nosebleeding.

PERSONAL EXPERIENCE: I call this the "sexy" stone...since I beleive it stimulates sexual appetites. I use it in the lower Chakras for infertility and impotency for men(I use Coral as the feminine counterpart.) I always get a good chuckle when I notice a man wearing a LARGE Cornelian belt buckle. In addition, I would use this stone for relief of pain from arthritis in men.

-----bibliography-----

1. Scientific, Environment, Occurence and Name are from (or paraphrased from) "The Audobon Society Field Guide to North American Rocks and Minerals".

2. Precious and semi-precious gemstone information may come from "Gemstones" by E. H. Rutland.

3. Other Precious and semi-precious gemstone information may come from "Gem Cutting", sec. ed., by John Sinkankas.

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4. Legends and Lore, Magical Properties are from "Cunningham's Encyclopedia of Crystal, Gem & Metal Magic", by Scott Cunningham.

5. Some of the healing information may come from "Color and Crystals, A Journey Through the Chakras" by Joy Gardner.

6. Some of the healing information may come from "A Journey Through the Chakras" by Joy Gardner.

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CORAL

SCIENTIFIC INFORMATION:  $\text{CaCO}_3$ , or calcium carbonate in the form of calcite, is the main constituent of calcareous corals; minor constituents are  $\text{MgCO}_3$ , or magnesium carbonate and proteinaceous organic substances, which act as binding agents. At 2.5 to 4, the hardness is slightly higher than that of calcite. The skeletons of corals vary in color: from bright to dark red, slightly orange-red, pink and white.

ENVIRONMENT: In all cases, coral consists of the branching skeletons of animals which live in colonies planted on the seabed at depths varying from tens to hundreds of meters. They are typical of warmish to very warm seas.

OCCURENCE: The most famous of these organisms is *Corallium rubrum*, which lives in the waters of the Mediterranean and, despite its name, provides not only red, but orange, pink, and white coral. Similar to this are *Corallium elatius*, *C. japonicum*, and *C. secundum*, which mainly live off the coasts of Japan, China, Indochina, the Philippines, and other archipelagos of the Indian and Pacific Oceans. Coral colonies occupy large areas especially in the Pacific, but also near the coast of South Africa, in the Red Sea, and to the east of Australia. These latter colonies, however, consist of madrepora, which has little in common with the corals used as ornaments.

GEMSTONE INFORMATION: Most of the coral used since antiquity as an ornamental material comes from the calcareous skeletons of colonies of marine organisms of the phylum Cnidaria, order Scleractinia, genus *Corallium*. Corals take a good polish. They also have a certain degree of elasticity and can be heated and bent into bangles. Thin branches were and still are polished, pierced, and threaded, unaltered, into necklaces. Larger pieces are cut into spherical or faceted necklace beads, pear shapes for pendant jewelry, or cabochons. It is also used for carved pieces and small figurines, in both oriental and western art styles. The most highly prized varieties of coral are those that are a uniform, strong bright red.

NAME: The name is derived from the Latin [*corallium*,] related to the Greek [*korallion*].

LEGEND and LORE: The oldest known findings of red coral date from the Mesopotamian civilization, i.e. from about 3000 BC. For centuries, this was the coral par excellence, and at the time of Pliny the Elder it was apparently much appreciated in India, even more than in Europe. Red coral

has traditionally been used as a protection from the "evil eye" and as a cure for sterility. One of the Greek names for Coral was Gorgeia, from the tradition that blood dripped from the Head of Medea, which Perseus had deposited on some branches near the sea-shore; which blood,  
2609

becoming hard, was taken by the Sea Nymphs, and planted in the sea.  
(8)

MAGICAL PROPERTIES: Coral is associated with Venus, Isis and Water. It has been used as a form of protective magic for children for hundreds of years. Cunningham recommends it as a luck-attractor for living areas. Sailors use it as a protection from bad weather while at sea. Red-orange coral is one of the four element gemstones of the Pueblo Indians. It is one of the four colors used for the directions in the Hopi/Zuni Road of Life. Coral is considered a representative of the warm energy of the Sun, and the southern direction.

HEALING: Coral's healing properties are mostly associated with Women, young children and the elderly. For women it is said to increase fertility and regulate menstration. For young children, it is recommended to ease teething and to prevent epilepsy. For the elderly, it is used as a cure for arthritis.

PERSONAL EXPERIENCE: I use coral at the lower Chakras for "Women's Healing." In particular, I will use it for disorders relating to female reproductive organs. I also use it magically, to represent female fertility. I have used it with some success for arthritis, but only for women. This is one of the stones that I "reserve" for female/feminine use. (I use Carnelian as the "male" counterpart.) I have not had an opportunity to try it for a young child.

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1. Scientific, Environment, Occurrence and Name are from (or paraphrased from) "Simon & Schuster's Guide to Gems and Precious Stones".
2. Precious and semi-precious gemstone information may come from "Gemstones" by E. H. Rutland.
3. Other Precious and semi-precious gemstone information may come from "Gem Cutting", sec. ed., by John Sinkankas.
4. Legends and Lore, Magical Properties are from "Cunningham's Encyclopedia of Crystal, Gem & Metal Magic", by Scott Cunningham.
5. Some of the healing information may come from "Color and Crystals, A Journey Through the Chakras" by Joy Gardner.
6. Some of the healing information may come from "A Journey Through the

Chakras" by Joy Gardner.

7. Personal Experience is from MY personal experience, journals and notebooks, by <grin> Tandika Star.

8. Some occult lore is from "The Occult and Curative Powers of Precious Stones" by William T. Fernie, M.D.

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#### EMERALD

SCIENTIFIC INFORMATION: Emerald is a type of Beryl, Beryllium aluminum silicate, frequently with some sodium, lithium and cesium. It's chemistry is  $Be_3Al_2Si_6O_{18}$ . Beryls range in color from Bright green (emerald), blue, greenish blue (aquamarine), yellow (golden beryl), red, pink (morganite) to white. The streak is colorless. It's hardness is 7-1/2 to 8. The crystals are Hexagonal and they are common. Fine emeralds have velvety body appearance; their value lies in their even distribution of color. Inclusions are common in emerald, but other stones of this group are usually most valuable when free of flaws.

ENVIRONMENT: Beryl develops in pegmatites and certain metamorphic rocks. It occurs with quartz, microcline, and muscovite in pegmatites, and with quartz, muscovite, and almandine in schist of regional metamorphic rocks.

OCCURENCE: Best emerald comes from Colombia. (NOTE: it is not necessary to spend thousands of dollars for a tiny chip of emerald to add to your healing/ magical collection. If you look around in rock shops, you may be able to come across some "less than perfect" stones that aren't faceted. I've found 4 of them, slightly larger than my fingernail and they were about \$3.00 each.)

NAME: The name is from the Greek [beryllos] indicating any green gemstone.

LEGEND and LORE: Emerald is considered a birthstone for the month of May.

"Who first beholds the light of day,  
In spring's sweet flowery month of May,  
And wears an Emerald all her life,  
Shall be a loved, and happy wife." (5)

MAGICAL PROPERTIES: "If you wish to bring a love into your life, buy an emerald and charge it with your magical need through your visualization,

perhaps while placing it near a green candle. After this ritual, wear or carry the emerald somewhere near your heart. Do this in such a way that it cannot be seen by others. When you meet a future love, you'll know it wasn't the visible jewel that attracted him or her." (3) The Greeks associated this stone with the Goddess Venus. It has come to represent, for many people, the security of love. Emerald, like almost all of the green stones, is also advantageous for business/money ventures.

HEALING: Emerald is said to aid perception and inner clarity. Because of this, they are also associated with healing diseases of the eye, and problems affecting eyesight. It was believed that emeralds could counteract poisons and cure disentary.

PERSONAL EXPERIENCE:I sometimes use Emeralds in a stone layout. I will use them for their psychological/spiritual values of clarity and perception. If I am using them for this purpose, I use them in the area of the Heart Chakra, in conjunction with Rose Quartz, or Rhodochrosite for balanced energy. I've also used them for prosperity consciousness.

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2. Legends and Lore, Magical Properties are from "Cunningham's Encyclopedia of Crystal, Gem & Metal Magic", by Scott Cunningham.
3. Some of the healing information may come from "Color and Crystals, A Journey Through the Chakras" by Joy Gardner. Other sources may be "Stone Power" by Dorothee L. Mella.
4. Personal Experience is from MY personal experience, journals and notebooks, by <grin> Tandika Star.
5. Birthstone poem from "The Occult and Curative Powers of Precious Stones" by William T. Fernie, M.D.

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GARNET (PYROPE)

SCIENTIFIC INFORMATION: Pyrope Garnets are from a group of very closely related aluminum silicates. The Chemistry for the Pyrope variety is Mg3Al2Si3O12. These Garnets range in color from deep red to reddish black and on rare occasions from purple and rose to pale purplish red

(sometimes called [rhodolite].) The hardness ranges between 6-1/2 and 7-1/2.

ENVIRONMENT: Pyrope occurs with olivine and hypersthene in peridotite of plutonic rocks.

OCCURENCE: Pyrope Garnets occur in peridotite in Kentucky, Arkansas, Arizona, New Mexico, and Utah. In the latter half of the nineteenth century, most Pyrope came from Bohemia, where it is still found today.

The main sources nowadays, however, are South Africa, Zimbabwe, Tanzania, the United States, Mexico, Brazil, Argentina, and Australia.

GEMSTONE INFORMATION: The garnet species with red or purple varieties, including Pyrope are considered gemstones. Usually bright red, Pyrope can be a much less attractive brick or dark red. It can be perfectly transparent, but this feature is less visible in dark specimens. It is either made into fairly convex cabochons, or faceted, with an oval or round mixed cut or, more rarely, a step cut. The faceted gems have good luster, rather less obvious in cabochons. The most valuable types are, of course, the transparent ones with the brightest red color. Pyrope is relatively common, although less so than almandine. Very large stones, up to several hundred carats have been found; but these are rare and are found in museums and famous collections.

NAME: The name comes from the Greek [pyropos,] meaning "fiery." The name "Garnet" comes from the Latin [granatus,] meaning "seed-like".

LEGEND and LORE: Pyrope Garnet has long been associated with love, passion, sensuality and sexuality. Some Asiatic tribes used red garnets as bullets for sling bows because they pierced their victims quickly, and could not be seen well in the body when they mingled with the blood.  
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Throughout the ages, Pyrope has been used as a curative for all types of ailments dealing with blood.

MAGICAL PROPERTIES: Pyrope is directly linked with the Will. As such, it is a strong stone for the Magician and Shaman. It is associated with Fire and Mars, Strength and Protection. It will help the practitioner tap into extra energy for ritualistic purposes.

HEALING: While all Garnets are associated with the Root Chakra, Pyrope is particularly symbolic. It is used for healing when the subject

involved has "lost the will to live", since it is directly related to the desire to live and achieve in this lifetime. This stone warms and aids blood circulation, rouses sexuality and heals the reproductive system and the heart.

PERSONAL EXPERIENCE: If you are already a strong willed individual or have a fiery temper that you need to learn to control, I suggest that you work with the Almandine Garnets, rather than the Pyropes. This is a good stone to use for treating depression. Very often, when I've "worked" on an individual who has suffered a heart attack, I find that the individual is rather severely depressed (which I think is a side effect of the medication) and has lost the will to continue in this lifetime. I've found that fiery red Pyrope Garnets are a great help in this situation.

ADDITIONAL NOTES: The Latin name [carbunculus,] (small coal or ember), is attributed to all red transparent stones. It is more often applied to Pyropes when they are formed into cabochons than any other stone.

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2. Other scientific information may be from "Simon & Schuster's Guide to Gems and Precious Stones".
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4. Other precious and semi-precious gemstone information may come from "Gem Cutting", sec. ed., by John Sinkankas.
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7. More legends and lore may come from "Stone Power" by Dorothee L. Mella.
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GARNET (ALMANDINE)

SCIENTIFIC INFORMATION: Almandine Garnets are from a group of very closely related aluminum silicates. The Chemistry for the Almandine variety is  $Fe_{2/3}Al_2Si_3O_{12}$ . These Garnets range in color from deep red to brown and brownish black. The hardness ranges between 6-1/2 and 7-1/2.

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ENVIRONMENT: Almandine occurs in diorite of plutonic rocks, and with andalusite, hornblende, and biotite in hornfels and schist of contact and regional metamorphic rocks.

OCCURENCE: Well-formed crystals of Almandine have come from Wrangell, SE Alaska; from Emerald Creek, Benewah Co., Idaho; and from Michigamme, Michigan. Gemstone quality material is obtained in large quantities from Sri Lanka and India, where it is also cut; other sources are Burma, Brazil, Madagascar, Tanzania, and Australia.

GEMSTONE INFORMATION: Most red garnets come under the name Almandine, even when their composition is midway between that of Pyrope and Almandine and similar, in many cases, to that of Rhodolite. The reason for this is the similarity in their color and absorption spectrum characteristics. Almandine has a brilliant luster, but its transparency is frequently marred, even in very clear stones, by excessive depth of color. The cabochon cut is widely used, often being given a strongly convex shape and sometimes a concave base, in an effort to lighten the color by reducing the thickness. Rose cuts have also been used, particularly in the past. Nowadays, when the material is quite transparent, faceted cuts are used as well, and sometimes square or rectangular step cuts. Gems of several carats are not uncommon. Faceted or even barely rounded pieces of Almandine, pierced as necklace beads, were very common in the recent past, but are now considered old-fashioned.

NAME: The name Almandine comes from [carbunculus alabandicus,] after the city of Alabanda in Asia Minor, where gems were traded at the time of Pliny theElder.

LEGEND and LORE: All red Garnet has long been associated with love, passion, sensuality and sexuality. Garnet is considered a birthstone for those born in January:

"By her in January born  
No gem save Garnets should be worn;  
They will ensure her constancy,  
True friendship, and fidelity."

MAGICAL PROPERTIES: The darker Garnets are associated with the Will and the Source of Life Incarnate. This is who and what we are in this lifetime. This stone is worn for protective purposes, and is thought to drive off demons and phantoms.

HEALING: Almandine Garnets are used to heal skin conditions associated with poor circulation. They improve vigor, strength and endurance.

PERSONAL EXPERIENCE: Almandine Garnets are particularly effective when healing "traumas" that are carried over from a past life and deal with sexuality and heart/love problems.

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2. Other scientific information may be from "Simon & Schuster's Guide to Gems and Precious Stones".
3. Precious and semi-precious gemstone information may come from "Gemstones" by E. H. Rutland.  
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4. Other precious and semi-precious gemstone information may come from "Gem Cutting", sec. ed., by John Sinkankas.
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9. Additional healing information may be from "The Occult and Curative Powers of Precious Stones" by William T. Fernie, M.D.
10. Personal Experience is from MY personal experience, journals and notebooks, by <grin> Tandika Star.

GARNET (SPESSARTINE)

SCIENTIFIC INFORMATION: Spessartine Garnets are from a group of very closely related aluminum silicates. The Chemistry for the Spessartine variety is  $Mn_3Al_2Si_3O_{12}$ . These Garnets range in color from brownish red to hyacinth-red. The hardness ranges between 6-1/2 and 7-1/2.

ENVIRONMENT: Spessartine occurs with albite and muscovite in granite pegmatites and with quartz and riebeckite in blue schist or regional metamorphic rocks..

OCCURENCE: Large corroded crystals of Spessartine have come from the Rutherford No. 2 Mine, Amelia, Amelia Co., Virginia; crystals up to 1" in diameter have been found in several pegmatites in the Ramona District, San Diego Co., California; sharp, dark-red, well-formed crystals occur in cavities in rhyolite near Ely, White Pine C., Nevada; and brilliant crystals of Spessartine have been found with topaz at Ruby Mt., near Nathrop, Chaffee Co., Colorado. Gem material comes from the gem gravels of Sri Lanka and Burma. It is also found in Brazil and Madagascar.

GEMSTONE INFORMATION: The gem variety of Spessartine Garnet is uncommon.  
It tends to be midway between spessartine and almandine in composition.  
The "aurora red", orange-red or orange-pink color is typical. It has good transparency and considerable luster. It is normally given a mixed,  
round, or oval cut. The weight does not normally exceed a few carats.  
Gems of about 10 carats are extremely rare and usually of an atypical,  
rather dark, unattractive color.

NAME: Spessartine is named after an occurrence in the spessart district,  
Bavaria, Germany.

LEGEND and LORE: In the 13th century garnets were thought to repel insect stings. A magical treatise, "The Book of Wings", dating from the thirteenth century says "The well-formed image of a lion, if engraved on a garnet, will protect and preserve honors and health, cures the wearer of all diseases, brings him honors, and guards him from all perils in traveling."

MAGICAL PROPERTIES: Spessartine is normally considered to be red-orange to orange-pink. Thus it links the "will" with the "desire". It is a good stone to use when casting a spell for your "heart's desire", especially if it is of the orange-pink" variety.  
2615

HEALING: The orange garnets are linked to the root and the belly chakra. They are beneficial in instances of infertility, dealing with reproductive organs. Mentally, it inspires confidence in personal creativity and self-worth.

PERSONAL EXPERIENCE: Spessartine is not as effective as Carnelian for instances of infertility. But it DOES help the mental attitude of the individual experiencing the difficulty. It is a warming stone, and works well for increasing circulation in the lower part of the body.

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10. Personal Experience is from MY personal experience, journals and notebooks, by <grin> Tandika Star.

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#### GARNET (GROSSULAR)

SCIENTIFIC INFORMATION: Grossular Garnets are from a group of very closely related calcium silicates. The Chemistry for the Grossular variety is  $\text{Ca}_3\text{Al}_2\text{Si}_3\text{O}_{12}$ . These Garnets range in color from yellow, pink and brown through white and colorless. The hardness ranges between 6-1/2 and 7-1/2.

ENVIRONMENT: Grossular occurs with wollastonite, calcite, and vesuvianite in hornfels of contact metamorphic rocks.

OCCURENCE: Being the commonest of all garnets, it is found in a variety of locations. Fine colorless crystals up to 1/2" across occur in Gatineau and Magantic Cos., Quebec, fine lusterous pale brown crystals  
2616

up to 3" across were found near Minot, Androscoggin Co., Main, and beautiful white and pick crystals up to 4" across have been found near Xalostoc, Morelos, Mexico.

GEMSTONE INFORMATION: Grossular also has the typical crystal form of garnets, occurring in isolated crystals which are often complete, in the shape of a rhombic dodecahedron, sometimes combined with a trapezohedron. They vary from transparent to semiopaque. The typical color is light (gooseberry) yellowish green; but they can be a strong to bluish

green, honey yellow or pinkish yellow, or even colorless. When transparent, the crystals have good luster. Like other garnets, they have no cleavage. The greenish to yellowish varieties are used as gems. Grossular is not a rare mineral. The types used as gems mainly come from the gem gravels of Sri Lanka (honey yellow variety); the the United States, Canada, Mexico, Madagascar, Kenya. The green variety of grossular garnet, discovered a few decades ago and found mainly in Kenya, near the Tsavo National Park, is also known as Tsavorite (or Tsavolite) It is a light, verdant, or dark green, similar to the color of the better green tourmalines and sometimes, it is said, even comparable to African emerald. It has good luster. These gems, which are usually given a round or pear-shaped mixed cut, or occasionally a brilliant cut, are generally small, rarely exceeding one carat and never more than a few carats.

NAME: Grossular is from the New Latin [grossularia,] "gooseberry," because some Grossular crystals are pale green like the fruit.

LEGEND and LORE: I do not find anything referring specifically to yellow or green garnets in my sources.

MAGICAL PROPERTIES: While deep red garnets focus on "Will" and orange--red garnets focus on "Desire", yellow garnets are focused on Personal Power and Personality. In addition they are (because of their color) associated with athletic prowess and Oriental philosophies.

HEALING: Being linked to the Solar Plexus Chakra, yellow garnets are energizing. They can be used for the digestive organs, the diaphragm (and the breath) and eyesight. Green garnets center their healing on the Heart Chakra.

PERSONAL EXPERIENCE: It is difficult to find a green stone that works well for the lower chakras and the lower half of the body. When I do total layouts for individuals with Aids, I use all green stones, whenever possible. The Green garnets work well for this. Since Garnet is the stone of the Root Chakra, the Will, and green is the color of the Heart Chakra, love, circulation, general healing, this stone works exceptionally well. I find that the yellow garnets work better for magical purposes than healing. For healing, there are several yellow stones that seem to work better for me.

NOTES: Garnets are used in industry as an abrasive.

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 LAZURITE (LAPIS LAZULI)

SCIENTIFIC INFORMATION: Lazurite is a silicate of sodium calcium and aluminum, with some sulfur. It is a member of the sodalite group. It's chemistry is  $(Na, Ca)_8(Al, Si)_{12}O_{24}(S, SO)_4$ . The color ranges in shades of blue from violet blue and azure blue thru greenish-blue. Lazurite is distinguished from sodalite by its deeper color and fine grain. It is also softer and lighter in weight than lazulite. It is dull to greasy and the streak is pale blue. The hardness ranges between 5 and 5-1/2.

ENVIRONMENT: Crystals are rare. It is usually granular, compact, massive. It forms in association with pyrite, calcite, and diopside in hornfels of contact metamorphic rocks. The opaque, vivid blue, light blue, greenish-blue, or violet-blue stone, consisting largely of lazurite but with appreciable amounts of calcite, diopside, and pyrite, is a rock called [lapis lazuli.] The stone is usually veined or spotted. Its value depends largely upon excellence and uniformity of color and absence of pyrite, although some purchasers prefer lapis with pyrite.

OCCURRENCE: Lazurite is a rare mineral in North America, but it does occur on Italian Mt. in the Sawatch Mts. of Colorado; on Ontario Peak in the San Gabriel Mts., Los Angeles Co., and in Cascade Canyon in the San Bernardino Mts., San Bernardino Co., California. The finest lapis lazuli has come from Badakshan in Afghanistan, and less valuable material has come from Russia and Chile.

NAME: The name is from the Arabic [lazaward], "heaven," which was also applied to sky-blue lapis lazuli.  
2618

LEGEND and LORE: Lapis Lazuli was a favorite stone of the ancient Egyptians. In the past Lazurite has been burned and ground to form the pigment "ultramarine." It was considered an aid to childbirth, and has long been associated with altered states of consciousness and trance work. Lapis is sometimes designated as a birthstone for December, although turquoise is most common.

MAGICAL PROPERTIES: To quote Cunningham: "This stone is used in rituals designed to attract spiritual love. Take an untumbled piece of lapis with a sharp edge. Empower the stone and a pink candle with your need for love. Then, using the lapis lazuli, carve a heart onto the candle. Place the stone near the candleholder and burn the candle while visualizing a love coming into your life." Actually, the most important magical aspect of lapis is its ability to strengthen psychic awareness. Cunningham says "Despite its somewhat high price, lapis lazuli is one stone every stone magician should own and utilize."(2)

HEALING: This stone is used at the Ajina, the Brow Chakra. It's related gland is the pituitary. The pituitary gland is also referred to as the "master gland" because it regulates all of the others. This location is also the center for the eyes, ears, nose and brain.

PERSONAL EXPERIENCE: I don't often use Lapis for physical healing, unless I feel that there is a "link" between what is manifested as disease, and some conflict of the "higher self". I have used it for brain disorders (tumors, inflammation, etc.) More often, I use it in layouts where the client is trying to achieve an altered state of consciousness.

-----bibliography-----

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4. Personal Experience is from MY personal experience, journals and notebooks, by <grin> Tandika Star.

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LEPIDOLITE

SCIENTIFIC INFORMATION: Lepidolite a potassium, lithium, aluminum fluorsilicate mica. Its chemistry is complex:  $K(Li,Al)_3(Si,Al)_4O_{10}(F,OH)_2$ . It is pink, lilac, yellowish, grayish white or a combination of all of these. The streak is colorless. It is one of the softer stones, with a hardness of 2-1/2 to 3.

ENVIRONMENT: Lepidolite is confined to granite pegmatites, where it occurs either as fine-granular masses near the core of the pegmatite or as stubby or tabular crystals in cavities. It is commonly associated with microcline, quartz, and tourmaline.  
2619

OCCURENCE: Large fine masses of lepidolite have been mined at the Stewart Pegmatite at Pala, and superb sharp crystals have been obtained from the Little Three Pegmatite near Ramona, both in San Diego Co., California. It has also been mined in substantial amounts in several New England states and in the Black Hills of South Dakota.

NAME: The name comes from the Greek [lepidos], meaning 'scale', in allusion to the scaly aggregates in which the mineral commonly occurs.

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LEGEND and LORE: Lepidolite is a stone that could certainly be considered "new age" in the sense that it is just now coming into recognition by healers and magicians. There is no "past lore" on this stone, to the best of my knowledge. Part of this may be due to the fact, that it is native to the United States.

MAGICAL PROPERTIES: "This stone soothes anger, hatred or any other negative emotion. To quiet the entire house, place lepidolite stones in a circle around a pink candle." (2)

HEALING: Lepidolite is also know as the "Dream Stone". It will protect the individual from nightmares, especially those caused by stress or an upset in personal relationships. It can be used in the same types of circumstances as Kunzite, namely for manic depression or

schizophrenia.

PERSONAL EXPERIENCE: This is one of the most soothing and relaxing stones I've ever held. It is a beauty to look at, and calms the mind enabling it to concentrate on the TRUE source of a problem...instead of running around in frantic circles accomplishing nothing. The more rubellite in the stone, the better it will help the heart and mind work together.

NOTES: Lepidolite has been used as a source of lithium. The above description of the appearance of this stone may be deceiving, as I found Cunningham's to be, also. All of the specimens of this stone that I have seen so far have been grey to a pale lavender grey with "sparkles" of the lithium mica embedded in it. The heart-shaped cabuchon that I have also has very distinctive crystals of rubellite (pink tourmaline) and veins of white running through it. I was originally looking for a MUCH brighter lavender stone. It is unusual, also, to find specimens that are cut and polished. Usually the stone is too "crumbly" to take a good polish. However, it is equally handsome in rough form.

-----bibliography-----

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MALACHITE

SCIENTIFIC INFORMATION: Malachite is a basic copper carbonate. It's chemistry is  $Cu_2CO_3(OH)_2$ . It ranges in color from emerald green thru grass green to shades of silky pale green. The streak is light green.

It's hardness is 3-1/2 to 4. Crystals are rare. Most gem specimens display distinctive concentric colorbanding; (alternating dark green and light green bands.)

ENVIRONMENT: Malachite is a secondary copper mineral and develops in the zone of alteration in massive, lode, and disseminated hydrothermal replacement deposits. Associated minerals are azurite, limonite, and  
2621

chalcopyrite.

OCCURENCE: The copper mines at Bisbee, Chochise Co., Arizona, are

famous  
for their fine specimens of massive malachite and pseudomorphs of  
malachite after azurite. Mines at Morenci in Greenlee Co., and at  
Globe  
in Gila Co., Arizona, have yielded beautiful malachite specimens, of  
which some consist of alternating layers of green malachite and blue  
azurite. Fine malachite has also come from copper mines in  
California,  
Nevada, Utah, Pennsylvania, and Tennessee.

NAME: The name is from the Greek [moloche], "mallow," an illusion to the  
the  
mineral's leaf-green color. Malachite is used as an ore of copper  
and as  
a gemstone.

LEGEND and LORE: It is said that if malachite is worn, it will break  
into pieces to warn the wearer of danger.

MAGICAL PROPERTIES: Used to direct power towards magical goals.  
Protective, especially towards children. According to Cunningham,  
"Small  
pieces of malachite placed in each corner of a business building or  
a  
small piece placed in the cash register draws customers. Worn during  
business meetings or trade shows, it increases your ability to  
obtain  
good deals and sales. It is the salesperson's stone." (2)

HEALING: If the malachite is of the blue-green variety, it can be  
associated with the Sacral Center, or Splenic Chakra (Svadisthana).  
Here, it's energy branches to the left, to the spleen. (It is  
intended  
in this position for those who are celebrate.) In addition, if it is  
grass-green, it can be used at the Lumbar/Solar Plexis Center. "When  
the  
malachite is placed at the solar plexus and a piece of green jade is  
placed at the heart center and a double-terminated quartz crystal is  
placed between them, people may remember events that have been  
blocked  
for years. They may cry or scream. As these buried emotions are  
brought  
to the surface and released, a great weight is lifted and they soon  
feel  
renewed." (3)

PERSONAL EXPERIENCE: I am very careful about using Malachite. It has  
been my experience that the emotions that it releases can be very  
powerful, to the point of overwhelming some people. On the other  
hand,  
if the individual is ready to deal with them (in a "growth" period)  
it  
may work out just fine. You could "balance" the emotional content  
with  
a pink stone (such as rose quartz) to cut down some on the  
intensity.

A few years ago, I broke my arm. To do so, I damaged the muscles and  
nerves in my wrist. I was in a lot of pain, and was searching for  
what  
I could do to help the situation. During a journey, I saw malachite,  
so  
I found a malachite heart which I held in the palm of the broken arm  
while meditating. I got a lot of relief from it. Now, if the wrist

acts

up, I use the heart, taped over the wrist area when I go to bed at night. It seems to help quite a bit. I now recommend malachite for nerve/muscle damage with some success. (4)

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1. Scientific, Environment, Occurance and Name are from (or paraphrased from) "The Audobon Society Field Guide to North American Rocks and Minerals".

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2. Legends and Lore, Magical Properties are from "Cunningham's Encyclopedia of Crystal, Gem & Metal Magic", by Scott Cunningham.

3. Some of the healing information may come from "Color and Crystals, A Journey Through the Chakras" by Joy Gardner.

4. Personal Experience is from MY personal experience, journals and notebooks, by <grin> Tandika Star.

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MOONSTONE

SCIENTIFIC INFORMATION: Moonstone is one variation of Orthoclase. It owes its beautiful silvery to bluish sheen ('adularescence' or 'schiller') to its composition of extremely thin plates of orthoclase and albite. The thinner these plates are, the bluer is the sheen. There are also moonstones consisting mainly of albite. These are less translucent, but they can occur in a variety of colours: grey, blue, green, brown, yellow and white. There are also moonstone cat's-eyes. The chemical composition is  $KAlSi_3O_8$  and the hardness is 7. The streak is white.

ENVIRONMENT: The potash feldspars are important rock-forming minerals in plutonic, volcanic, and metamorphic rocks. Adularia and sanidine are found usually in volcanic rocks.

OCCURENCE: The main countries of origin are Ceylon, southern India (the district near Kangayam), Tanzania and Malagasy which, together with Burma, produces some of the finest stones with a deep blue schiller. White adularia crystals up to 2.5 cm (1") across have been found in gold-bearing quartz veins at Bodie, Mono Co., California, and in the silver mines of the Silver City district, Owhyee Co., Idaho.

GEMSTONE INFORMATION: Moonstone is always cut into cabochons, to display the cat's-eye, or schiller.

NAME: Adularia (another name for Moonstone) comes from the locality in Switzerland, the Adula Mts.

LEGEND and LORE: This stone has always been revered because of its lunar attraction. It was believed that the shiller in the stone would follow the cycles of the moon. (Becoming greatest when the moon was full.) In addition, it has always been considered a "feminine, or Goddess" stone.

MAGICAL PROPERTIES: Meditation with moonstone calls into consciousness the three-form moon phase goddesses, Diana/Selene/Hecate, the waxing, Full and waning Moon. These are woman as goddess in her ages and contradictions, Maiden/Mother/Crone. Cunningham favors this stone for spells involving love. In addition he has a longish essay on using it for a "diet" stone.

HEALING: Because of it's feminine nature, Moonstone has long been considered a "womans healing stone". It is used traditionally for healing/balancing of female organs and hormones.

PERSONAL EXPERIENCE: I use Moonstone at the Transpersonal Point, for connection to the Goddess and Universal Feminine Energy. This is the connection to dreams and dreaming, feminine "intuition", and "cycles". There are cycles of time, seasons, the moon, stars, etc. I also use/give  
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this stone for those clients who are having difficulty being in tune with the feminine side of their nature. (Everyone has a masculine and a feminine side.)

NOTES: In the past, this stone has also been called "Cylon Opal".

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2. Precious and semi-precious gemstone information may come from "Gemstones" by E. H. Rutland.
3. Other Precious and semi-precious gemstone information may come from "Gem Cutting", sec. ed., by John Sinkankas.
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5. Some of the healing information may come from "Color and Crystals, A Journey Through the Chakras" by Joy Gardner.
6. Some of the healing information may come from "A Journey Through the Chakras" by Joy Gardner.

7. Personal Experience is from MY personal experience, journals and notebooks, by <grin> Tandika Star.

8. Birthstone poem from "The Occult and Curative Powers of Precious Stones" by William T. Fernie, M.D.

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OBSIDIAN

SCIENTIFIC INFORMATION: Obsidian occurs as volcanic lava flows that are thick and of limited area. Its black, glassy, lustrous, and often flow-banded appearance makes it rather easy to distinguish from the other volcanic rocks with which it is commonly associated. This mineral forms when a silica-rich magma of granitic composition flows onto the earth's surface, where it solidifies before minerals can develop and crystallize. It is, therefore, an amorphous solid or glass rather than an aggregate of minerals. The hardness of Obsidian is between 6 and 7; it will scratch window glass. Although generally black, it is more or less smoky along translucent to transparent edges; other colors are gray, reddish brown, mahogany and dark green. When it has small white "flower" designs in it, it is called Snowflake Obsidian. It is also possible to find pieces with a sheen, or chatoyance. This is often called Rainbow Obsidian.

ENVIRONMENT: Obsidian is an environment for very few minerals. Lithophy-sae and spherulites may contain small but beautiful crystals of feldspar, tridymite, and cristobalite.

OCCURENCE: Some locations of Obsidian bodies are California (Inyo, Imperial, and Modoc Cos.), Oregon (Crater Lake), Wyoming (Yellowstone Park), and Mexico (near Pachuca.)  
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NAME: The name is dervied from the latin name for the mineral, [obsio.]

LEGEND and LORE: Polished pieces of black Obsidian have been used for Scrying. Primitive peoples once valued obsidian highly, chipping and flaking it into knives, spearheads, and many other implements with razor-sharp edges resulting from the intersecting conchoidal fractures.

MAGICAL PROPERTIES: Obsidian is a very protective stone. It is also associated with the inner mysteries of the Goddess, symbolizing entrance to the labyrinth, the womb or the subconscious self.

HEALING: Because of its protective qualities, Obsidian is a good stone for those who are soft-hearted and gentle. It will help to guard them against abuse. This stone cleanses toxins from the liver, so it is also

good for people who are exposed to environmental pollutants.

PERSONAL EXPERIENCE: This is the "balance" stone for Clear Quartz Crystals. We jokingly refer to it around here as a "dark sucker"...meaning it will absorb all sorts of negative things. It is also a grounding stone, and I use it at the Base Chakra (below the feet) at the beginning of a layout to keep my client "grounded". In India, the women wear obsidian toe rings for the same purpose. I use Black Obsidian in conjunction with Quartz. If I'm not using Clear Quartz, I use Snowflake Obsidian. I also have a piece of Rainbow Obsidian, but it is relatively new and I haven't finished "conversing" with it, so I have no advice as to how to use it...at the moment.

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2. Legends and Lore, Magical Properties are from "Cunningham's Encyclopedia of Crystal, Gem & Metal Magic", by Scott Cunningham.
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OPAL

SCIENTIFIC INFORMATION: Opal is hydrous silica, often with some iron and aluminum. Its chemistry is  $\text{SiO}_2 \cdot n\text{H}_2\text{O}$ ; amount of water varies up to 10 percent. It ranges in color from White, yellow, red, pink, brown to gray, blue and even colorless. It is most easily recognized by its rich internal play of colors (opalescence). Its hardness ranges from 5-1/2 to 6-1/2. It is vitreous and pearly. The streak is white. It is not found in crystal form, rather is usually massive, botryoidal, reniform, stalactitic, and/or earthy.

ENVIRONMENT: Opal is a low-temperature mineral and usually develops in a wide variety of rocks as cavity and fracture fillings. It frequently develops as amygdules in basalt and rhyolite of volcanic rock and replaces the cells in wood and the shells of clams.  
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OCCURENCE: Common opal is widespread and can be readily obtained at many places, but localities for precious opal are rare and seem to be localized

in W United States and Mexico. Magnificent examples of opalized wood can be found in Idaho, Nevada, Oregon, Utah, and Washington, and lively green fluorescing opal (hyalite) occurs in seams in pegmatites in New England and North Carolina and in cavities in basalt near Klamath Falls, Oregon. Beautiful precious opal, as a replacement in wood, has been obtained in Virgin Valley, Humboldt Co., Nevada. Excellent fire and precious opal occur in laval flows in N Mexico. Nevada, Australia, and Honduras are sources for black opal; Australia and Czechoslovakia for white opal; Mexico and SW United States for fire opal.

GEMSTONE INFORMATION: Black, dark blue, dark green opal with dark gray body color and fine play of colors is called [black opal;] opal with white or light body color and fine play of color is called [white opal;] and transparent to translucent opal with body color ranging from orange-yellow to red and a play of colors is called [fire opal.] Play of colors depends upon interference of light and is not dependent upon body color. Black opal is the most highly prized, and fire opal is the most valued of the orange and red varieties. Most opal is fashioned into cabochons, but some fire opals are faceted.

NAME: The word is from the Sanskrit [upala,] meaning "precious stone."

LEGEND and LORE: Opal is a birthstone for October.

"October's child is born for woe,  
And life's vicissitudes must know;  
But lay an Opal on her breast,  
And hope will lull those foes to rest." (5)

Opals have traditionally been considered "lucky" stones...but only for those born in the month of October. It has been considered bad luck to wear them if you were born in any other month.

MAGICAL PROPERTIES: Opal is considered to be able to confer the gift of invisibility on its wearer. To accomplish this, Cunningham says "The gem was wrapped in a fresh bay leaf and carried for this purpose." He also says, "Opals are also worn to bring out inner beauty. A beauty spell: Place a round mirror on the altar or behind it so that you can see your face within it while kneeling. Place two green candles on either side of the mirror. Light the candles. Empower an opal with your need for beauty -- while holding the stone, gaze into your reflection. With the scalpel of your visualization, mold and form your face (and your body) to the form you desire. Then, carry or wear the opal and dedicate

yourself to improving your appearance." (2)

HEALING: Opals contain all the colors of the other stones, thus, it could be used in place of any of them. (They are akin to quartz crystals, in this aspect.) Generally speaking, Opal is used more frequently for healing the spirit, rather than the physical body.

PERSONAL EXPERIENCE: Opals are probably my favorite stone. This may be partially due to the fact that they are my birthstone, and I have been surrounded by them all of my life. For me, they are protective and invigorating. I normally use them during Journeying, and when doing "readings" for other...anything where I am using altered states of consciousness. I find that they help me to understand the symbols of my  
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visions in a way that makes them meaningful for others.

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1. Scientific, Environment, Occurance and Name are from (or paraphrased from) "The Audobon Society Field Guide to North American Rocks and Minerals".
2. Legends and Lore, Magical Properties are from "Cunningham's Encyclopedia of Crystal, Gem & Metal Magic", by Scott Cunningham.
3. Some of the healing information may come from "Color and Crystals, A Journey Through the Chakras" by Joy Gardner.
4. Personal Experience is from MY personal experience, journals and notebooks, by <grin> Tandika Star.
5. Birthday poem from "The Occult and Curative Powers of Precious Stones" by William T. Fernie, M.D.

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VESUVIANITE (IDOCRASE)

SCIENTIFIC INFORMATION: Vesuvianite is composed of calcium, magnesium and aluminum silicate, often with some beryllium and fluorine. The chemistry is  $Ca_{10}Mg_2Al_4(SiO_4)_5(Si_2O_7)_2(OH)_4$ . Specimens range from brown and green to a rare yellow or blue. The hardness is 6-1/2.

ENVIRONMENT: Vesuvianite forms by igneous and metamorphic processes. It commonly is metamorphic and occurs with grossular, wollastonite, and calcite in hornfels of contact metamorphic rocks; with chromite and magnetite in serpentinite of hydrothermal metamorphic rocks; and with wollastonite, andradite, and diopside in carbonatites.

OCCURENCE: Gem-quality Vesuvianite has been obtained from a pegmatite in marble near Sixteen Island Lake, Laurel, Argenteuil Co., Quebec, and beautiful micromount crystals of purplish-pink color occur in massive Vesuvianite at the Montral chrome pit at Black Lake, Megantic Co.,

Quebec. The blue variety called [cyprine] has been obtained at Franklin, Sussex Co., New Jersey. Fine crystals up to 1-1/2 inches across occur in pale-blue calcite at Scratch Gravel, near Helena, Lewis and Clark Co., Montana, and spectacular material of similar nature occurs at quarries near Riverside, California. Beautiful pale-green massive Vesuvianite ([californite]) occurs in California at Pulga, Butte Co., and near Happy Camp, Siskiyou Co., and crude yellow prismatic crystals occur with grossular at Xalostoc, Morelos, and Lake Jaco, Chihuahua, Mexico.

GEMSTONE INFORMATION: Translucent gray to green or nearly colorless Vesuvianite with green streaks is called [californite], and is often sold as "California Jade." Californite is fashioned into cabochons. Principal sources are the USSR, Italy, Canada and California.

NAME: The name "Vesuvianite" is from the original locality at Mt. Vesuvius, Italy. The alternate name, "idocrase," comes from the Greek [eidos,] "form", and [krosis,] "mixture," because Vesuvianite may appear to combine the crystal forms of several other minerals.

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LEGEND and LORE: None found.

MAGICAL PROPERTIES: Dolfyn associates this stone with Passion, enthusiasm, warmth and devotion.

HEALING: No specific information found, other than what Dolfyn states.

PERSONAL EXPERIENCE: None. I do not have a specimen of Vesuvianite.

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1. Scientific, Environment, Occurrence and Name are from (or paraphrased from) "The Audubon Society field Guide to North American Rocks and Minerals".
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6. Some magical and healing information from "Crystal Wisdom, Spiritual Properties of Crystals and Gemstones" by Dolfyn.
7. More legends and lore may come from "Stone Power" by Dorothee L. Mella.
8. Healing information is from "The Women's Book of Healing", by Diane Stein.
9. Additional healing information may be from "The Occult and

Curative  
Powers of Precious Stones" by William T. Fernie, M.D.  
10. Personal Experience is from MY personal experience, journals and  
notebooks, by <grin> Tandika Star.  
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{file "The Three-Fold Goddess (Eileen Turner)" "bos610.htm"}

## The Threefold Goddess

### I

To understand the concept of Goddess requires more than the ability to visualize God as a woman. The Goddess concept is built around the myth and mystery of the relationship between God and Goddess, and beneath that, and part of it, Her Threefold Aspect ... Maiden, Mother and Crone.

One of the oldest recognized Goddess forms is the first Greek Goddess - Gaia, the Earth Mother; the Universal Womb; Mother of All. The most ancient Goddesses were most often Earth and Mother Goddesses.

They were worshipped and revered as bearers of life ... fat, healthy, pregnant and fruitful. As the Goddess concept developed, then came the Harvest Goddesses, who were also Earth Goddesses. Understand that this was a time when people did not even understand the basic mechanics of procreation. Life was very sacred and mystical indeed!

Gradually, myth and mystery developed and revealed themselves, creating the legend which we honor in the modern Wiccan Craft.

We recognize the Goddess as the mother of all, including her Mighty Consort, the God. To Her he is Lover and Son, and together they form the Ultimate, the Omniverse, the Dragon, the Mystery.

Now that is a pretty tough concept all things considered. Especially in our society as it sounds rather incestuous. From a mundane perspective, it gets worse as the Wheel of the Year Turns, and the Oak and Holly Kings battle ... eternal rivals and sacrificial mates.

In the pages that follow, we will explore the Goddess foundation concepts and try to reach an understanding of the basis of the Mystery.

I don't want to get off into all the names of all the Goddesses in all the mythology in all of history. While that is certainly a noble endeavor, it is not the objective here. What I do want to do is look at the Goddess, in whole and in part, and see just who and what she is.

First and foremost, the Goddess is the symbol of the Cycle of Everlasting. She is constant, ever present, ever changing, and yet always the same. She could be compared in that respect to the oceans.

As a part of that, she is that from which we have come, and to

which we will return. She is the Universal Mother, the Cosmic Womb. While those are largely symbolic images, as opposed to literal ones, they are important to bear in mind about any aspect of the Goddess. She never harms, she is Mother.

One of the most difficult throwback mentalities to dispell in a student is the difference between "dark and light" and "bad and good".

Societally, and often religiously, we are trained to see bad and dark and evil as being the same. Hence, we are also taught to hate and fear our own mortality. All too often I see practicing Wiccans, who ought to \*know\* better, fall back on these concepts when trying to  
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explain or understand a concept.

The Goddess is dark, she is light, she is birth, she is death, and she rejoices in all things. With death comes joy, for with death comes renewal. With life comes joy, for with life comes promise. With growth comes joy for with growth comes wisdom. Sorrow and fear are not a part of her, not the way we feel those emotions. She is incapable of sorrow without joy, she fears nothing, because fear is not real. It is a creation of the mind.

Whether you see the Goddess as a Warrior Queen, or like the Good Witch of the North in the Wizard of Oz, she is the Goddess. And she has many parts and facets which defy comprehension as "One". She simply IS, and in that, can be whatever you need her to be in order to establish a relationship with her. But none of that changes what she IS.

"I greet thee in the many names of the Threefold Goddess and her Mighty Consort. Athe, malkuth, ve-guburah, ve-gedulah, le-olam, Amen. Blessed Be."

So here, at the Circle Door, greeted by the High Priest or Priestess we first see mentioned the Threefold Goddess. Full-sized covens have three priestesses who take the specific roles of Maiden, Mother and Crone, the High Priestess being Mother.

The Threefold Goddess however is NOT three entities, she is one. Her aspects represent Enchantment, Ripeness and Wisdom.

Taking first things first is usually best, so we shall start with a look at one side of the Maiden.

Quoting "The Myth of the Goddess" as found in Gardenarian Wicca (Gerald B. Gardner, The Meaning of Witchcraft, Aquarian Press, London, 1959.):

Now Aradia had never loved, but she would solve all the Mysteries, even the Mystery of Death; and so she journeyed to the Nether Lands.

The Guardians of the Portals challenged her, "Strip off thy garments, lay aside thy jewels; for naught may ye bring with ye into this our land."

So she laid down her garments and her jewels and was bound, as were all who enter the Realms of Death the Mighty One. Such was her beauty that Death himself knelt and kissed her feet, saying, "Blessed by thy feet that have brought thee in these ways. Abide with me, let me place my cold hand on thy heart." She replied "I love thee not. Why dost thou cause all things that I love and take delight in to fade and die?"

"Lady," replied Death, "it is Age and Fate, against which I am helpless. Age causes all things to wither, but when men die at the end of time I give them rest and peace, and strength so that they may return. But thou, thou art lovely. Return not; abide with me."

But she answered, "I love thee not."  
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Then said Death, "An' thou receive not my hand on thy heart thou must receive Death's scourge."

"It is Fate; better so", she said, and she knelt, and Death scourged her and she cried "I feel the pangs of love."

And Death said, "Blessed be" and gave her the Fivefold Kiss, saying "Thus only may ye attain joy and knowledge."

And he taught her all the Mysteries. And they loved and were one, and he taught her all the Magicks.

For there are three great events in the life of Man: Love, Death and Resurrection in a new body, and Magick controls them all. For to fulfill love you must return again at the same time and place as the loved one, and you must remember and love them again. But to be reborn you must die, and be ready for a new body; and to die you must be born; and without love you may not be born. And these be all the Magicks.

So there in the Gardnerian Myth of the Goddess we have her Maiden aspect, seeking, searching and opening herself to the mysteries. But it is well to remember that the Goddess herself is a mystery, and the primary gift of the Goddess is intuitive Wisdom.

Beltaine (Bealtain) is the only Sabbat where the Goddess is entirely devoted to the Maiden. Here, she revels in the enchantment, in the joy of coming into fullness and mating with the God. Here, she is maiden bride and we can most easily understand that facet of the Maiden aspect. I should probably note here that some see this festival as maiden turning into mother, with the maiden being in full at Candlemas, but I do not agree with that.

Youth, newness, innocence and beauty are fundamental facets of the Maiden aspect. But beneath those are seeking, and love, and love of

seeking. There is more to understand of the Maiden though. Enchantment does not end with maidenhood, it is simply the beginning of the Mystery of Life, for that, above all, is what the Goddess stands for.

In Circle, in the Balanced Universe, the Maiden takes her place in the East. In examining this most comfortable quarter, you learn more about the Maiden Aspect. East (Air) rules the free mind and intellect. It is the place to seek the ability to learn and to open spiritually, to open your mind and find answers. It is a masculine quarter, ruled by intellect, and analytical logic, but she brings to it an intuition which is required to use these to best advantage.

"The river is flowing, flowing and growing, the river is flowing  
back to the sea. Mother carry me, a child I will always be. Mother carry me, back to the sea."

This Circle chant, sung in joy, sung in sorrow, is a cry to the Mother Aspect for comfort and warmth, a power chant calling upon the steady power and fullness of the Mother and a plea for guidance. While the Earth Mother, and the fully aspected Goddess are placed North in the Earth quarter, the Mother aspect alone belongs in the west.

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Comfort and love rule here. Emotions, sorrow, joy, tears, these belong to the ripeness of the Mother. Caring and loving for all her children, watching in pain and pride as they struggle to gain their own, knowing full well she could reach out and do it for them, but being both bound and desirous to let them do it for themselves.

There is a considerable difference, as you might have interpreted from the above, between the Earth Mother and the Mother Aspect of the Goddess. That is why we've started with her quarter, because it reveals the limitations of the Aspect.

The Mother aspect is ripeness, the ancient bearing of fruit, child and grain. She represents emotion and sexuality. The Goddess in that aspect is most of the altar (as discussed in the Great Rite lesson.) It is interesting to note the practice in numerous ancient cultures of lovemaking or outright sex magick in cornfields to help make the corn grow.

The Dark Mother should also be placed here, although culturally, I have a tendency to think of the Dark Mother as more in keeping the Crone Aspect. It is a bit of work to see the Dark Mother in the West, to separate Dark Mother from Crone, but it is worthwhile. If you have any background with the tarot I would suggest you take it in that context, it is beyond the scope of this text.

Our exploration of the Goddess and her Aspects brings us now to the Crone. For me, the Crone is the most fascinating of the Aspects of the Goddess. Partly I suppose because she is the most mysterious and paradoxical.

"Blessed Goddess, old and wise, open mine, thy child's, eyes. Speak to me in whispered tones that I may know the rune of Crones."

With life and growth comes age and wisdom, and the Crone is this in part. She holds fire and power, which wisely used can be of great benefit, but hold great danger for the unaware. Hers are the secrets of death and of life, and the mystery beyond the mystery.

Part of the pleasure in knowing the Crone aspect is that while, unlike the fully aspected Goddess, she is not also Maiden and Mother, she does retain the experiences of both those Aspects in order to be Crone. The Crone, wizened though she is, must still be able to reach into herself and recall the innocent joys and high passions of the Maiden and the love and warmth of the Mother. To be Crone and to not have forgotten, to still be able to experience Maiden and Mother is, to me, very appealing. More importantly, to be comfortable in that Aspect, where you have truth and knowledge but have left youth and physical beauty behind, and to still feel youth and beauty without being desirous of them is an admirable quality.

Crone is the least paralleled Aspect of the Goddess to our human society. We discard our old and wise, not understanding their value as teachers and models, and fearing their appearance as a reminder of our own mortality.

Knowing Crone is a door we much each open for ourselves for to know and love her is to cast aside a great many of our cultural and societal teachings.  
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While the individual Aspects of Threefold Goddess are certainly valid concepts and paths to knowing Goddess, I should caution that most mythological Goddess figures are composite Goddesses. Earth Mother Goddess figures are fully aspected Goddess by definition because they represent the full cycle of the Wheel. Most other Goddess figures can be classified as having a dominant (or operative) aspect and recessive (promised, or in some cases past) aspect. Future and past should not be taken literally, mythological Goddess figures are always whatever they are eternally, they do not tend to change (ie age).

Maiden Goddesses possessing their operative in the Huntress or Warrior aspects most often have a promise of Crone. Maiden Goddesses expressing their dominance in beauty and/or love usually have their recessive aspect as Mother. For example, Athena is a Maiden Goddess with Crone attributes (the combination produces many Mother-type qualities, and this results in the Crone aspected Maiden being the most complete of the Mythological Goddesses, with the exception of Earth Mother Goddesses.) Aphrodite is of course a Maiden Goddess with Mother attributes.

Similarly, Dark Mother Goddess figures mostly find their

promise in  
Crone and Light Mother figures their recessive in Maiden. Crone  
recessives work the same way, although sometimes it takes a bit of  
close examination to find the "hidden" aspect.

One should note that this is not a formula, rather a tool to  
assist in examining and understanding Goddess figures and creating  
one's own personal spiritual link with Goddess. It is also a useful  
consideration when invoking a specific Goddess with purpose in  
ritual.

The purpose of this course has been to open avenues of approach  
in discovering and developing a relationship with Goddess. For me  
personally, I do not "believe" in the reality of mythological  
Goddess  
figures as they were presented, but I do believe they are a valid  
way to  
establish communication with Goddess. I also believe Goddess will  
appear in whatever form we are most ready to accept. The real  
Goddess, by my belief (and this is personal, not trad) is an entity  
beyond my comprehension, perhaps composed of light (could 5000 sci-  
fi  
films be wrong?), most assuredly unlike anything I could ever  
imagine in  
true form. However, I do find mythological Goddess figures highly  
useful for ritual, and of some help in my personal relationship with  
Goddess. I hope you will too.

Blessed Be

Eileen

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{file "Being A Witch in Britain Today (James Pengelly, WOW #10)" "bos611.htm"}

Being A Witch in Britain Today  
by James Pengelly

Written for the Newcastle University Conference; Encounters of  
Religion

I am regional co-ordinator for the Pagan Federation (PF) for  
Humberside, North Yorkshire and the counties that form the  
northeast of England up to the Scottish Borders. The PF was  
founded in 1971 by a group of Gardnerian Witches, the object of  
it being to counter what was perceived as being popular  
misconceptions about Witchcraft.

The main reason for the existence of the PF remains largely  
unchanged, as the last few years have seen what can only be  
described as an onslaught by various fundamentalist Christian  
organisations who have latched on to the unfortunate and sad  
matter of child abuse to which they have added the word "Satanic"  
as a means by which they can attack and defame the occult in  
general, and Witchcraft in particular.

I will return to this matter elsewhere in this lecture, but I  
mention it now to illustrate the importance of our  
anti-defamation work. In addition, the Pagan Federation acts as  
a networking organisation to put people who share views on  
religious and spiritual matters in touch with one another, to  
enable them to get together, discuss and learn, and experience  
further.

The third important aspect to our work is to increase awareness of the spiritual and cultural heritage of this country. Given that many, if not most, of our customs and traditions have their roots set deep in our Pagan past and that our countryside is rich in the physical remains of this we feel that a positive promotion of this inheritance is vital to a fuller understanding of who we are.

The topic of this lecture is Being A Witch In Britain Today. Now I think that when one mentions the word, "Witch" to the average member of the public, the image that is immediately conjured up is one of a wizened old hag boiling up an extremely noxious brew in some bubbling cauldron, probably on a windswept moor somewhere. This is of course Shakespearian in its perception, but unfortunately, whatever his intentions were at the time he wrote Macbeth, William Shakespeare did Witchcraft a considerable disservice, because this image has stuck. In addition, the public is very much subject to conditioning laid down in the Middle Ages by the Church, through historical accounts of Witch trials, which were heavily biased. Consequently it is hardly surprising that the image the general public has is of nasty, evil, thoroughly bad people riding around on broomsticks at dead of night creating havoc all over the place, poisoning people right left and centre, doing unspeakable things with goats, not to mention chickens, frogs, toads, cats, and sundry other animals. All in all not very nice people!

It is interesting to note that even in this day and age, many people are still very superstitious when it comes to magic, the occult, Witchcraft and so on. In addition to the historical  
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misconceptions about Witches and Witchcraft, I would go as far as saying that people still have a deeply rooted superstitious attitude, and that while some may automatically dismiss out of hand Witches having any sort of magical power, deep down, the majority of people still harbour deep rooted fears about this sort of thing being possible.

At a time when mankind has seemingly achieved so much in the field of science, when there is so little mystery left in life because everything has been rationalised and explained, and developed beyond that which our ancestors were able to comprehend, the fact that people do still harbour superstitions and worries about Witchcraft and the occult in general does not altogether surprise me. If one removes the mystery from life, one has nothing left with which to replace it, and one has to look to that which one cannot explain. The problem being that man has for countless generations been frightened by that which he cannot explain. And this is why we are now living in the scientific age, because man has purposely set out to explain that of which he is afraid. The thing being that there is very little left that man cannot explain. And one of the areas that he cannot explain is, of course, magic, Witchcraft and the occult.

Let us for a moment, examine the term, "occult". Occult simply means 'that which is hidden'. The term has been used for centuries to explain the general workings of the universe. The creation of fire would have, at some point in time, been regarded as magic. Why things moved when they were subject to certain power sources such as steam would have been deemed magic before the principles were understood. Illnesses were originally considered to be occult based. You could impose an illness on

a neighbour or friend if you had the magical power to do it. But of course, none of these things were actually magical in any sense. The magic lay in the fact that a lot of people didn't understand what was going on. Those who did have an understanding of what was going on were perceived as having some sort of power. The biblical phrase, "Thou shalt not suffer a Witch to live", is in this context quite revealing because in its original format, the word, "Witch", did not actually translate as Witch, it translated as "poisoner". And there is no doubt that the original village Witch would have in her own way been a doctor of sorts, in that she or he would have understood the uses of various herbs for good purposes and for bad purposes. And could quite probably been paid to use that knowledge to achieve the results for which she was being paid, to either kill or cure. Consequently, the village Witch, was someone to be feared, and respected.

As the Christian Church took hold, the older Pagan ways were perceived as something to be got rid of. I do not think this was particularly a spiritual battle. It was a power battle. It was simply a matter of one religious-political system wishing to gain control over another. And as Christianity grew in strength, largely through fear and oppression, the old ways were presented as being evil and wicked, and not to be tolerated.

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This situation remained largely extant until 1951, when the last laws remaining on the English statute book against Witchcraft were repealed, and what is now commonly referred to as the British Revivalist Craft came to light. The fact that it had, in some form or another, managed to survive over countless generations was, in itself, quite a surprising thing. But we now know that what are often referred to as the Hereditary Craft and the Traditional Craft were to a certain extent passed down from generation to generation either within specific families or small, invariably farming, communities. It was this that the late Dr Gerald Gardener is thought to have discovered, and built up into what is today known as the Revivalist Craft. His work was later developed by others such as Alex Sanders who founded the Alexandrian Craft and, more recently, by Janet and Stewart Farrar. Their works are very well known, popular, and easily available, and they have created what is sometimes jokingly referred to as the Farrarian Craft; a hybrid mixture of Gardenerian, Alexandrian and their own methods of working.

Being a Witch today in this country is not necessarily a hard thing, but nor is necessarily an easy thing. There is still a great deal of superstitious prejudice and nonsense held against Witches. And this is fermented, and that is the only word I can think of, to a large extent by certain areas of our national media, in particular the more lurid tabloid press, and of course Christian fundamentalist groups, who have over the last few years started to expand at a rather alarming, and for many non-Christians, a rather frightening rate. The phenomena of Christian fundamentalism is something which has largely been imported to this country from America, where it has been a populist Christian movement for many, many years. One only has to look at the news over the last few years concerning some American fundamentalist leaders to realise that basically, they are like so many of us human beings, subject to all the little foibles that human beings are generally subject to, that they are just as easily led astray as any of us can be. The rising issue of fundamentalism is, as I say, quite a frightening thing because

it seeks to impose a set of standards, a set of behaviour, and a set of religious beliefs, on everyone, which no-one is permitted to question. This is one reason why we find so many people are now turning to Paganism in its broadest sense, and to Wicca in particular. (Wicca being the commonly used modern term for Witchcraft.) They turn to us because they are disillusioned with the level of dogma and the level of imposition they find within established Christian traditions, be they Church of England, Roman Catholic, Baptist, Methodist, or some of the more extreme fundamentalist sects.

People seem now to be dividing into groups. There are those who are 'the led' and they search for leaders. And when they find a leader who is prepared to tell them what to do, when to do it, how to think, how not to think and so on, they latch onto that and they go on quite happy in their own way because they want to be told. On the other hand there are an increasing number of people who are prepared to listen to what others have to say but then like to go away and make their own minds up about things, and work things out for themselves. And we are finding more and more that this is what Paganism in general and Wicca in  
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particular is providing. It is providing people with the means by which they can form deeply personal relationships with their own particular perceptions of deity. They can work with that perception. They can utilise it within a framework that is, generally speaking, of a very high moral and ethical standard. And the idea that Witches are evil, nasty, wicked people who go around sticking pins in little lumps of wax shaped into the form of a person containing lumps of fingernail and pieces of hair and other sundry bodily parts, is being increasingly recognised as grossly untrue. We have to bear in mind that a lot of the popular perceptions of the Witch are, as I have already said, largely determined by historical records. Historical records written by people in whose interest it was to defame the Witch, and to register her, or him, as an evil person, but even these are now being challenged by more and more people.

So, as I've said, being a Witch in this country today is not always an easy thing. On the one hand, you can meet with extreme prejudice, on the other hand you can equally meet with extreme derision. A number of perfectly normal, sane, rational people that I know of think that the fact that I am a Witch is a huge joke. I am very used to people asking me "When can I come round to your house and take all my clothes off?." My usual response to which is "Any time you like providing I'm not having my tea at the time, or watching Coronation Street, but believe me pal, you're on your own." I personally find that this is the best way to approach this sort of thing. If you can turn the question into a joke aimed at yourself, people are happy with that and feel comfortable with that, and will go away thinking that basically you're a pretty decent sort of person with just some very strange ideas. If, on the other hand, you become intensely defensive, the opposite can be true because they will assume that you have something to hide, something which you don't wish to talk about. And we all know that faced with that sort of situation the human mind is capable of conjuring up all sorts of unpleasant images. So I stand before you today proclaiming myself to be a Witch. I do not particularly like using the term, but it is a term with which most people are familiar, so within the context of this lecture, I am happy to use it. And I stand before you here, not a wizened old crone, dressed in rags and tatters with a big wart on the end of her nose, but, I hope, a fairly presentable man in

his early middle age, who has a very respectable job. I have a house, a mortgage, a small daughter, I am like many people of my generation, separated from my wife, for purely personal reasons. I am, to all intents and purposes an ordinary person. And yet I stand before you here, and tell you I am a Witch.

What does this mean for me personally? Basically, like most Witches, I am a Pagan. I believe in the Old Religion. The religion that was worldwide before Christianity or Hinduism, or Islam took a hold on large areas of the world. Once upon a time, whether people like to admit it or not, the whole world was Pagan. Paganism then was vastly different from Paganism today. There are those who go round saying that they are practising pre-Christian Paganism. I would say, that while they are not necessarily deluding themselves, they are mis-leading themselves. What we are practising today is the spirit of ancient Paganism. We cannot possibly practise ancient Paganism, because if we were 2685

doing so, we would be indulging in such things as blood sacrifice, and so on and so forth, which forms no part of modern Pagan tradition.

Witchcraft is a sub-system of broad Paganism. Most Witches regard it as the mystery aspect of Paganism. The mystery aspect being that one searches for the spark of the ultimate divine source, which is inherent in each one of us, in the hope that one can find it, come to terms with it, and accept it as part of ourselves.

Most Pagans believe in an ultimate creative source. Christians call it God. We believe that there exists, somewhere out there in the wider universe, the source of all creation. We do not give it a name, we do not give it a form. It is, to our way of thinking, entirely neutral. It is all things in one thing. It is all things and it is nothing. It is largely beyond our reach. Some people aspire to attain union with the ultimate, very, very few people ever reach it. Consequently, most Pagans will choose to leave it alone.

It is unreachable. And it is unaware of our existence, because it is neutral in form. What we do is we aspect it; we split it into the various components which form it. The ultimate split is gender, male and female. If the ultimate creative source is all things, then it must have male and female aspects. So the ultimate male aspect is 'The God', the ultimate female aspect is 'The Goddess'. Below this one can continue splitting into various other aspects as one chooses, until one gets down to a level of elementals, nature spirits, and so on and so forth. The idea being, that all natural things coming from the ultimate creative source contain a spark of that creative source, and consequently all things are inherently sacred. We reject entirely the Christian concept that man is born sinful, and has to spend the whole of his life begging forgiveness for sins real and imaginary. We believe that it is because of this attitude that mankind does a lot of the things he does. If you bring somebody up and condition them to believe that they are inherently bad, they are going to react in that way.

Pagans and Witches believe that man is born inherently sacred, and it is what he himself does with his life that makes him bad or good. It is nothing to do with God, the Gods, the Goddesses or anything else. Consequently, Paganism and Witchcraft are extremely responsible forms of religious practice in that they

teach that we are responsible for what we do and the effect that it has for those around us, both immediately and out in the wider world. We believe in what is commonly referred to as 'the ripple effect'. Drop a stone in a pond, and it will create ripples which will go on and on until they reach the bank and are forced to stop. If you regard the universe as a very large ocean, everytime one of us does something, we create a ripple effect. The ripples, on a universal scale, may be imperceptible, but they are there none the less. And if we regard life in that way, we need to immediately take stock of that which we do and act upon it. Now obviously it is not possible to take this sort of philosophy to an extreme, otherwise, one would literally do nothing. If one flushes the toilet one is potentially adding to sea pollution.

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If one turns an electric light on, one is potentially adding to air pollution. Whatever one does, somewhere along the line is likely to have a detrimental effect on someone.

The Witch or Pagan will judge what he or she is doing with his or her life and will try and determine the least harmful way of living. It requires a great deal of thought, it requires a great deal of honesty and self analysis and not a small amount of self-sacrifice. it forces one to look at how one relates to oneself, and life around us, because we believe that all natural things on this world are sacred, and therefore to be treated with respect.

So, what then, is our relationship with our perception of divinity? As I have already mentioned, we personalise aspects of the ultimate creative source. These personalisations can be drawn from one or another of the existing Pagan pantheons, such as Norse, Greek, Roman or Egyptian, or they can be done on a much more personal level where the individual will somehow personalise whatever aspect of divinity they wish to work with in that moment in time. Most Witches have the Great Goddess, and the Horned God. (The horns, incidentally have absolutely nothing to do with the concept of the devil having horns. And are usually, in this country, personified as being deer's antlers being simply symbols of power and strength.) The Great Goddess is seen as being the Mother of all things, the Horned God, her consort who is also frequently linked with the Sun as the All Father.

Below that, we have the Triple Goddess, whose symbol is the Moon, the Maid, the Mother, and the Crone. And then there are any number of other personifications largely based on the individual preference of the person or group, doing whatever it is they're doing. This may seem to be an immensely complicated system, and indeed it sometimes takes a great deal of understanding. But you have to relate it to the natural seasonal cycle, or festivals, that most Pagans, whatever their traditions, will follow.

The seasonal cycle basically follows the agricultural and solar cycle of the year. We have eight major festivals. The first, and possibly the most important, is Samhain, spelled S-A-M-H-A-I-N, commonly known as Hallowe'en, and is thought to have been the time when the ancient Celts celebrated the new year. It was the end of one agricultural year and the beginning of the next. It was the final onset of Winter. It was, as it is commonly regarded today, also a festival of the dead. The modern concept today of ghosts and ghoulies and long-leggedy beasties and things that go bump in the night, stemmed directly from the Celtic feast of the dead. This is not some necrophiliac intention of summoning up spirits for evil purposes, it was/is simply a

time when one reflects on the memories of lost loved ones, lost friends, and hopes to gain some insight into one's own life from the lessons that we can learn from those who have gone before us. It is interesting to note that, even in its christianised form, Halloween, or All Hallows Eve is still a festival of the dead.

The mid-Winter Solstice is, of course, Yule, an Anglo-Saxon word so old its meaning is now completely forgotten. It has been suggested that that it could mean 'wheel', and within a Pagan or 2687

a Wiccan context the year is often referred to as "the wheel of the year", in that it turns on, and on. Yule celebrates the re-birth of the Sun. It is indeed interesting that Christians should have taken this festival to mark the birth of Christ, when what historical evidence we have seems to suggest that Christ was actually either born in March or September.

From then we move on to Imbolc, christianised as Candlemas, which represents the first stirring of Spring and the gradual return of light. We then have the Spring Equinox, which when the earth comes back fully to life, and has become largely associated with Easter. Many people today do not realise that Easter is a moveable feast because the date of Easter is set on the first Sunday after the first full Moon after the Spring Equinox. And if that isn't a Pagan concept, I really don't know what is. In fact, the very name "Easter" comes from the Anglo-Saxon fertility Goddess "Eostre" and many of the items traditionally associated with Easter such as eggs and rabbits are directly derived from Pagan ideas and symbols.

Then follows Beltane, which is interesting in that it is the only Pagan holiday which does not have a Christian counterpoint. This is probably because of its overtly sexual nature. It is interesting that children conceived at Beltane were invariably born on or around Imbolc, which is lambing time in the sheep farmers year. Ewe's milk would have been important in the past to strengthen children for the last part of Winter and to give them strength to grow through the Spring and Summer.

After Beltane we have of course the Summer Solstice, mid-Summer, which represents the Sun at its height. Solstices and Equinoxes all being solar festivals. The union of Sun and Earth to produce the harvest that is to come. Lughnassadh, commonly referred to as Lammas, which literally means loaf-mass from the Anglo-Saxon, is the start of the harvest. It is the time when we prepare to cut down that which the union of the Sun and the Earth Mother has provided for us. The Autumn equinox is the harvest festival. A time to rest and relax after the harvest has been collected. And then we come back again to Samhain, or Halloween.

So as you can see, we follow a very natural cycle. Rituals and ceremonies can vary immensely from group to group, or individual to individual. But each one, whenever it is done, will consist of some sort of symbolic, what I can only describe as 'drama', that reflects what we see going on in the world around us, and how we perceive the Gods and Goddesses of Paganism or Witchcraft as playing a part in that. There is a lot of talk about the use of spirit powers and so on and so forth, and many Christians perceive this as being inherently very, very dangerous. Spiritualism, as it is commonly perceived, plays very little part in Wicca. It is not something that we believe should be played around with. We will invoke on one another the spirit of a particular God or a particular Goddess dependent on what we are

doing at the time. But all we are asking that particular God or Goddess to do is imbibe us with something of their power, something of their insight. It is basically an intensely psychological thing. Because, as we all know, if one stands in front of a mirror saying "every day and every way, I am getting  
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better and better", then one is likely to grow in self-confidence. The concept is pretty much the same.

So, as we can see, Witches are not horrible evil people, but generally, quite ordinary nice decent people who have chosen to try and relate more to the natural things around us than some far distant imperceptible god-form. But what of magic? Witchcraft is obviously very closely associated with the use of magic. So what is magic?

Magic was once described as 'the art of causing change in conformity with will'. Put more basically, this simply means mind over matter. Causing something to happen simply by the strength of your own mind. This is perhaps a bit too far fetched for a great many people to accept, but when one considers the nature of prayer, one has a concept which is easier to understand. For most Witches, an act of magic is simply a form of prayer. You will seek the attention of a particular God or a particular Goddess, and you will ask her or him to assist you in something that you want done. Surely, this is no different from anyone going into a church or synagogue, kneeling down, and saying, "please God, help me".

It is true that Witches will dress that up in some way and use items of equipment and paraphernalia which are alien to a church, mosque, or synagogue. These are primarily nothing more than psychological props, means by which the individual can focus their attention on something. Using the appropriate equipment at the appropriate time aided by appropriate colours and scents are all means by which one can focus one's mind onto a specific point. Like anything, our acts of magic do not necessarily always produce the desired result. But we choose to believe that if it does not happen, it is because it is not meant to happen, rather than we are not worthy of it happening.

Many people talk of white and black magic. This is an entirely Christian concept; we do not accept the terms white or black magic. Magic is a neutral force which is used by the individual and it is what the individual does with it that makes it white or black. But most Witches, in using the powers that they have available to them will consider the implications of what they are doing, and will think very seriously about undertaking any act of magic which could prove detrimental to any-one or anything which cannot be justified morally and spiritually.

If the Craft has any "laws" as such they apply to the use of magic in a more obvious way than any-where else, and there are basically two such "laws".

The first is more of an ethic - "An it harm none-do what thou will". On the face of it this seems to offer carte-blanche to do what you want as long as no-one gets hurt but if regarded within the context of the "ripple effect" mentioned earlier the relevance and importance of it becomes clearer.

In addition to this, most Wiccans subscribe to what is usually referred to as the "Law of Threefold Return" which basically means that the result of an act will reflect on the instigator

times three. As you will possibly appreciate, this is worth  
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serious consideration if what one is undertaking is potentially  
or deliberately harmful.

Between the clearly "white" or "black" areas of magic however  
lies the "grey" area. This is hard to define as it depends  
largely on the conscience of the individual but whatever the  
shade, a Witch will never undertake any act of magic without  
serious consideration of all the matters and questions  
surrounding it.

To go back to the matter of Satanic child-abuse, the suggestion  
that there exists some sort of organised conspiracy of Satanic  
based child abuse is nonsense. It is a myth created entirely by  
so-called Christian extremists whose intention is to ferment a  
modern Witchhunt in exactly the same way as the Nazis fermented  
action against the Jews. There is no question of that. Whilst I  
would not deny that there may be some sick, criminal perverts,  
who utilise the cover of the occult in general and Witchcraft in  
particular, to abuse children, these people are not Witches, they  
are sick and evil perverts who deserve the full weight of the law  
to fall upon them.

To specifically identify Wicca with child abuse is criminally  
irresponsible as it brands a huge number of totally innocent  
people as potential child abusers, and given that it is an  
intensely emotive issue, there is a real risk of a lynch mob  
mentality being provoked, with all the horror that it implies.  
If we are to judge a whole belief system on the strength of the  
activities of a few perverts, one could equally point the finger  
at the Anglican Church and the Roman Catholic Church, both of  
whom have suffered from the publicity of members of their own  
clergies being caught for this very crime.

Recently, in this country alone, there have been several  
instances of Church of England and Roman Catholic clergy abusing  
children, and there is evidence to suggest that it is rife within  
the Roman Catholic church in America. I pass no judgement on the  
churches for that. This is down to individuals, and again, we  
come back to the concept of individual responsibility for one's  
own actions.

For a Witch to abuse a child is total anathema. It is contrary  
to everything that we hold close to our hearts. Our children are  
our future. If we abuse them, we run the risk of turning them  
into abusers. Apart from the fact that in abusing them, we abuse  
that which is part of the sacred, the ultimate divine source.  
Children born in love and unity are sacred and to be treated as  
such. There is no evidence, other than in the minds of those that  
make the allegations, that so-called Satanic abuse exists.

As to the future, and what we would like; basically all we seek  
is the acceptance of society to be what we are, and to practise  
what we choose to practise. We do not seek to impose ourselves  
on anybody, or anything. We wish more than anything else, to  
exist in harmony with members of other religions, who have the  
perfect right to believe what they choose to believe. All we ask  
is that they afford us that same right. Nobody has the right to  
impose their values on any other person, other than in a purely  
secular sociological situation where rules and regulations are  
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necessary to avoid total anarchy.

On the spiritual level, the individual has the right to choose what form of religion he or she will follow, and how he or she will perceive his/her own God. When one looks around the world today, one can see that many of the conflicts going on in places like Yugoslavia, and Northern Ireland have a religious basis. They are based on one group of people trying to impose its religious form on another. This, we feel, is entirely wrong.

Since the onset of Christianity, it has been the fact that one religion has tried to impose itself on another. Millions of people have died in modern times for this very reason. And so much harm, and so much suffering, and so much pain could have been avoided if mankind only accepted that one person has no right to impose his religious will on another. We do not ask for converts. We do not actively seek converts. All we ask is that we be left alone in peace, to do that which we feel is right. We would dearly love to work in harmony with members of other religions, towards a greater good. Surely, although we walk along different paths, our ultimate aim should be the same - to achieve a world that can live in peace with itself.

We believe that our way is one way to achieve that. We do not say that it is the only way, we say that it is one way. Our paths may not meet, they may certainly not cross, but they run in parallel, and if we can hold hands across the divides that exist between us, surely, the world will be a better place. We have a great deal in common. Each religion professes a love of humanity. Each religion professes a love of the world that surrounds us, and yet so few of those religions that profess those beliefs, do very much about it. We do not say, as I have already said, that ours is the only way, the one way, the true way. There is no one true way. The Arabs I think have a saying, and I may have this wrong, that there are a million ways to God, and it is for each one of us to find his or her own way. This, we feel, is a fundamental truth. We believe passionately, that the world could be a better place if half the people in it stopped trying to impose their will on the other half. We have no desire to do this. We wish to move forward with others who may or may not share our beliefs to a better world.

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James Pengelly  
The Pagan Federation,  
BM Box 7097,  
London WCIN 3XX.

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{file "Ritual Theory and Technique (Colin Low)" "bos612.htm"}

RITUAL THEORY AND TECHNIQUE

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(cal@hplb.hpl.hp.com)

1. Introduction
2. Magical Consciousness
3. Limitation
4. Essential Steps

5. Maps & Correspondences
6. Conclusion

## 1. Introduction

These notes attempt to say something useful about magical ritual. This is difficult, because ritual is invented, and any sequence of actions can be ritualised and used to symbolise anything; but then something similar can be said about words and language, and that doesn't prevent us from trying to communicate, so I will make the attempt to say something useful about ritual, and try to steer a path between the Scylla of anthropology and sweeping generalisations, and the Charybdis of cultish parochialism. My motivation for writing this is my belief that while any behaviour can be ritualised, and it is impossible to state "magical ritual consists of this" or "magical ritual consists of that", some magical rituals are better than others. This raises questions of what I mean by "goodness" or "badness", "effectiveness" or "ineffectiveness" in the context of magical work, and I intend to duck this with a pragmatic reply. A magical ritual is "good" if it achieves its intention without undesired side effects, and it is "bad" if the roof falls on your head. Underlying this definition is another belief: that magical ritual taps a raw and potentially dangerous (and certainly amoral) psychic force which has to be channelled and directed; traditional forms of magical ritual do that and are not so arbitrary as they appear to be.

An outline of ceremonial magical ritual (in the basic form in which it has been handed down in Europe over the centuries) is that the magician works within a circle and uses consecrated tools and the magical names of various entities to evoke or invoke Powers. It seems to work. Or at least it works for some people some of the time. How \*well\* does it work? That's a fair question, and not an easy one to answer, as there is too much ego at stake in admitting that one's rituals don't always work out. My rituals don't always work - sometimes nothing appears to happen, sometimes I get unexpected side effects. The same is true of those magicians I know personally, and I suspect the same is true of most people. Even at the mundane level, if you've ever tried to recreate a "magical moment" in a relationship, you will know that it is hard to stand in the same river twice - there is an elusive and wandering spark which all too often just wanders.

In summary, I like to know why some rituals work better than others, and why some, even when that elusive spark is present, go sour and call up all the wrong things - these notes contain some of my conclusions. As I have tried to lift the rug and look underneath the surface, the approach is abstract in places; I  
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prefer to be practical rather than theoretical, but if magic is to be anything other than a superstitious handing-down of mumbo-jumbo, we need a model of what is happening, a causality of magic against which it is possible to make value judgements about what is good and bad in ritual. Traditional models of angels, spirits, gods and goddesses, ancestral spirits and so on are useful up to a point, but these are not the end of the story, and in penetrating beyond these "intermediaries" the magician is forced to confront the nature of consciousness itself and become something of a mystic.

The idea that the physical universe is the end product of a "process of consciousness" is virtually a first principle of

Eastern esoteric philosophy, it is at the root of the Kabbalistic doctrine of emanation and the sephiroth, and it has been adopted by many twentieth century magicians as a useful complement to whatever traditional model of magic they were weaned on - once one has accepted that it is possible to create "thought-forms" and "artificial elementals" and "telesmic images", it is a small step to admitting that the gods, goddesses, angels, and spirits of traditional magic may have no reality outside of the consciousness which creates and sustains them. This is what I believe personally on alternate days of the week. On the remaining days I am happy to believe in the reality of gods, goddesses, archangels, elementals, ancestral spirits etc. - in common with many magicians I sit on the fence in an interesting way. There is a belief among some magicians that while gods, goddesses etc may be the creations of consciousness, on a par with money and the Bill of Rights, such things take on a life of their own and can be treated as if they were real, so while I take the view that magic is ultimately the manipulation of consciousness, you will find me out there calling on the Powers with as much gusto as anyone else.

## 2. Magical Consciousness

The principle function of magical ritual is to cause well-defined changes in consciousness. There are other (non-magical) kinds of ritual and ceremony - social, superstitious, celebratory etc - carried out for a variety of reasons, but magical ritual can be distinguished by its emphasis on causing shifts in consciousness to states not normally attainable, with a consequence of causing effects which would be considered impossible or improbable by most people in this day and age.

The realisation that the content of magical ritual is a means to an end, the end being the deliberate manipulation of consciousness, is an watershed in magical technique. Many people, particularly the non-practicing general public, believe there is something inherently magical about ritual, that it can be done, like cooking, from a recipe book; that prayers, names of powers, fancy candles, crystals, five-pointed stars and the like have an intrinsic power which works by itself, and it is only necessary to be initiated into all the details and hey presto! - you can do it. I believe this is (mostly) wrong. Symbols do have magical power, but not in the crude sense implied above; magical power comes from the conjunction of a symbol and a person who can bring that symbol to life, by directing and limiting their

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consciousness through the symbol, in the manner of icing through an icing gun. Magical power comes from the person (or people), not from the superficial trappings of ritual. The key to ritual is the manipulation and shifting of consciousness, and without that shift it is empty posturing.

So let us concentrate on magical consciousness, and how it differs from the state of mind in which we normally carry out our business in the world. Firstly, there isn't a sudden quantum jump into an unusual state of mind called magical consciousness. All consciousness is equally magical, and what we call magical depends entirely on what we consider to be normal and take for granted. There is a continuum of consciousness spreading away from the spot where we normally hang our hat, and the potential for magic depends more on the appropriateness of our state for what we are trying to achieve than it does on peculiar trance states. When I want to boil an egg I don't spend three days

fasting and praying to God; I just boil an egg. One of the characteristics of my "normal" state of consciousness is that I understand how to boil an egg, but from many alternative states of consciousness it is a magical act of the first order. So what I call magical consciousness differs from normal consciousness only in so far as it is a state less appropriate for boiling eggs, and more appropriate for doing other things.

Secondly, there isn't one simple flavour of magical consciousness; the space of potential consciousness spreads out along several different axes, like moving in a space with several different dimensions, and that means the magician can enter a large number of distinct states, all of which can be considered different aspects of magical consciousness.

Lastly, it is normal to shift our consciousness around in this space during our everyday lives, so there is nothing unusual in shifting consciousness to another place. This makes magical consciousness hard to define, because it isn't something so extraordinary after all. Nevertheless, there is a difference between walking across the road and walking around the world, and there are differences between what I call normal and magical consciousness, even though they are arbitrary markers in a continuum. There is a difference in magnitude, and there is a difference in the "magnitude of intent", that is, will. Magic takes us beyond the normal; it disrupts cosy certainties; it explores new territory. Like new technology, once it becomes part of everyday life it stops being "magical" and becomes "normal". We learn the "magic of normal living" at an early age and forget the magic of it; normal living affects us in ways which the magician recognises as magical, but so "normal" that it is difficult to realise what is going on. From the point of view of magical consciousness, "normal life" is seen to be a complex magical balancing act, like a man who keeps a hundred plates spinning on canes at the same time and is always on the point of losing one. Magical consciousness is not the extraordinary state: normal life is. The man on the stage is so busy spinning his plates he can spend no time doing anything else.

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A characteristic of magical consciousness which distinguishes it from normal consciousness is that in most magical work the magician moves outside the "normally accessible" region of consciousness. Most "normal people" will resist an attempt to shift their consciousness outside the circle of normality, and if too much pressure is applied they panic, throw-up, become ill, have hysterics, call the police or a priest or a psychiatrist, or end up permanently traumatised. Sometimes they experience a blinding but one-sided illumination and become fanatics for a one-sided point of view. Real, detectable shifts in consciousness outside the "normal circle" are to be entered into warily, and the determined ritualist treads a thin line between success, and physical and psychical illness. A neophyte in Tibet swears that he or she is prepared to risk madness, disease and death, and in my personal experience this is not melodramatic - the risks are real enough. It depends on temperament and constitution - some people wander all over the planes of consciousness with impunity, some find it extremely stressful, and some claim it never did them any harm (when they are clearly as cracked as the Portland Vase). The grosser forms of magic are hard to do because body and mind fight any attempt

to move into those regions of consciousness where it is possible to transcend the "normal" and create new kinds of normality.

The switch into magical consciousness is often accompanied by a feeling of "energy" or "power". Reality becomes a fluid, and the will is like a wind blowing it this way and that. Far out.

There are several traditional methods for reaching abnormal states of consciousness: dance, drumming, hallucinogenic and narcotic substances, fasting and other forms of privation, sex, meditation, dreaming, and ritual, used singly and in combination. These notes deal only with ritual. Magical ritual has evolved organically out of the desire to reach normally inaccessible regions of consciousness and still continue living sanely in the world afterwards, and once that is understood, its profundity from a psychological point of view can be appreciated.

### 3. Limitation

The concept of limitation is so important in the way magical ritual has developed that it is worth taking a look at what it means before going on to look at the basics of ritual.

We are limited beings: our lives are limited to some tens of years, our bodies are limited in their physical abilities, and compared to all the different kinds of life on this planet we are clearly very specialised compared with the potential of what we could be, if we had the choice of being anything we wanted. Even as human beings we are limited, in that we are all quite distinct from one another, and guard that individuality and uniqueness as an inalienable right. We limit ourselves to a few skills because of the effort and talent required to acquire them, and only in exceptional cases do we find people who are expert in a large number of different skills - most people are happy if they are acknowledged as being an expert in one thing, and it is a fact that as the sum total of knowledge increases, so people (particularly those with technical skills) are forced to become

more and more specialised.

This idea of limitation and specialisation has found its way into magical ritual because of the magical (or mystical) perception that, although all consciousness in the universe is One, and that Oneness can be perceived directly, it has become limited. There is a process of limitation in which the One (God, if you like) becomes progressively structured and constrained until it reaches the level of thee and me. The details of this process (sometimes called "The Fall") lies well outside a set of notes on ritual technique, and being theosophical, is the sort of thing people like to have long-winded arguments about, so I am not going to say much about it. What I \*will\* say is that magicians and mystics the world over are relatively unanimous in insisting that the normal everyday consciousness of most human beings is a severe \*limitation\* on the potential of consciousness, and it is possible, through various disciplines, to extend consciousness into new regions; this harks back to the "circle of normality" I mentioned in the previous section. From a magical point of view the personality, the ego, the continuing sense of individual "me-ness", is a magical creation with highly specialised abilities, an artificial elemental or thoughtform which consumes all our magical power in exchange for the kind of limitation necessary to survive, and in order to work magic it is necessary to divert energy away from this obsession with personal

identity and self-importance.

Now, consider the following problem: you have been imprisoned inside a large inflated plastic bag. You have been given a sledghammer and a scalpel. Which tool will get you out faster? The answer I am looking for is the scalpel: a way of getting out of large, inflated, plastic bags is to apply as much force as possible to as sharp a point as possible. Magicians agree on this principle - the key to successful ritual work is a "single-pointed will". A mystic may try to expand consciousness in all directions simultaneously, to encompass more and more of the One, to embrace the One, perhaps even to transcend the One, but this is hard, and most people aren't up to it in practise. Rather than expand in all directions simultaneously, it is much easier to \*limit\* an excursion of consciousness in one direction, and the more precise and well-defined that limitation to a specific direction, the easier it is to get out of the bag. Limitation of consciousness is the trick we use to cope with the complexity of life in modern society, and as long as we are forced to live under this yoke we can make a virtue out of a necessity, and use our carefully cultivated ability to focus attention on minutiae to burst out of the bag.

What limitation means in practise is that magical ritual is designed to produce specific and highly \*limited\* changes in consciousness, and this is done by using a specific map of consciousness, and there are symbolic correspondences within the map which can be used in the construction of a ritual - I discuss this later. The principle of limitation is a key to understanding the structure of magical ritual, and a key to successful practice.

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To summarise the last two sections, I would say the characteristics of a "good" ritual are:

1. Entry into magical consciousness and the release of "magical energy".
2. A limitation of consciousness to channel that energy in the correct direction, with minimal "splatter".

Without the energy there is nothing to channel. Without the limitation, energy splatters in all directions and takes the path of minimal psychic resistance to earth. A magical ritual is the calculated shifting and limitation of consciousness.

#### 4. Essential Steps

There is never going to be agreement about what is essential in a ritual and what is not, any more than there will ever be agreement about what makes a good novel. That doesn't mean there is nothing worth discussing. The steps I have enumerated below are suggestions which were handed down to me, and a lot of insight (not mine) has gone into them; they conform to a Western magical tradition which has not changed in its essentials for thousands of years, and I hand them on to you in the same spirit as I received them.

These are the steps:

1. Open the Circle

2. Open the Gates
3. Invocation to the Powers
4. Statement of Intention and Sacrifice
5. Main Ritual
6. Dismissal of Powers
7. Close the Gates
8. Close the Circle

#### 4.1 Open the Circle

The Circle is the place where magical work is carried out. It might literally be circle on the ground, or it could be a church, or a stone ring, or a temple, or it might be an imagined circle inscribed in the aethyr, or it could be any spot hallowed by tradition. In some cases the Circle is created specifically for one piece of work and then closed, while in other cases (e.g. a church) the building is consecrated and all the space within the building is treated as if it is an open circle for long periods of time. I don't want to deal too much in generalities, so I will deal with the common case where a circle is created specifically for one piece of work, for a period of time typically less than one day.

The Circle is the first important magical limit: it creates an area within which the magical work takes place. The magician tries to control everything which takes place within the Circle (limitation), and so a circle half-a-mile across is impractical. The Circle marks the boundary between the rest of the world (going on its way as normal), and a magical space where things

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are most definitely not going on as normal (otherwise there wouldn't be any point in carrying out a ritual in the first place). There is a dislocation: the region inside the circle is separated from the rest of space and is free to go its own way. There are some types of magical work where it may not be sensible to have a circle (e.g. working with the natural elements in the world at large) but unless you are working with a Power already present in the environment in its normal state, it is useful to work within a circle.

The Circle may be a mark on the ground, or something more intangible still; my own preference is an imagined line of blue fire drawn in the air. It is in the nature of consciousness that anything taken as real and treated as real will eventually be accepted as Real - and if you want to start a good argument, state that money doesn't exist and isn't Real. From a ritual point of view the Circle is a real boundary, and if its usefulness is to be maintained it should be treated with the same respect as an electrified fence. Pets, children and casual onlookers should be kept out of it. Whatever procedures take place within the Circle should only take place within the Circle and in no other place, and conversely, your normal life should not intrude on the Circle unless it is part of your intention that it should. Basically, if you don't want a circle, don't have one, but if you do have one, decide what it means and stick to it. There is a school of thought which believes a circle is a "container for power", and another which believes a circle "keeps out the nasties". I subscribe to both and neither of these points of view. From a symbolic point of view, the Circle marks a new "circle of normality", a circle different from my usual "circle of normality", making it possible to keep the two "regions of consciousness" distinct and separate. The magician leaves everyday life behind when the Circle is opened, and returns to it

when the Circle is closed, and for the duration adopts a discipline of thought and deed which is specific to the type of magical work being undertaken; this procedure is not so different from that in many kinds of laboratory where people work with hazardous materials. The circle is both a barrier and a container. This is a kind of psychic sanitation, and in magic "sanity" and "sanitary" have more in common than spelling.

Opening a Circle usually involves drawing a circle in the air or on the ground, accompanied by an invocation to guardian spirits, or the elemental powers of the four quarters, or the four watchtowers, or the archangels, or whatever. The details aren't so important as practicing it until you can do it in your sleep, and you should carry it out with the same attitude as a soldier on formal guard duty outside a public building. You are establishing a perimeter under the watchful "eyes" of whatever guardians you have requested to keep an eye on things, and a martial attitude and sense of discipline creates the right psychological mood.

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#### 4.2 Opening the Gates

The Gates in question are the boundary between normal and magical consciousness. Just as opening the Circle limits the ritual in space, so opening the Gates limits the ritual in time. Not everyone opens the Gates as a separate activity; opening a Circle can be considered a de-facto opening of Gates, but there are good reasons for keeping the two activities separate. Firstly, it is convenient to be able to open a Circle without going into magical consciousness; despite what I said about not bringing normal consciousness into the Circle, rules are made to be broken, and there are times when something unpleasant and unwanted intrudes on normal consciousness, and a Circle can be used to keep it out - like pulling blankets over your head at night. Secondly, opening the Gates as a separate activity means they can be tailored to the specific type of magical consciousness you are trying to enter. Thirdly, just as bank vaults and ICBMs have two keys, so it is prudent to make the entry into magical consciousness something you are not likely to do on a whim, and the more distinct steps there are, the more conscious effort is required. Lastly - and it is an important point - I open the circle with a martial attitude, and it is useful to have a breathing space to switch out of that mood and into the mood needed for the invocation. Opening the Gates provides an opportunity to make that switch.

#### 4.3 Invocation to the Powers

The invocation to the Powers is often an occasion for some of the most laboured, leaden, pompous, grandiose and turgid prose ever written or recited. Tutorial books on magic are full of this stuff. "Oh glorious moon, wreathed in aetherial light...". You know the stuff. If you are invoking Saturn during a waxing moon you might be justified in going on like Brezhnev addressing the Praesidium of the Soviet Communist Party, but as in every other aspect of magic, the trick isn't what you do, but how you do it, and interminable invocations aren't the answer. On a practical level, reading a lengthy invocation from a sheet of paper in dim candlelight requires so much conscious effort that it is hard to "let go", so I like keep things simple and to the point, and

practice until I can do an invocation without having to think about it too much, and that leaves room for the more important "consciousness changing" aspect of the invocation.

An invocation is like a ticket for a train, and if you can't find the train there isn't much point in having the ticket. Opening the Gates gets you to the doorstep of magical consciousness, but it is the invocation which gets you onto the train and propels you to the right place, and that isn't something which "just happens" unless you have a natural aptitude for the aspect of consciousness you are invoking. However, it does happen; people tend to begin their magical work with those areas of consciousness where they feel most at home, so they may well have some initial success. Violent, evil people do violent and evil conjurations; loving people invoke love - most people begin their magical work with "a free ticket" to some altered state of consciousness, but in general, invoking a specific aspect of consciousness takes practice and I don't expect  
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immediate results when I invoke something new. If interminable tracts of deathless prose work for you, then fine, but I find it hard to keep a straight face when piety and pomposity combine to produce the sort of invocations to be found in print. I name no names.

I can't give a prescription for entering magical consciousness. Well devised rituals, practised often, have a way of shifting consciousness which is surprising and unexpected. I don't know why this happens; it just does. I suspect the peculiar character of ritual, the way it involves the senses and occupies mind and body simultaneously, its numinous and exotic symbolism, the intensity of preparation and execution, involve dormant parts of the mind, or at least engage the normal parts in an unusual way. Using ritual to cause shifts in consciousness is not exceptionally difficult; getting the results you want, and avoiding unexpected and undesired side-effects is harder. Ritual is not a rational procedure. The symbolism of magic is intuitive and bubbles out of a very deep well; the whole process of ritual effectively bypasses the rational mind, so expecting the outcome of a ritual to obey the dictates of reason is completely irrational. The image of a horse is appropriate: anyone can get on the back of a wild mustang, but reaching the point where horse and rider go in the same direction at the same time takes practice. The process of limitation described in these notes can't influence the natural waywardness of the animal, but at least it is a method for ensuring that the horse gets a clear message.

#### 4.4 Statement of Intention and Sacrifice

If magical ritual is not to be regarded as a form of bizarre entertainment carried out for its own sake, then there has to be a reason for doing it - healing, divination, personal development, initiation, and the like. If it is healing, then it is usually healing for one specific person, and then again, it is probably not just healing in general, but healing for some specific complaint, within some period of time. The statement of intention is the culmination of a process of limitation which begins when the Circle is opened, and to return to the analogy of the plastic bag, the statement of intention is like the blade on the scalpel - the more precise the intention, the more the energy of the ritual is concentrated to a single point.

The observation that rituals work better if their energy is focussed by intention is in accord with experience in everyday life: any change involving other people, no matter how small or insignificant, tends to meet with opposition. If you want to change the brand of coffee in the coffee machine, or if you want to rearrange the furniture in the office, someone will object. If you want to drive a new road through the countryside, local people object. If you want to raise taxes, everyone objects. The more people you involve in a change, the more opposition you encounter, and in magic the same principle holds, because from a magical point of view the whole fabric of the universe is held in place by an act of collective intention involving everything from God downwards. When you perform a ritual you are setting yourself up against a collective will to keep most things the way they

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are, and your ritual will succeed only if certain things are true:

1. you are a being of awesome will.
2. you have allies. The universe is changing, there is always a potential for change, and if your intention coincides with an existing will to bring about that change, your ritual can act as a catalyst.
3. you limit your intention to minimise opposition; the analogy is the diamond cutter who exploits natural lines of cleavage to split a diamond.

Suppose you want to bring peace to the world. This is an admirable intention, but the average person would have no more effect (with or without magic) on the peacefulness of the world than they would if they attempted to smash Mount Everest with a rubber hammer. Rather than worry about the peacefulness of the whole world, why not use your ritual to create a better relationship with your spouse, or your boss, or someone who really annoys you? And why not work on the specific issues which are the main source of friction. And try to improve things within a specified period of time. And do it in a way which respects the other person's right to continue being a pain in the arse if they so wish? This is the idea behind focussing or limiting an intention. Having said all this, there are a lot of people in the world who would appreciate some peace, and perhaps your grand intention to bring peace might catch a wave and help a few, so don't let me put you off, but as a general principle it is sensible to avoid unnecessary opposition by making the intention as precise as possible. Think about sources of opposition, and about ways of circumventing that opposition - there may be a simple way which avoids making waves, and that is when magic works best. Minimising opposition also reduces the amount of backlash you can expect - quite often the simplest path to earth for any intention is through the magician, and if there is a lot of opposition that is what happens. [The very act of invoking power creates a resonance and a natural channel through the magician.]

I try to analyse the possible outcomes and consequences of my intentions. There is a popular view that "if it harms none, do what you will". I can think of many worse moral principles, and it is better than most, but it is still naive. It pretends that it is theoretically possible to live without treading on another person's toes, it leaves me to make unilateral decisions about what is or is not harmful to others, and it is so wildly

unrealistic, even in the context of everyday life, that it only seems to make sense if I intend to live in seclusion in a wilderness living off naturally occurring nuts and berries (having asked the squirrels for permission). If it is used as a moral principle in magic, then it draws an artificial distinction between magical work and the "push me, push you/if it moves, shoot it, if it doesn't, cut it down" style of contemporary life. It completely emasculates free-will. I prefer to believe that just about anything I do is going to have an impact on someone or something, and there are no cute moral guidelines; there are 2701

actions and there are outcomes. The aim is not to live according to guidelines, but to understand as fully as possible the consequences of the things we do, and to decide, in the light of our understanding (which has hopefully kept pace with our power), whether we are prepared to live with the outcomes.

And so to sacrifice. There is a problem here. The problem arises from the perception that in magic you don't get something for nothing, and if you want to bring about change through magic you have to pay for it in some way. So far so good. The question is: what can you give in return? There is a widespread belief that you can sacrifice a living creature, and while most magicians (self included) abhor the idea, the perpetuation of this idea is still being used as a stick to beat the magical and pagan community about the head. The issue is further complicated by the fact that if one looks at surviving shamanistic practices worldwide, or looks at the origins of most religions, ritual animal sacrifice is endemic. That doesn't make it right, and I have an unshakeable prejudice that it isn't an acceptable thing to do, but I am only too aware of my hypocrisy when I order a chicken curry, so I'm not going to stand on a soapbox and rant on about it.

What I prefer to do is to examine what the notion of sacrifice means. What can one legitimately sacrifice? You can't legitimately sacrifice anything which is not yours to give, and so the answer to the question "what can I sacrifice" lies in the answer to the question "what am I, and what have I got to give?". You certainly aren't any other living being, and if you don't make the mistake of identifying yourself with your possessions you will see that the only sacrifice you can make is yourself, because that is all you have to give. Every ritual intention requires that you sacrifice some part of yourself, and if you don't make the sacrifice willingly then either the ritual will fail, or the price will be exacted anyway. I don't have a rational justification for this statement, and it certainly isn't based on "karma" or a paranoid feeling that accountants are everywhere; the belief was handed on to me as part of my magical training, and having observed the way in which "magical energy" is utilised to carry out intentions, it makes sense. Each person has a certain amount of what I will call "life energy" at their disposal - some people call it "personal power", and you can sacrifice some of that energy to power the ritual. Sacrifice does not mean turning the knife on yourself (and there are plenty of people who do that). What it means in ordinary down-to-earth terms is that you promise to do something in return for your intention, and you link the sacrifice to the intention in such a way that the sacrifice focuses energy along the direction of your intention. For example, my cat was ill and hadn't eaten for three weeks, so, as a last resort, fearing she was about to die of starvation, I carried out a ritual to restore her appetite, and as a sacrifice I ate nothing for 24 hours. I used my (real)

hunger to drive the intention, and she began eating the following day.

Any personal sacrifice which hurts enough engages a deep impulse to make the hurt go away, and the magician can use that impulse to bring about magical change by linking the removal of  
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the pain to the accomplishment of the intention. And I don't mean magical masochism. We are (subject to all caveats on generalisations) creatures of habit who find comfort and security by living our lives in a particular way, and a change to that habit and routine causes some discomfort and an opposing desire to return to the original state: that desire can be used. Just as a ritual intends to change the world in some way, so a sacrifice forces us to change ourselves in some way, and that liberates magical energy. If you want to heal someone, don't just do a ritual and leave it at that; become involved in caring for them in some way, and that \*active\* caring can act as a channel for whatever power you have invoked. If you want to use magic to help someone out of a mess, provide them with active, material help as well; conversely, if you can't be bothered to provide material help, your ritual will be infected with that same inertia and apathy - true will, will out, and in many cases our true will is to flatter the ego and do nothing substantive. I speak from experience.

From a magical perspective each one of us is a magical being with a vast potential of power, but that is denied to us by an innate, fanatical, and unbelievably deep-rooted desire to keep the world in a regular orbit serving our own needs. Self-sacrifice disturbs this equilibrium and lets out some of that energy, and that is why egoless devotion and self-sacrifice has a reputation for working miracles.

#### 4.5 The Main Ritual

After invoking the Powers and having stated the intention and sacrifice, there would seem to be nothing more to do, but most people like to prolong the contact with the Powers and carry out some kind of symbolic ritual for a period of time varying from minutes to days. Ritual as I have described it so far may seem like a cut-and-dried exercise, but it isn't; it is more of an art than a science, and once the Circle and Gates are opened, and the Powers are "in attendance", whatever science there is in ritual gives way to art. Magicians operate in a world where ordinary things have complex symbolic meanings or correspondences, and they use a selection of consecrated implements or "power objects" in their work. The magician can use this palette of symbols within a ritual to paint of picture which signifies an intention in a non-verbal, non-rational way, and it is this ability to communicate an intention through every sense of the body, through every level of the mind, which gives ritual its power. I can't say any more about this because it is personal and unique to every magician, and each one develops a style which works best for them.

#### 4.6 Dismissal of Powers

Once the ritual is complete the Powers are thanked and dismissed. This begins the withdrawal of consciousness back to its pre-ritual state.

#### 4.7 Close Gates/Close Circle

The final steps are closing the Gates (thus sealing off the  
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altered state of consciousness) and closing the Circle (thus returning to the everyday world). The Circle should not be closed if there is any suspicion that the withdrawal from the altered state has not been completed fully. I like to carry out a sanity check between closing the Gates and closing the Circle. It sometimes happens that although the magician goes through the steps of closing down, the attention is not engaged, and the magician remains in the altered state. This is not a good idea. The energy of that state will continue to manifest in every intention in everyday life, and all sorts of unplanned things will start to happen. A related problem is that every magician will find sooner or later an altered state which compensates for some of their perceived inadequacies (in the way that many people like to get drunk at parties), and they will not want to let go of it because it makes them feel good, so they come out of the ritual in an altered state without realising they have failed to close down correctly. This is called obsession, and it is one of the interesting difficulties of magical work.

Closing down correctly is important if you don't want to end up like a badly cracked pot. If you don't feel happy that the Powers have been completely dismissed and the Gates closed correctly, go back and repeat the steps again.

#### 5. Maps & Correspondences

If consciousness is imagined as a space we can move around in, then it is a space of several dimensions. An indispensable tool for any magician is a method for describing this space and its dimensions, a method to specify the "the coordinates of consciousness", like giving a map reference. The magician uses such a descriptive method to say "this is where I want to get to", and you can imagine a ritual as a vehicle which transports him or her to the destination and back again.

A descriptive method of this type is one of the most obvious and characteristic features of a particular magical technique, because states of consciousness are usually described using a dense mesh of symbolism and metaphor, and if a magical tradition has been around for any length of time it becomes identified by the details of this symbolism. Given the tendency for maps to be confused with territory, there is a tendency for symbolism to take on a life of its own and become completely detached from authentic magical technique. People confuse magical symbolism with magic; its use as a coordinate system is lost, vast tomes of drivel are written, and every manner of absurdity follows.

I am a Kabbalist by training and use a map of consciousness called "The Tree of Life". This map has been coloured in using a thousand years of symbolism, and the result is called "the Correspondences", and it is a system which allows me to navigate around the dimensions of consciousness with some precision. There are many other maps, some well worn by history, some not, and my choice is a matter of personal preference. It works for me because of the kind of person I am, but it is only a map and I wouldn't pretend that there was anything intrinsically special about it.

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Many magicians operate within a religious framework. The Christian Mass is a magical ritual par excellence, and there are several other magical rituals associated with Christianity. Some magicians work within a pantheon - Graeco-Roman, Egyptian, Scandinavian, Aztec or whatever. Some (e.g. Crowley) invent their own religion. A characteristic of all these systems is that they provide a complex mesh of symbol and metaphor, a map for the magician to work within. For any pantheon it is usually straightforward (with some bending, stretching and hitting with a hammer) to identify a personification for the following aspects of consciousness:

heaviness, old-age, stagnation, limitation, inertia

creativity, inspiration, vision, leadership

violence, force, destructiveness

harmony, integrity, balance, wholeness

love, hate, passion, sensual beauty, aesthetics, emotional power, nurture

reason, abstraction, communication, conceptualisation, logic

imagination, instinct, the unconscious

practicality, pragmatism, stolidity, materialism

And once we have gods and goddesses (or saints) to personify these qualities, a weave of metaphors and associations elaborates the picture; the Moon is instinct, fire is both destructive and energetic, death is a sythe, air and mercury are "the same", and so on. The meaning of a symbol is personal - white means "death" to some and "purity" to others. What matters is that the magician should have a clear map, and with it the ability to invoke different aspects of consciousness by using the symbolism of gods, goddesses, archangels, demons or whatever. It does not matter whether the magician believes in the literal reality of the territory or not, as long as he or she treats the map with respect and does not muddy the water by dabbling with too many different maps. There are two principal ways in which maps become muddled, and as the main theme of these notes is the precise use of limitation in conjunction with magical consciousness, I think it is worth mentioning what I see as potential pitfalls. The first pitfall is mixing systems; the second is working with other people.

There is a tendency nowadays to muddle different systems of correspondences together, to add Egyptian gods to a Kabbalistic ritual, to say that Tanith is really the same as Artemis, or that Cybele and Astarte and Demeter are "just" different names for the Mother Goddess, to find parallels between Thor and Mars, between Kali and Hecate, between the Virgin Mary and Isis, until, like different colours of paint mixed together, everything ends up in shades of muddy brown. This unifying force is everywhere as people find universal themes and try to make links between groups and systems.

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It is (in my opinion) a bad idea to mix systems together in a spirit of ecumenical fervour. Correspondences are like intentions: the sharper and more clearly defined they are, the better they work. Despite a few similarities, the Virgin Mary is

nothing like Isis, and Demeter has very little in common with Astarte. Syncretism usually takes place slowly over the centuries, so that for most people there is no distinction between the classical Greek and Roman pantheons and Mercury is a synonym for Hermes, but to do it in real-time in your own head is a recipe for muddle-headedness.

Symbols can be diffused when people work together in a group. It is a mistake to believe that "power" is raised in direct proportion to the number of people taking part in a ritual. Unless people have been trained together and have similar "maps", then the ritual will have a different effect on each person, and although more power may be raised, it will be unfocussed and will probably earth itself through unexpected channels. When people begin working together there will be a period of time when their work together will probably be less effective than any one of them working alone, but after a time their "maps" begin to converge and things start to improve dramatically. There is nothing magical about this - it is a phenomenon of teams of people in general. I don't like "spectator rituals" for this reason; you are either in it or your are out, and if you are out, you are out the door.

Does it matter what map, what system of correspondences a person uses? Is there a "best" set? This is an impossible question to answer. What can be said is that working within any magical framework incurs a cost. The more effective a magical system is at limiting, engaging and mobilising the creative power of consciousness, the more effective it is at ensnaring consciousness within its own assumptions and limitations. If a person works within a belief system where the ultimate nature of God is pure, unbounded love, joy and bliss, then that closes off other possibilities.

Without sitting in judgement of any set of beliefs, I would say that the best belief system and the best system of correspondences is one which allows consciousness to roam over the greatest range of possibilities, and permits it the free-will to choose its own limitations. And that is a belief in itself.

## 6. Conclusion

The gist of these notes is that ritual is a technique for focussing magical power through the deliberate use of limitation. Limitation comes from the belief system of the magician, and the set of correspondences used to create symbolism within the ritual. Further limitation comes from the structure of the ritual itself, and ultimately from the statement of intention. With practise these elements add up to a single-mindedness which can shift consciousness out of its normal orbit.

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{file "Shamanism (Internet FAQ)" "bos613.htm"}

Shamanism (Internet)

Overview-Frequently Asked Questions (FAQ)

Summary: This FAQ contains a general overview on shamanism.

It should be read by anyone interested in understanding the what

is meant by shamanism and what differentiates shamanism from other forms of ecstatic experience  
Keywords: shaman, anthropology, ethnography, consciousness, spirit, oobe  
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Last-modified: 8 March 1994  
Version: 1.1

NOTE: The following general overview of shamanism is not intended to be the last word or the definitive work on this subject. Rather it is, as its title implies, intended to provide the participant or reader with a set of guidelines that will familiarize them with the general use of the terms shamanism, shaman and shamanic in the trends, study and practice of historic, traditional and contemporary shamanic experience. The word 'shaman comes to English from the Tungus language via Russian. Among the Tungus of Siberia it is both a noun and a verb. While the Tungus have no word for shamanism, it has come into usage by anthropologists, historians of religion and others in contemporary society to designate the experience and the practices of the shaman. Its usage has grown to include similar experiences and practices in cultures outside of the original Siberian cultures from which the term shaman originated. Thus shamanism is not the name of a religion or group of religions. Particular attention should be paid to the use of qualifying words such as "may" or "usually". They indicate examples or tendencies and are not, in any way, intended to represent rigid standards. Please send comments to deane@netcom.com (Dean Edwards).

Shamanism-General Overview-Frequently Asked Questions (FAQ)  
(c November, 1993 by Dean Edwards)  
This FAQ shall be posted monthly and is maintained by Dean Edwards (deane@netcom.com). It is intended for the private non-commercial use of Usenet users. It may not be sold without the permission of the author.

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1. Why were the terms used in this FAQ selected and do they have special meanings. There is an extensive literature about shamanism that has been compiled since the late Eighteenth Century. Like any field of study and religious practice, shamanism has developed a specialized vocabulary. Please note that some of the words used in the material that follows are drawn from scholars who have a solid background in shamanic studies and may have meanings that are specific and less general than is often the case in popular usage. Consulting a good dictionary should clear up any points of confusion.

2. What is Shamanism?

Shamanism is classified by anthropologists as an archaic magico-religious phenomenon in which the shaman is the great master of ecstasy. Shamanism itself, was defined by the late Mircea Eliade as a technique of ecstasy. A shaman may exhibit a particular magical specialty (such as control over fire, wind or magical flight). When a specialization is present the most common is as a healer. The distinguishing characteristic of shamanism is its focus on an ecstatic trance state in which the soul of the shaman is believed to leave the body and ascend to the sky (heavens) or descend into the earth (underworld). The shaman makes use of spirit helpers, which he or she communicates with, all the while retaining control over his or her own consciousness. (Examples of possession occur, but are the exception, rather than the rule.) It is also important to note that while most shamans in traditional societies are men, either women or men may and have become shamans.

3. What is Shamanic Ecstasy and how does it compare with other forms of ecstasy?

From the Greek 'ekstasis', ecstasy literally means to be placed outside, or to be placed. This is a state of exaltation in which a person stands outside of or transcends his or herself. Ecstasy may range from the seizure of the body by a spirit or the seizure of a person by the divine, from the magical transformation or flight of consciousness to psychiatric remedies of distress.

Three types of Ecstasy are specified in the literature on the subject:

1. Shamanic Ecstasy
2. Prophetic Ecstasy
3. Mystical Ecstasy

Shamanic ecstasy is provoked by the ascension of the soul of the shaman into the heavens or its descent into the underworld. These states of ecstatic exaltation are usually achieved after great and strenuous training and initiation, often under distressing circumstances. The resulting contact by the shaman with the higher or lower regions and their inhabitants, and also with nature spirits enables him or her to accomplish such tasks as accompanying the soul of a deceased into its proper place in the next world, affect the well-being of the sick and to convey the story of their inner travels upon their return to the mundane awareness.

The utterances of the shaman are in contrast with those of prophetic and mystical ecstasy. The prophet literally speaks for God, while the mystic reports an overwhelming divine presence. In mysticism, the direct knowledge or experience of the divine ultimate reality, which is perceptible in two ways, emotional and intuitive. While these three varieties of ecstatic experience are useful for the purposes of analysis and discussion, it is not unusual for more than one form of ecstasy to be present in an individual's experience.

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However, it can be argued that, generally speaking, there are three perceptive levels of ecstasy.

1) The physiological response, in which the mind becomes absorbed in and focused on a dominant idea, the attention is withdrawn and the nervous system itself is in part cut off from physical sensory input.

The body exhibits reflex inertia, involuntary nervous responses, frenzy.

2) Emotional perception of ecstasy refers to overwhelming feelings of

awe, anxiety, joy, sadness, fear, astonishment, passion, etc.

3) Intuitive perception communicates a direct experience and understanding of the transpersonal experience of expanded states of awareness or consciousness.

While the physiological response is always present, the emotional response may or may not be significant when intuition is the principal means of ecstatic perception. Some have argued that beyond the intuitive state there is a fourth condition in which the holistic perception exceeds mental and emotional limitations and understanding.

The ecstatic experience of the shaman goes beyond a feeling or perception of the sacred, the demonic or of natural spirits. It involves the shaman directly and actively in transcendent realities or lower realms of being.

4. How does one become a shaman?

Some have wondered if the experience of shamanic ecstasy or flight makes a person a shaman. Generally speaking, most would say no. A shaman is more than someone with an experience. First, he or she is a trained initiate. Usually years of transculturalization and under a mentor precede becoming a functioning shaman. Second, a shaman is not just an initiate who has received inner and outer training, but is a master of shamanic journeying and techniques (shamanic ecstasy). This is not a casual acquaintance with such abilities, there is some degree of mastery of them. Finally, a shaman is a link or bridge between this world and the next. This is a sacred trust and a service to the community. Sometimes a community that a shaman serves in is rather small. In other instances it may be an entire nation. A lot of that depends on social and cultural factors.

One becomes a shaman by one of three methods:

a) Hereditary transmission;

b) Spontaneous selection or "call" or "election";  
c) personal choice and quest. (This latter method is less frequent and traditionally such a shaman is considered less powerful than one selected by one of the two preceding methods.) The shaman is not recognized as legitimate without having undergone two types of training:

1) Ecstatic (dreams, trances, etc.)  
2) Traditional ("shamanic techniques, names and functions of spirits, mythology and genealogy of the clan, secret language, etc.)

The two-fold course of instruction, given by the spirits and the old master shamans is equivalent to an initiation." (Mircea Eliade, The Encyclo-  
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pedia of Religion, v. 13 , p. 202; Mcmillian, N.Y., 1987.) It is also

possible for the entire process to take place in the dream state or in ecstatic experience. Thus, there is more to becoming a shaman than a single experience. It requires training, perseverance and service.

5. What is the role of personal trauma or crisis in the selection or development of a shaman?

A common experience of the call to shamanism is a psychic or spiritual crisis, which often accompanies a physical or even a medical crisis, and is cured by the shaman him or herself. This is a common occurrence for all three types of shamanic candidates described above. The shaman is often marked by eccentric behavior such as periods of melancholy, solitude, visions, singing in his or her sleep, etc. The inability of the traditional remedies to cure the condition of the shamanic candidate and the eventual self cure by the new shaman is a significant episode in development of the shaman. The underlying significant aspect of this experience, when it is present, is the ability of the shaman to manage and resolve periods of distress.

6. Does the presence of an active shamanic tradition necessarily mean

that the society itself should be deemed "shamanic"?  
No, not at all. The presence of shamanism in a nation or a community does not mean that shamanism is central to the spiritual or religious life of the community or region. Shamanism often exists alongside and even in cooperation with the religious or healing practices of the community.

7. What is meant by shamanic ecstasy and what role does it actually play in shamanism?

The ecstatic technique of shamanism does not involve itself in the broad range of ecstasy reported in the history of religion. It is specifically focused on the transpersonal movement of the consciousness of the

shaman into higher or lower realms of consciousness and existence. Another aspect of shamanism is that compared to other spiritual traditions, it is a path that the individual walks alone. While much of the focus of shamanic studies has been on the shamanic complexes of north and central Asia, shamanism is a universal phenomenon, not confined to any particular region or culture.

8. What is the origin of the word "shaman"?

Shaman comes from the language of the Tungus of North-Central Asia. It came into use in English via Russian.

9. What are the usual roles of a shaman?

In contemporary, historical or traditional shamanic practice the shaman may at times fill the role of priest, magician, metaphysician or healer. Personal experience is the prime determinant of the status of a shaman. Knowledge of other realms of being and consciousness and the cosmology of those regions is the basis of the shamanic perspective and power. With this knowledge, the shaman is able to serve as a bridge between the mundane and the higher and lower states. The shaman lives at the edge of reality as most people would recognize it and most commonly at the edge of society itself. Few indeed have the stamina to adventure into these realms and endure the outer hardships and personal crises that have been reported by or observed of many shamans.

10. Why was this FAQ written?

This FAQ was originally written to support a new Usenet 2710

newsgroup, 'soc.religion.shamanism'. The purpose of this newsgroup is to provide a forum for discussion and exchange of ideas, views and information about historic, traditional, tribal and contemporary shamanism. This FAQ is intended to provide a useful general overview of what 'shamanism' actually means and what it is in practice.

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{file "Rite of Passage, Modern Female (Lady Shyra)" "bos615.htm"}

Modern Female Rite Of Passage  
Lady Shyra, 1994

Note: East - Air; South - Fire, West - Water, North - Earth

EARLY PREPERATIONS

Candles for the ritual will be made that day. Celebrant will make two white candles. Candles will be herbal and scented, and enscribed

appropriately. Celebrant and mother will also bring something that symbolically (to them) symbolizes the rite of passage.

Ritual baths will be taken prior to ceremony, with Celebrant's bath being drawn for her. Salt, herbs and scents appropriate to the occasion

will be added to the bath, and it will be blessed prior to use.

Mother

will help Celebrant to the bath, where she will light a candle and incense, give words of love and comfort and instruction to the Celeb-

rant, and then withdraw to assist in Circle Preparation.

#### CIRCLE PREPARATION

Circle area will be cleansed and Circle constructed and consecrated in

the usual manner. Altar will sit just West of Center of Circle to symbolize both the emotional aspects of the ritual, as well as the death/ rebirth aspects.

Added to altar arrangement will be the Celebrant's two white candles.

Also on the altar will be a mirror sitting behind and between the two

white candles. Symbolic gifts will be placed beside the altar -- the

mother's to the North symbolizing steadfastness, grounding, caution, and wisdom of the elder. The Celebrant's will be to the South of the

altar, symboling the fire, passion and impetuosity of youth.

#### INVOCATIONS

Guardian of the East

Hail to thee, Ancient ones of Air!

Blow soft around us this night

That the restrictions and pains of childhood

Will be but memories in the mind of the adult.

Guardian of the South

Hail to thee, Ancient ones of Fire!

Lend to us this night your passion and strength

Envelope us in your warmth,

That the fires of youth may be tempered within thee.

Guardian of the West

Hail to thee, Ancient ones of Water!

Wash over us with thy loving embrace

That the sorrows of days long past

Can give way to new understanding.

Guardians of the North

Hail to thee, Ancient ones of Earth!

Stand firm with us in our purpose this night,

That from the youth shall grow the adult

Full of purpose and wisdom.

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Invocation to the Lady

Blessed Lady of a Thousand Names,

You who art Maiden, Mother and Crone.

Grant that this night the bindings of childhood will be broken

And the bond between mother and daughter be strengthened.

For the two, as so reflected throughout all creation,  
Are but images of thee in thy divine Trinity.  
Blessed Be.

In honor of thee do I pour this toast, and drink this wine.

Invocation to the Lord

Great Lord, Ancient one of the fields and Consort to our Lady,  
We ask that thou wouldst give  
a measure of your love and protection  
to she who will soon join the battles of this life.  
Fill her with the knowledge of thee as sanctuary  
And grant that peace may follow her always.

In honor of thee do I pour this toast, and drink this wine.

Chalice is then passed to each of the coveners to share in the  
toast.

Drawing Down the Moon

Priestess/Mother stands facing the moon with hands upraised and  
palms  
turned upwards, cupwise. Drinking in the Lady's essence, she says,

Come to me and fill me with thy light  
Enter me, shine in me your fullness  
That I may use your power for my good,  
And for the good of All.

When appropriate, she blesses all within the Circle, and the rite  
that  
is about to be performed. Then, nodding to the Father of the  
Celebrant,  
says:

Bring forth your daughter,  
that she might, this night,  
cross the threshold of adulthood.

Father brings the Celebrant to the Eastern Gate.

Mthr: Is this the daughter I bore so many years before?  
Nay, it cannot be, for she was but a child when last I held  
her.

Dtr: Mother, I am your child. Now grown and ready to throw away  
the things of childhood. Years it has been since my moonflow  
began and I became a woman. Now it is time that this is recog  
nized.

Mthr: Very well, lead the child into the center of the Circle.  
There to  
have her sit in silence.

Father leads Celebrant to the center of the Circle, while mother  
re-closes the Circle. She then joins her daughter in the Circle's  
center, saying:

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Mthr: You sit now in the Center of the Circle; that which is known  
as the Cauldron of Hecate; the point of transformation; the  
mother's womb, where beginnings end and endings re-begin.

I have heard your words, and weep for them; Tears of both joy  
and sorrow.  
It was my body that cried out in pain and joy as you were  
born.

It was my mind that went in circles to provide for us.  
It was my heart that broke when that which you wanted I could  
not give you.  
But always did you have my love... and always shall you carry  
that love with you.

Behold in me the Three-Fold Goddess  
She who is One in Three - Maid, Mother, and Crone  
One in Three, as she is in you and all women,  
And as you and they are in her.  
Look upon her and know her,  
That you, too, may be whole.

So I ask thee truly, art thou ready to face the woman within  
thee?

To see within thee the light and dark, and fear no more the  
dark?

To accept that which you are, and strive for that which you  
can

become?

To leave behind the things of childhood,  
But to continue to love and nurture the child which lives in  
all adults?

\{Celebrant has answered accordingly to each of the questions, at  
which  
time the Mother now exhorts the Celebrant to stand and face the  
altar.\}

Mthr: Daughter, I ask you now to look deep within the mirror. See  
yourself reflected there. Look into your eyes and know  
yourself. Repeat after me:"I come to commune with my Soul."

Dtr: I come to commune with my Soul.

Mthr: Look into the reflection of your eyes, and name one thing  
about  
yourself that you love.

\{Celebrant and Mother will continue this, alternating between what  
the Celebrant thinks is both good and bad within her... \}

After the last question, the Mother then says:

Mthr: Daughter, within thee is both light and dark. Know always your  
shadow side. If something is there which offends thee  
horrible,

give it up. For others to love you as an adult, you must love  
yourself first. And loving yourself means giving up any self-  
hatred you've carried over from young years. Now is the time  
to cut these things from thy life. They are the bonds of  
childhood which have held you limited. Free yourself from  
them,

and know that thy spirit flies free.

Now look again into the mirror. Look at yourself with love.  
See the Goddess shining within thee. She is strong; no man  
has dominion over her. She knows herself and loves herself.  
She will give herself to those who are worthy of her

affections,  
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and turn from those who try to debase her. Let the Goddess  
within thee shine through thee, that the nobility and strength  
of woman is clear for all to see.

Now, come with me.

Mother embraces daughter and leads her to each of the four quarters.  
After each challenge, the Celebrant must answer as she sees fit, and  
asks the Guardian's Blessing. The Covener at each gate will then  
bless  
the Celebrant, and offer a gift for adulthood, such as strength,  
courage, etc... or a physical gift pertinent to the rite and Gate.

Covener at Eastern Gate:

Hold! I am the wild wind and fury of the storm!  
That which buffets thee without shelter.  
How will you survive?

Covener at Southern Gate

Hold! I am fire and passion  
That which will consume thee with lust.  
How will you survive?

Covener at Western Gate

Hold! I am floods and weeping and gnashing of teeth.  
I am loneliness and frustration.  
How will thee survive?

Covener at Northern Gate

Hold! I am chaos and turmoil  
Plans gone wrong and dreams that die.  
How will thee survive?

Mother faces daughter (Priestess mode ON here)...

I am the Lady, thy Mother...  
I shall be with thee no matter how far thou shalt roam.  
And when loneliness besets thee,  
Thou needs only gaze upon the moon,  
To see my face and my love reflected there to you.

Father approaches daughter and turns her to face him...

I am he who is father to thee now.  
I shall stand behind and beside thee always.  
And when loneliness besets thee,  
Thou needs only to step out into sunlight  
To feel my warmth and love within thee.

Mother takes daughter by hand and returns to the altar. Daughter  
picks  
up her gift of childhood and presents it to the mother, saying ...

This I do give you as a symbol of childhood now behind me.  
Hold it and cherish it as you remember me.

Mother picks up her gift of adulthood and presents it the Celebrant,  
saying...

This I do give you as a symbol of your adulthood,  
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and my recognition of it.  
Hold it and cherish it as you remember me.

Draw a pentegram above the celebrant, with an affirmation at each of the five points:

Point one: In the name of Inanna, Queen of Heaven

Point two: In the name of Athena, warrior Goddess, but also of Peace

Point three: In the name of Astarte, warrior Goddess, and protector of

young females

Point four: In the name of Diana, she of the bow and arrow, Goddess of Light

Point five: Do I bless thee, and call thee "Woman".

May their strength and independence, their love and virtue, be thine all the days of thy life.

I recognize the child no more, but she the child who lives in all of us.

Mother stands with a space between her and her daughter and presents the new adult to the coven.

Feasting (and in our case, a birthday celebration) follow.

Quarter Guardians are thanked, and blessings are asked of the Lord and Lady upon the group, as well as the Celebrant.

Blessed Be \* Lady Shyra \*

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{file "Temple Of Set (Lillith Aquino)" "bos618.htm"}

The Temple of Set, Is it Satanic?  
By: Lilith Aquino

I can't answer this in 25 words or less, so bear with me! If you consider Satanism to be anti-Christian Devil worship, the answer is no.

The Temple of Set practices a completely non-Christianized, positive "high Satanism". To understand what we mean by this, a bit of history of the Temple is needed:

While the TOS as an organization was formally incorporated and recognized by both state and federal governments in 1975 CE, its magical and philosophical roots are prehistoric, originating in mankind's first apprehension that there is "something different" about the human race - a sense of SELF-CONSCIOUSNESS - that places humanity apart from all

other known forms of life. Ancient religions - of which those of Egypt are generally acknowledged the eldest - either exalted or feared this self-consciousness. Those which exalted it took the position that the human psyche is capable of opposition to and domination of the forces of nature.

The psyche-worshipping, reasoning religions - or schools of initiatory philosophy - attained levels of abstract knowledge that made them mysterious to the masses. In a few societies, such as Egypt and Greece, such groups were respected and admired. More often, however, their exclusive elitism and "supernatural" activities made them objects of resentment and persecution.

While all philosophical schools embraced the psychecentric consciousness to some degree, there were a very few which made it avowedly and explicitly the focus of their attention. The divine personifications ("gods") of such schools have come down to us as symbols of what most Western religions, worshippers of non-consciousness, consider the supreme "evil": the Prince of Darkness in his many forms. Of these the most ancient is Set, whose Priesthood can be traced to predynastic times.

Originally a circumpolar/stellar deity portrayed as a cyclical counter-part to the Solar Horus, Set was later recast as an evil principle by the cults of Osiris and Isis. When the Hebrews emigrated from Egypt during the XIX Dynasty, they took with them a caricature of Set: "Satan" (from the hieroglyphic Set-Hen, one of the god's formal titles). Originally a sort of "prosecuting angel for YHVH", the Hebrew Satan was changed by Christianity into a personification of everything God was not - and since God was "good", Satan was necessarily "bad". Alluring or mysterious deities from religions competing with early Christianity - such as the hellenic/Roman Mysteries and Persian Mithraic faith - were also "bad". Non-Christian gods generally were redefined as Christian "demons" and given a place in the Christian Hell (another name stolen and perverted from Norse mythology). Christian propaganda notwithstanding, the present day "Satan" is wholly their invention.

Which brings us to the present time: The Satanic religion proposes to raise the individual to personal godhood, free from enslavement to any other "God" (or gods). However this is a question not just of power, but also of ethics, morality, and psychological maturity. The parameters of philosophy and metaphysics extend far beyond the conceptual and symbolic

limits of the Judaic/Christian tradition. The Temple of Set explores the "human equation" and the metaphysical and psychological roots of the great Satanic/psyche-centered philosophies of history. The appeal of 2735

occultism is much the same as that of conventional religion: Logical positivism and scientific materialism, though they have made great strides towards explaining the "how" of existence, have failed entirely to explain the why.

Conventional religions, with their colorful mythologies analyzed in terms of the underlying philosophical principles, represent simply the primitive longing of man to feel "at one" with the Universal harmony he perceives about him. The Black Magician rejects both the desirability of union with the Universe and any self-deceptive actions designed to create such an illusion. He/she has considered the existence of the individual psyche - the "core you" of your conscious intelligence - and has taken satisfaction from its existence as something unlike anything else. The Black Magician desires this psyche to live, to experience, to continue. He/she does not wish to die - or to lose consciousness and identity in a larger, Universal consciousness (assuming that such exists). He/she wants to BE. This decision in favor of individual existence is the first premise of the Temple of Set.

The second premise of the Temple is that the psychecentric consciousness can evolve towards its own divinity through deliberate exercise of the intelligence and Will, a process of BECOMING or COMING INTO BEING (XEPER), whose roots may be found in the dialectic method expounded by Plato and the conscious exaltation of the Will proposed by Nietzsche.

The "worship" of Set is thus the "worship" of individualism. In the Church of Satan this was taken to mean indulgence in all (legal) desires of the body and ego. Since many such desires are impulsive and destructive, the COS found itself in an awkward position, which accelerated its eventual crisis and demise in 1975. The Temple of Set determined to preserve the principle of individualism, but to add to it the evolutionary "higher self" aspirations of Aleister Crowley's pre-OTO philosophy of Thelema. Glorification of the ego is not enough; it is the COMPLETE psyche, the entire Self or soul, which must be recognized, appreciated, and actualized. Dogma, - to include fixed ideology in any form - is

repugnant to Setians. We strive rather towards an atmosphere of "best possible premises", which are always subject to constructive, intelligent examination and criticism. Foolish, pretentious, or destructive egotism under the guise of exploration is neither respected nor endured.

Regretfully there still exist some individuals whose idea of "Satanism" is largely a simple-minded synthesis of Christian propaganda and Hollywood horror movies. The Temple of Set enjoys the colorful legacy of the Black Arts, and we use many forms of historical Satanic imagery for our artistic stimulation and pleasure. But we have not found that any interest or activity which an enlightened, mature intellect would regard as undignified, sadistic, criminal, or depraved is desirable, much less essential to our work. The Temple of Set is an evolutionary product of human experience. Such experience includes the magical and philosophical work of many occult individuals which have preceded us. In examining the secret and suppressed corners of history for valuable and useful material, the Temple insists upon ethical presentation and use of such discoveries. All Setians are expected to display a high measure of maturity and common sense in this area. We reject absolutely wanton cruelty and harm to others, and are particularly adamant about this with regard to animals.

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The Temple of Set evaluates conventional religions as erroneous in principle, and feels no need to concern itself with their activities unless they intrude upon our affairs.

Any further questions or comments are welcome.

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{file "Descent Into Confusion (Robert Hughes, WOW)" "bos619.htm"}

Descent Into Confusion  
by Robert Hughes

One of the celebrated "mysteries" of revivalist Wicca is the 'ritual play' known as the Legend of the Descent of the Goddess. In my Gardnerian Book of Shadows, dating from the sixties, the Legend is to be enacted separately at "a meeting for preparation for Third Degree". Only third degree witches may attend this meeting with the initiate who is to take second degree.

The Legend is enacted in front of the initiate by four of the third degree witches. Two take the role of Narrator and Guardian of the Portal (of the underworld), while the High Priest and High Priestess or Maiden take the roles of God and

Goddess. The term Guardian of the Portal may have been borrowed from the rituals of the Golden Dawn.

In this enactment, the ruler of the underworld and Lord of Death is the Horned One. The Legend begins with the statement: '...Our Lady, the Goddess, would solve all mysteries - even the mystery of death. And so she journeyed to the Netherworld where the Guardian of the Portal challenged her.' The Guardian orders her to strip off her garments and jewels and she is bound with cords and brought into the presence of the Lord of Death.

The God is so overcome by her beauty that he falls and kisses her feet and begs her to stay with him in the underworld. The Goddess replies that she does not love him, and she asks why he causes all the things she loves and delights in to fade and die.

The God replies that the cause is 'age and fate' and he says he is helpless to stop it, although he can give the dead 'rest and peace and strength, so that they may return.' A second time he asks the Goddess to stay with him. When she again says she does not love him, Death replies she must suffer a scourging at his hands.

Following this scourging, and the five fold kiss, the Goddess says: 'I know the pain of love'. It is then that the God 'taught her all the mysteries'. He also gives her a special necklace which is 'a symbol of the Circle of Rebirth'. In return, our Lady teaches him the 'sacred mystery of the cauldron'. The Legend ends with an affirmation of the reality of reincarnation among the Hidden Children of the Goddess and 'the mystery of magick which is placed between the worlds'. The initiate is then invited to ask questions about the meaning of the Legend.

Even anyone with only a slight knowledge of understanding of mythology will recognise the contradictions and confusions which exist within the structure and symbolism of the Legend. The first point of controversy is when, where, and by whom, this ritual originated. Some (unconfirmed) sources claim it is of 19th century origin. It is said to be a product of the famous "Cambridge" coven of academics who revived the  
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classical Mysteries in the early 1800s. More reliable evidence exists to prove that Gerald Gardner sent a draft of the Legend to Aleister Crowley for correction in the 1940s.

Kelly (Crafting the Art of Magic, Llewellyn, 1991) claims that the Legend does not appear in the pre-1949 second degree initiation in the famous (infamous?) Ye Bok of Ye Art Magical and says: "The content of this document probably dates to 1953 or earlier..." (p.128). Gardner quotes from the Legend in his book, Witchcraft Today as if he had received it from the New Forest coven. In fact he describes it as 'the central part of one of their rituals. It is a sort of primitive spiritualism.'. He goes on to compare its importance in the Craft to the Christian myth of the crucifixion and resurrection. (1970, pp 44-46). Gardner goes on to say the Legend 'upon which its members base their action is the central idea of the cult.' He compares it with the story of Istar (sic) descending into hell and the myth of the Hindu god Siva (Shiva) as Lord of Death and destruction. Gardner then

says he believes the Legend may be of Celtic origin. To support this fanciful statement, he says that: 'In Celtic legends the Lords of the Underworld did prepare you for death and many living people are said to have entered their regions, formed alliances with them, and returned safely, but it needed great courage; only a hero or a demi-god dared to risk it.' (p.46). One presumes that here Gardner is making an allusion to the realm of Faerie and the widespread folk belief that faeries were the spirits of the dead.

This is classic Gardner at his most confusing and, perhaps, deliberately misleading and mischievous. The version of the Legend as presented by Gardner is both patriarchal and mythologically inaccurate. It seems to be based on a hybrid combination of the Greek myth of Demeter and Persephone, and the Middle Eastern myth of Inanna-Ishtar. Gardner does not mention the Demeter-Persephone myth in his speculations, instead sidetracking the reader into the realms of Celtic myth, although he does devote a chapter of his book to the Greek Mysteries - basically as a means of justifying the practice of scourging.

In the Middle Eastern myth, Inanna is the Goddess of the Moon and Venus. She was probably, 'one of the three great goddesses of the Bronze Age' (Baring & Cashford, 1991). Inanna was known by the title Queen of Heaven and Earth and her myth is an archetypal form of the eternal story of the mourning widow/mother goddess and the saviour god, who is her son/lover, dies, descends to the underworld and is reborn. This myth is found in most Mediterranean cultures and in northern Europe, and it formed the 'pagan' basis for the new religion of Christianity.

The Demeter-Persephone myth is a post-patriarchal variant on this ancient legend with the daughter (Persephone) being kidnapped and held prisoner by Pluto, the Lord of Death and the ruler of Hades. In recent years some feminist mythographers have re-written this classic story and produced alternative versions without any patriarchal overtones (see

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Spretnak, 1978).

Gardner was correct to refer to visits to the underworld by heroes and demi-gods (sic). However, in the majority of the extant legends and myths, such as the descent of Arthur to Annwn to capture the Cauldron of the Goddess, and Baldur's ritual death and descent into the realm of Hel, it is a male mortal or god who is involved in the descent and is "reborn". It is the Goddess, in her 'dark aspect, who rules over the realm of the dead, controls the power of fate and grants the hero/god the supreme initiation of transformation and rebirth. In the Gardnerian Legend of the Descent we are led to believe that the Goddess, who is represented in The Charge as an all-powerful deity offering her worshippers 'upon death, peace unutterable, rest and the ecstasy of the Goddess', and is described by Gardner himself as 'the Great Mother, the giver of life' (1970, p.45), visits the underworld knowing nothing about the mysteries of life and death. She allegedly knows nothing about the natural process that makes 'all the things that I love, and take delight in, fade and die' until she is taught these mysteries by the God. In fact in response to her question the God replies 'tis age and fate'. Significantly these are both concepts associated with the Dark Goddess of

the Underworld, who has no role in Gardner's version of the Craft.

It is not difficult to see the Legend of the Descent of the Goddess in terms of 'a theologising of the scourging' (Kelly, 1991), which was such an important aspect of the rituals in Gardner's time. Taking this argument a step forward, as Kelly does (1991, pp 28-29), it could appear that the content of the Legend was based on Gardner's sexual fantasies and his personal concept of the Goddess. He imagined the Goddess as 'a sweet, lovely woman', while in the more traditional branches of the Craft she is a darker deity ruling fate, death and the underworld as well as sexuality. This alternative archetypal image of the witch goddess has largely been ignored by revivalist Wicca. It will continue to do so while Gardner's confused and mythologically incorrect Legend of the Descent of the Goddess remains the 'central idea' of the modern Craft.

References and further reading:

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{file ""WITCH" (Doreen Valiente, in WoW)" "bos620.htm"}

The Derivation of the word Witch  
by Doreen Valiente

Strangely enough, the derivation of the word witch is a subject on which scarcely any two authorities can be found to agree. The most frequent explanation is that it is akin to the word wise, and that witchcraft therefore means The Craft of the Wise.

It is widely believed that Gerald Gardner originated this derivation. However, this is incorrect, as it appears in Hugh Ross Williamson's book, The Arrow and the Sword, first published in 1947, before any of Gerald Gardner's books on witchcraft. But is this the right derivation?

Not according to Professor Jeffrey Russell, who gives an appendix on this subject in his book A History of Witchcraft (Thames & Hudson, London, 1980). Professor Russell rejects any connection with the Old English word witan, meaning to know, as he also does with the Old English wican, to bend. In his opinion, the real origin comes from the Indo-European word weik, which has a general connection with religion and magic. From this very ancient root-word came in turn, among

other things, a word wikk, meaning magic and sorcery, and this eventually produced the Old English wicca, a male witch, wicce, a female witch, and the verb wiccian, to bewitch or work witchcraft.

It will be seen from the above that "Wicca" does not mean "witchcraft" and never did, in spite of its widespread modern use. So how did this usage originate? In his biography, Gerald Gardner: Witch, it describes his initiation in "Old Dorothy's" house, and says, 'It was half way through when the word Wica was first mentioned: "and I then knew that that which I had thought burnt out hundreds of years ago still survived."' It will be seen that at this time Gerald didn't even know how to spell the word. Its correct spelling is as above. Nor, unfortunately, does this account state in what context the word was used. It might have been that Old Dorothy's coven was simply proclaiming Gerald a male witch, in which case this would have been an accurate use of the word.

So where did Gerald get the idea that "Wicca" meant witchcraft? I would like to advance a theory of my own. I must emphasise that this is just a theory, and I may be wrong. But I believe that this idea originated from his reading of a book which I know that he possessed, namely An Encyclopaedia of Occultism by Lewis Spence. This very valuable work of reference first appeared in 1920, according to the mention of it in the bibliography at the end of Gerald's book, Witchcraft Today. It has recently been re-issued by Bracken Books under the title of The Encyclopaedia of the Occult. The entry referring to witchcraft begins: "Witchcraft: (from Saxon Wicca, a contraction of witega, a prophet or sorcerer)." This could have been read and misunderstood to mean that "Wicca" meant witchcraft, and this misconception has been carried on through the ranks of modern witches ever since.

It has to be said, of course, that the word Wicca has its uses to define the present-day revival, especially in the USA, where a number of associations using this word have gained legal recognition as religious bodies. Personally, however, I prefer the term The Old Religion, which is the English equivalent of the Italian term used by the followers of Aradia, namely La Vecchia Religione. (See Charles Godfrey Leland's book, Aradia: or the Gospel of the Witches, first published in 1899.)

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(Incidentally, there is a legend in witchcraft circles to the effect that the reason why the original edition of this book is so rare is that old Gerald bought up all the copies he could find and destroyed them. Whether there is any truth in this or not, I cannot say.)

In spite of Professor Russell's opinion, as quoted above, there is an older derivation of the word witch that may perhaps be worthy of consideration. This may be found in A Concise Etymological Dictionary

of the English Language by the Rev. Walter W Skeat (Clarendon Press, Oxford, 1901). This book discusses the above-mentioned derivations from wicca, wicce, etc., and then in turn connects these old words with the Norwegian vikja, which means firstly 'to turn aside' and secondly 'to conjure away'. Thus, speculates the Rev. Skeat, the word wicth possibly meant 'averter'.

He also mentions that the Anglo-Saxon word witega, a prophet or seer, comes from the Anglo-Saxon witan, to observe, which he says is 'cognate with witan, to know.'. We have seen that Lewis Spence regarded witega as the origin of wicca. So who is right? In spite of all claims, it seems to me that it remains a matter of opinion. One thing we do know is that the word came to Britain with the Saxons, who at the time of their arrival on these shores were pagans. I believe that to them, the word wicth (or whichever of its forerunners they used), did not necessarily have any derogatory meaning. A witch was a seer, a knower, an averter of evil. The word only took on a negative meaning with the coming of Christianity, which taught that all the gods of the heathen were devils. So anyone who clung o the old ways and the Old Religion was a devil worshipper. And annually, around Halloween, we still see the same old charges being made in the same old spirit of bigotry. Isn't it sad that these good folk haven't learnt anything since the Dark Ages?

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{file "Wicca vs. Paganism (David Piper)" "bos621.htm"}

Wicca vs. Paganism?  
By: David Piper

Firstly, Paganism is a collective term for many different faiths and Wicca is one specific Pagan faith; however, specifics of Wicca IMHO:

Duotheistic monism \*or\* duotheistic monotheism (the One transcending the Two while the Two still have independent self-existence)

The Lady is the Mother of all Life and Giver of Rebirth: Her Womb is also the Tomb - "that which enters the Cauldron living, dies but that which is placed in it dead, comes forth living"

The Lord is the Father of all life, Son and Lover of the Goddess: He is born of Her, returns His Seed unto Her, returns to Her in death, and is reborn of Her

All initiated members are of the Priesthood: as Priest(ess) unto the self, if not to a group

The essential equality of all members, together with the respect for those of more experience and learning: Elders, HP, and HPS

Wiccans practice a somewhat "formal" liturgy - if only in terms of a regular "opening" and "closing" ritual, within which freedom and spontaneity can be expressed as the Spirit moves them

A common resemblance of working methods and practice, within a broad but nevertheless limited range of acceptable variation

The concept of "Drawing Down" - that the Deities can and do manifest Themselves "unto visible appearance" to Their worshippers

A reverence for sexuality as both natural and good, and as sacrament of the creative Union of the Lady and the Lord

The Great Rite - as the "Sacred Marriage," in which Goddess and God, human and Divine, are brought to Unity, or Unity perceived

Respect for the "Gifts of the Goddess" (to borrow a Farrarian term), as the true means by which humans can come to directly know, and experience, the Divine - reason and logic fail; emotions and intuition and the "psychic" are the channels of contact, and experiential "Knowledge"

The concept of "Naked in Her Sight" as expressive of freedom, and of obedience to Her, and of equality with Brothers and Sisters; whether by literal, "skyclad" ritual nudity, or by symbolic, "Naught is hidden from Your Sight" ritual robes

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Now, some of the ideas mentioned beg for more definition and further discussion, but there's my offering for now...

B\*B

David

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{file "Raven Kindred Ritual (Asatru)" "bos623.htm"}

The Raven Kindred Ritual Book By Lewis Stead and The Raven Kindreds, Northern & Southern Hearths

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or may be downloaded free of charge from the Moonrise BBS at (301) 593-9609 or obtained by sending e-mail to lstead@access.digex.net. Non-commercial free of charge electronic distribution of this document

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Introduction

Less than a thousand years ago the elders of Iceland made a fateful decision. Under political pressure from Christian Europe and faced with the need for trade, the Allthing or national assembly declared Iceland to be an officially Christian country. Within a few centuries

the last remnants of Nordic Paganism, which once stretched through

all  
of Northern Europe were thought dead. However, Iceland was a  
tolerant  
country and the myths, stories, and legends of Pagan times were left  
unburnt to kindle the fires of belief in later generations. In 1972  
Iceland once again recognized Nordic Paganism as a legitimate and  
legal religion.

Iceland and Sweden were the last two bastions of the Pagan religion  
originally practiced by the people of the various Germanic tribes.  
Today Nordic Paganism also known as Odinism, Heathenism, Northern  
Tradition, or Asatru (an Old-Norse term meaning .loyalty to the  
Gods.)  
is practiced in virtually all the countries where it originally  
flourished as well as America and Australia. It is one of a body of  
religions calling themselves Neo-Paganism which include Druidism,  
the  
revival of ancient Celtic Paganism, and Wicca or Witchcraft.  
However  
Asatru remains largely unknown even within the community of Neo-  
Pagan  
believers.

This book is intended as a basic manual to the beliefs and practices  
of the Raven Kindred of Asatru. We do not pretend to be experts and  
won.t act as if we were. Rather we are simply believers in the Old  
Gods seeking to share our practice and research with others who are  
true to the Aesir. Our aim is to present a simple guide which will  
allow easy understanding of the principles behind Asatru and to give  
hints for further study and exploration.

While we attempt to be historically accurate to our religion's  
roots,  
it.s important to note that there are many things that we simply  
don.t  
know or which aren.t written in stone. While we occasionally need  
to  
flesh out our systems where we don.t have direct evidence of our  
ancestors ways, we are not likely to simply make up things. It is  
very important to us to stay as true to the ways of the old Pagans  
as  
as possible. In those places where the various myths, legends, and  
folklore are not clear we have tried to indicate this. We do not  
present our way as the .true. Asatru, but we do feel that all Asatru  
should be solidly connected to its roots in ancient Norse practice.  
Where we do not know the certain answer to a quesation, there is  
room  
for exploration, but not for simply making something up out of whole  
cloth. While inspiration from the Gods is an important part of our  
movement, this is not make believe and any additions to the  
historical  
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system should be made with respect to our ancient roots.

The most important thing for modern people to remember about Asatru  
is  
that it is a religion. It is not a system of magick or spirituality  
or .New Age Practice. which can be grafted onto something else or  
onto  
which other .systems. can be grafted wholesale. Asatru is a word  
derived from .As. a God of the Aesir family and .tru. meaning troth.  
To be Asatru is to be bound by loyalty and troth to the Old Gods of  
the North. While we may believe in the deities of other religions

and peoples, and even respect them, these are not our Gods. While we may take part in rituals dedicated to other Gods at ecumenical Pagan festivals or gatherings which encompass many other religions, we must not forget that Asatru is our religion and our primary concern. One simply does not collect membership in Asatru (or any other religion) as if one were collecting stamps. Our Gods are real and worthy of our respect.

Today many people practice a number of different religions feeling that this is the best way to avoid intolerance, we have a completely different view of the world. Asatru is not a universal religion. We do not see ourselves as a path for everyone. We are true polytheists and see the world as encompassing many religions which worship many Gods. While we do not deny the beliefs of others, we also do not confuse them with our own. The idea that it is all one is anathema to the true Heathen. To claim that Odin is the same God as Zeus is madness. Would one claim that green and red are the same merely because they are both colors? If one disagrees with this perspective or finds it limiting so be it. Our belief is also that Asatru is not a path for everyone and it is better to find one's own way rather than bend the religions of others to fit ourselves.

In accordance with this non-universalist conception, as much as we have been able to, we have not adopted the practices of other Pagan religions or magickal systems. Those familiar with Wicca will note that most modern Neo-Pagan systems are derived from it. This is not the case with Asatru. Our religion began with reconstruction based on written sources dating from the Pagan period. This has been followed by 20 years of innovation and practice within the Heathen community. While we make no pretensions that this has resulted in a system that is identical with that of our spiritual ancestors, it is at least a system that is our own.

In saying this I would reiterate that we do not put down any religion for its beliefs. We merely ask for the integrity of our own. We are not rejecting other systems because they are wrong or because we think ill of them, we are rather choosing Asatru because of our love and devotion to it.

#### The Rituals of Asatru

##### The Blot

The Blot is the most common ritual within Asatru. In its simplest form a blot is making a sacrifice to the Gods. In the old days this was done by feasting on an animal consecrated to the Gods and then slaughtered. As we are no longer farmers and our needs are simpler today, the most common blot is an offering of mead or other alcoholic beverage to the deities.

Many modern folk will be suspicious of a ritual such as this.

Rituals

which are deemed sacrifices, such as the blot, have been falsely interpreted by post-Pagan sources in order to denigrate the ritual or

trivialize them. The most common myth about ritual sacrifice is that

one is buying off a deity e.g. one throws a virgin into the Volcano so it won't erupt. Nothing could be further from the truth. In Asatru it is believed that we are not only the worshippers of the Gods

but that we are physically related to them. The Eddas tell of a God,

Rig, who went to various farmsteads and fathered the human race so we

are physically kin to the Gods. On a more esoteric level, humankind is gifted with .ond. or the gift of ecstasy. Ond is a force that is of the Gods. It is everything that makes humans different from the other creatures of the world. As creatures with this gift, we are immediately connected to the Gods, we are part of their tribe, their kin. Thus we are not simply buying off the Gods by offering them something that they want, but we are sharing with the Gods something that we all take joy in. Sharing and gift giving was an important part of most ancient cultures and had magical significance. Giving a

gift was a sign of friendship, kinship, and connection. By sharing a

blot with the Gods we reaffirm our connection to them and thus reawaken their powers within us and their watchfulness over our world.

A blot can be a simple affair where a horn of mead is consecrated to the Gods and then poured as a libation, or it can be a part of a larger ritual. A good comparison is the Catholic Mass which may be part of a regular service or special event such as a wedding or funeral, or it may be done as a purely magical-religious practice without any sermon, hymns, or other trappings.

The blot consists of three parts, the hallowing or consecrating of the

offering, the sharing of the offering, and the libation. Each of these is equally important. The only tools required are mead, beer or

juice, a horn or chalice, a sprig of evergreen used to sprinkle the mead, and a ceremonial bowl known as a Hlautbowl into which the initial libation will be made.

The blot begins with the consecration of the offering. The Gothi (Priest) or Gythia (Priestess) officiating at the blot invokes the God

or Goddess being honored. This is usually accomplished by a spoken declaration with ones arms being held above ones head in a Y shape, in

imitation of the rune elhaz. This posture is used for most invocations and prayers throughout Asatru. After the spoken invocation an appropriate rune or other symbol of the God or Goddess may be drawn in the air with the finger or with the staff. Once the God is invoked, the Gothi takes up the horn. His assistant pours mead

from the bottle into the horn. The Gothi then traces the hammer sign

(an upside down T) over the horn as a blessing and holds it above

his  
head offering it to the Gods. He then speaks a request that the God  
or Goddess bless the offering and accept it as a sacrifice. At the  
least one will feel the presence of the deity; at best one will be  
able to feel in some inner way the God taking of the mead and  
drinking  
it.

The mead is now not only blessed with divine power but has passed  
the  
lips of the God or Goddess. The Gothi then takes a drink of the  
horn  
and it is passed around the gathered folk. Although it sounds like  
a  
very simple thing, it can be a very powerful experience. At this  
point the mead is no longer simply a drink but is imbued with the  
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blessing and power of the God or Goddess being honored. When one  
drinks, one is taking that power into oneself. This is the essence  
of  
the rune Gebo. After the horn has made the rounds once, the Gothi  
again drinks from the horn and then empties the remainder into the  
hlautbowl. The Gothi then takes up the evergreen sprig and his  
assistant the Hlautbowl and the Gothi sprinkles the mead around the  
circle or temple or onto the altar. If there are a great number of  
the folk gathered, one may wish to drop the drinking and merely  
sprinkle the various folk with the mead as a way of sharing it. In  
a  
small group one might merely drink as the blessing.

When this is done the Hlautbowl is taken by the Gothi and poured out  
onto the ground. This is done as an offering not only to the God  
invoked at the blot, but it is also traditional to remember the  
Earth  
Mother at this time, since it is being poured onto her ground. Many  
invocations mention the God, Goddess, or spirit being sacrificed to,  
and then Mother Earth, as in the Sigrdrifa Prayer .Hail to the Gods  
and to the Goddesses as well; Hail Earth that gives to all men..  
(Sigrdrifumal 3) With this action, the blot is ended.

Obviously this is a very sparse ritual and if performed alone could  
be  
completed in only a few minutes. This is as it should be, for blots  
are often poured not because it is a time of gathering or festivity  
for the folk, but because the blot must be poured in honor or  
petition  
of a God or Goddess on their holiday or some other important  
occasion.  
For example, a father tending his sick child might pour a blot to  
Eir  
the Goddess of healing. Obviously he doesn't have time to waste on  
the .trappings. of ritual. The intent is to make an offering to the  
Goddess as quickly as possible. At some times a full celebration  
might not be made of a holiday because of a persons hectic schedule,  
but at the least a blot should be made to mark the occasion.  
However,  
in most cases a blot will at least be accompanied by a statement of  
intent at the beginning and some sort of conclusion at the end. It  
might also be interspersed with or done at the conclusion of ritual  
theater or magic.

The Sumbel

One of the most common celebrations noted in tales of our ancestors is the Sumbel or ritual drinking celebration. This was a more mundane and social sort of ritual than the blot, but of no less importance. When Beowulf came to Hrothgar, the first thing they did was to drink at a ritual sumbel. This was a way of establishing Beowulf's identity and what his intent was, and doing so in a sacred and traditional manner. At the sumbel toasts are drunk to the Gods, as well as to a persons ancestors or personal heroes. Rather than a toast, a person might also offer a brag or some story, song, or poem that has significance. The importance is that at the end of the toast, story, or whatever, the person offering it drinks from the horn, and in doing so .drinks in. what he spoke.

The sumbel is also an important time for the folk to get to know each other in a more intimate way than most people are willing to share. Modern society is at two extremes. At one end are the emotionless beings who have been robbed of their soul by modern industrial secular culture. On the other side are those pathetic .sensitive New-Age guys. who spend their lives consciously attempting to stir their emotions and who force an unnatural level of intimacy between 2836

themselves and others. There are some levels of emotional intimacy which are not meant to be openly shared with strangers. Doing so reduces their meaning to the mundane. At sumbel, barriers can be lowered in a place which is sacred to the Gods and the Folk. Thoughts can be shared among companions and friends without embarrassment or forced intimacy.

One format for the sumbel with a history in tradition is to drink three rounds. The first is dedicated to the Gods, the second to great heroes of the folk such as historical figures or heroes from the sagas, and the third to personal ancestors, heroes, or friends which have passed from this world.

Another theme for a sumbel is past, present, and future. This type of sumbel is more of a magical ritual than one of celebration. The idea is to make toasts which bring up some aspect of your past, and present situation, and a third toast or brag which represents your wishes for the future. One might make a toast to the first Asatru ritual one attended as the past, a second to the companions and kindred then gathered, and for his third toast might state that he intends to be initiated as a Gothi in the coming year. The purpose would be to link the coming event of his initiation with the two already accomplished events of pledging Asatru and finding a kindred . two other important rites of passage. In this case initiation as a Gothi then becomes something which is linked to a chain of events that have already occurred, rather than an isolated action which might occur. Thus magically, this moves the person towards his initiation.

A third and everpopular type of sumbel is a free-for-all where stories are told, toasts are made, and bragging is done until all the gathered Odinists are under the table. Perhaps this is not quite so esoteric or purposeful as the previous ideas, but it.s certainly in keeping with the examples of our Gods and ancestors! Joy is better than guilt!

These are only ideas. The sumbel is a very open ended type of thing and the framework is very simple to adapt.

One thing important to note about any Asatru ritual is that ours is a holistic religion. We do not limit our Gods or spirituality to a certain time and place. While the sacrament of the blot is usually poured as part of a ceremony, the feast afterwards, singing of sacred songs, reciting of poetry, Morris Dancing, etc are all part of our religion. A truly traditional celebration might begin with a rather informal greeting of the dawn, involve May Dancing and .mystery plays,. then move on to a more structured Blot, and finally to a feast capped by a sumbel. On the other side of things, there.s no reason why at a family feast one might not simply pour a bottle of beer or mead as an offering without the other trappings of a blot.

#### Profession

Profession is one of the most important ceremonies in Asatru. To Profess one.s belief in and kinship to the Gods should be an important turning point in ones life and the beginning of a new understanding of the self. Profession is, however, a very simple and rather short ceremony. In our kindred we usually profess people after beginning the ritual, but before we offer the formal blot.

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Profession is not an occult or initiatory ceremony. It is nothing less than it.s name: one professes (declares, affirms) his wish to become one of the Asafolk. This oath is usually taken by the Kindred-Gothi on the oath ring or some other Holy object as follows:

The Gothi stands in front of the altar and says .Will [insert name here] please come forward.. After he or she does so .Are you here of your own free will? Is it your intention to solemnly swear allegiance and kinship to the Gods of Asgard, the Aesir and Vanir?. If the answer to both these questions is in the affirmative the Gothi takes up the oath ring and holds it out to the person professing and says .Repeat after me. I swear to ever uphold the Raven Banner of Asgard, to follow the way of the North, to always act with honor and bravery, and to be ever true to the Aesir and Vanir and to Asatru. By the Gods I so swear. By my honor I so swear. On this Holy Ring I do swear. Hail the Gods.. The kindred then replies .Hail the Gods!. and the Gothi finishes .Then be welcome to the service of Asgard and the Folk of the Asatru..

There may be other celebrations connected to a Profession, just as

other religions hold Bar Mitzvah or Confirmation parties. When someone joins our kindred, we hold a Sumbel of nine rounds, each dedicated to one of the values of Asatru (see below) and toast those values to the new kinsman.

### The Holidays

The ancient Norse knew four major holidays the Spring and Autumn Equinoxes which we call Summer and Winter Finding, and the two solstices which we call Midsummer and Yule. However, there were many other minor festivals and modern Asatru have added even more. A calendar of our kindred's rituals is provided in an appendix and I also encourage anyone to find as many as one is willing to meet for. We meet monthly, but some groups meet 8 times a year and also celebrate the cross-quarter days of May Day/Walpurgis, Halloween/Samhain, February eve or The Charming of the Plow, and Lammastide or Freyfaxi,

Most of our rituals also honor only one or a few Gods or Goddesses at any one time. However, there is no reason why the entire pantheon should not be offered prayers and thanks at any occasion. This would be particularly appropriate at the major holidays. Unlike most other groups in the Neo-Pagan movement, we do not necessarily honor Gods in male/female pairs. The boy/girl notion is one taken from the Pagan fertility religion of Wicca and isn't necessarily appropriate to our Gods, who often represent things other than fertility. So while a Spring ritual held in honor of Freya and Frey as fertility deities might wish to honor them together, there is no reason to include Frigg in a ritual dedicated to Odin as the God of War.

### Yule

Yule is the most important holiday of the year. Everyone is familiar with the shortness of the deep winter days, but in the Scandinavian countries this is of even greater importance. At the Yuletide there is almost no sunlight at all, and the climate would have people bound in their homes waiting for the return of Spring.

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Yule is a long festival, traditionally held to be 12 days or more. After Yule the days began to get longer and the festival represented the breaking of the heart of winter and the beginning of the new year. Yule was the holiday of either Thor or Frey, although there is no reason not to honor both Gods in modern practice. Frey is the God of fertility and farming and was honored at Yule in the hopes that his time would soon return. Thor was the sworn enemy of the Frost Giants and Jotunn who ruled the winter months, and as such was honored as the God who's actions fought off these creatures and brought back the spring. Sunna, the Goddess of the Sun, should also be honored at Yule, although she is held at more important during the summer months

when she is at her strongest.

The most important symbols of Yule are still with us today. Most of the supposedly secular customs of Christmas are actually Pagan in origin. Evergreen trees and holly which remained green throughout the long nights and cold were a promise that spring would once again return to the land. These symbols may also have been a connection to the nature spirits who have sway over the return of the warm days. The modern conception of Santa Claus as an elf, for whom offerings of milk and cookies are left, is probably a modern continuation of leaving offerings for the Alvar and other nature spirits. The idea of children staying up all night in the hopes of catching a glimpse of Santa Claus may be a remnant of people staying awake to mark the long night and remind the sun to return. (In the latter case it's considered an adequate substitution to leave a candle going all night to light the way for the returning sun.)

Yule is a weeks long festival, not just a single holiday. The Yule season begins on the solstice, which is the Mother Night of Yule, and ends with Twelfth Night on January sixth. As a point of interest, January seventh is St. Distaff's day, which Nigel Pennic has suggested may have been a day sacred to Frigg, whose symbol is the distaff.

While one might expect a rather dour theme to a holiday held in the darkness and cold, Yule is a time of feasting and gladness.

In various places different Gods were held to be the most important at Yule. Thor was honored because it is he who fights and kills the Jotunn, who surely are the ones responsible for the loss of warmth in the world. Yule was when Thor broke the back of winter and allowed the warmth to slowly return to the world. Frey was also honored because it was he who married Gerd and warmed her heart, returning fertility to the world.

There are simply so many different Yule customs, both ancient and modern, that one has almost limitless possibilities even when staying within Scandanavian and Germanic customs. In modern practice one might honor Sunna on the Mother Night, then hold a blot a few days later to Thor, a feast for New Years day which is shared with the house and land spirits, and then finish on Twelfth Night with a ritual to Frey, whose time is then officially beginning.

Summer Finding

Summer Finding is also known to many groups as Ostara, the holiday sacred to the Goddess for whom the modern Easter is named. She is a

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fertility Goddess and her symbols are the hare and the egg. She was an important Goddess of spring to the ancient Saxons, but we know little else of her other than this. Some have suggested that Ostara is merely an alternate name for Frigg or Freya, but neither of these

Goddesses seem to have quite the same fertility function as Ostara does. Frigg seems too high class to be associated with such an earthy festival and Freya's form of fertility is more based on eroticism than reproduction.

The obvious folk tradition at this time of year involves eggs. These were colored as they are today, but then they were buried, or more appropriately, planted in the earth. Some have suggested that the act was purely magical, the fertility of the eggs would then be transferred from the animal realm to the plant realm and would increase the prosperity of the harvest. It's also possible that they were left as an offering to the alvar and the spirits of the plants.

In any case a blot should be prepared to the Goddess of Spring, however one wishes to honor her, and also to the spirits of the land.

#### Midsummer Day

The summer solstice was second only to Yule in importance to the ancient Northmen. Some groups mark this day as sacred to Balder, but we disagree with this. While Balder can be seen as a dying and resurrected Sun God, in the mythology we are most familiar with, he does not return to life until Ragnarok and it seems like .bad karma. to symbolically kill the sun when you know he doesn't come back until the end of the world. Instead, we mark this day as sacred to the Goddess Sunna, who is literally the sun.

One idea for midsummer is to remain awake all night and mark the shortest night of the year, then at sunrise to perform a .Greeting of Sunna. and a blot to her.

Another midsummer custom is the rolling of a flaming wagon wheel down a hill to mark the turning of the wheel of the year. If fire would otherwise be a hazard, one could parade a wheel covered with candles for similar effect. It is also a time for general merriment and in the Scandinavian countries many of what we know as the traditional May Day rituals such as May Poles and Morris Dances were instead celebrated at Midsummer.

#### Winter Finding

I have not come across a great deal of traditional lore about the Autumn Equinox which we know as Winter Finding. It seems to have been overshadowed to some extent by the Winter Nights which we celebrate at the equinox rather than at the more traditional time of mid-November.

If one wishes not to do this, the Winter Finding would be a festival of harvest. One should hold a Blot to whichever Gods of fertility seem most appropriate and then hold a large feast, concentrating on vegetables that are currently in season.

## Winter Nights

The Winter Nights are the traditional festival honoring the Disir or 2840

family spirits. It is a time to remember your family, the dead, and your ancestors. (For more information on the Disir see the chapter .Elves and other Spirits..)

A Freyablot may be performed at this time as Freya is known as the Vanadis (i.e. the Dis of the Vanir) or the Great Dis, and she seems to be the Goddess of the Disir themselves. This is probably connected

to Freya.s position as recipient of half the battle-slain. One might

also simply want to honor the Disir as a whole, or attempt to summon and pour offering to your own family.s Dis. A sumbel which toasts ones ancestors and passed on friends would also be in order. If a feast is held, it should be quiet and respectful of the character of the season. Another idea is a silent .mum feast,. a custom which is found the world over.

The various Halloween customs such as dressing in costume or celebrating this time as a time where the worlds of the living and the

dead connect are more Celtic in origin than Nordic and probably should

not be part of an Asatru celebration.

## The Gods of Asgard

The Old Norse reckoned that there were three races of Gods: the Aesir,

the Vanir, and the Jotunn. The Aesir are those beings most often referred to in the ancient literature simply as .the Gods.. They are the Gods of society, representing things such as Kingship, Craft, etc.

The Vanir are more closely connected to the earth and represent the fecundity of the land and the natural forces which help mankind. Once

there was a great war between the Aesir and the Vanir, but this was eventually settled and Frey, Freya, and Njord came to live with the Aesir to seal the peace. The Jotunn are a third race of Gods and at constant war with the Aesir, but there is and never will be peace in this battle. The Jotunn are never called Gods, but rather referred to

as giants. They represent the natural forces of chaos and destruction

as the Aesir represent forces of order and society. Just as fire and

ice mix to form the world, this creative interaction of chaos and order maintains the balance of the world. In the end the two sides will meet in the great battle of Ragnarok and the world will be destroyed, only to be reborn.

The Norse Gods were not held to be all powerful or immortal. Their youth was maintained very precariously by the magickal apples of the Goddess Idunna. More importantly at the end of the world a good number of the Gods will die in battle. The Northern view of the world

was a practical one with little assurance for the future and little perfection and the Gods are no exception.

## The Gods in the Temple: Odin, Thor, and Frey

The three most important Gods were held to be Odin, Thor, and Frey. These were the deities whose statues stood at the altar of the temple

at Upsalla. They are considered the most important because of what they represent. Mythologist Georges Dumézil has linked these three deities with the three classes of Indo-European culture: the Kings, the Warriors, and the Farmers. Although the fit is not an exact one,

it is probably true that these three deities most concretely symbolized the various aspects of life and culture and most people  
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would have found a God who represented their life-experience in one of these three deities.

Odin is the Allfather, remembered today best as a God of war and of the berserk rage of the Vikings. However, he has other aspects which are just as strong or stronger. In the Eddas, he is the King of the Gods, but this is a position which most of the Germanic peoples attributed to Tyr. It's likely that Odin only became King during the

Viking Age. Being the Allfather, his original position of leadership was probably familial rather than legislative. Most importantly he is a God of transcendent wisdom and in relation to that a God of magick.

He is the God of the Runes, the magical alphabet which holds the mysteries of the universe within it. In most of the non-Viking countries, Odin's warrior aspect was played down. In England, where he is known as Woden, he is a gray cloaked wanderer (the inspiration for Tolkien's Gandalf) who travels the country, usually alone, surveying his land. Here again we see him in the position of a father

figure, a warder of the land but not necessarily a King. Odin is also

a God of the dead. Half of the slain in battles go to him to prepare

for the Ragnarok. (The remaining half go to Freya.) He also has associations with the dead as a practitioner of Seidhr, a form of shamanic magick which he learned from Freya and used on various occasions to travel to Hel and seek the knowledge of those who have passed from this world. It's difficult to classify Odin simply because he was such a popular God during the last stages of Norse Paganism and thus absorbed many traits of other Gods.

Thor is probably the best known of the Norse Gods. He is a simple God, the patron of farmers and other folk who are .wise, but not too wise. as the Eddas advise us to be. Thor is best known for wandering

the world in search of adventure; usually found in the form of giants

or other monsters to kill. He possesses tremendous strength and the hammer Mjolnir, which was made for him by the Dwarfs. Mjolnir is considered to be the Gods greatest treasure because it is sure protection from the forces of chaos. Using Mjolnir, Thor is a warrior

figure, but he is less a professional warrior than a common man called

upon to defend his land. He loves battle not for itself as do the berserkers of Odin, nor does he have a strong code of honor such as that of Tyr. In fact he chronically breaks with honor and kills giants whether they have the protection of .hospitality. or not. Thor is associated with thunder, and is also the God of rain and storms, but it's important to note that he is not the God of destructive storms. Thor is nature as a benefit to man. The Jotunn are held to be the source of the destruction found in nature. Thor was the God of .everyman.. He was simple in purpose, strong, and free. He was most beloved of the freemen farmers who populated the Germanic lands.

Frey is a God of peace and fertility. If Thor is the God of the farmer, then Frey is the God of the crops themselves. His symbol is the priapus and his blessings were sought at planting and other important agricultural festivals. The word .frey. means .Lord. and it's unsure if this is the Gods name or his title. He is also known as Ing. We do not know a great deal more about Frey as few myths have survived which give us any insight into his character. As much as he is a God of fertility, he is also a God of peace and Ing was said to have brought a Golden Age of peace and prosperity to old Denmark. Horses are held to be sacred to Frey, probably because of fertility connections.

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#### Goddesses

In general we know much less about how our ancestors worshipped the Goddesses than the Gods. Later Norse culture was very bound up with the vikings and it is likely that the Goddesses were deemphasized at this point. More importantly, virtually all the mythology we have today was recorded during the Christian period and Christian culture had little respect for women, least of all independent and strong women like those of Nordic society.

Freya is the most important of the Goddesses or at least that Goddess

about which we know the most. She was the sister of Frey and along with him was sent to live with the Aesir in order to seal a peace agreement. Freya is a Goddess with two distinct sides to her.

First,

she is the Goddess of love and beauty and second a Goddess of war who

shares the battle-slain with Odin. Unlike our modern culture, the ancients saw no contradiction in this. She was also a sorceress who practiced the shamanic magick known as Seidhr, which she taught to Odin. Freya is the Goddess most often invoked by independent women. While she is a Goddess of beauty, she is not dependent on men as is the stereotype of so many love Goddesses, but is strong and fiercely independent. She is also known as the Great Dis and probably has connections to the family spirits known as the Disir. In many ways she is like Odin in that she is a Goddess of many functions which are

not always obviously related. In modern Asatru, many groups have replaced Frey with Freya to stand with Odin and Thor on the altar.

Frigg is a most misunderstood Goddess. She is the wife of Odin and many people are too willing to let her be known simply as that.

However, the old Norse had a much different idea of the place of women

and of marriage in general. While marriages for love were certainly known, marriage was also a business and social arrangement and there were important duties for a wife. These were symbolized by a set of keys which hung at the belt of all .goodwives.. This symbolized that

the home was under the control of the woman of the house, who was equal to her husband. Today we think these duties as very minor, but a thousand years ago they were far from trivial. Up until this century most of Europe lived in extended families. A house, especially a hall of a warrior, was not merely a small building with a nuclear family, but an entire settlement with outbuildings, servants, slaves, and an entire clan. The wife of the house was in charge of stores and trading with other clans. It was she that saw to the upkeep of the farm, the balancing of the books, and even to the farming itself if her husband was away trading or making war. It was as much a job of managing a business as it was being a .wife.. For these reasons Frigg is still very important and can easily be invoked beyond the home. She would, for example, be a natural patron for someone who owned a business. Frigg also shares a lot of characteristics with her husband. She is the only other God who is allowed to sit in Odin.s seat from which can be seen all that goes on in the nine worlds. It is said that she knows the future, but remains silent, which is entirely in keeping with the way women of the time exercised their power: namely indirectly. While in a better world this might not be necessary, it is still an important tool for women who must exist in a world where men are sometimes threatened by them. While Freya is a Goddess who acts independent of .traditional. roles, Frigg is a Goddess who works within those roles, but still maintains her power and independence.

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#### Other Gods

There are of course many other Gods and Goddesses. Some of these have important places in the myths, while some others are mentioned only once along with their function.

#### Loki

The most perplexing God of Asgard is Loki. He was probably originally a fire God, but he is best known as the troublemaker of Asgard. In various minor scrapes Loki arranges to get the Gods into trouble, usually by giving away their treasures and then arranging to return them. This is very much in the traditional role of a trickster, who keeps things interesting by causing trouble. However, it.s sometimes difficult to see Loki merely as a trickster because his actions are sometimes simply too evil to be ignored. Balder was the most beautiful and beloved of the Gods and a pledge was extracted from all the things in the world that they would not harm him. The sole exception to this was the mistletoe which was deemed too tiny to be a threat. Amused by his invulnerability, the Gods took turns throwing objects at Balder, which of course had no effect on him. Loki took the blind God Hod and put a spring of mistletoe in his hands and guided him to throw it. The dart pierced Balder.s breast and he died.

Later a deal was arranged wherein Balder would be allowed to return to life if all the creatures of the world would weep for him. Only one refused, an ogress who said she cared not a whit for Balder when he was alive and thought him just as well off dead. The ogress is believed to have been Loki in disguise. For these actions Loki was chained beneath the earth and it was arranged that venom would drip upon him in punishment that would last until the end of the world. With the death of Balder, Loki goes beyond the level of trickster and becomes a truly evil figure. It is known that when Ragnarok comes, Loki will lead the legions of chaos against the Aesir and bring about the end of the world.

Indeed Loki's actions certainly do seem harsh, but they are entirely in keeping with the Norse way of looking at things. One of the functions of a trickster God is to keep things going. The trickster causes trouble so that people may evolve, for nothing brings about ingenuity like need. The Norse did not believe anything was eternal.

The Gods were mortal and only maintained their youth through the magick of Idunna's apples. In the end they would die in the battle of Ragnarok which would destroy the world. Balder's invulnerability was not natural. As the Edda says .Cattle die, and men die, and you too shall die.... It was deemed much more wise and valiant by the Norse to live up to one's fate than to try to avoid it. Likewise to return from the dead would be equally wrong. It's against nature for something to be impervious to harm or for the dead to return to life.

Loki was merely acting as the agent of nature to return things to their normal and correct course. It was not an act of evil, but an intervention to stop an evil against the natural order. Likewise Ragnarok must come. It is in the nature of the world to be destroyed and then be reborn. Loki is merely acting as an agent of fate: exactly the function which a trickster is supposed to perform.

On the other hand, as far as we know Loki was not worshipped, at least not in the same way as the other Gods were. Recognition of his action and his place in the universe is essential, but Gods of this type are  
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seldom welcome. It is .fashionable. today to laugh at trickster Gods and see them as a sort of jester figure, but we must not forget that their nature is much darker than this even when it does serve a purpose. Change is important, but nothing changes the world faster and more thoroughly than war.

Tyr

While seldom reckoned today among the most popular of the Gods, Tyr is extremely important. He is the God of battle, of justice, and (secondary to Odin) of Kingship. The most important myth concerning Tyr shows both his bravery and honor. He gave his hand as surety to the Fenris Wolf that no trickery was involved in the Gods binding of

him. When the fetter in fact did bind the wolf, Tyr lost his hand. The honor and reliance on one's word is often overlooked in this myth in favor of an interpretation of self sacrifice. However, throughout the myths various deals are made and the Aesir easily get out of them. It's likely that Tyr could have escaped his fate as well, but one's word is one's word and thus Tyr lost his hand. Tyr was held to be the God of the Thing or assembly. While the ancient Norse were not truly democratic and in fact held slaves, within the noble class all were reckoned to be roughly equal. The Thing was a place where the landholders would meet for trade and to iron out disputes among them, in the hope of avoiding feuds. Tyr was originally the chieftain of the Aesir and the God of Kingship, but he has been gradually supplanted by Odin, especially during the Viking Age. It is likely this was because of Tyr's strong sense of honor and justice. For raiding and pillaging, Odin, the God of the berserker rage, was a much better patron than Tyr, the God of honorable battle. This is an important thing to note about Northern religion: it is extremely adaptable. There are not hard and fast rules about who is what and while the nature of the Gods cannot be changed they are more than happy to have the aspects most important to their worshippers emphasized. Just as a person uses different skills and becomes a different person when they move or change jobs, so the Gods too have adapted to new climates and needs.

#### Baldr

While we only know the myth of Balder's death, it is clear that he was a God of some importance. Unfortunately, modern writers, coming from a Christian background, have tried to turn Balder into a Christ figure. Balder was a God of beauty and goodness, but his name also translates as warrior. It is a mistake to turn him into a Norse Jesus. The mere fact that he died and will return after Ragnarok is not enough for this equation. Another interpretation of Balder is that of the dying and resurrected God of the Sun. This also seems a mistake, as Balder does not return from the land of death. It makes a poor symbol to honor Balder on solar holidays, lest the sun not return! The remaining major interpretation of Balder is as a God of mystic initiation. While this fits to some extent, we unfortunately no longer know. The equation with Christ has wiped out a great deal of lore about Balder and we are left to rediscover his place in our modern practice.

#### Minor Gods

Of the other important Gods, Heimdall is the guardian of Asgard. He, 2845

as Rig, is also one of the Gods who fathered mankind. Njord is the God of sailing and sailors. Unless one travels on the sea, he is probably of little importance to you, but if one does sail, he is your natural patron. If Njord is the God of sailing and of man's use of the sea, then Aegir is the God of the sea itself. He is married to

Ran who takes drowned sailors to her home after their death. Aegir is considered to be the greatest of brewers, and our kindred honors him in a special holiday due to the importance of mead in our modern religion. Bragi is a much overlooked God who is the patron of tale-tellers and bards. Other Gods more or less overlooked in the myths include Forseti, who renders the best judgments, Ull, a God of hunting who is the male counter to Skadi, Vithar, the son of Thor who is as strong as his father, Vali, Odin's son who will avenge his father's death at Ragnarok, and Hod, the blind God who was led to slay Balder.

While we might say that certain Gods are more important than others, this is in many ways not accurate. We would be better served to say that some are more popular. The Norse concept of the relationship between men and Gods was one of friendship. A man would honor all the Gods as worthy and existent, but would usually find one as his special patron. It is not surprising, considering this, that Thor is the most popular of Gods. If the average person was searching for a God very much like himself, Thor would be the obvious choice. Likewise, a God such as Njord would have been extremely important to sailors and fishermen, but would have been almost completely unimportant as a patron to inlanders. The less well known Gods are just as powerful as their more well known contemporaries, they merely have power over a less well known aspect of life.

There are also many Goddesses other than Frigg and Freya, but we know very little of them. Eir was said to be the greatest of healers, and is for this reason very important. There is no healer God as the ancients held that medicine was a craft for women and not for men, but modern male healers should certainly invoke her. While Skadi has a very small part in the myths, many modern Asafolk find her a compelling figure. She is the snow-shoe Goddess, who travels in the isolated mountains hunting with her bow. She is married to Njord, but they are separated as Njord can't abide the mountains, and Skadi can't sleep in Njord's hall where she is kept awake by the pounding of the sea. She is an excellent role model for women who work alone and who are independently minded. Oaths are sworn to the Goddess Var, but little else is known of her. Lofn might some day be of importance to you, she is known to bring together lovers who are kept apart by circumstance.

I have merely touched upon the Gods here. It is important for everyone who would practice the religion of the North to get to know the myths and the Gods. An appendix is included which outlines various sources for more information.

Elves & Other Spirits

The world of ancient Paganism was hardly limited to the worship of the Gods. There are various other beings who were honored, and .Elf worship. was often the hardest part of Paganism for Christians to destroy. It was easy enough to substitute one God for another, but it  
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was quite another to tell the common people that the elves which brought fertility to the land were not real!

In the various folktales and sagas we find very little which would lead us to a concrete system of what spirit was responsible for exactly what. We are sure of the place of the Valkyries, who were responsible for bringing the slain to Valhalla, and also for choosing who in battle would die. They seem, judging by their actions, to be supernatural beings of some type. However, Valkyries appear in various places as very human figures and their exact nature is difficult to determine. Sigrdrifa was a Valkyrie who was cursed by Odin because she refused to bring victory in battle to those whom he had chosen. Her punishment was to be married to a mortal, and the implication is clear that this would end her days as a Valkyrie. It.s equally clear that she has great knowledge of the runes as she tutors Sigurd after he awakens her. In most respects she seems to be a normal human woman, although a very wise and independent one with great powers. Elsewhere, Voland and his brothers are said to have found three Valkyries sunning themselves without their swan-coats. When the brothers steal their feather-coats and hide them, the Valkyries again appear as otherwise normal women. This does not seem entirely in keeping with a supernatural origin, and it.s possible that some kind of magickal order of Priestesses has become confused over time with the supernatural beings we know as Valkyries. The swan-coat seems very similar in description to Freya.s falcon-coat and the entire issue may be something related to the practice of seidhr. As far as we know, the Valkyrie were not worshipped as such, but were considered more the messengers of Odin. They also serve the mead at Valhalla, and because of this whoever pours the mead into the Horn at Blot or Sumbel is today known as .the Valkyrie..

The other spirits whose place seems fairly clear are the Disir. These are spirits who are intimately linked with a family. There is also some indication that they are linked with the land, but this would be in keeping with the old ways. We forget sometimes that many landowners in Europe have been living in the same place since before this continent was discovered. The land becomes an intimate part of the family and its identity, so it is natural that family spirits would also oversee the family land. Disir inevitably are seen as women who appear at times of great trouble or change. They are somehow linked to the family bloodline, and seem most closely linked to the clanchief. There is one scene in one saga where a spirit, apparently a Dis, is passed on from one person to another who are not blood relations. However, these two friends are closer than brothers, so while the link is apparently not genetic, it is definitely

familial. We know the family Disir were honored with blots at the Winter Nights and that they have great power to aid their family. As far as their origin, it's possible that they are ancestral in origin. They may be ancestors whose power was so great that they were able to continue to see to their clan. Or it's possible that the Disir are the collective spirit of the family ancestors. Freya is called the great Dis and there may be some linkage here to her position as a seidhrwoman. We know from the sagas that Seidhr was involved with talking to various spirits (including the dead) and it's possible that this is the source of Freya's name. It is also possible that she performed much the same function as a Dis to her tribe the Vanir.

Closely linked to the idea of the Disir is the Fylgia. These spirits  
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are attached to an individual person in much the same way that the Disir are associated with a family. Fylgia usually appear either as animals or as beautiful women. They correspond to the .fetch, .totem, or .power-animal. in other cultures. Most of the time the fylgia remains hidden and absent, it is only with truly great or powerful persons that the fylgia becomes known. They may have something to do with Seidhr as well, because many sagas offer evidence of spirit travel in the shape of animals. This corresponds exactly to notions of shamanism found in other cultures.

The remaining spirits include Alvar or elves, Dokkalvar or dark elves or Dwarfs, kobolds, and landvaettir. While some have defined one being as doing one thing and another serving a different function, I'm not inclined to draw very sharp distinctions between these various creatures. They all seem .elfish. in origin, and there seems to me to be no pattern of associating one name with a specific function. We know that various landvaettir or land spirits were honored with blots. We also know that Frey is the lord of Alfheim, one of the nine worlds where the alvar are said to live.

Of all the remaining spirits, the dwarfs are the most consistent in description. We know that the dwarfs are cunning and misanthropic in character and incredible smiths, capable of creating magickal objects so valuable they are considered the greatest treasures of Asgard. Thor's hammer Mjolnir, Freya's necklace Brisingamen, and Sif's golden hair are all creations of the dwarfs. They live beneath the earth and have little to do with mankind or the Gods unless one seeks them out. What place they had in the religion we no longer know. It would seem wise to invoke them as spirits of the forge, but I can think of little other reason to disturb them.

Elves are the most difficult magickal race to pin down.

Mythological

sources tell us that the Alvar or light elves live in Alfheim where Frey is their Lord. However, we also have the enduring belief in folklore of the elves as faery-folk: beings associated with the natural world. These two conceptions of elves might still be linked,

however, as Alfheim is known to be a place of incredible natural beauty, and Frey, their leader, is an agricultural deity. To further

confuse this issue, Norse folklore has a strong belief in the Landvaettir, or land spirits who may fit into either or both of these

categories. I'm inclined to lump them all together as similar beings

that we simply don't know enough about to tell apart. What is important is that Asatru, like all Pagan religions, honors the natural

world and the earth very deeply. Whether one calls the spirits of the

land as the elves, the faeries, or the landvaettir, or uses all of these terms interchangeably, respect is all important. Asatru is known

for being one of the most politically .conservative. of the modern Pagan religions, but you'll find few of us who aren't staunch environmentalists.

One of the most important spirits to honor is the house-spirit.

Folklore is also filled with stories of various spirits variously called faeries, elves, kobolds, brownies, tom-tin, etc who inhabit a house and see to its proper conduct. In the usual form of the tale, they offer to perform some housekeeping functions, but eventually turn

on the owners of the house when they are insulted by overpayment.

We

don't have any concrete evidence for how our ancestors honored these beings, but this is not surprising because such a thing would not be a

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public observance and it's unlikely it would be recorded in the sagas

or Eddas. Folklore indicates that such beings should be honored with

a simple bowl of milk or perhaps beer, but no more.

In general folklore does not paint the various elves and spirits as particularly benevolent figures. With the exception of house

spirits,

who as spirits of a manmade object are bound to us on some level, they

seem most interested in staying out of the dealings of mankind.

There

are numerous stories of people who spy upon elf women and force them to become their brides. Inevitably the women are unhappy and eventually escape, leaving their husbands devastated. There are also

numerous stories of spirits who haunt the woods and who will drag wayward travelers into rivers to drown or to some other untimely death. When people do have dealings with the elves these beings seem

to operate on an entirely different set of expectations than we do.

Most of us would be gratified by the gift of a .bonus. from our

employer, yet time and time again in folklore this is the easiest way to anger a house spirit. We know that elves were honored with blots, but it's just as possible that these ceremonies were made in propitiation to them rather than in kinship as are our blots made with the Gods. We suggest caution in dealing with beings with a set of values so foreign from our own. They should be approached in the same way one would approach a person from a country whose ways are very different.

In general, we're also very reticent to make decisions about classifying the various other peoples.. It would be very easy to draw lines and place certain spirits into little boxes which label their function, but that seems overly mechanical and of little utility. Elves and other wights are not human, and it might be too much to try to classify them in other than subjective terms. It's probably best to simply make your intent clear, experiment, and use the terms which work for you, remembering only to be true to the sources.

#### Demi-Gods

There are a whole classification of Gods which are not truly part of the Aesir, Vanir, or even the Jotunn. Wayland the Smith is the best example of this that we can offer. Wayland, called Volund in the Norse version, is the greatest of smiths, but it's clear in the mythology that he was more or less a human man. The myth tells of how he lost his wife and was enslaved by a human King. While his powers allow him to outwit and take vengeance on the king, it's clear throughout that he's not on the level of a Thor or an Odin. What one does about these demi-Gods or local Gods is a good question. I see nothing wrong with pouring a blot in their honor and dealing with them as you would any other God or Goddess. On the other hand, they are not part of the Aesir and I think it might be disrespectful to honor them with the Aesir or as part of a ceremony dedicated to the Aesir as they seem of a different nature.

#### Ancestor Worship:

Honoring ones ancestors was one of the most sacred duties of the Norsemen. One of the most important parts of greeting new people was the exchanging of personal lineages at sumbel. The worship of the Disir is closely linked to ancestor worship. However, it is difficult for modern day Pagans to seriously engage in ancestor worship. We are  
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for the most part without a strong connection to our heritage, and even if we feel motivated we would probably need to skip at least a thousand years back to find ancestors who would not have been appalled by our Heathen beliefs. One substitution for ancestor worship in the modern Asatru movement has been the veneration of heroes from the Sagas

and legends of our people.

The manner of how we honor ancestors is also somewhat troubling. I reserve the blot ritual to Gods and other powers, and I'm not sure if it's appropriate to pour a blot to an ancestor, no matter how important he was. It's touchy when you are honoring someone that you knew was a mortal. I think the most important part of ancestor worship is remembering, and the sumbel seems the most important part of that.

While we discuss ancestry, I must mention that some modern Asatru groups, in part because of holdovers from 19th century cultural movements, have placed a great deal of emphasis on ancestry in terms of race. Many have held that Asatru was a religion for whites or Northern Europeans only. In my not particularly humble opinion, this is pure idiocy. The basic argument for this is that people of other cultures do not share the same background and values. This is certainly true, but the key word in my opinion is culture, and all Americans by definition share a culture. Also, while I admit I would think it doubtful that people from outside of our own cultural heritage would be attracted greatly to Asatru, if they are it is for a reason and they should be welcomed and not shunned. It proves the worth of our religion and way of life that it is so strong that one would leave his own cultural path behind to take up ours.

As far as culture is concerned, the ancestry of the ancient North is alive and well in modern America. A thousand years ago settlers sailed to Iceland to avoid the growing influence of powerful kings and centralized government. This centralization of power was one of the things which Roman Christianity brought with it. Two hundred years ago we in America rebelled against our king for much the same reasons. Our culture is much more profoundly influenced by the Vikings than most would care to admit. Our law is based on English common law, which in turn has roots in Norman and Saxon law. (Both the Saxons and Normans were descended from Germanic tribes.) Our culture is based on many of the same ideas which the Northmen held dear: the importance of the individual and the belief that individual rights outweighed collective rights. Thus, it is my assertion that we are all descended, at least in part, spiritually from the ancient Norse.

#### The Jotunn

The Jotunn or giants are the sworn enemies of the Gods. While the Aesir represent order and the Vanir represent the supportive powers of nature, the Jotunn represent chaos and the power of nature to destroy man and act independent of humankind. In the end, it is the Jotunn who will fight the Gods at Ragnarok and bring about the destruction of the world.

In essence despite being called Giants or Ogres, the Jotunn are Gods just as much as the Aesir or Vanir. In many cases they correspond

very closely to the Fomoiré in Celtic mythology. Most simply put, the Jotunn are the Gods of all those things which man has no control over.  
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The Vanir are the Gods of the growing crops, the Jotunn are the Gods of the river which floods and washes away those crops or the tornado which destroys your entire farm. This is why they are frightening and this is why we hold them to be evil.

The Jotunn are not worshipped in modern Asatru, but there is some evidence that sacrifices were made to them in olden times. In this case, sacrifices were probably made to them rather than shared with them. as was the case with the Vanir and Aesir. It would be inappropriate to embrace them as friends and brothers in the way we embrace our Gods. One doesn't embrace the hurricane or the wildfire; it is insanity to do so. However, we must also remember that fact that we see their actions as bad, they are not inherently evil. The storm destroys the crops, but it also brings cleansing and renewal. We humans are only one species on this planet and in the end we are both expendable and irrelevant to nature. This is the manner in which the Jotunn act, and it is not surprising that we see this as evil.

However, one must also take into account the premonitions of Ragnarok recorded in the eddas. If the Jotunn are merely amoral, why are they the sworn enemy of the Aesir and why will they bring about the end of the world? It's possible that Jotunn was more of a catch-all term for dangerous Gods rather than a reference to a specific family. (It is the case in many languages that there is one word for people that speak the language, usually translating as 'people', and another term for those persons of other cultures and tribes.) The dangerous forces of nature are Jotunn. because we cannot control them, but there are other forces, principally those of chaos, that are considered Jotunn. as well.

There is abundant evidence for this in the Eddas. Various Jotunn are seen to marry into the Aesir without a great deal of trouble from the Gods, but at other times the mere sight of one throws Thor into a rage. The obvious conclusion is that they are more than one specific race of deities. The destructive powers of nature were tolerated to some extent, and often married into the Aesir bringing them more under control. However, other 'outlander' Gods were completely destructive to the Aesir (and thus mankind) and the Gods only thought for them was death.

## The Religious Structure of Asatru

The ancients, for the most part, did not have an organized system of Temples or churches in the way that our society does today.

Religion

was a very personal affair, mostly between the Gods and their worshippers. If there was a formalized temple or perhaps a grove that

was dedicated to the Gods and tended as a temple it was most likely built by a wealthy landowner and dedicated to his or her patron God. Such a person would then, usually, become the Gothi (Priest) or Gythia

(Priestess) of the temple. Such temples were generally maintained by

the family after the builders death, the title being more or less inherited by whomever was lord over the land.

Today most Asatru groups are similarly unstructured. This has been a

problem because there is little in the way of religious education other than in books such as this one and personal research. While this sort of learning is fine, there are always some things left out  
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and I'm sure that mine will be no exception. There are a few groups who are attempting to initiate training programs and present sets of standards for people who would declare themselves to be Gothi or Gythia, but these groups have unfortunately been somewhat inflexible and dogmatic, seeming more interested in creating hierarchies than with service to the Folk or Gods.

Gothi is a honorary title only. It does not mark any administrative power or rank within Asatru. One would probably not call oneself Gothi unless one had some experience of deity and had led many rituals, but as it entails power over no one and it is up to no one to

comment on ones qualifications or abilities. Similarly there is no need for someone to be a Gothi or to have access to one in order to practice our faith. While the more experienced might get more things

.right. in the ritual, this is purely subjective and if your heart is true to the Gods this is enough.

Most persons who were given the title Gothi in the old days were dedicated to a single God. The title most often formed their last name: Thorolf Thorsgothi for example. This dedication to a God or Goddess was usually part of one.s family heritage and was passed down

to your children. While there is no compelling reason why one cannot

act as Priest to the entire community of Gods and Goddesses, it is most common for one to be dedicated to a single deity. A kindred may

have persons who are each dedicated to a different deity, or it may orient itself towards a single deity as did families in the Sagas.

The most basic unit of Asatru religious worship is the hearth or homestead. This is nothing more than it sounds like: a household of Asafolk who worship the old Gods and Goddesses. Several individuals or hearths may group themselves into a .kindred,. which is a term that

has many meanings to many different groups. Some kindreds have many members and function like mainstream churches, others are more

familylike and attempt to hold to their privacy. The place of a kindred is more or less analogous to a clan or small tribal group.

A

kindred is made up of people you are familiar with and with whom you meet in person and in it.s best sense it.s an organic grouping, however it.s not the same sort of bonding that one would find in a single family or even in an extremely close knit group of friends.

In

a true Pagan society, the kindred would be found on the level of a farmstead or small village.

The ritual blots are most commonly done on the level of the kindred, or in meetings where more than one kindred comes together. The rituals of a Hearth might be less formalized and more .homey. in atmosphere. The blot ritual is based on a religious observance that was part of the official public aspect of ancient Asatru, and its likely that there were many other private rituals that would not necessarily be appropriate for a kindred to take part in together. For example, a kindred might not honor the individual family Dis or the house-spirits unless all members of the kindred lived together or were tied by blood as well as companionship.

Most persons will want to join or found a kindred in their area, however, before one runs out and begins to solicit people, you should

think about what you are doing. The very name of our groupings, .kindred,. implies a great deal more than does membership in a church.

Today we are accustomed to religious institutions that are more or  
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less anonymous and sterile. A kindred should not be this way.

While

we must be open to all, we need not act as if we were a public facility with no more intimacy than a department store. It is best to

start small and gather people as they come to you. Once you are established, get involved in the local Pagan community if you are not

already. Attend a few events of the local Leif Erikson society or the

Sons of Norway. Open one of your blots to the public and take note of

people who are attracted to Asatru. A kindred is something which should form organically and cannot be pushed. On the other hand, Asatru is not a secret religion or one open only to .initiates. as many Neo-Pagan faiths are. We must be open to outsiders who are truly

interested. I am just cautioning against throwing people into a kindred because they are available or it is the only group around or they are too polite to say no. A roommate of mine related to me a conversation he had with another person at an Asatru gathering. The person remarked that .this is all very nice, but when do you think Joe

will get tired of this stuff.. My roommate being a seriously committed

Heathen straightened him out. The person in question was just a friend of Joe.s who went to Pagan events because of Joe.s interest. He assumed that the rest of the group was .humoring Joe. just as he was. The moral of this story is that if people are not interested, there.s nothing you can do about it. We.re not the Christians who want anybody and everybody to join our faith, and we should pay just as much attention to dissuading the dabblers and the kooks as we do

to  
attracting those who truly do have the love of the Old Gods in their hearts.

As to what makes one a Gothi, the requirements would vary from group to group. Some might have written criteria, while others might leave it up to the person's heart. Certainly a Gothi is one who has a long term relationship with the Gods and Goddesses. One does not, for example, simply read this book and then proclaim oneself Gothi! (I am writing this book and don't consider myself to be a Gothi.) A competent Gothi should have studied the Eddas and Sagas and know the history of our religion. He or she should also know a bit about the runes, and the other mysteries of our tradition. One should also note that this is a public office and the Gothi of old had responsibilities as leaders of the community. Most importantly one must be sincerely dedicated. There's no push to move to a higher level of the Priesthood as there are in religions or magical orders with degree systems. and if you do not feel compelled to take on the responsibilities of being a Gothi or Gythia, there is no need for you to and much to say that you should not.

#### The Values of Asatru

One of the basic functions of a religion is to offer a set of values on which mankind is to base its actions. This, sadly, is one area where Paganism has often failed. The cult of anti-values has held sway, taking moral relativism to extremes perhaps even farther from common sense than fundamentalist moral legalism, even to the point where I have heard rape, murder, and genocide defended on the basis of "cultural differences."

However, values remain important. All one needs to do is look at the morning paper to see the results of a society that has in many ways embraced the cult of anti-values. Thievery, murder, and plunder exist  
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in our cities to extents which would have appalled our ancestors, no matter how many times they went a' Viking. While this is hardly what the Pagans who have embraced the cult of anti-values had in mind, it is to my belief a natural outgrowth of the same basic philosophical concept. The chaos in our country is the dark shadow of the modern rejection of moral legalism. What should have been an evolution from a legalistic moral/religious culture to one of flexible honor based values and self-responsibility has instead become a morass of chaos and immorality. The lesson we should all learn is that while there is no definitive list of sins; right and wrong still exist.

As usual Asatru offers a sensible solution. Our faith deals not in legalisms and rules nor in unchecked chaos and relativism. We instead acknowledge the existence of right and wrong, good and evil, but we deal with actions according to basic philosophical concepts that are

applied by the keen intellect of Odin, the simple common sense of Thor, and the solid honor of Tyr. the gifts of the Gods to us.

Asatru posits that the basic place of moral judgment is within the human heart and mind. We as human beings with the gift of intelligence are sensible and responsible enough to determine right from wrong and act accordingly. The Gods teach us through the examples of their lives, as chronicled in the Eddas, and through various pieces such as the Havamal which directly offer us advice. In the modern history of our faith, various Asatru organizations have outlined simple sets of values which they hold up as simple guidelines on how to live ones life.

The Odinic Rite (the major Asatru group in England) has one of the most cohesive and sensible of all those we've seen and this set has been adopted by the Raven Kindred as an "official" statement of our beliefs. We do this not only as a moral guide for our members, but also to say to the world what it is that we stand for. our good name in the community being important to us. Finally, this list is used when someone formally joins the Raven Kindred and we hold a sumble and toast the 9 virtues to the new member in the hope that they will apply them to their life.

The Odinic Rite lists the 9 Noble Virtues as Courage, Truth, Honor, Fidelity, Discipline, Hospitality, Industriousness, Self-Reliance, and Perseverance.

It would be hard to get much argument on any of these values from anyone. They simply and briefly encapsulate the broad wisdom of our Gods and ancestors.

#### Courage

In virtually every statement of values applied to Asatru, Courage is listed first. As Stephen McNallen has said, courage and bravery are perhaps the values which the Vikings are best known for. However, despite our history, few of us face such turmoil as a literal battle for ones life. In fact, I believe it might be easier to manifest courage in such a situation than to do so in the many smaller day to day occurrences in which courage is called for.

The most common of these occurrences for modern Pagans, is the courage to acknowledge and live ones beliefs. It is also, sadly, the one that  
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we most often fail at. While we may often be full of the type of courage that would lead us to face a shield wall, many of us quake at the thought of the topic of religion coming up at the office or a friend asking what church we attend. We won't offer easy answers, but we ask this: if you toast the courage of your ancestors to fight and die for what they believed in, can you trade away your religious identity for a higher salary or social acceptance?

In an essay on values there is also the question of moral courage.

The way of Tyr is difficult to lose one's hand for one's beliefs, but, Tyr thought the price worth paying. In a million ways modern society challenges our values, not just as Asatruar who are estranged from mainstream religious practice, but for religious people in an increasingly not just secular, but anti-religious culture. Values are also not in favor in modern society. Breaking or getting around the rules is encouraged to get ahead. Living honorably is simply too inconvenient. I think most people, Asatru or otherwise, find this repugnant, but the only way to change it is to have the courage to refuse to take part in it.

## Truth

The second virtue, that of Truth, is the one that most led our kindred to embrace the Odinic Rite's statement of values as our own. Early in our discussions, we decided that no matter what values we chose to hold out as our own, truth must be among them. It is a word that holds so much in its definition, and includes such a wide variety of moral and philosophical beliefs that we were all drawn to it as a simple statement of what we stood for.

At least one of the reasons we wanted to adopt it was the simple issue of honesty. As Bill Dwinells said at a recent sumbel while toasting truth and honesty: if you don't want people to know about something, don't do it. Truth, in the sense of honesty, is essential to personal honor and also to any system or morality that is not based on rigid legalism. If one is to uphold an honor code, one must be brutally honest with oneself and with others.

Truth is also the Truth that comes with a capital T, the kind of Truth that one talks about in terms of religion or morality. It's common to talk of different peoples having different "truths," but it's equally important to remember that while we acknowledge that each person or people has their own belief as to what Truth is or where to find it, there finally is a single Truth. This is not the Truth as we believe it, but ultimate Truth. While we may respect other people's truths and seek our own, we must never forget our search for The Truth. Like the Holy Grail of Christian legend, it may never be ours to reach, but when we cease to search we perish.

## Honor

Honor is the basis for the entire Asatru moral rationale. If anything comes out in the Eddas and Sagas it is that without honor we are nothing. We remember two types of peoples from ancient times: those whose honor was so clean that they shine as examples to us and those who were so without honor that their names are cursed a thousand years after they lived. Good Asatruar should always strive to be among the

former.  
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However, honor is not mere reputation. Honor is an internal force whose outward manifestation is reputation. Internal honor is the sacred moral compass that each Asatruar and God should hold dear. It is the inner dwelling at peace which comes from living in accordance with ones beliefs and with ones knowledge of the Truth of what one is doing. It is something deeply personal and heartfelt, almost akin to an emotion. It's a .knowing. that what one is doing is right and decent and correct.

In many ways while the most important of all the virtues it is also the most ephemeral in terms of description. It is all the other virtues rolled together and then still more. The best way I have found to describe honor is that if you are truly living with honor, you will have no regrets about what you have done with your life.

#### Fidelity

Fidelity is a word that is far too often defined by it's narrow use in terms of marital fidelity. By the dictionary it simply means being faithful to someone or something. In marriage this means being true to ones vows and partner, and this has been narrowly defined as limiting ones sexual experience to ones spouse. While I have found this to be great practical advice, many treat fidelity as if there were no other ways in which one could be faithful or unfaithful.

For we Asatruar fidelity is most important in terms of our faith and troth to the Gods. We must remain true to the Aesir and Vanir and to our kinsmen. Like marriage, Profession (the rite in which one enters the Asatru faith, similar to Christian confirmation or Wiccan initiation) is a sacred bond between two parties; in this case an Asatruar and the Gods. In order for such a relationship to work, both must be honest and faithful to each other.

Asatru, although currently being reborn, is at its roots a folk religion and we also uphold the value of fidelity to the ways of our ancestors. This is why historical research is so important to the Asatru-folk: it is the rediscovering of our ancient ways and our readoption of them.

#### Discipline

In any discussion of the values of Asatru, discipline is best described as self-discipline. It is the exercise of personal will that upholds honor and the other virtues and translates impulse into action. If one is to be able to reject moral legalism for a system of internal honor, one must be willing to exercise the self-discipline necessary to make it work. Going back to my earlier criticism of society, if one rejects legalism, one must be willing to control ones own actions. Without self-discipline, we have the mess we currently see in our culture.

Looking at discipline in terms of fidelity, we see a close

connection.

Many Pagans go from faith to faith, system to system, path to path. Asatruar are much less likely to do this. The discipline of keeping faith with our Gods and the ways of our ancestors is part of our modern practice. In this way, we limit ourselves in some ways, but we gain much more in others.

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### Hospitality

Hospitality is simply one of the strongest core values at the heart of virtually every ancient human civilization. In a community/folk religion such as our own, it is the virtue that upholds our social fabric. In ancient times it was essential that when a traveler went into the world he could find some sort of shelter and welcome for the night. In modern times it is just as essential that a traveler find friendship and safety.

In our modern Asatru community, we need to treat each other with respect and act together for the good of our community as a whole. This functions most solidly on the level of the kindred or hearth where nonfamilial members become extremely close and look out for each other. It can mean hospitality in the old sense of taking in people, which we've done, but in modern times it's more likely to mean loaning someone a car or a bit of money when they need it (that's need, not want).

Part of hospitality is treating other people with respect and dignity. Many of our Gods are known to wander the world and stop in at people's houses, testing their hospitality and generosity. The virtue of hospitality means seeing people as if they were all individuals with self-respect and importance. Or perhaps from time to time, they are literally the Gods in human form. This has profound implications for social action in our religion. Our response to societal problems such as poverty (that's poverty folks, not laziness) is in many ways our modern reaction to this ancient virtue.

In terms of our modern community as a whole, I see hospitality in terms of frontier "barn raisings" where a whole community would come together and pool their resources. This doesn't mean we have to forget differences, but we must put them aside for those who are of our Folk, and work for our common good.

### Industriousness

Modern Asatruar must be industrious in their actions. We need to work hard if we are going to achieve our goals. There is so much for us to do. We've set ourselves the task of restoring Asatru to it's former place as a mainstream faith and by doing so reinvigorating our society and culture. We can't do this by sitting on our virtues, we need to make them an active part of our behavior. Industry also refers to simple hard work in our daily vocations, done with care and pride.

Here's a few concrete examples. If you are reading this and don't have a kindred, why not? Stop reading now. Go and place ads in the appropriate local stores, get your name on the Ring of Troth, Wyrð Network, or Asatru Alliance networking lists, and with other Pagan groups. Put on a workshop. Ok, now you're back to reading and you don't agree with what I'm saying here? Well, be industrious! Write your own articles and arguments. Write a letter to the editor and suggest this material be banned. better that than passivity. Get the blood moving and go out and do it. That's how it gets done. The Gods do not favor the lazy.

The same holds true for our non-religious lives. As Asatruar we should offer a good example as industrious people who add to whatever  
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we're involved in rather than take from it. We should be the ones the business we work in can't do without and the ones who always seem to be able to get things done. When people think of Asatru, they should think of people who are competent and who offer something to the world.

This doesn't just apply to vocational work, but to the entire way we live our lives. It is just as much a mentality. The Vikings were vital people. They lived each day to its fullest and didn't wring their hands in doubt or hesitation. We should put the same attitude forward in all that we do whether it is our usual vocation, devotion to the Gods, or leisure time.

#### Self Reliance

Industry brings us directly to the virtue of Self-Reliance, which is important both in practical and traditional terms. Going back to the general notion of this article, we are dealing with a form of morality that is largely self-imposed and thus requires self-reliance. We rely on ourselves to administer our own morality.

Traditionally, our folkways have always honored the ability of a man or woman to make their own way in the world and not to lean on others for their physical needs. This is one of the ways in which several virtues reinforce and support each other. Hospitality cannot function if people are not responsible enough to exercise discipline and take care of themselves. It's for those that strive and fail or need assistance that hospitality is intended, not for the idle who simply won't take care of themselves.

In terms of our relationships with the Gods, self-reliance is also very important. If we wish the Gods to offer us their blessings and gifts, we must make ourselves worthy of them. and the Gods are most pleased with someone who stands on their own two feet. This is one of the reasons for the Asatru rule. that we do not kneel to the Gods during our ceremonies. By standing we acknowledge our relationship as striving and fulfilled people looking for comradeship and a

relationship, rather than acting as scraelings looking for a handout from on high. It takes very little for a God to attract a follower, if worship simply means getting on the gravy train. We, as Asatruar, are people who can make our own way in the world, but who choose to seek a relationship with the Gods.

In mundane terms being self-reliant is a simple way to allow ourselves the ability to live as we wish to. In simple economic terms, if one has enough money in the bank one doesn't need to worry as much about being fired due to religious discrimination. We can look a bigot in the face and tell him just where he can put it. It's also nice to have something in the bank to lay down as a retainer on a good lawyer so we can take appropriate action.

On the other side of this is self-reliance in the sense of Henry David Thoreau, who advocated a simple lifestyle that freed one from the temptations of materialism. Again, here we are able to live as we wish with those things that are truly important. Religious people from all faiths have found that adjusting ones material desires to match one's ability to meet them leaves one open for a closer relationship with deity and a more fulfilling life. While our 2858

ancestors were great collectors of gold goodies, they didn't lust for possessions in and of themselves, but for what they stood for and could do for them. In fact, the greatest thing that could be said of a Lord was that he was a good .Ring Giver..

Being self-reliant also means taking responsibility for ones life. It's not just about refusing a welfare check or not lobbying for a tax exemption, but also refusing to blame ones failures on religious intolerance, the patriarchy, or an unfair system. The system may, in fact, be unfair, but it's our own responsibility to deal with it.

In societal terms, we have become much too dependent on other people for our own good. As individuals we look to the government or to others to solve our problems and as a society we borrow billions from our descendants to pay for today's excesses. Most problems in this world could be solved if people just paid their own way as they went.

#### Perseverance

The final virtue is Perseverance which I think most appropriate because it is the one that we most need to keep in mind in our living of the other values. Our religion teaches us that the world is an imperfect place, and nothing comes easy. We need to continue to seek after that which we desire. In this imperfect world there are no free lunches or easy accomplishments.especially in the subjects we have set before ourselves. If we truly wish to build an Asatru community that

people will hold up as an example of what committed people can do, then we must persevere through the hardships that building our religion is going to entail. We must be willing to continue on when we are pushed back. If one loses a job for ones religion, the answer is not to go back and hide, but to continue until one finds a vocation where one can move forward and live as an Asatruar should.

Finally we must persevere when we simply fail. If one's kindred falls apart because of internal strife, one should go back and start over. Pick up the pieces and continue on. If nobody had done this after the disintegration of the Asatru Free Assembly, this would probably never have been written. We must be willing to continue in the hard work of making our religion strong, not just when it is convenient and easy to do so, but when it gets hard, inconvenient, or just plain boring. To accomplish without striving is to do little, but to persevere and finally accomplish a hard fought goal brings great honor.

Appendices:

Essays, Raven Kindred Information, Sample Rituals & Networking Information

Hailing the Sun: A Sample Blot to honor Sunna at the Summer Solstice

This ritual would be ideally performed at sunrise on the day of the summer Solstice. If possible the folk should gather while it is still dark or even better, remain awake throughout the night in vigil. A secondary time would be at noon on the Solstice. This ritual should not be performed at night.

At any point in this ritual, within the realm of logic and dramatic flow, the parts marked as Gothi and Gythia may be shared among the  
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folk. In addition, the parts are not necessarily sex specific, but the terminology is used as a convenience.

Set Up: An altar should be placed in the center and the folk should form a circle around it, leaving space in the center for the .action. to take place. For this ritual you will need some sort of mead or beer, a horn or chalice, an offering bowl, a hammer for consecrations, and a wheel of some sort, preferably a wagon wheel to symbolize the turning of the wheel of the year. Any reasonable tools may be substituted. The Wheel is placed on the ground near the altar or on the altar with candles around the rim (unlit).

Consecration of space

The Gothi goes to the center of the folk and forms the invocational position of the elhaz rune, both hands in the air at a rough 45. angle.

Gothi: We gather here to honor our sacred lady Sunna, who on this

Solstice Morning, reaches her height of power. All hail Sunna!

All: Hail Sunna!

The Gythia takes the hammer and walks to each of the four corners and consecrates the space.

Gythia: Hammer, hallow and hold this holy stead, that it will be a fitting place for our worship of our sacred lady Sunna! Hammar, Helga  
ve thetta ok hindra alla illska!

Gythia returns hammer to altar and faces the altar.

Gythia: I consecrate and hallow this altar to the work of our sacred lady Sunna! Here on this Solstice morning may the might of the Gods be brought to our holy stead. May the warm light of Sunna heat our hearts and hold our spirits.

Gothi: Our holy lady watches and waits for the blot in her honor. Hail Sunna!

All: Hail Sunna!

(At this point it would be most appropriate for a song or reading to be performed. It should obviously be about Sunna or the sun or something appropriate to the day.)

Invocation

Gythia: Our lady Sunna is the light of knowledge, the warmth of love, and the heat of our passion. Let us spend a moment in silence, contemplating those things which she brings us.

Leave a few moments for silent prayers and meditation.

Gothi: Holy Sunna. Lady of the Sun. Light of the heavens. Ever pursued and ever free. We gather to greet and welcome you and offer you gifts on this day. We offer to you our prayers and love, our devotion and strength, our kinship and honor.  
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All face the sun and form the elhaz posture.

All: Hail to thee Sunna, light of Har newly risen. She whose holy light shone upon our ancestors of old and she whose light will shine upon our children. We give you hail and welcome. Fill our hearts on this Solstice morning with your warm rays that your fires may burn in our hearts throughout the year. Hail Sunna!

A few moments of silence are appropriate here.

Blot

Gothi: Now it is time to offer sacrifice to our holy lady.

Gythia takes horn and Gothi fills it with mead. Gythia holds horn above her head, in the direction of the sun.

Gythia: Here is our sacrifice, the essence of our love and spirit.  
We  
offer it to you as a token of our kinship and our love. As you  
drink  
of it, may your power fill this holy hlaut and feed our spirits.

Gythia drinks from the horn and it is then passed around the folk,  
each taking a drink, with the horn returning to the Gythia.

Gythia: Hail to thee Sunna!

Gythia pours remainder of horn into the offering bowl. Gythia and  
Gothi take the bowl and evergreen sprig and walk around the folk,  
sprinkling the mead to the four corners and on the folk. Finally  
they  
return to the center and sprinkle the wheel.

Gothi: Hail the sacred wheel of the sun. Now it is the longest day  
of  
the year and the sun is triumphant, but all changes and the wheel  
turns.

Gythia lights candles on the wheel and members of the folk take it  
up  
and parade it around the grounds. A song or chant would be  
appropriate at this time. .The sun burns, the wheel turns!. for  
example. Once the procession is done (this decision should be based  
on the subjective feelings of those involved and not planned out)  
the  
wheel should be returned to the altar.

Gothi & Gythia assume the invocation position

Gothi: Sacred Lady Sunna, Summer Sun now strongest. We thank you  
for  
your blessings of warmth and light. May you reign long.

All: Hail Sunna! Hail Sunna! Hail Sunna!

Libation

Gothi takes up the hlaut bowl.

Gothi: Now our rite is ended and the sacrifice is made. The wheel  
turns. To Sunna, to the Gods, to the Goddesses, and to Earth,  
mother  
of us all, we offer this holy mead, from the Gods to the Earth To  
us.  
From ourselves to the Earth to the Gods. Hail!

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Gothi pours contents of the hlaut bowl on the ground, possibly in  
the  
center of the wheel. If this ritual is done indoors, the libation  
should be poured outside afterwards. We usually trek outside  
immediately even if the ritual is an apartment. The physical action  
of pouring the libation is an important psychological trigger to  
both  
Gods and men that the ritual is over.

What Is The Raven Kindred?

The Raven Kindred is a non-incorporated religious organization dedicated to the worship and veneration of the ancient Nordic Gods and Goddesses and to the religion of Asatru. We are centered around the Worcester county area of Massachusetts and Southern Maryland/suburban D.C. areas, but have members in Western Massachusetts, the Boston area, and Connecticut. We welcome members from other areas, including contacts through correspondence.

The focus of the Raven Kindred is specifically the religion of Asatru.

While we honor our Pagan relations in the Wiccan community, we are following a much different tradition. Our rituals are the blot or offering and the sumble. Also while we are primarily involved as a kindred in exoteric forms of worship, we have members who are interested in seidhr, rune magic, and other esoteric pursuits within the Nordic Tradition.

We practice a fairly conservative version of Asatru trying to keep close to our roots in the Asatru Free Assembly and Asatru Alliance including a tribalist sense of who we are as a Folk. However, we are also much more progressive in our social beliefs and politics and we welcome all persons regardless of ethnic origin, sexual preference, or political view. We hope to be a link between the Old and the New, holding to our dear values of Faith, Folk, and Family while discarding the prejudices that have held our religion back.

Our goals for the future are quite far-reaching. We support the movement to bring Asatru out of the shadows and to spread the Troth of the Gods to all who are their natural children. More immediately we intend to network with existing Asatru organizations, both local and national, while also setting up other chapters of the Raven Kindred and doing some networking on our own behalf.

Attendance at Raven Kindred rituals is essentially open, although we reserve the right to eject anyone who is disruptive as well as the right to hold observances that are open only to Professed Asatru or Kindred Members. Full membership is available only to those who have Professed Asatru and place their membership in the Raven Kindred above other religious commitments. Decisions about the Raven Kindred are made by a majority vote by Full Members.

Currently the Raven Kindred holds a Blot on the first Saturday of each month in Sturbridge Massachusetts and Wheaton Maryland. We also gather at other seasonally appropriate times for Blots and other activities.

For more information on the Raven Kindred, Asatru, or our services please contact us at the following addresses:

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Raven Kindred Maryland/DC; 11160 Veirs Mill Rd L15-175; Wheaton MD 20902 Raven Kindred Massachusetts; P.O. Box 1137; Sturbridge MA

01566 Electronic mail may be sent via the internet to  
lstead@access.digex.net

#### Raven Kindred Ritual Outline

The Raven Kindred has developed a slightly different form of the Blot ritual which we use. This has come to pass because of a desire for more personal involvement as well as a smaller group of people than would be appropriate for a major blot.

The major change, outside of a few cosmetic differences, is that we have added a .mini sumbel. to the blot ritual in place of the sprinkling in which we offer three rounds of toasts: the first dedicated to the God or Goddess being honored and the remaining two to anything the participants deem appropriate which is not inimical to the purpose of the blot. (i.e. don.t toast the Jotnar during a ritual to Thor.)

Setting the mood: Chant to Odin, Vili, Ve

To begin each ritual we offer a three round chant of .Odin, Vili, Ve..

This serves two purposes. First we are linking ourselves to the Gods of creation and thus to the connections between Midgard and the Gods.

Second and perhaps more appropriately it allows people to get themselves mentally prepared for the service.

#### Hammer Rite

We offer an invocation to Fire and Ice which are the central elements of the creation of the world. We ask that the place we are meeting be blessed and Holy for the coming of the Gods.

#### Statement of purpose

We far too often ignore this, but it.s a good idea to have the Gothi or Gythia who is presiding greet the participants and state something general about the purpose of the ritual. It need not be complicated .We gather together today to celebrate the Winter Nights as our ancestors did. To honor our ancestors, the Disir, and Freya the Great Dis and to renew our bonds as a family [kindred]..

#### General Prayer

At this point one of our members usually offers up a prayer to the Aesir and Vanir collectively to thank them for their bounty since the last time we met and to ask their blessings upon the kindred and its members.

#### Personal invocations

We reserve a time between the opening of the ritual and the blot ceremony for people to offer any prayers or other invocations they feel necessary. This is the time when we Profess new members of

Asatru. Other activities done at this time have included a kindred member thanking Saga, the Goddess of wisdom, for her recent graduation  
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from college.

Invoke deity of occasion

At this point we make a point to specifically invoke and honor the deity that we are blotting. We attempt to list as many names and or functions of the God as possible and this serves a dual purpose in reminding the attendees of who the God is and why we are honoring Him.

This is, however, separate from the offering.

Meditation

At this point we like to remind ourselves why we are here and what the Gods mean to us. We sit and someone either offers a spoken meditation or more often reads a story from the mythology. While most of us enjoy the poetic edda, we usually use a modern prose version of the myth as it is easier to follow.

Offer/sanctify mead

The Gothi takes up the horn and his assistant (often called .The Valkyrie. by Asafolk) fills it with mead. The Gothi then steps to the altar and holds the horn aloft and asks the God to partake of it and charge it with his power.

Toast to the deity of occasion

This is when we begin to deviate substantially from the standard Asatru blot ritual. Beginning with the Gothi the horn is raised and a toast drunk to the God. The horn is then passed around to the Folk and a personal toast repeated. The only rule here is that the round is dedicated to the God invoked. Many times the toasts are personal thanksgiving or requests for aid or wisdom.

At the end of the round the remains of the horn (and there should be some) are poured into the blotbowl.

Remaining toasts

We then take two more rounds to toast whatever Gods, ancestors, and beings each person wishes. There is not necessarily any continuity from one person to the next. Brags or oaths are also appropriate at this time. Professions, other major oaths, and major works of thanksgiving or praise are usually done before the blot. The second and third toasts are usually reserved for small things.

Thank deity

Finally we always remember to thank the deity and ask for his continued blessings on the Folk present.

Oath Ring ceremony

Our kindred has a ceremony that affirms our dedication to each

other,  
to the kindred, and to the Gods. Each full Professed and accepted Kindred member comes forward and takes hold of the oath ring. (We are blessed in having a 6. diameter brass oath ring made for us by a kindred member.) One person then recites a rede concerning itself with  
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the symbol of a ring and something which connects us to the Gods, the Earth, and to each other.

I should repeat, only kindred Members participate in this. If you haven't sworn on the oath ring, you don't take part in the ceremony. We have enlarged this at public events to all Professed persons, but change the rede to remove references to the kindred.

Pour libation

Finally we leave the Hof and pour a libation on the physical earth, adjourning outside to do so if we are indoors. The blot hitting the ground signals that the ritual is truly over. When we are working indoors in a living room or other non-dedicated space I always make sure I am the first to return and extinguish candles, turn on electric lights, etc. This provides a good hint to people's minds that the ritual is, in fact, over. If we had a dedicated space, the procession outside to pour the blot would also empty the Hof and we would adjourn to the feast rather than returning to the temple.

Raven Kindred Calendar

The Raven Kindred meets on the first weekend of each month and for the four major Norse holidays: Summer and Winter Finding (Spring & Fall Equinox), Summer Solstice, and Yule. Traditional festivals which have been moved to fit our monthly schedule have their traditional date in parenthesis. Festivals marked with a \*. are particular to the Raven Kindred. There are other holidays which our kindred does not meet to celebrate, but which are recognized by Asatru and celebrated on an individual or family basis.

Snowmoon/January

1st weekend . Frig.s Distaff . Celebration of Frigga and the home (Trad.1/2)

Horning/February

1st weekend . Disting . Celebration of Freya and the Disir (Trad. 2/14 )

Lenting/March

1st weekend . Founding of the World. Celebration of Odin, Vili, and Ve\*

3/21 . Summer Finding - Celebration of the Goddess Ostara. Also a celebration of the Raven Kindred.s founding, Spring Equinox 1991.

Ostara/April

1st weekend . Alfarblot. Sacrifice to the elves and nature spirits (traditionally celebrated as part of Disting)

Merry-Moon/May

1st weekend . May Day/Walpurgis. Celebration of spring which we  
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dedicate to Njord and Nerthus. (Trad. 5/1)

Fallow/June

1st weekend . Festival of Mead dedicated to Aegir and also to Bygvir and Beyla\*

3/21 Summer Solstice . Dedicated to Sunna, Goddess of the Sun

Haymoon/July

1st weekend . Blot in honor of Baldr\*

Harvest/August

1st weekend . Freyfaxi, first harvest and celebration of Frey and his horse (Trad. 8/1)

Shedding/September

1st weekend . Discovery of the Runes, celebration of Odin as the God of Wisdom (Odinic Rite holiday celebrated 8/25)

9/21 Winter Finding . Disirblot (Disirblot traditionally 10/13-10/15)

Hunting/October

1st weekend . Tyrblot, celebration of Justice and Honor. (Supreme Court session begins 1st Monday in October)\*

Fogmoon/November

1st weekend . Einjerhar, celebration of war-dead and Ragnarok Dedicated to Odin and Freya (Trad. 11/11 . Armistice Day)

Wolfmoon/December

1st weekend . Winterblot, dedicated to Skadi and/or Ullr\*

12/21 . Yule, multiday festival dedicated to Thor et al (Traditionally a festival lasting from the Mother Night 12/21 to New Years Day)

The Bylaws of The Raven Kindred of Asatru

I. Purpose

The Raven Kindred of Asatru is an unincorporated non-profit religious association dedicated to the worship of the Old Norse and Germanic Gods and the practice of the ancestral religion of Asatru.

## II. Membership

A. Associate Membership in the Raven Kindred is open to all practitioners of Asatru. No benefits are implied or guaranteed by Associate Membership.

B. Full Membership (aka Voting Membership) is obtained by a 2866

majority vote of the current full members then present. Each member may vote yes, no, or to table the motion for 3 months. Candidates for

Full Membership shall have fulfilled the following qualifications before being considered: 1) The candidate must have pledged troth to the Aesir and Vanir. 2) The candidate must be willing to place priority on his loyalties to Asatru and the Raven Kindred over other spiritual commitments. 3) The Candidate must be willing to swear an oath of membership to the Raven Kindred.

C. Membership of any type will not be denied on the basis of race, sex, or sexual preference.

D. Full or Associate Membership may be revoked by a vote of two thirds of the Full Members then present.

E. Membership in the Raven Kindred of Asatru, either Associate or Full, may be resigned by serving verbal notice at any function of the Kindred or by written notice.

## III Governance

A. Governance shall be by majority vote. Each Full Member shall have one vote. Only Full Members shall vote, but any interested parties shall be given reasonable access to address the Kindred. Full Members may hold proxy for other Full Members.

B. Such officers as needed shall be appointed for whatever terms and functions the Kindred deems necessary.

C. Meetings, during which the Kindred may conduct business, may be scheduled by the Kindred as needed, but the Kindred shall meet not less than once every six months. Any time that 50% of the Kindred.s Full Members are met together, either physically or through other interactive means, a meeting may be declared for the purpose of conducting business.

## IV Alliances

Subject to the restrictions in section V, the Raven Kindred of Asatru shall seek out alliances with other groups of similar nature and purpose for the betterment of our faith as a whole.

## V Independence

The Raven Kindred of Asatru shall not sign any treaty or affiliate

with any group that would deny its independence as an entity or control its internal affairs. In any alliances, affiliations, or treaties, these By-Laws shall have precedence over any other instruments signed by the Kindred.

#### VI. Amendments

These by-laws may be amended by a vote of 2/3 of all Full Members. Any proposed amendments must be circulated to all Full Members in writing 30 days before such amendments may be voted on.

#### Sources and Resources for Asatru

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Please note: This resource list is provided as is and is intended to be comprehensive. The Raven Kindred doesn't necessarily endorse any of the following organizations, publications, etc.

#### Organizations:

The Ring of Troth P.O. Box 25637; Tempe, AZ 85285-5637 The Ring of Troth was founded by Edred Thorsson. He resigned in Spring of 2242 (Runic Reckoning . 1992 C.E.) and has been replaced by Prudence Priest, most well known as the editor of Yggdrasil.

The Ring is governed by an appointed High Rede of 9 persons who guide the national affairs of the Ring. They offer a number of programs include an Elder training program for prospective clergy, The Rune Ring for study of the magical properties of the Runes from within a Germanic Pagan context, and recognition for local Kindreds.

The Ring of Troth requires that .its members affiliate for cultural and religious reasons rather than for racial and political reasons. The use of the Ring of Troth as a platform for any type of political or racial propoganda will not be tolerated.

The Troth provides a quarterly magazine and a networking list. There are also regional gatherings put on by individual Kindreds. Work is currently underway on a book of rituals.

Dues are \$24 and include a subscription to Idunna. If one does not wish to join, Friends of the Troth may receive Idunna for \$24 as well.

The Asatru Alliance of Independent Kindreds P.O. Box 961; Payson AZ 85547

The Alliance is the linear descendent of the Asatru Free Assembly. They are a democratically run national confederation of independent kindreds who meet once a year in an Allthing to conduct business. It is essentially conservative and libertarian. .The Alliance is based upon the ancient model of tribal democracy known as the Thing, and member kindreds support a code of laws we feel necessary to preserve and protect Asatru from those who would dilute, subvert, or in any way harm our religion. Membership in the Alliance is encouraged for those who actively promote and believe in the Aesir and Vanir and our collective Heathen Heritage. Anyone interested in joining the Alliance should contact the kindred of choice for acceptance. There is no

membership in the Alliance except through a kindred. Applicants must subscribe to the membership requirements of the kindred of choice and uphold the bylaws of the Asatru Alliance.. This group has recently adopted a declaration stating that Asatru is an ethnic religion, so membership now seems to be limited on the basis of race.

The Odinic Rite BM Edda; London, WCN 3XX

The Odinic Rite BM Runic: London WCN 3XX

These two organizations are each claiming to be the .true. Odinic Rite. The BM Runic address is the older one, but the BM Edda address seems to be producing more publications. I.d suggest writing to both and figuring it out on your own. The Odinic Rite is an organization for the revival of Odinism in England. If one sends a few postal reply  
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coupons I believe each will send you information. Both publish magazines.

Eagles Reaches P.O. Box 382; Deer Park TX 77536-0382

Eagles Reaches is now doing national organizing and correspondence connections.

The Raven Kindred 11160 Veirs Mill Rd L15-175; Wheaton MD 20902

The Raven Kindred offers correspondence connections, regional coordination, booklets and pamphlets. They also operate the Wyrdr Network, a correspondence network for Wiccans to discuss the compability with and conversion to Asatru.

Magazines:

Vor Tru . \$12/year. The Journal of the Asatru Alliance (see above address). Concentrates on community issues within the Alliance, news of kindreds, letters, etc. Sometimes contains racist material.

Idunna . \$24/year. The journal of the Ring of Troth. Idunna concentrates on fairly heavy academic subjects, runelore, translations  
etc within a religious framework.

Mountain Thunder . \$18/year, 1630 30th St #266; Boulder CO 80301. Glossy covered and well put together. Usually excellent articles on religious issues of Heathenry, scholarly stuff, reviews, and opinion. Has devoted a lot of commentary to the Asatru community and where it.s  
going.

Uncle Thorr.s Newsletter . \$12/year, P.O. Box 080437; Staten Island NY 10308-0005. Simple newsletter with ranting and raving from Uncle Thorr and company, news from NY, and articles on lifestyle, runes, and other topics.

Ask & Embla . \$12/year; P.O. Box 271; Carrolllton OH 44615. Small amateur production with commentary on Asatru and nothern lore.

Raven.s Cry . Write for rates & sample; 11160 Veirs Mill Rd L15-175; Wheaton MD 20902. Small ircular kindred newsletter

Wyrd Network Newsletter . Write for rates & sample; 11160 Veirs Mill Rd L15-175; Wheaton MD 20902. Newsletter/letter exchange for Wiccans interested in Asatru.

The Runestone . \$10/year; P.O. Box 445; Nevada City CA 95959. Published by Stephen McNallen & Maddy Hutter, this is the reincarnation of the AFA.s seminal journal on Asatru. Interesting commentary, interested in heroic viking past.

On Wings of Eagles . \$25/year; Eagles Reaches; P.O. Box 382; Deer Park, TX 77536-0382

Odinism Today . .8.50 (overseas) BM Edda; London; WC1N 3XX; England/United Kingdom. A nice little quarterly with articles on mythology, reviews, etc.  
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ORBriefing . \$20 (overseas) BM Runic; London; WC1N 3XX; England/UK. A small newsletter of happenings and opinion.

Kindreds:

American Church of Teutonic Life; 107 Court St, Suite 131; Watertown NY 13601 Arizona Kindred; P.O. Box 961; Payson AZ 85547 (Asatru Alliance) Asatru Fellowship; P.O. Box 271; Carrollton OH 44615  
Asatru

Fellowship; 858 W Armitage Ste. 139; Chicago, IL 60614 Barnstokker Hearth; P.O. Box 1972; Seattle WA 98111-1972 Bond of the Grae Wolf; 119 Waipapa Rd; Hataitai; Wellington 3, New Zealand Crow.s Nest Kindred; P.O. Box 3392; Galveston, TX 77552 Eagle Kindred; P.O. Box 1942; McCall, ID 83638 Eagles Reaches; P.O. Box 382; Deer Park TX 77536 (Ring of Troth) Freya.s Folk; 537 Jones St #165; San Francisco,

CA 94102 Gering Hall; 720 Huntington St; Watertown, NY 13601 Hammer Oak Kindred; 2626 35th Ave; Oakland, CA 94619 Hammerstead Kindred; P.O. Box 22379; Lexington, KY 40522-2379 Helga Ve Kindred; P.O. Box 531; Bouse, AZ 85325 Heritage and Tradition; CP 244, Succ. P.A.T.; Montreal Quevec, H1B 5K3 Canada Hlidhskjalfr Kindred; 1513 Thurlow St;

Orleans, Ontario K4A-1D8; Canada Hrafnaheimr; 7162 Melrose Ave; Los Angeles, CA 90046 Irmunsul Hearth; P.O. Box 18812; Auston, TX 78760 (Ring of Troth) Midgard Kindred; P.O. Box 4071; Toledo, OH 43609 Mountain Moot; P.O. Box 328; Elizabeth CO 80107 Nerthus Heart; 27 Gap

Rd; Black Hawk CO 80422 Niumd Baqra Kindred; P.O. Box 4371; Sunland, CA 91041 North Carolina Kindred; Rt 3 Box 113; Laqwndale, NC 28090 Northern California Kindred; P.O. Box 445; Nevada City CA 95959 N. Ancestral Runic Fellowship; P.O. Box 199045; Indianapolis, IN 46219 Norvegr Kindred; 219 Lewis St; Wash Court House OH 43160 Ocean Kindred; P.O. Box 09007; Staten Island, NY 10309 Raven Kindred North;

P.O. Box 1137; Sturbridge MA 01566 Raven Kindred South; 11160 Veirs Mill Rd L15-175; Wheaton, MD 20902 Saehrimner Kindred; 1861 County Rd 1114; Cullman, AL 35055 Skelland Kindred; P.O. Box 7608; Clearwater FL

34618 Thorr.s Hammer Kindred; 9461 Bella Vista Rd; Apple Valley CA 92308 Torwald Kindred; 1630 30th St #266; Boulder CO 80301 Ullsbekk Kindred; P.O. Box 1156; Denver, CO 80201 Vinland Kindred; P.O. Box

15431 PSS; Stamford CT 06901 (Asatru Alliance) Vlissinger Hearth;  
3016  
154th St; Flushing, NY 11354 Wotan Kindred; 8117 NE 32nd St;  
Vancouver, WA 948662 Wulfing Kindred; P.O. Box 18237; Chicago IL  
60618  
(Asatru Alliance) Yggdrasil Kindred; 1709 West Midvale Village Dr;  
Tucson AZ 85476

#### Recommended Books:

The Poetic Edda, Lee Hollander translation (basic mythology in an excellently translated poetic version.)

The Prose Edda, Jean Young translation (basic mythology)

The Norse Myths, Kevin Crossley Holland (basic mythology in modern language and retelling, excellent for readings or meditation)

A Book of Troth by Edred Thorsson (Not my favorite author and not a book without many imperfections, but the only mass market book of the basic rituals of Asatru)

Teutonic Religion by Kveldulfr Gundarsson (basic text on modern Germanic Paganism. I also recommend his book on runes Teutonic Magic.)

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The Raven Kindred Ritual Book (basic text on Asatru ritual and beliefs, \$5 from the Raven Kindred South, checks made out to Lewis Stead, available for free download from online services or the Moonrise BBS at (301).5939609 or by e-mail from lstead@access.digex.net

The AFA Rituals, three volumes available from World Tree Books (\$18 from World Tree) The original ritual volumes from the Asatru Free Assembly.

Introduction to Ritual and Invocation Tape (\$7 from World Tree Books)

A basic cassette tape that goes through a ritual step by step, the other side is a variety of invocations and prayers.

The last two are from World Tree Publications; P.O. Box 961; Payson AZ 85547 (checks payable to the O.F. of Arizona). World Tree is a service of the Asatru Alliance and carries a number of tapes and booklets as well as Thor.s Hammers and statuary.

#### Computer Network Resources:

There is a Runes & Asatru conference on the Pagan/Occult Distribution

System (PODSnet). This network has nodes around the world and BBSes drop in and out of the network. The following are long term stable boards: The Mountain Oracle, Colorado: 719-380-7886, Baphonet, New York: 718-499-0513, Mysteria, California: 818-353-8891, Sacred Grove,

Washington State: 206-634-1980, Moonrise, Maryland/DC: 301-593-9609, Pandora.s Box, Ottawa Canada: 613-829-1209, PODS, Sydney Australia: 61-2-833-1848, PODS Melbourne Australia: 61-3-796-2180

The Troth Line is an internet mailing list for Asatru and The Ring of Troth. For subscription information send an E-Mail message to mimir@u.washington.edu. The list itself is at troth-1@seanews.akita.com. The internet is accessible through America Online, CompuServe, Delphi, and tens of thousands of other locations.

Please send additions and corrections to Lewis Stead; 11160 Veirs Mill Rd L15-175; Wheaton MD 20902 or through e-mail to lstead@access.digex.net.

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{file "Bulb Planting Earth Chant (Eileen)" "bos624.htm"}

Bulb Planting Earth Chant  
By: Eileen

breath of the stone is strange to me  
i know it lives as i can't see  
force of the earth is strong and free  
sustenance and beauty be

born of the stars and sprang from the ground  
Mother, Goddess all around  
Wheel must turn as the seasons show  
what lies dead shall surely grow

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{file "Reclaiming The God (Women's Ritual)" "bos625.htm"}

#### RITUAL FOR WOMEN RECLAIMING THE GOD

The session begins with everyone telling how the figure of the

God had been "spoiled" for them -- ie, by patriarchal and/or sexually repressive religions, by the destructive aspects of male energy (war, domination), etc.

The altar is decorated with symbols of the God -- ours had antlers, a crystal phallus, grain & grapes, a plastic goat from a Celebrato Doppelbock beer bottle, an abstract figure of Baron Samedi (a T shape made of dowels and dressed in a black frock coat with a top hat, a red scarf, and a cane), a couple of statues of Chinese sages or bodhisattvas.

I. Quarters: E - Myrddin, S - Weyland, W - Taliesin, N - Freyr  
(sorry this is so sketchy; I just improvised them on the spot. Check out their respective mythologies for ideas on how to invoke them)

## II. Guided Meditation

GROUND AND CENTER. SINK INTO THE EARTH. ALL AROUND YOU, THE BREATHING OF SISTERS BECOMES THE BREATHING OF THE WORLDS' WINDS. THE HEAT OF OTHER BODIES BECOMES THE FIRE OF ALL LIFE. THE RUSH OF BLOOD IN YOUR EARS BECOMES THE MURMURING OF THE SEA. THE FLOOR BECOMES A RICH, LOAMY FIELD, FRESH PLOUGHED.

FEEL THE SOIL. RUB IT BETWEEN YOUR FINGERS. SEE IT AND SMELL IT. IT IS DARK, ALMOST BLACK. IT SMELLS OF COMPOST, SOMEHOW SMOKY. IT IS SMOOTH, CRUMBLY, FREE OF ROCKS, FIRM TO SUPPORT ROOTS BUT LOOSE TO LET THEM SPREAD. THIS IS MOTHER. LIE DOWN UPON HER BODY AND EMBRACE HER; FEEL HER WARMTH, WARMTH FROM THE SUN, SEEPING INTO YOU, COMFORTING YOU.

RISE UP. AT YOUR SIDE, HANGING FROM YOUR SHOULDER, IS A BAG. WHEN YOU REACH INTO IT, YOUR HAND COMES OUT FULL OF SEEDS. WALK BACK AND FORTH IN THE FIELD, SCATTERING THE SEEDS. FEEL THE SOIL GIVE UNDER YOUR FEET. FEEL THE SUN OVERHEAD; IT IS HOT, AND YOU ARE GETTING TIRED. KEEP ON, RHYTHMICALLY REACHING INTO THE BAG AND CASTING THE SEEDS ABROAD. YOUR SWEAT RUNS OFF YOU INTO THE FURROWS, SOAKING INTO THE SOIL. NOW THE WHOLE FIELD IS PLANTED. NOW YOU CAN SIT AT THE FIELD'S EDGE AND REST.

YOU ARE TIRED. YOU FEEL AS THOUGH YOU COULD REST FOR DAYS. YOU SIT EASY, BALANCED, ROOTED LIKE A STONE. YOU ARE A STONE. YOU ARE THE GUARDIAN STONE OF THIS FIELD. YOU WATCH, AS DAYS PASS. SLOWLY, SLOWLY, THE SUN ROLLS OVERHEAD, CLOUDS FILL THE SKY AND EMPTY OVER THE FIELD WITH THUNDER AND LIGHTNING. SLOWLY, SLOWLY, THE FIELD TURNS FROM BROWN TO GREEN, AS THE FIRST SPROUTS FORCE THEIR WAY FROM THE SOIL. DAYS PASS. WEEKS PASS. THE SPROUTS LOOK FIRST LIKE GRASS, THEN STALKS APPEAR AND GROW EVER LONGER. AT THE TOP OF EACH STALK, SWELLINGS BECOME NEW SEEDS. THE CLUSTERS OF SEEDS GROW, BLANKETED IN THEIR CHAFF, THE HEADS OF GRAIN GROW BRUSHY, BEARDED. THE GRAIN TURNS GOLD FROM GREEN; THE HEADS BOW DOWN UNDER THE WEIGHT OF THEIR SEED.

AND NOW YOU SEE PEOPLE COMING INTO THE FIELD, WOMEN WITH SICKLES IN THEIR HANDS. THEY ARE SINGING A DIRGE, A MOURNING SONG. THEY COME INTO THE FIELD AND CUT THE STALKS, KILLING THE PLANTS! YOU ARE A STONE, BUT YOU FEEL YOUR HEART BREAK WITH GRIEF FOR THIS KILLING. SOON, ONLY STUBBLE IS LEFT; THE WOMEN HAVE TAKEN THE GRAIN AWAY. BEFORE LONG, MORE WOMEN COME, AND SET FIRE TO THE STUBBLE. YOU FEEL

THE HEAT OF IT WARMING YOUR STONE BODY. YOU FEEL CRACKS OPEN INSIDE YOU. SOON, THE FIRE BURNS OUT, AND THE FIELD IS LEFT BLACK AS IT BEGAN. THE WOMEN RETURN WITH SEEDS, PLANTING AS BEFORE. THE WEATHER TURNS COLD, AND YOUR STONE-SELF CRACKS APART; PIECES OF YOU FALL ONTO THE FIELD.

YOUR AWARENESS IS IN THE FIELD NOW, IN THE SEEDS. SLEEPING IN THE EARTH, UNDER THE SNOW. WITH SPRING, YOU FEEL THE EARTH WARMING, AND YOU KNOW WITHOUT KNOWING HOW THAT THE SUN IS ABOVE YOU. YOU PUSH UPWARD, TOWARD THE UNSEEN SUN. YOU SEND DOWN A TAP ROOT TO HELP PUSH YOU UP AND TO FEED YOU, AND IN THE OTHER DIRECTION YOU SEND A SHOOT WITH TWO LEAF BUDS. BEFORE LONG, YOU BURST OUT INTO THE SUNLIGHT. ALL AROUND YOU ARE OTHER PLANTS. AS THE DAYS PASS, YOU GROW WITH THEM. WHEN THE THUNDERSTORMS COME, YOU FEEL THAT THIS RAIN IS RICHER, AND YOU FEEL BLESSED. SEEDS DRINK RAIN AND EAT SUNLIGHT AND GROW HEAVY UPON YOU. YOU CANNOT HOLD THEM UP; THEY PULL YOU DOWN. YOU ARE OPPRESSED, AND AT A STANDSTILL. YOU SENSE MOVEMENT IN THE FIELD, AND THEN THERE IS A SHARP PAIN! YOU ARE CUT OFF FROM YOUR ROOT! YOUR POWER TO TRANSFORM SUNLIGHT SLIPS AWAY FROM YOU LIKE BLOOD! YOU ARE DYING! YOU ARE TAKEN AWAY FROM YOUR MOTHER FIELD AND THROWN ON A HARD FLOOR. YOU ARE BEATEN, BROKEN APART, SCATTERED. YOU ARE DEAD.

BUT SOME AWARENESS REMAINS WITH YOU. YOU FEEL THE PIECES OF YOURSELF GATHERED UP IN HUMAN HANDS, AND THEN SCATTERED AGAIN, THIS TIME ON SOFTNESS. IT IS MOTHER! THEY HAVE RETURNED YOU TO MOTHER! AND NOW YOU ARE MORE THAN YOU WERE BEFORE; BEFORE YOU WERE A SINGLE PLANT -- NOW YOU ARE A DOZEN PLANTS. THE CYCLE IS REPEATED, ALL OF YOUR SELVES ARE KILLED AND THROWN ABOUT, AND NOW YOU ARE HUNDREDS OF SELVES! YOU DIE, YOU ARE TORN APART, YOU ARE REGATHERED, AND REBORN. YOUR HUNDREDS OF SELVES SPEAK IN THIS VOICE: EVEN THIS AM I, AND I AM GOD.

COME BACK TO YOUR ONE SELF NOW, YOUR ONE HUMAN SELF. YOU ARE SITTING BESIDE THE FIELD, WHERE YOU SAT DOWN, WITH THE EMPTY SEED BAG AT YOUR SIDE. YOU LEAVE IT THERE, YOU RISE UP, AND TURN AWAY FROM THE FIELD, TO THE WOODS AT THE BACK OF THE FIELD. YOU FEEL LEAF MOULD AND TWIGS UNDERFOOT. ALL AROUND YOU YOU SEE LIFE SPRINGING UP OUT OF DEATH. WHERE TREES HAVE FALLEN, NEW PLANTS ARE GROWING UP THROUGH THE ROTTING TRUNKS. WHERE ANIMALS HAVE DIED, THEIR BODIES HAVE DECAYED TO PROVIDE FOOD FOR THE PLANTS ALL AROUND. ALL AROUND YOU, LIFE IS LIVING OFF OF DEATH; THIS IS THE NATURE OF LIFE, ITS HORROR AND ITS WONDER. YOU

HEAR

A NOISE NEARBY AND TURN TO LOOK; THERE IS A MAGNIFICENT STAG JUST ON THE OTHER SIDE OF A BUSH; YOU BLINK, AND IT IS GONE. WAS IT ONLY BRANCHES?

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EVERYWHERE AROUND YOU, GREEN THINGS ARE FULL OF THE FIRE OF LIFE, AS ARE YOU. YOU FEEL LIFE THRILLING THROUGH YOU, LIKE ELECTRICITY. SOMETHING ELSE IS EXCITING YOU -- WHAT IS IT? YOU CANNOT QUITE TELL. IS IT A SCENT, A SOUND, A SENSE? SOMETHING, THERE ON THE EDGE OF YOUR HEARING, SOMETHING YOU CAN ALMOST TOUCH, A FAINT SCENT YOU HALF-REMEMBER. WHAT IS IT? YOU ARE AROUSED AND DETERMINED TO TRACK DOWN THE SOURCE.

EVERYWHERE YOU TURN, YOU SEE GLIMPSES, HALF-SEEN, OF SOMETHING. SOMETHING FLITTING THROUGH THE TREES. IS IT A DEER? A WILD BOAR? A FERAL GOAT? A BEAR? ON THE BUSHES YOU FIND TUFTS OF HAIR. BEFORE YOU YOU SEE TRACKS -- CLOVEN HOOVED, TOED, CLAWED. WHAT ARE YOU FOLLOWING? DO YOU DARE GO ON? ALL AROUND YOU IS THE PULSING OF ELEMENTAL FORCES:

THE FIRE OF LIFE, THE WIND OF BREATH, THE WATER OF BLOOD, THE EARTH,  
THE EARTH, THE EARTH, POWERFUL AND DARK AND UNKNOWABLE.

ABOVE YOU, THE SKY DARKENS, THE WIND RISES. YOU HEAR THUNDER AND THE BAYING OF HOUNDS, CRYING FOR BLOOD AND DEATH. YOU TREMBLE WITH FEAR AND EXCITEMENT; WHITE HOUNDS WITH RED EARS BURST OUT OF THE BUSHES, SURROUNDING YOU. THEY GROWL -- BUT THEY ARE WAGGING THEIR TAILS. ARE YOU THEIR PREY, OR THEIR MASTER? YOU FEEL ANTLERS ON YOUR OWN BROW; ARE YOU THE STAG THEY HUNT, OR THE HUNTER WHO CARES FOR THEM? NOW THERE ARE PEOPLE WITH THE DOGS, AND YOU FEEL THE LOVE OF THE PEOPLE, THE RESPECT. YOUR DEATH WILL FEED THEM, GIVE THEM THEIR NEEDS, AND THEY ARE GIVING YOU THEIR LOVE. YOU KNOW THEIR HUNGER, AND YOU FEEL GREAT COMPASSION FOR THEM. YOU LIE DOWN AND LEAVE YOUR BODY TO THEM; THEY SING WITH JOY AS YOUR SELF FLIES UP OVERHEAD, OUTWARD, SPREADING, INTO THE TREES AND PLANTS AND ANIMALS AND EVERYTHING.

YOU ARE SUDDENLY OVERWHELMED BY THE FEELING THAT YOU ARE BEING CAUGHT UP IN THE COSMOS; YOU ARE EVERYTHING AND NOTHING; YOU ARE NOT YOURSELF; YOU HAVE NO SELF; YOU FEEL A SUDDEN, UNREASONING TERROR; YOU ARE STILL; YOU ARE ALL.

SLOWLY, SOMETHING BREAKS INTO YOUR FEAR. YOU HEAR A SWEET,

LOW,  
BREATHY PIPING. THE PIPING CALMS YOU, AND YOU KNOW NOW IN YOUR  
HEART  
THAT YOU ARE ALWAYS A PART OF EVERYTHING AND EVERYTHING IS WITHIN  
YOU.  
YOU ARE STILL; YOU ARE ALL; YOU ARE LIFE AND DEATH AND REBIRTH;  
WITHIN  
YOUR OWN HUMAN BODY IS THE MICROCOSM OF ALL THAT IS. THE GREEKS  
NAME  
THIS ALL "PAN".

YOU STAND BACK IN THE WOOD, HEARING THE MUSIC, SMELLING THE  
SMELLS OF PLANTS AND ANIMALS, FEELING THAT PULSE OF POWER FILLING  
YOU,  
INFORMING YOU, EMPOWERING YOU. YOU ARE ECSTATIC! YOU TAKE TO YOUR  
TOES AND DANCE WITH JOY! AROUND YOU, ANIMALS COME OUT OF THE FOREST  
TO  
DANCE WITH YOU, REJOICING IN LIFE!

YOU SEE THE LIGHT OF THE SUN FILTERING DOWN THROUGH LEAVES,  
AND  
THE LIGHT SEEMS TO TAKE A SHAPE. WHAT IS THAT SHAPE? WHO DO YOU  
SEE?  
THE GOD STANDS, SMILING, WELCOMING, BEFORE YOU. WHO IS HE? HE IS  
ALL  
THINGS TO ALL PEOPLE; WHAT IS HE TO YOU? HIS EYES ARE SAD AND WARY  
AS  
A DEER'S. HOW WILL YOU DEAL WITH HIM? HE REACHES OUT TO YOU; YOU  
HAVE  
BEEN AS HE, YOU HAVE DIED AND RISEN, YOU HAVE BEEN THE LIFE OF  
WILDNESS,  
YOU KNOW THAT HE HAS BEEN WITHIN YOU AS YOU; WILL YOU WELCOME HIM  
BACK  
AS HE, THE GOD?

YOU DO TOUCH HIM, AND WELCOME HIM. HE THROWS BACK HIS HEAD  
TO  
LAUGH FOR JOY! AND NOW YOU DANCE TOGETHER, AS ONE, FOR YOU ARE ONE.  
SIT UP. FEEL YOUR BODY! TOUCH YOUR BODY AND FEEL YOUR FLESH, FEEL  
THE  
HEAT OF LIFE UNDER YOUR FLESH. BREATHE AND FEEL THE WIND WITHIN  
YOU.  
MOVE, AND FEEL THE JOY OF THE DANCE! RISE UP, AND DANCE THIS  
INVOCA-  
TION!

HE IS THE STORM THAT SCOURS THE LAND  
HE IS THE GUIDE OF HIDDEN WAYS  
HE IS THE HOLLY AND THE OAK  
HE IS THE HUNTER AND THE PREY  
HE IS THE LORD OF STAG AND BEAR  
HE IS THE SLAYER AND THE SLAIN  
HE IS THE BLADE OF SACRIFICE  
HE IS THE BLOOD THAT HEALS ALL PAIN  
HE IS THE WORD THAT MADE THE WORLDS  
HE IS THE SONG IN EVERY THROAT  
HE IS THE IVY AND THE GRAPE  
HE IS THE LORD OF RAM AND GOAT  
HE IS THE HEAT IN LIMB AND LOIN  
HE IS THE RAPTURE AND THE FRIGHT  
HE IS THE FIRST LORD OF THE DANCE  
HE IS THE FLAME UPON THE HEIGHT  
HE IS THE SOWER AND THE SEED

HE IS THE STONE BESIDE THE TRACK  
HE IS THE BEARDED HEADS OF GRAIN  
HE IS THE LEAF AND BRANCH AND BARK  
HE IS THE LORD OF HORSE AND BOAR  
HE IS THE BLACKTHORN ON THE MOUND  
HE IS THE PULSE OF WOODLAND'S HEART  
HE IS THE HOME AND HOLY GROUND  
HE IS THE SALMON IN THE POOL  
HE IS THE WINNER OF THE MEAD  
HE IS THE HAZEL AND THE ASH  
HE IS THE SECRET IN THE REED  
HE IS THE SPEAKER OF THE RUNE  
HE IS THE CORACLE ON SEA  
HE IS THE SWALLOWED AND REBORN  
HE IS THE RIDER OF THE TREE

When all have danced to satiation, bring the dancing to a  
close,  
then say:

LOOK AROUND AND SEE THE ALL IN YOUR SISTERS! REACH OUT AND  
EMBRACE THE GOD YOU SEE THERE!

Feel the presence of the God

What/how do you feel now?  
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{file "T.O.P.Y. Is" "bos626.htm"}

T.O.P.Y is.....

No matter how often we stress that thee Temple seeks to create a  
sense  
ov fierce individuality, that it is for each Individual to redefine  
and  
redesign TOPY within themselves to meet their own needs, thee  
questions  
still arise: What is TOPY? What is thee Psychick Cross? What is thee  
significance ov 23? It seems that there is still a need, or at  
least a  
belief that such things should be cast in black and white, for a  
clear,  
concise description ov exactly how TOPY should be viewed, ov how its  
signs and symbols should be interpreted. Not that such questions can  
be  
answered, certainly not in a way that would remain specific enough  
to  
satisfy thee enquiring, yet broad enough to remain true to thee  
multitude ov Individuals who make up thee Temple. As we have said  
before, and no doubt will say again, TOPY exists to promote a system  
ov  
functional, demystified magick, utilising both pagan and modern  
techniques.

It is a process ov individual and collective experimentation and  
research with no finite answers, dogmas or unchallengeable truths.  
It is  
for each to discover his or her own understanding ov thee questions  
that  
suggest themselves, and through that voyage ov discovery to find  
their  
personal and true identity, thee True Will. To set down on paper

pre-packaged responses would be to deny thee opportunity for self-expression, to defeat thee purpose for which we are all striving. Worse than this, it would take away thee fun, thee simple joy ov finding things out for ourselves.

Thee following texts are drawn from a variety ov sources, but all deal with thee most common questions that are asked. Some are written by Individuals with considerable experience ov TOPY methods, others by those who are new to thee Temple. Some are taken from letters clarifying ideas or criticising TOPY, others from more general places. We have taken much from thee many responses we have had to thee Skills Access form all Temple Individuals are asked to complete. Thee views expressed are entirely those ov thee individual authors. They have been edited to fit into thee structure ov this booklet, but in all cases we have taken care not to distort what has been said, or to interpret what we as individuals may find unclear. This is thee Temple talking to thee Temple - a communion and communication ov Individuals to Individuals.

Before we go further, it should be remembered that people are attracted to TOPY for many different reasons, that there is nothing consistent, nothing to categorise. There are those who claim to know nothing, and those who presume to know it all. This changes in time, as thee Temple draws out strengths and eliminates weaknesses.

Everyone, without exception, who gets in touch with thee Temple is urged to demonstrate their interest by setting out their own thoughts and ideas, a first step in showing a commitment to what thee Temple stands for. We are pleased that those who think they know little are at least as able to respond as those with greater experience. There is no "right response", and no shame in honesty. We thank all those who have contributed to thee publication ov this booklet, and urge everyone who reads it to follow their lead. As information flows in, so we will ensure that it flows out. That is thee meaning ov Feedback, a continuity ov expression flowing both in and out, creating a new understanding, a new sound, a new dimension.

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T.O.P.Y. is action against dissatisfaction in a society that is passive not peaceful (aiming for the throat)

From the Institute Of Positive Pagan Nihilism  
to the passionate process that enfolds  
(but does not control)  
there is hope through energy.

Energies directed and multiplied,  
energies conformed then deformed  
energies facilitating psychick enemas.  
To purge and purify,  
to pain and putrefy.

To communicate is to cure.

-----

Thee Temple ov Psychick Youth is a collective body ov Individuals,  
all  
working together towards a common goal. It is about thinking deeply  
about oneself, questioning one's role in a so-called free society.

Man is essentially a robot: he has set programmes imposed on his  
life,  
even before he is born. Whatever Man does he should do with passion.  
He  
should rise above thee imposed trappings ov society. Involvement  
with  
thee Temple is purely active and positive, thee bottom line being:  
"I  
don't want to lead a pointless existence, following and accepting  
thee  
indoctrination ov a worthless society.

With Man's progress, our self-destructive nature drives us all  
further  
from our true selves. In thee Temple we are a group ov people trying  
to  
halt this process by turning into ourselves and helping others to  
accomplish thee same. From birth, a person is conditioned to conform  
to  
thee accepted laws and morals ov thee society in which they find  
themselves - each institution and aspect ov our culture is  
intertwined  
with guilt and fears in order to push us on to thee acceptable path.  
Society is thus so easily capable ov moulding one into a flat, one-  
dime-  
nsional person (thee socially acceptable yet controlled person).  
TOPY  
goes to thee root ov thee problem, challenging us to honestly reveal  
our  
innermost needs, expectations and desires, ov bringing them to con-  
sciousness in the hope ov breaking society's Chain ov Control.

Involvement with TOPY can stem from an interest in investigating  
thee  
potentialities ov thee brain: knowledge that has been massively  
suppressed by those in Power. It includes making known information  
on  
both a political/conspiracy level, and on thee level ov an  
Individual's  
control over their own life. We have been taught to view thee State  
as

a crutch to lean on, to fill our heads with pre-packaged ideologies that avoid the need for us to think for ourselves and which create a society of dead, bored, apathetic people. TOPY counters this by fighting conditioning and by allowing the individual's true self to come through - at the same time there is action/research to demonstrate how all pervasive the "spectacular" society is. By working together we can pool research, theories and actions: this way forward avoids needless duplication and, where necessary, provides allies and support for action. Much of the control mechanism of society is based on guilt about/around sex, it being easier to control a sexually repressed person who thus always has a weak spot for the Servants of Power to press. For this reason, the Temple strives to destroy the conditioning of guilt that lies deep in the mind and which chains it to a mundane existence. Through the process of freed (and free) love/sexuality the mind can be focused and channelled against all of Power's conditioning mechanisms.

The tools of the Temple are first and foremost those which lay us open to the reality of life in permanent flux. Many techniques can be used: trance inducing music, chanting, dancing - these can all help strip down our outer mundane shell, exposing our inner core to the free play of creative forces. The method most favoured by the Temple (because it is surrounded by the most imposed guilt, fear and limitation) is the unashamed exploration of sexuality. Fundamental to the workings of the Temple is the belief that great psychic force/energy is released at the point of orgasm and that this, if channelled, can effectively "make those things happen" which will bring you closer to your ideal self.

This technique, and many more, can be found within the many and varied spiritual/magickal traditions of the world. It is the aim of the Temple, through practical experimentation, to extract the core of truth running through all, and thus demystified to present a working formula for any individual courageous and compassionate enough to strike against dogma, habit, guilt, fear and all that weighs on the spirit; to strike against flat monotony under all its titles, and to step into a magickal perception of the world.

TOPY is a lifeline of magickal people aiming to change society for the

better through the magickal transformation of Individuals, and by helping people to understand the power and potency of their sexuality.

A common mistake people make is that they think that TOPY is just another fanatical religious organisation. They hear the name "The Temple of Psyckick Youth" and automatically assume its philosophy will

be an unquestioning dogma for the masses. (Proving of course that the society-controlled mass mind simply projects its crippled reality on to

those who seek to challenge the orthodoxy of the moment.) However, the difference between TOPY and other groups is that we create an environment in which Individuals have no choice but to find their own

answers in order to improve themselves. The emphasis is very much on

individual exploration. TOPY gives people hints and pointers, and whereas other organisations may make it easy for people seeking to find

"answers", TOPY stresses that it is up to the Individual's personal efforts for anything to be gained. And it is a two-way process: as the

Individual learns things from involvement with the Temple, so the Temple as a wider body learns from the Individual.

There are elements of truth in all schools of thought, but not one single school can be the "most correct" (no monopoly on knowledge!).

What is needed is to take the parts from all - those aspects that seem

the most logical and honest - and to discard that which perhaps reeks

of theatricals; understanding the use of rituals, as did the so-called

"ignorant" Indians of America before the evil Christian soiled their

pure mind (pure in that they understood the deeper reality that is the

essence of magick). Many races and cultures of the world have stumbled

across truths in their religions. We should make use of these and  
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develop our own minds in all possible ways.

Of every organisation, TOPY comes closer than any to the ideal of freedom. All areas of life, especially those most taken for granted as

being correct and right, are called into question. Questions open up possibilities of thought and action, all in the pursuit of a sublime

happiness. Not only does this intense questioning stimulate life, but it

helps us affirm or reaffirm ideas and behaviours. TOPY allows people more confidence and comfort - hence more pleasure with themselves - in

their own environment. Comfort is not laziness. TOPY further guarantees

freedom (something that no other social arrangement can do, except that

which evolves between very close friends) by not only tolerating differences in thoughts and actions, but by encouraging natural,

intrinsic differences; that is, TOPY recognises thee innate potential godliness ov being; and its methods, its Psychick Cross, its 23, its Ov, can all help foster thee beauty ov each Being.

Thee Temple is a creative organisation, a place to share and learn. Creativity needs to be freed. Time waits for no-one. We live once, so we take the opportunity: Participation.

Is thee Temple Ov Psychick Youth a cult?

Yes, a non-existent one in that it exists as a cult only for those who are uninformed and uninvolved. Thee Temple gives those involved positive ammunition in thee war to reclaim ourselves, our world, our time, our love, thee truth. To disconnect thee cables ov control.

Thee Temple az a non-organisation recognises thee reality ov Individuals. Thee power ov Individuals focused by choice to some common points. We, as multi-dimensional peoples live yes and no; colours, not black and white/either-or. There are more than two choices! Religion, history, psychology, magick: integrated for individual use. Sucksessors? To thee Surrealists and thee Hippies? Radical interest in political and spiritual.

Sexuality as focus. Ov Power. Subconscious guns. Thee orgasm as divine messenger. No denial ov sense-based vision. We are free! Let us stand up to see it through thee veil ov control.

Many people ov small mind and spirit try to deny thee Temple its right ov existence. They are so completely disillusioned and hopeless that they demand we all be as miserable as they are. They call us crazy, power hungry, ego-maniacs, perverse, money-hungry, non-sensical freaks.

O.K. Crazy? To change thee world we live in, yes. Power hungry? For power over our own lives and destiny. Ego-maniacs? Yes, if as usual their definition ov an ego-maniac is someone who wants to achieve, grow, change and progress. Yes - WE DO THINGS! Perverse? Yes, and proud. Thee rational ov thee world is no rationale. Sense? Right? Normal? Whose sense? Whose right? Whose normal? No sense makes sense. Our sexuality is our own. If you don't like it, leave it. Money hungry? Sure. Money is but a way to get things done. Not thee only way, but a way. Freaks? Oh yes! No, we do not fit in, we never fit in, and we choose it that way, thank you. Fashion, morals, duty: they are yours not ours. YOU keep them. A freak is someone with individual motivation, separate from thee dictates ov past, present and future.

Thee Temple is not for all. In this time/space or ever.

WE WERE. WE ARE. WE WILL BE. WE ARE AZ WE ARE. AZ WE ARE. WE ARE  
AZ WE AZ ARE WE. WE AZ ARE. WE AZ WE. WE AZ WE ARE. WE ARE AZ WE  
ARE. AN ETERNAL L-OV-E IN

TOPY is a collaboration ov Individuals. We fight all forms ov  
restric-  
tion to realise thee potential ov thee human brain through a system  
ov  
pagan Magick. It exists devoid ov dogma, be it political or  
religious.  
Information is shared amongst those involved, not in order to be  
treated  
as instruction but rather as a means to promote participation, dis-  
cipline and contribution to an ideal as opposed to self-ambition.  
Thee  
recognition that only truth counts. Rituals (sigils) are employed  
as a  
means ov discovering one's true psyche, desires (and their  
realisation),  
integrating thee conscious and subconscious as a way to produce a  
spiritually whole person as opposed to a fragmented shell.

TOPY attempts to wake people up to thee fact that they are  
controlled,  
socially programmed to suit those with an interest in control, and  
that  
guilt and fear are weapons employed to suppress natural advancement.  
Preconceptions must be swept aside and a de-programming occur until  
fearless and guiltless sexuality is mastered. Thee Temple embraces  
suitable forms ov technology to support its aims for collective  
advancement. Methods ov information access include PTV recordings,  
booklists, video deprogramming transmissions. These are all designed  
to  
surprise, even shock, but with a view to expansion, thee removal ov  
limitation.

\*\*\*\*\*

It is difficult to understand the infinite and the inexpressible  
contained, albeit hidden controlled and repressed, in much ov the  
grey  
parade that is called life, even within one's own mind; but to  
commun-  
icate an idea that is beyond your own ego to another ego is almost  
impossible. The closest things to transmitting such ideas are Zen  
Parables, or Koans, such as what is the sound of one hand clapping,  
or  
what is enlightened Buddha being answered by being hit over the head  
with a brick. The Temple represents colour, but colour has to be  
seen,  
not intellectually analysed.

I justify my involvement with the Temple by saying, just as the  
present  
world needs the Temple (love being such a rare bird) I feel the need  
to  
help and be part ov something that represents evolution and a better  
future. I personally have lost "friends" because ov their inability  
to  
perceive what the Temple means (people conditioned by shit... who  
see in

their little egos the wearing of a PTV badge as evidence of a brainwashed moonie-type cult. How can I be in a cult when I know only one individual even slightly connected with the Temple?; yet people whose only knowledge of the Temple - love, the future, colour, magick as sublime poetry - is gleaned from those who wish to climb up the intestines of the machine of Babylon by slagging the Temple off, presume to know better). Magick defends itself, but at times the gentleness I see in the Temple makes it a sitting duck for the projection of complexes of the cynical, bitter and controlled. The Temple's crusade to free the individual from control so s/he can grow focuses on sexuality because it's the only thing everybody is involved with at some point in their passage from birth to death, in whatever form. This is what scares the repressed, the puritanical who seem intent on punishing  
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a new generation for the brief but vital progress that took place in the 60s. There is no Temple sexuality: its sexuality is mine, yours, or that of any other individual involved. There is fuck all wrong with sex despite the macho-men and unbelievable creations of the media and the flags of restriction put up by both the political left and the right (all nasty oppressive illusions, not only are all cliches true, but all paradox).

The methods of the Temple are vital because of the appreciation of the functional uses of technology, the Magick of the 1980s is filed on computer, photographed and taped, rather like the tools of control. As Peter the Great of Russia said: "our enemies will teach us how to beat them." The Cross is a symbol. Like all symbols it helps communicate an idea quickly and focuses the will. It is potent and harmless and very powerful. The number 23 is a bit of a situationist prank as nothing freaks out the flat people as this mystic number.

The Temple = psychedelic + discipline

Individuals controlling their own minds themselves, by opening up.

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TOPY WITHOUT TEARS

Most people, when they come into contact with TOPY, will do so via Psychic TV. Whilst being a useful expression of and filter for TOPY, this has been the cause of misunderstanding of what TOPY is about, why it has to be here.

Firstly, it's important to say that TOPY is emphatically not a fan

club  
for PTV

- not a spin-off. While PTV are there for everyone to see, access without thought, as it were, TOPY is something else - it "gives" to the amount you "push". It lies behind, but is not contained by, PTV.

This much should be obvious. It is easier to say what TOPY isn't than to say what it is.

Basically, TOPY as a "system" is an expression of the ideas and methods of all the individuals involved. But TOPY "in itself" is harder to define - it is the idealised Hidden Instrument of Evolution - the "organum occultus". The hidden instrument is magickal- a synergetic interaction of certain powers of the brain. It has no "direction". Its centre is everywhere. Thus it cannot be "possessed". The hidden instrument is the means by which inner potential "happens".

TOPY is about setting change into motion NOW. It's about questioning authority NOW. It's about releasing the social function of subjectivity from the doghouse. Letting the dog roam free.

All this is now. TOPY has arrived as an urgent force to overcome the endless deferral of all this - the realisation of our dreams.

Our resource - our sincerity.

It is a synchronistic vector - the "dis-ease" being the dream of social  
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and individual transformatin - of which we continually remind ourselves,  
and struggle to realise, in our rituals, our work.

TOPY is an expanding system of caring and action - communication without limit - MUTUALITY. We are aware that language alone does not suffice.  
Too many systems expand in direct proportion to their insistence on the dogma of their WORD. TOPY's method is to cut up the word, cut up behaviour - to find meaning beyond the parameters of Control. To re-connect at the source - our "spirit".

Therefore, it is not a religion, not a cult. We have no use for gods,  
devils, "instruction". We have nothing to fall back on but that which is in us. Everything we see is ourselves. TOPY is, in the best sense of the word, a movement. The movement, the process, being continual and at various levels simultaneously - spotting the lies, the disjunction between socialised "givens" and our dreams, our real potential - deciding to commit oneself to re-connecting with one's potential - and doing. We have many "people" within each one of us - we want them

all.

This is expressed in our ritual and all our manifestations. Our network  
- our mutual experience and searching of TOPY.

The maturity of man/woman - that means to have reacquired the seriousness that one had as a child at play. (Nietzsche)

Vide infra (SSOTBME)

As explained at some length in the Grey Book, the Temple's initial and root method is the recognition and utilisation of our true sexuality - the invocation of primal sexual energies latent in the subconscious. The concept of "sexual energy" is, for the Temple, interchangeable with "psychic energy". Sex is the medium for magick - the frequency of truth. The sigil is its practice, the keystone.

...the significance of sexuality must be extended to embrace Reality, or that which endures after all else fades... (Kenneth Grant)

In a very real way our sexuality is interactive with our behaviour as a whole. With the Temple Method we cut up traditional sexual behaviour in order to release the New Sexuality - new because it is everchanging, ever regenerating. Thus liberating our real sexuality (everybody - every man and woman is a man and woman), we liberate our behaviour away from Control. We seek to deprogramme ourselves from harmful internalised alienating stereotypes. "Control begins with sexuality" (TOPY). We seek to reacquire the seriousness and curiosity that we had as children, to observe and act without guilt/fear. If there is one simple description of TOPY, it is that every involved Individual recognises the need to overcome GUILT and FEAR of DARING TO BE. We "see below" in order to "rise up".

New sexuality - ever youthful.

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Jung saw symbols as "libido analogues", capable of transforming energy. A representation channels libido (psychic/sexual energy) into new form -invokes ever renewed potential. Symbols in themselves represent NO SEPARATION. That is, the Psychic cross is a total synthesis of all we  
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think of and mean by the Temple. For express purposes, and certain time-zones, some of its components can be isolated, but ultimately there is no separation. It exists of itself: the characteristic of all living symbols.

Because the Psychick Cross has many "personalities", a multiplicity of explanations, it is an ideal symbol for TOPY. Various significances have been pointed out: the single vertical line as the Individual, bottom horizontal as Past, middle horizontal as Present, top as Future. The Cross of Jesus and the inverted Cross of Satan combined. A television aerial. The alchemical symbol "very poisonous".

"We didn't choose it so much as the symbol chose us." A symbol of disenchantment, uncertainty and challenge/change.

The point of all this is that, like a true Individual, it cannot be pinned down.

Neither - Neither.

The Psychick Cross also incorporates the 23 mythology. The number 23 is total neither-neither territory (Austin Osman Spare's mindfuck technique - comparing opposites separate, together, then absent).

(But of course it isn't. It is just a number like any other, 22 before it, 24 after, surely?) Except that 23, for us, seems to behave very strangely. It has become a snake in the grass of reason. Thus the exception; for the Temple always the exception. The Individual. Every man and woman is a 23.

"A presence, neither good luck or bad luck, it seemed to have some sort of control over its appearance." Like the Psychick Cross, 23 has been isolated to symbolise certain concepts, random chance, Crowley's GET OUT, Burroughs' total cut-up, Robert Anton Wilson's total paranoia symbol. Its "common" (!) significance is its provocativeness, its individuality, however one wishes to depict it. So, OK, you have your cynicism, you may remain unconvinced, may not recognise TOPY, you see everywhere human weakness and self-interest - but the next step is to realise that cynicism is not a total answer, that the facade/shell of ego/"cool"/style can, and must be, discarded before we grow once more and enter a new "time zone" of evolution. Drop your shield, be vulnerable, thee wound is the reminder, you cannot remain untouched, so touch yourself.

Enter the Combat Zone. The Temple has declared war. It does not do so lightly.

T.O.P.Y. is an energy, fuelled with fiery Individuals who want change. Change. People are too hung up with sex, with getting things done, so they mess up. No-one cares anymore. To become rewarded is to give. And

to give is contagious, to create synergism.

The Self is who I am after, yet I cannot find her until I give her away, and watch her without from within; then I can go. Egos are selfish and jealous - to reverse the Ego is to open the mind; to be curious; to recognise, to understand, to commit. Without altering the Ego one cannot undergo the process. E to 3.

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I am curious. Curious and willing to learn. Tell me what I could do for the group that would help me. Not really help, but INlighten. For we are all out for INlightenment, for each one of us, ourselves, and for the whole. First know to be yourself, then to help the group, then to know you ARE your self.

For me I cannot "When in doubt - BE EXTREME"  
Right now it's "When in doubt - Do Nothing"  
I am curious Right Now.

CROSS!

Life is mediated by symbols. Symbols that steal. Numerical symbols that steal our intelligence. Word symbols that steal our voice. Pornographic symbols that steal our sexuality. Magical symbols that steal our will. A death on your symbols. Let each kill themselves.

The Psychick Cross is a symbol that represents the idea of "without Symbols". It is the first entry in a dictionary of the future Meta-symb-olical language, a language of no-thought.

T.O.P.Y. is directed anger (which in itself is only Love). A foundation set up to compile this "dictionary" which all WEs will need in order to survive. A clearing house of symbols.

When ever you dis-cover stamp on a Psychick Cross. This release it for our use.

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The Temple Ov Psychick Youth is an organisation that has been created to further the ideas and feelings of those who feel that they have something to contribute to the running of society. The Temple involves a large scope of feelings and images that are connected to each other by the potency of their own desires.

Firstly, the Temple as an organisation is created for those who feel

and believe that they can increase their own potential in body and mind by pushing themselves to the limit of their durability, and do so in such a way that they can find the limitations of their own body as well as finding how far they can really go in producing a perfect understanding of themselves. Unlike other creations, the Temple does not try to coerce or push an Individual into doing what "it" wants them to do - the contrary is true, the Temple encourages the individual to think and act for themselves, perhaps offering gentle instruction as an aid to success. The Temple remains as a haven for help where friends are guaranteed. A spiritual as well as physical father. By involving oneself with the Temple you find that the trappings of an autocratic society are handcuffs to the spirit, holding you in place, disabling a mind, disallowing it to think and act for itself - laying down rigid rules that must be adhered to. The Temple, conversely, encourages us that we need no regimented rules to survive, all we need is to expend a minimal amount of consideration for our fellow people, to accept differences in colour, ideas, sexuality, etc. Following (sic), the rules of our wonderful and enlightened society has led to nothing but war, man killing man; religion playing a large part in the reasons for war. Religion is another point that the Temple puts across. It shows us the trivialities in religion be it Christian or Hindu. The idea of believing

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in a spiritual god - how abhorrent. It insults the intelligence to have god and Jesus rammed down our throats - Crass put my feelings very well when they said Jesus died for his own sins, not mine. Religion is an easy way for a frightened people to hide behind the eventuality of their own death - it's okay, we will be going to a better life - what a joke. The only temple/god we should worship is our own bodies - any sacrament to be given should be exercise of the mind and body. Prayer should be an introspective look into your own feelings.

The Psychick Cross is a symbol that is easily recognisable - and therefore a medium through which publicity can be shown. Unlike the "cross" the psychick cross is a very strong image of ideals, and shows a firm belief in what we feel the Temple stands for; I know that when people see the cross on my clothes - be it badges, t-shirts - and they ask what it stands for, they will always associate it with the Temple as well as Psychic TV. The strength of its images remains in the subconscious, therefore leading to easy recognition.

The Temple roots its beliefs in magic where sexuality and mental strength have always played an important role. This world is inhibited by its narrow-mindedness of sexuality. The Temple shows us that we should not be embarrassed by it, nor inhibited by it. This does not necessarily mean infidelity, or polygamous behaviour. Free Love can be practised between two individuals involved in a close relationship because the restraints of society are prevalent in marriage etc. It encourages us to be free - the most important aim for all humans - to be rid of a repressive society and to develop together with no feelings of materialism.

Although society is against us, too many people are unable to stand up for themselves, they allow themselves to be carried along without stating how they wish things should be done. If we work hard enough though, perhaps one day we will have a world where at least the ideas of the Temple are practised, even if they are disconnected from the actual force and developer of those ideas.

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The Temple is a group of people who together, and individually, work to combat any form of personal restriction. Quite simply we want to make our dreams, and those of everyone else, come true.

We work on three levels, or ratios. On the first level we examine our real selves, discovering our dreams, our potential, our REAL selves. We then try to live our lives, realising our dreams and making the most of what we have to offer (skills, abilities, etc...), thus following (to use a rather archaic term) our destiny. Once an initiate begins to work on this ratio, he/she has a chance to take joint control of the helm. The Temple is constantly evolving: each initiate has the chance to help dictate the direction of that evolution. In the 3rd ratio we work to try and improve the world in which we live. At this level we try to act as an evolutionary goad, pushing mankind back on course.

We realise that the only way of achieving anything is to help one another. So whenever we can we donate time, money, ideas and skills to T.O.P.Y. We receive no reward for this: no medals, no "I raised \$100" selling t-shirts. The reward is the knowledge that we have helped someone else to realise their dreams.

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We are an international group, with bases in the UK, Holland, Germany,

Sweden, Canada and America.

As is obvious ("Temple" & "Psychick") we are metaphysically minded. Many of our methods could be considered magickal. Magick is merely a technique for helping us negate the effects of restriction and control; and live (again that rather naff word) destiny. We are constantly developing and refining our own magick. We do not believe in any great powerhouse in the sky, any gods, angels, demons, etc. We have realised that the human brain is capable of much more than it is used for. Our magick operates within the human nervous system - and works!

Our magickal techniques are a little too "technical" to go in to. Suffice it to say that one of our main sources of energy is sexuality and orgasms. Sex plays a very important role in our philosophy as the energy obtained from it is tremendous. As was said earlier, we try to "touch our real selves". Our first stepping stone to this is the removal of restriction placed on our sexuality by society. Once a month, or more, an initiate performs a simple magickal exercise which is designed to bring him/her closer to his or her real sexuality - as experienced in sexual fantasies. There should be no holds on sex, one should be able to enjoy sex in whatever way one, and one's partner(s), want to.

Our symbol, logo, emblem or whatever - the Psychick Cross - contains a great deal of symbolism. The most obvious facets are: 1, it is the reverse of the Papal Cross, thus making it an anti-papal cross; 2, it is an "E" for Ego, backed with a reversed "E", thus representing the negation of the Ego's role over the human mind.

In many systems of magick numbers are said to have meanings. 23 has many meanings all of which are applicable to the Temple: Initiation; Union of Fire and Water (symbols of male and female) - sex; Integration of all levels of consciousness.

I first heard of T.O.P.Y. through the drunken ramblings of someone I now find it impossible to describe. At the time "Godstar" boomed from his room almost constantly. After this, a friend lent me "Dreams Less Sweet". I bought a few records, sent off for some literature.

Previously, I had dabbled with THELEMA, which seemed to ask the right questions, but gave the wrong answers. T.O.P.Y. seemed to ask equally pertinent questions (and sometimes more so), and answered them with nothing but Hagbard Celine's "Think for yourself Schmuck". As time went on I became increasingly interested in, and in agreement with, the Temple's ideas.

At last a decent magickal system. No more silly Kabbalistic rituals. Simple, straightforward, and functional. A chance to help, however little, however much. Perhaps even to meet people who've got better things on their mind than taking the piss.

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The Temple is an international group of people who want to improve the quality of not only their own lives, but of everybody. We have realised that the life of the average person lacks direction and meaning. Human beings are persuaded, by various methods, to do what they are told, however subtly, rather than what they really want. Some realise this and  
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"drop out", hiding the world behind a beer can or a line of coke; others try to change the world. We are in the latter group. We try to do nothing unless we really want to. We try to differentiate between "pretend" desires programmed into us by society, and our true wishes. We then try to live these true desires. That is what real freedom is. Our method is, I believe, the most powerful. We use magick; not card tricks or turning princes into frogs; but real magick (that's what the "k" on the end signifies), which is a method of programming your own mind to do what you want it to do. We use sex as a tool for elevating the mind in much of our magick. Sex is one of our basic needs. It is also the most powerful force we have access to.

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What attracted you to T.O.P.Y.?

The systematic use of will power to make dreams become real. The undogmatic appreciation of the inherent potentials of the individual who wants to see and is not afraid to invest energy in finding their true self, their true desires, and to act accordingly. Furthermore, the new approach to Magick: a demystified system of practical techniques to extend the perception and skill of acting consciously according to one's own nature without guilt.

In what ways has T.O.P.Y. failed to live up to your expectations so far?

I see T.O.P.Y. as an active forum/expression/output of the assembled energy of its members. I consider myself taking part in the process and don't feel that the organ has failed to live up to my expectations as

they are identical with the expectations I have for myself in life.  
I  
apply T.O.P.Y. in my life according to my own interpretation and  
accept  
no dogma, and as long as I feel that my intentions coincide with  
T.O.P.Y. and that its structure is based on mutual  
appreciation/trust/-  
respect/challenge/communication then I invest energy in this forum.  
I am  
curious/open-minded by nature. In the course of time and  
involvement  
much is explained. I have no fear.

Explain T.O.P.Y.

Through education, school, inherited dogmatic value systems, TV,  
radio,  
written/spoken propaganda people are continuously deprived of their  
self  
respect as unique manifold human Individuals. We are systematically  
discouraged by the keepers of addicts to Control from exploring our  
real physical and mental needs and potentials. We are exposed to  
constant programming, its main aim being streamlining of thought  
into  
unquestioned acceptance of illusory satisfaction, leaving an  
unlocated  
feeling of frustration behind. Fear is the Key to  
Control/Manipulation.  
The fear of change/the unknown/the insecure/the unfamiliar - all  
these block the Individual longing for development/experience and  
make  
him/her accept the vast offer of surrogates and substitutes in  
today's  
world system. Those who are not contented with this pseudo-reality  
seek  
other ways for deeper knowledge/realisation of dreams, and create  
their  
own forum/access point for mutual encouragement/support/challenge of  
individuality and will.

We are history, the sum of our ancestors. If we ignore our own  
history  
and its impact on our lives, we are inclined to repeat the pitfalls  
and  
disasters of previous generations. We dig our own graves as culture.  
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Christianity has monopolised the European thought system and the  
use  
of ancient methods/rituals as a means of recollecting force, and has  
deformed its intentions to the point where they lose every form of  
potence and sense while being refunctioned to "evil/dangerous mys-  
ticism/occultism".

Ritual as Access Point to the inner regions of the mind and focus  
of  
will into conscious action. . .the threat to status quo in the  
present  
socio-political and cultural world-system. A society deprived of its  
history/past is a society deprived of its future and identity.

Sex is the primal key to the mental system of a person. It is the  
nucleus of their own past, present, and future. In the moment of  
orgasm

thee brain is for a short period ov time thrown out ov/disconnected from its subconsciously socialised/adapted thought-system. In this moment ov disconnection thee brain is highly susceptible to new information. Orgasm is thee Access Point ov de- and re-programming ov thee mind. Storage ov subconscious information - thee seed to conscious action. Attack on subconsciousness determines thee overflow to consciousness latently transformed into concrete action.

Education/indoctrination has trimmed our minds in thee course ov a life-time to fit thee demands/needs ov thee control units in society. We see continuous re-education as a necessity in order to develop. Ritual strengthens our determination to find and do our true selves and to cross new borders ov knowledge and understanding, to avoid thee obstacles to thee realisation ov our dreams. Through self-decided "indoctrination/dedoctrination" ov thee subconscious mind we avoid daily pitfalls in mental laziness and cowardice/compromise. Free sexuality without guilt liberates our mind from inherent blocking mechanisms between consciousness. Free flow ov information between thee brain hemispheres brightens our eyes, makes us clear, strong and real.

23: Number ov "Coincidence" - thee genes in thee human being consist ov 23 chromosomes, blood needs 23 seconds to cross thee human body. A sign ov life and death, its correlation and its unknown dimensions. Death/-mortality - thee ultimate reference point for each human being. To live fully without regrets or not. We are mortal. Here and Now.

Christians have their Cross - fetish ov guilt and shame. Christ on thee Cross - symbol ov martyrdom/sacrifice for thee sinfulness ov thee human race. Unworthy, godless slaves.

We repudiate - have our own fetish/symbol for thee immense possibilities and dimensions ov thee human mind and vessel in life. Thee Psychick Cross - an alchemical symbol for (magickally) dangerous material/knowledge. Thee Temple Ov Psychick Youth is "danger" to dogmatic/streamlined thought, that is to thee stability/status quo in present society/culture: thee seed to a new science/way ov living.

Magick: a system ov Will Made Flesh. We focus our will in collective ritual across thee world on thee 23rd ov each month, and programme/-tune-in our mutual wavelengths/sexual desires in thee moment ov orgasm. Our will-power programmed in thee genes and assembled in thee liquids ov semen/lubricant/blood/spit, and hair.

Thee features ov thee embryo is decided/determined through thee thoughts ov sexual partners during coitus. Thought made Flesh. Will made Real.

T.O.P.Y. Made Real.

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In answer to a cynical journalist:

Most people can't stomach the "missionary zeal", so to speak, so any mention of a "Great Crusade to save The World" is right out of the window. The Temple is there for those who want it - it isn't another banal ideology, but a network of Individual interests where information is relayed to one another on the basis of practical experience. You've heard of synergy: the working together of two or more elements to create an effect greater than the sum of the individual elements' output. Well that's us! We support one another by our own efforts - like a latter-day tribe.

What impels a person to work within the Temple? A dissatisfaction with current societal values, perhaps. An awareness of possibilities within ourselves that most recognised institutions of society, religious or otherwise, either flatly deny or appear reluctant to expand upon. (As social beings we have an inner need to express ourselves amongst friends - interpreting "friends" as those people who can relate to you!) All such answers seem a bit "rhetorical" to me, so we might gain a better understanding of the "attraction" of T.O.P.Y. by taking a brief look at the ideas and methods it collectively presents.

We take a very broad view - limitlessly so - of the means at our disposal towards self-development. Jung called it individuation. Aleister Crowley called it the realisation of the True Will. You may call it simply "Maturity". From the lore of Magic (a much scoffed at notion, superficially, in our high-tech rationalistic era; but isn't our science the highest magic to a so-called primitive? And what arrogance you have to deny the function of something you know nothing about, despite its overwhelming history of practice?!), to music, to martial art; if the perceptive individual thinks there is something worth picking up on, we will attempt to pluck it out of the mire and use it! That is why T.O.P.Y. is often seen in the "public eye" to "wallow morbidly" in social taboos; or however else they choose to put it. Life's too short and wonderful to run away from and/or wrap up in unnecessary prohibitions/superstitions. So, cut out the crap! The Temple brings together people who aren't afraid to try a little. The luxuries of Western "civilisation" (loud laughter) also bring greater excuses for us to get very lazy.

(The notion of forced commitment, street-corner proselytizing, I find repulsive. We emphasise, more than anything else, the power and creativeness of the individual will; how that feeling can be shared through communication and care. To force others to "join in" would defeat the purpose of the network. How can I force you to be yourself?

[eg. forcing another to emulate my thoughts & feelings is no freedom for the other person.] What the fucks the point? We can only provide inspiration - no greedy Gurus infest this House.)

Why do I think T.O.P.Y. is important? Could answer that in several ways I suppose. The workings of the Temple are not always to my liking, but then, as a network with some degree of structuring/organisation, what else do you expect? Humanity has yet to invent a machine that is 100% efficient. And involvement with T.O.P.Y. does NOT mean you go along with

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every suggestion that's put forward. In terms of energy, feedback and so on, you reap what you sow; just as with any human relationship (I use that analogy quite intentionally). Anyway, I feel it is important because - in an age of much insincerity - T.O.P.Y. is rooted in what I ultimately recognise as COMMON SENSE. We seek to embrace the earthly human condition, warts and all. We look at ourselves and recognise the need to strive for personal goals; expand our often blinkered definition of "self" by trying to utilise the new and the strange; experiment, instead of wallowing in the "fear of the unknown"; reject dogma, reject guilt, reject anything that leads to unnecessary anxiety - not by pushing things to the side, but by confrontation. (The quickest route between two points is a straight line.) Such ideas, although expressed a little dogmatically here for the sake of brevity, outline a healthy, strong approach to living. And it feels very refreshing to be amongst friends who won't try to fob you off with more alienating politics or mystical pap.

No, my involvement with T.O.P.Y. has not equipped me with easy panaceas for the problem of Government, etc. We live in a complex environment - I am the first to admit it. T.O.P.Y. has no manifesto up its collective sleeve. Rather, we consider the situation from the perspective of "To change the World you must first change yourself." It is no use disbanding the police-force tomorrow if they are all going to continue

acting  
in the same way to the people they picked on before!

(To amuse myself, I might describe involvement in the Temple as a course in psychic self-defense for the outsider! But then you'd probably take that the wrong way. The Temple is NOT a cheap sort of psychotherapy; no psychic prescriptions from Doc P-Orridge, or anybody ridiculous like that. Nobody involved in the network wishes to suffer fools gladly, and the only people "assessed" are ourselves - BY OURSELVES. A little eccentricity leads to a progression of ideas - stupidity does not! And you must ultimately deal with your own problems, if you wish to reclaim personal responsibility at all - a belief that is central to T.O.P.Y. philosophy.)

Why the big profile on Sex in T.O.P.Y.? The fact that you feel our "high profile" needs to be mentioned may provide part of the answer! As I have already tried to indicate, the Temple strives to eliminate our (often culturally inherited) feelings of guilt. We consider sexual energy to be of great importance - its free expression is our very birthright, in whatever way our nature inclines. The neuroses and psychosomatic ailments resulting from high levels of sexual repression have been catalogued well enough by now, without me having to re-iterate the point. And guilt about one's personal sexual activities can be used as a potent weapon in the hands of your adversaries - just look at the gutter press. Sexuality is just that - whether it be expressed in "fetishism", "homosexual" activity (a horrible, clinical expression if ever I heard one), and so on. It's nobody's business but your own.

Having said that, it is obvious that many people - particularly the younger - pursue an active sex life without recourse to massive guilt!

So why all the hypocrisy about its public expression? Why the hassle?

Evidently, the mass media does not reflect an accurate - honest - picture of our feelings. The Sunday Sport continues to make sex and sexuality an absurdity - something to sneer at. We wonder why.

T.O.P.Y. wishes to take sexuality a step further by investigating the  
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powers we consider to be generated by sexual activity, so that they can be used for the benefit of the individual. Every Individual. Orgasm has a powerful effect on one's perception, body chemistry, bio-electric field, etc., if only for a few moments. And we feel that the state of being created can be put to use, in combination with intense desire. Again, we are entering the arena of "magick" and ritual (all sex is ritual); we are considering the so-called dark side of nature, and

to a  
TV generation brought up on Dennis Wheatley films, such ideas seem  
very  
taboo. We wish to break down those superstitions - we have little  
room  
for fear in such speculative areas - but we have no vested interest  
in  
people agreeing with our aims and methods. (We are not out to harm  
anybody, so please remain sensible and leave us be if you are sceptical/unimpressed.)

Of course you can't discuss sex without mentioning AIDS nowadays. To  
counter popular misconceptions let it be stressed that the Temple  
does  
NOT encourage orgiastic or promiscuous behaviour - forced  
promiscuity to  
prove one's "liberation" is just as stupid and damaging as  
exaggerated  
pruder; if it goes against your natural inclinations. I suggest you  
use  
your common-sense and exercise responsibility. But, to give an  
example:  
should someone attracted to their own sex no longer feel attracted  
because circumstances dictate a certain degree of caution with the  
choice of partners? We think not. Circumstances and the means of  
your  
natural indulgence may vary quite a bit, but the right to "be and  
feel"  
whatever you are does not. This must be kept in mind, as the  
puritans  
cry out for "conformity" yet again. . .

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Thee Temple Ov Psychick Youth, we are united, united in the  
differences  
that constitute our individuality. At one stage or another all ov us  
had  
reached the same crossroad. The roads were clearly marked -  
conformity,  
control, suburbia, soap and no hope. The general flat planes that  
lead  
to a hollow, wasted death. Instead, we deliberately leave the roads  
to  
travel cross-country - to aim for the high mountains on the horizon.  
There are no clearly visible signposts, no neatly maintained roads  
and  
no resting points. The undergrowth can be extremely dense, the in-  
habitants hostile and the speed of travel tiresomely slow. But  
etched on  
the horizon, amongst the loftiest of mountains is a Psychick Cross.  
We  
move onwards and upwards. This is the way of T.O.P.Y.

To travel with T.O.P.Y. is to map out your own route, to cross  
virgin  
territory, often alone. You discover your pace, your own dreams of  
the  
goal. Discovering your own philosophy of life, but instead of  
preaching  
it you live it, and live it to the full. We may travel alone, but we  
obtain strength that elsewhere in the wilderness others are planning  
and  
travelling their own routes to the same goal. We may rendezvous, by

chance or by desire. We can then share, relate our travels and exchange maps for we know that to fulfill our life we must help fulfill others: open their eyes, let them help us open ours. Share our results and tactics and help to change the maps of old. To lay new paths and roads and satisfy the discontentments of society and its expectations and limitations of an individual.

It is every person's basic right and task to be as they will, as they truly will. The study is long and hard to find this will. Total self-honesty is needed. The ability to touch oneself, no less. T.O.P.Y. will encourage, suggest ways of touching at all levels and of all 2890

aspects, by using rituals and intuitive magickal methods specifically aimed at getting closer to oneself. To integrate all the different levels and aspects to develop a total, free individual.

T.O.P.Y. realises that every man and woman has their own potential to achieve and live by. This can vary greatly within individuals but this is the key because each individual's achievements are relative to only that one person's potential. There is no competitive hierarchy as that would serve only to stifle development. Each individual must ultimately justify their every motive, action and belief to themselves. If they achieve this then they are allowing T.O.P.Y. to achieve itself. It cannot work in reverse. It can be hard. To start to truly look at yourself can hurt. Strength, honesty and commitment are needed to move towards T.O.P.Y. Sexuality is a key as within sexuality the restrictions and constrictions of society and its controls can bite the hardest. To liberate and understand one's own sexuality is to liberate and understand T.O.P.Y. An individual who has learnt to express themselves sexually can then use the lessons learnt here to inspire freedom and development in other aspects of their person. Your sex and sexuality belong to yourself. The energies it generates all come from within your psyche. At the peak of sex the doors open, the barriers collapse and there is no separation. The interchange between conscious and "sub"-conscious is complete. Using controlled focusing at this magickal time, T.O.P.Y. individuals can make a conscious desire to move to the higher levels of their own consciousness where it can take effect and help the dreams become real. By truly understanding this process and tailoring it to an individual's methods, breakthrough can be reached and you have given yourself back to yourself.

These methods of sexual focusing provide the basis of T.O.P.Y.

workings.

The results achieved here by the individual filter down through all levels, all actions, all motives. All comes from within the individual.

T.O.P.Y. has a psychick symbol and a psychick number. Both of these are woven deeply into the sub-structure. Both act as a focus, as a synthesis of beliefs and actions; as a trigger. The Psychick Cross with its horizontal arms in the ratio of 2 to 3 can be interpreted on many levels: to signify the individual (the vertical line) with his/her past (bottom line), present (middle) and future (top); a symbol of integration between opposing functions within an individual of T.O.P.Y. (3

E). The arms flow outwards from the Cross to symbolise growth and discovery whilst at the same time they all draw inwards to focus and synthesize this growth within the individual. A cross to sacrifice the self upon; a uniform symbol to identify with, but like T.O.P.Y. itself to be interpreted in different ways by different individuals.

The magickal number 23 is interwoven throughout T.O.P.Y. It is the point of focus, to integrate, to dissolve. A time, a time for work, a date to complete a task 23 times is to see it move deep within the consciousness. A number that's history is proven and potent, one that occurs internationally, irrationally and totally naturally. Like the Psychick Cross, indeed like T.O.P.Y., 23 is the gateway, the crossover point to internal focus and development and external flowering.

When there is no other way.

T.O.P.Y.

2891

~ Thoughts on The Temple ~

The Temple Ov Psychick Youth is a body of like-minded, ageless souls all striving in an individual manner towards a collective goal: a guiltless state of self-awareness.

The exploration of our innermost desires by the release of the sexual spirit, and thus the freeing of our emotions of dogma and external control, is fundamental to the process by which the Temple achieves its collective identity. The process is a deeply personal voyage of discovery (the very fact of the emphasis of the individual testifies to this), one in which the Temple acts as a guiding light, a processor of information and its re-direction.

"No Man is an Island", and for this reason the Temple is both needed

for  
support in our battle, and as a focus for the support we ourselves  
can  
offer. Its sum being greater than the parts, the Temple serves as a  
sounding board for ideas, provoking thought which may under other  
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All life operates within a set environment or eco-system, but its  
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This last point is another reason why I agree with T.O.P.Y.'s  
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My interpretation of T.O.P.Y. is that of the propagation of  
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real self and you can help T.O.P.Y. in the process. By helping and  
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People must be pro-sexual, have respect and caring for everybody.  
What is wrong with being happy, alive, caring? So reject money - I'm  
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Thee Temple as a focal point without a fixed system ov values begins  
Thee Process. It provides a channel through which thee Individual  
can  
view his/her circumstances from their own perspective. It sweeps  
past  
thee outmoded views ov mass philosophy. Most importantly, by mutual  
encouragement, Thee Temple Ov Psychick Youth gives me thee courage  
to  
accept and trust my own view.

-----

Its aims on human freedom and independence  
To inspiration individuality  
Freedom in any dreams, in any wishes

Sexuality with no limitations so long as it is yours  
sexuality to make you free of any restrictions  
sexuality & Love the most successful drivepower for any dream &  
wisch  
Love the power of all powers.

Methods of magic and philosophy from many individuals Psycho-levels  
of  
the brain to help you in higher atomosphere's Methods from magic to  
create your perfect atmosphere and to get closer to that one self  
Methods look sometimes bizzare but are the ones who understand there  
are  
no limitations, when you wanne reach exstacy-freedom OV 23 - That  
moment, that day, that dream, that wisch, that freedom It all can  
come  
true, OV 23 is one of those methods Lots of thoughts are feelings  
which  
are not easy to explain May be when I have to represent a year later  
it  
might be totally different, I learn every day more and more, it will  
take lives.

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Thee Temple Ov Psychick Youth is important because it is ACTIVE and  
CARING. It intends to nudge people into an understanding of  
themselves,  
into RESPECT for themselves. To Love themselves and their lives. It  
intends to spur people into doing coumthing with their lives, being  
2898

ACTIVE. It gives people back to themselves along with the  
realisation  
that they CAN get what they really deeply want and need. Their  
desires

can be made real. All it takes is effort and discipline.

For a few years now I have felt a deep hunger and frustration. There has been a large gap in my life. It took me awhile to realise what this gap was. A deep spiritual lack. There has never been any talk of or involvement with anything remotely spiritual during the whole of my twenty years of existence. During Primary School it was required of the whole class to stand up in the mornings and say the Lords Prayer. I never ever believed in it. It seemed totally absurd to me even then, I don't really know why, but I never believed in "God". For seven years I stood up and mouthed the words of the prayer. When I left at the age of 12, if anyone asked me to recite the words of the Lords Prayer I couldn't do it! Seriously. I had never learned it and had wilfully blocked it out. I objected out loud of course, oh no, that would result in the belt. Little boys who don't say their prayers get pain as a reward. It wasn't until I was about 19 that I found what I thought/might be the answers. I have always been interested in the unusual. In everything. People. Books. Music. Art. The "Chaos of the Normal", the "Moronic Inferno". Fashion has never interested me. During childhood I read mostly science fiction. Then came a period of flux, of wandering, where I no longer was deeply "into" Sci-fi as before, but couldn't find anything else. That was when I decided to buy "A William Burroughs Reader" having heard him mentioned in numerous articles in the muzak press. Pages of wonderful images, surreal images, new ideas, new methods. This replenished my lust for the innovative.

I used to go to an "Adult Training Centre" at night to help out at a kind of social gathering of handicapped people. There was a small record player, and a box of records. Sidney Devine, Elvis, Nana Mouscouri, country and western, the muzak of my nightmares! Tucked neatly in between two of these wreckords was an unimposing little single. It was Just Drifting and was by Psychic TV. I asked if I could have it as I wondered what they were like, having read reviews in the press. As one of our records had disappeared they said "Yes". That was how I discovered PTV. It was a few years before I made enquiries into the Temple. This was made at the same time as I found a possible solution to my problem. I read a book called "Mysteries" by Colin Wilson. It was the most amazing book I had ever read. A whole new universe of possibilities opened up to me. I immediately developed a deep hunger for knowledge. Not everyday knowledge. Knowledge of this strange new world. I went to the library and read every occult book I could find. A Whole

new worlds of meaning opened up.

Thee Temple seemed like an honest organisation. Not a brainwashing cult.

An "anti-cult". I didn't know (and still don't) just how much knowledge it possessed. To make "the occult" a part of everyone's everyday lives,

now that was an interesting idea. A very good idea. An essential idea.

Ideas into action. Kick start evolution again.

To destroy tyranny and oppression. To bring joy back to living once more. Love. Responsibility for actions. Interaction between

Individuals

again, instead of this total isolation that is becoming a hallmark of

the twentieth century.

Sex. To free sex from all fetters. To throw off guilt and all restrictions

to pleasure. To make sex pure again. Between two Individuals.

Not

2899

the ignorant sexist, totally damaging view of a man fucking a woman.

Sex involves two people. Two active people (who may be active in their

passivity). To reclaim sexuality as our own. To be shared with who we

choose, however we choose. Thee magick of sex. Thee new sexuality. To

choose ourselves.

Thee Psychick Cross. Thee cross is the union of opposites (0=2).

Thee

top half has the Christian Cross, the bottom half has the anti-Christian

or Satanic Cross. Thee middle branch ties them together. Thee top

half mirrors the bottom. As above so below. It is the anti-Papal Cross

since the middle branch is shorter than the outer two, the opposite

of the Papal. It is a television aerial. It receives and transmits information from and to every area of life. Thee centre of the Information War. It is a focus for knowledge and understanding. It is

also the face of the Temple. Thee central line of the face along which is arranged the line of the eyes at top, nose middle, and mouth

bottom. Thee three branches are mind, body, and spirit. There are three

crosses in the Psychick Cross, not two.

23, in Crowley's system, is Water. Thee essential element of life.

Thee

great sea of the subconscious. Thee element that is always in flux, forever changing. Change is stability. Water has three states (branches

on the cross?). Water is the body and the mind. Just as the moon affects the sea so does it affect mind and body. The brain is something

like 80% water after all. 23 is a mystery. It's just a number. It's just the number of rays from Sirius, The Sun behind the Sun. Thee star of thee Dogon, those marvellous people. Thee symbol of Sirius is pretty close to thee cross.

23 is synchronicity and recognition:

$2+3=5$        $2 \times 3 = 6$        $2/3 = .666$

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Trying to explain my reason for my involvement with T.O.P.Y. is hard, but to say I am searching for my inner strengths and weaknesses is as good a one as any. To me T.O.P.Y. is doing more for thee coming together of people than any thing I know. They encourage thee sharing of ideas which to me is an important factor in knocking down life's walls.

To ask me thee meaning behind their aims, ideas, sexuality, methods, thee meaning of thee Psychick Cross, of 23 would be an injustice to T.O.P.Y. Their aim I believe to be more wakefulness in society, for people to open up their eyes and see for themselves. Their ideas revolve around Pagan philosophy and thee arts of Magick which in a way takes on all aspects of Life. Methods are thee same in all new conceptions and must be used to get thee message across. Sexuality is a beautiful thing and should be treated in thee same way, free love must be forever in our souls. Thee Psychick Cross is a symbol to symbolise all aspects of T.O.P.Y. ideals, they must be put up everywhere. Of 23 I am stuck with no true conclusion as to thee proper idea/ideas behind it, but to me it stands out and crops up in thee weirdest of situations and it is a JOY to see it anywhere.

T.O.P.Y. is an inner door, a device for breaking down mental walls. T.O.P.Y. can be pleasure with thee pain, thee garden of eden and you are Adam or Eve. Open thee eye to T.O.P.Y. and experience everything before  
2900

it is too late.

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I feel no need to justify my interest or my sympathy. Those who reject T.O.P.Y. reject themselves - and few want to face the truth. Each individual must decide their own course, and as no-one is the same, so no course is the same. Everyone responds and rejects or accepts according to their own thoughts and feelings.

T.O.P.Y. offers an alternative to mass control, depersonalisation

and  
guilt. Those who choose this path will never find it easy -  
prejudice  
and jealousy will see to that, as very few people have the courage  
to be  
themselves and those that do are often hated for it. For not  
conforming.  
For not being "one of us".

T.O.P.Y. aims to make each individual free of the mental shackles  
and  
spiritual bonds placed on us since birth. To question the  
unquestioning  
mind and to heal the wound of separation within us. For no-one is  
whole  
when psyche, mind and body work in discord. The Psychick Cross is a  
symbol of this unity - a tangible representation of 23 - two threes  
back  
to back, joined, whole, a perfect harmony visually and psychically,  
to  
be used as a focal point for energy, a comforter emotionally and a  
reminder of the potential within us. A potential T.O.P.Y. can help  
us to  
achieve.

The thing I can give most readily is my love. My love of Life and  
its  
unifying energy and of all living things. My love of humanity and  
all  
that these destructive creatures have produced that is creative. My  
love  
of my ideal that I have cherished and nurtured all my life - that  
finally humankind will see and feel all that is within me is within  
all  
life and therefore that all life is within me.

-----

The nation, the world is in a trap. The poor are getting poorer, and  
the  
rich, richer. Our environment is collapsing in upon ourselves  
because of  
what we are doing. An example: it is legal to corrode the ozone  
layer  
(by use of aerosols, etc.) and thereby harm everyone, yet illegal to  
smoke marijuana, and harm no-one. We need change, revolution - and  
T.O.P.Y. is that. The ideas of it being an insane death cult are a  
misconception. We are help, perhaps the only help and friend, not an  
enemy. So open your eyes.  
2901

Once upon a time. . . .

. . . . I first spurred interest in T.O.P.Y. with the listening of  
Dreams Less Sweet. After I proceeded to lose that tape to a young  
lady,  
I decided to find out more about the sound and reasons of T.O.P.Y. I  
purchased the live records series, which has proven to be a source  
of  
great enjoyment. And I try to forward the ideas of T.O.P.Y. with  
messages on the dorm door, and I try to play a few songs when I dj  
at  
the campus radio station.

What I rather liked about T.O.P.Y. was that there was no forcing of ideals on myself the listener. There are, I will not hold back, a few ideals I do not in self practice, because they do not appeal to me, but I will not condescend because someone else may. For the book, I do not experiment with drugs, have sex, or denounce strongly non-pagan religions. Persons may say that I have not lived, but that is someone else's idea of living. If and when I wish to try something, I shall, but until then I am content with myself. I guess the point is that it is a choice, and one must not necessarily make certain choices to be involved with T.O.P.Y.

The problem, well wait. Let us stay with that prior thought, about choices, just for a minute. You may have noticed I don't spell certain words the way T.O.P.Y. does; again I do not feel that is important for me to reflect that thought to be considered involved with T.O.P.Y. Anyway, as I was writing, the problem is I am afraid that I may not be able to be as active as I wish in T.O.P.Y. with my schooling, because education is very important to me. So, what I guess I am getting at, is that I will do my best to do what I can. I can only hope that does not sound too "wishy-washy". So, I am, will, try to do my most.

How would I explain T.O.P.Y. to a stranger? Simply, a group, tribe of persons who are looking ahead, with little recourse to beliefs or principles that have been embedded, sometimes unwillingly, into society. An aim of reversal, getting people to quit taking for granted what surrounds them, and having them realize they have control of their life, and to use themselves to their potential.

Why do I feel T.O.P.Y. is important? Because it serves as a meeting center for those persons who already know what they feel to get stronger centralisation and organisation, and make themselves and their ideas more available to others. It's got a lot to do with the concept of awareness.

I guess aims and ideas have been taken care of. Sexuality, again, is an awareness, realizing how present it is, and how it can be made into something more wonderful than expected or known.

The Psychick Cross has so much behind it that it is rather hard to sum up its meaning, besides representing a receptor for thought processes. Also, I just rather thought that it could also be seen as a christian cross overlapped by a satanic (inverted christian) cross, and a bar in

the middle to cancel the two out, which would go along with the theory of bowing to no god.

23 is something I cannot comment too intelligently on, since I have not the amount of information necessary. I have heard, however, that it is the number of confusion, and actually, I myself have not much more of a 2902

view on it. . .yet.

Other resources of my self-determination, defining ideas clearly, patience, art skills (with both pen and words), and desire to communicate.

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Explanation of T.O.P.Y. to a Stranger:

I found this question difficult to answer as I do not know enough about T.O.P.Y. People have asked me what it is, so I told them that it is an information network and to contact T.O.P.Y. if interested. However, when pressured I inform them of as much as I can, expanding on the ideas that I know, and state that the network runs all over the country and that depending on an individual's involvement information is available to them; that it is up to the individual, if they want, to become involved and that one is not pressured into it.

To justify my involvement I would say that T.O.P.Y. has the same or similar beliefs to those I have always held, but from which I had switched off as it was not "right" in the conditioned world.

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On T.O.P.Y.

I have played PTV &/or T.O.P.Y. material for many friends, so I am often asked about T.O.P.Y.

I tailor the answer to the questioner, telling no more than I think they can follow at the time. Sometimes I describe PTV as a loose aggregate of people working with music and video. I may explain that they are part of a larger organisation which seeks to support people whose aims and interests are outside the mainstream.

To people I trust I explain more. That T.O.P.Y. is a network of people with some similarities and some differences, held together by a desire to understand and short-circuit control. To explore ways to make

what  
they want to happen, happen. That T.O.P.Y. encourages people to find  
out  
their true natures, not a shallow and generic, dictated and  
advertised  
"identity".

One method is to exploit the cut-up, both on other material and  
behaviourally as well. We constantly run on habit, and it is good to  
break this up. Do you see friend X because you really want to? Or  
because it's what you always do on Thursday night? A simple but  
pertinent example.

Burroughs has been quoted as saying there was nothing special about  
23,  
just that it was something he noticed and then kept noticing. I see  
it  
partly as a symbol of focus. That there is so much around that we  
screen  
out daily, if we pick something not to screen out it will seem om-  
nipresent. I also like the idea of it as a sort of mischievous  
number,  
popping up with a will of its own where it has no statistical right.  
And  
each time it pops up itself it reminds me of my psychic heritage  
that I  
am reclaiming for myself.

2903

I see no particular sexual style that is representative of T.O.P.Y.  
It  
is more an aspect of sex itself, that of the power (indeed - OV  
Power)  
it contains. A power that can be frustrated by a denial of desire;  
dissipated by investing it in removed, marketed images; or directed  
by  
self-understanding and a ritual method. Since the sex drive is so  
basic,  
and since social repression functions here as much or more than  
anywhere  
else, sexual magick is a most powerful and empowering technique.

The particular interpretations of 23 and the Psychick Cross are not  
as  
interesting or important to me as the fact that there are many  
interpretations.

If a cynic - journalist or otherwise - is asking me about T.O.P.Y.,  
I  
believe it is important not to try too much to defend or to try to  
convince the person that there's nothing horrid about us. I will,  
however, try to dispel any basic misconceptions. I have found that  
so  
much of what I take for granted is alien to many people that I  
cannot  
explain parts of it. As I've noted, it took me a while to understand  
so  
many foreign thoughts at once. If pressed by anyone who is obviously  
hostile to and/or threatened by the ideas, I say "Well, I'm  
convinced of  
it, it works for me, and I'm happy." I do not try to "convert"  
them. If they are unaccepting of it, I give them some things to  
read,

and T.O.P.Y.'s address.

-----  
T.O.P.Y. is an international network system, a kind of organisation that brings in touch people who share ideas and feel free to do whatever they like, as strange as it may be. That's the reason why T.O.P.Y. is important. In times of loneliness, T.O.P.Y. tries to bring people in touch, tries to bring back the lost innocence, the correspondence among people. T.O.P.Y. hates everything and everyone who tries to limit its freedom. T.O.P.Y. offers a method of living to better survive as a True Being, and as an Individual, and not as part of the maze. Individuality is expressed as Spirit and Will. "Love Under Will" is the meaning. To manage it, T.O.P.Y. edits books, records, video tapes. T.O.P.Y. requires belief in Magick and modern Paganism, and recognises the power of the human brain.

The Psychick Cross means to me: Brain (upper bar); Heart (middle bar); Prick - as the home of souls (lower bar). It means the Individual itself, with its three psychic powers: Brain = dreams, fantasy, cleverness; Heart = L.OV.E.; Prick = soul = the power that motivates all the above.

The meaning of 23 is a mystic one, and people can only understand it after long thought about T.O.P.Y.

-----  
T.O.P.Y. is very important to thee continued growth of psychic awareness in thee world. We have progressed physically as far as we can. Thee next stage is mental.

T.O.P.Y. offers a series of mental training exercises: awareness (especially ov yourself) is thee goal.

There is no obligation, as thee Temple is you. Thee aims are immense.  
2904

Education, realisation, principally. Thee Temple can be anything you need from it. 23 is thee pure number, completely random, a prime number. Thee Cross: a reflection of thee ego, a place to focus energy and a simple, comfortable symbol representing a new strength in thee world.

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Thee Justification ov T.O.P.Y.

Last night me and some members ov T.O.P.Y.S.T.E.E.L engaged thee "JESUS ARMY" in verbal confrontation. It was in some ways an awakening experience. It was also an experience which demonstrates thee necessity for T.O.P.Y., PaganLink, O.T.O., etc.

To be confronted with thee organised inculcation of GUILT, FEAR and LOATHING in militaristic form demonstrated the need for L.O.V.E. organisations to provide the keys to self-(de)-programming.

To be confronted with INTOLERANCE and PSYCHIC VAMPIRISM showed the horrible fate awaiting us if our society/thee earth is taken over by thee forces of PERSONAL LIMITATION.

T.O.P.Y. provides a decentralised set of forums for individuals who wish to escape our conditioned guilt and fear responses. It provides outline methods for individuals who wish to acquire self expression, self love, self discipline.

T.O.P.Y. is a will/energy focus. It's LOVE transmitting on all frequencies. True sexuality is a timeless moment of orgone mutation, thee event where thee subconscious becomes all thee planes, thee times, where it becomes an identity with thee conscious worlds. Liberation is only a heartbeat away.

Thee Psychick Cross = pagan Cross. Sexual unions. Tree of Life, qabballahs. Thee planes, all in one. Thee sigil of Temple workings, immanent in this cross, every working ever done before or in thee future, happening now. Thee sigil ov no name, thee blank sheet for our experiences and desires to write upon.

23: No-one has ever satisfactorily explained to me how or why a computer works. But I use one almost every day, and computers always touch my life. Similarly, 23 has not been totally explained to me, even in numerological terms. Not fully anyway. Thee fact remains that 23 seems to have some kind ov recurrent activity, in my experience. That does not mean it will necessarily be a feature of your experienced universe...

23 attaches itself in its various guises (32, 223, 123, 0-23, etc.) to things I j- and many other YOUTH - are involved with. 23 seems to be a sign of recurrent activity in thee universe, ov unifying themes.

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Justification of T.O.P.Y. to a cynical interviewer:

As rationality has failed to create a new mankind there are other methods to be found of changing minds. The will must come from individuals, who, to reach their aims, gather in a group.

Through the moral conditioning in childhood, school, military and the general influence of language, media and moral systems, men are totally controlled. They control each other, often without even knowing it.

The wishes, dreams of the body and subconsciousness are ignored and the subject, so long as there is one, is conditioned to ignore it too. Only functionality is important.

Life is shortened to operational functions to serve society. It is degraded to a servant. As I feel unsatisfied by this, I need to escape from this control and want to destroy it. I like to experiment with other aspects of life. In this case, sexuality is an important factor because it gives the individual a total conscience of its own existence. It may help to find the inner self and break pre-formations. I like sexuality. In orgasm, you cross the border. In orgasm you die. Your coming back from another cone of reality after it. The coming to climax is a way to ego-destruction.

-----  
People are suppressed and conditioned by the socialisation processes of our "society" - education, media, and the family - to believe in certain attitudes and to behave in certain ways.

What has happened to individuality and the personality?

People should be taught to develop their own-selves and their own personalities - To learn about instinct, nature, consciousness and further heights of awareness, WHICH HAVE NEVER BEEN PUSHED FROM OUR MINDS.

The human mind is suppressed not to generate its "unacceptable" powers.

Meditation, creative visualisation, and MAGICK are important tools which may be used to help bring out our true selves.

Sexuality is condemned from an early age. Society as a whole condemns sexuality.

It is a beautiful experience - and can prove to be a very powerful and magickal act - generating immense emotion and feeling.

The idea of PLEASURE AND PAIN is fundamental to the understanding and experiences of people. Sex can exist within both concepts.

People should learn not to be ashamed of their sexuality, and sexually, to share experiences with other individuals.

UNDERSTANDING, DEVELOPMENT, AND COMMUNICATION.

OUR AIM IS WAKEFULNESS.  
OUR ENEMY IS DREAMLESS SLEEP

-----  
Involvement with T.O.P.Y. means that I have broken away from the social graces forced upon me by society. I am finding out what I really enjoy to do, with my mental/physical attributes. I am learning to reach further than before, to grasp the things that were previously beyond my reach.

reach.

T.O.P.Y. is a collective of individuals who, in a way, do not want to be part of any group/social type. This is not as hypocritical as it sounds, because each individual within T.O.P.Y. is going his/her own way, each with differing goals, concepts of life.

T.O.P.Y. is important because it gives the individuals within a confidence that others are trying to struggle against society. T.O.P.Y. members feel as though they are not the only ones with a different point of view. It gives the individual strength to succeed.

T.O.P.Y.'s aim is to help individuals attain their highest dreams, and to help them accomplish their works and wishes in life.

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T.O.P.Y. allows thee individual a chance to know him/her self. I am not sure if I would be able to explain T.O.P.Y. to a stranger. Recently I was talking to a friend who told me she no longer wanted to be my friend because I was involving myself with T.O.P.Y. She does not believe in anything. Her point is that I would no longer be me and that I didn't need T.O.P.Y.'s ideas to help me with my problems, that in time everything works out in itself.

I disagreed with her argument, trying to explain that T.O.P.Y. would help me with the goals that I want to obtain in my life, and that in the past not all my problems have worked out by themself.

T.O.P.Y. asks for the individual to be clear in admitting their real desires by discarding all irrelevancies and by asking yourself what you really want out ov life. The argument with my friend allowed me to see that we were no longer friends and perhaps we never really were. How

could we have been friends when she would not allow me to be anymore than I already was nor anything else that I could be.

T.O.P.Y. is not there to be occult. But a lot of people have that misunderstanding. People will always condemn the thoughts and actions of another.

There is someone who I am deeply interested in, who spoke of tribal living and the ideas of T.O.P.Y. At that time I had no idea what he was talking about and the shyness that we both have makes it almost impossible to talk to each other. We are barely able to smile and say hello, and I believe through the Psychick process we will be able to speak again. I will overcome the shyness that keeps me within myself and keeps me from having what I really want from life.

T.O.P.Y.'s ideas are for everyone who wants to wake up from the dreamless world that we are living in. It's for the individual who asks themselves what they want from life, and the rituals are there to make those thoughts happen.

"Awareness of your own energy is the awareness that flesh and spirit are one, that thou art goddess, eternally linked, connected, at one with the moving spirit of all" (Starhawk 138)

T.O.P.Y. is there for the individual who makes the commitment to become  
2907

aware of the energy that is inside us all. . .

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Magic has interested me from an early age - but I didn't have the best informed beginning. I used to try telekinesis, telepathy, astral projection, even levitation, all with varying degree of complete failure. I had no concentration or confidence, and a very impatient streak. The things I tried to do were very nice "tricks" but many of them are no longer goals of mine. I see no reason now to attempt things for which I had little aptitude, solely to impress others and build up my own social standing. People are so cynical now, and maybe some of it has rubbed off on me.

The Temple has shown me a practical side to magick which makes no pretensions, I don't expect to be able to force the hand of chance with minimum effort and concentration and nothing to inform me but a half-read Aquarian Press book. In my future sigil work I shall aim to overcome some of my less attractive tendencies, and build on my

natural talents and abilities. My ideal target will be a perfect self and not a material manipulator. Maybe people should expect miracles because I think if you believe in something enough then you are halfway to having it, just as long as it's within and not without yourself.

I don't feel that I need to justify my involvement with anything, to anyone. People have an instant dislike and fear of things they don't understand, but worse than this, an aversion to information which could disrupt their secure, boring, featureless lives. To me, many of these people are lost causes, I would prefer that they knew nothing of what I choose to do with my life - which is too precious to spend arguing with people who will never see sense for the simple reason that they don't want to. This may seem a selfish attitude, but the example of Susan Bishop is enough to put me off talking to journalists, and Christians, for life. Let them remain ignorant and happy, they will never change.

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People like to control you. They want power and they achieve it. These thieves are smart and they work off people's insecurities. CONTROL means dictating how others should live and how to think. If you are afraid of making these decisions for yourself (because of fear of failure, lack of self-confidence, fear of death, and definitely laziness) then it is easy to associate yourself with, and follow someone strong enough to make decisions for you. You are no longer responsible for yourself and no longer have the burden or that responsibility. It is easier to identify oneself with an already developed personality (hero/heroine) than go through the never ending struggle of self-discovery. The insecure robbers who feed off our weaknesses are the ones most people tend to trust: our rabbis and priests who control through strict regulations and traditions, our school teachers who take advantage of the innocence and naivety of young children by presenting themselves and their ideas as manifestations of god, and our media which depicts THE acceptable lifestyle through slanted manipulations. These thieves are aware of your trust and innocence, and intend on using those weaknesses to control you.

The Temple Ov Psychick Youth is an organisation aimed at DE-control. They do not wish to control you; they wish to liberate themselves. They  
2908

offer suggestions on how you COULD liberate yourself, not how you SHOULD liberate yourself. The process of liberation consists of many types of research, such as the music group PTV. Members of the Temple feel that there is no reason why life should not be "lived to the fullest" where all one's NEEDS and DESIRES are fulfilled. Because there are so many distractions to divert one's attention from one's goals, symbols are invented to be worn, to be drawn, etc., to constantly remind, if not the conscious, then the unconscious, of these goals. Ideally, through this process laziness is combatted and the goals will more likely be achieved since those goals are constantly on the person's mind. Because there are so many distractions and limitations posed by the "controllers", sometimes our deepest wants do not seem earthly possible, and we repress them in our subconscious (a step towards neurosis) trying to dismiss them. The Temple does not believe in repressing our needs and desires (submitting to those "controllers"), because our personal needs are what make us human and individual.

The Psychick Cross is the symbol of the "whole" person, uncovering one's unconsciously hidden desires and obtaining them. The unconscious speaks most loudly in our dreams and our fantasies. When we fantasize, our desires usually take place in Utopian settings, and represent these goals by creating collages including parts of our physical body to personalise the symbol of our goal even more. This symbol reminds us over and over again that this is thee want, this is thee self. Temple members using this process end up understanding their needs and desires better, are more able to satisfy themselves and succeed in life.

I personally enjoy making decisions and discoveries on my own. I will not allow anyone to take that joy away from me. I enjoy my intelligence, my talents, and discovering myself using the symbolic rituals suggested by the Temple Ov Psychick Youth. T.O.P.Y. is an important organisation because: 1) it shows people they are not alone in the struggle, and 2) it allows people to exchange views, ideas, and solutions to better these processes to liberate and satiate the individual self.  
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2909

{file "What is Paganism (Bay Area Pagan Alliance)" "bos627.htm"}

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The following is the text from a brochure that BAPA (Bay Area Pagan Assemblies) puts out called "What is Paganism".

Written by the founding directors and members of Bay Area Pagan Assemblies (BAPA).

Their website is at <http://bapa.net>.

NOTE: the Bay Area referred to here is the San Francisco Bay Area, California.

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"WHAT IS PAGANISM?"

"History of Paganism  
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"The term Pagan has numerous common definitions. Many dictionaries define a Pagan as anyone not of the Judeo-Islamic-Christian religions. Some people consider anyone who does not share their religion to be a Pagan. Still others believe that a Pagan is a person who is anti-religion. None of these "definitions" manage to capture the true meaning of the term.

"To discover the core meaning of Pagan, we look back to ancient times when the word Pagan referred to a person of the country, or a peasant.

\{deletia... in summary, several paragraphs relating the history of the Catholic Church and the poor peasants' inability to relate. Brief description of the "glory of the Goddess and God in each starry night" and note of the inconsistencies of the original Pagan beliefs with the Catholic church. Also, several paragraphs detailing the development of the Church's campaign to expunge Paganism, some of the methods employed and the subsequent Witch Hunts. Finally, an overall summary of the persecution. If interested, let me know and I'll post it separately.\}

"Paganism in Modern Times
~~~~~

"Today, little is known about the Pagans who survived what is now often called "The Burning Times." Paganism, as it exists today, is best described as the practice of any of a number of nature-based religions, traditions that find their roots all over the world. \{Liana- sound familiar?\} Many modern Pagans call themselves "Neo-Pagans" to declare their religion as a revival of the old beliefs.

\{more deletia... in summary, two paragraphs comparing contemporary Pagans to the peasants of old, extolling our intelligence and involvement in technology. Also a paragraph defusing the Satanism comparison. Again, if interested, let me know and I'll post it.\}

"What do Modern Pagans Believe?

~~~~~

"Paganism is actually a large umbrella containing a number of nature-based religions beneath it, from the European-originated Wicca and Druidism, to African Yoruba traditions and Hawaiian Huna. As a result of this diversity, it is impossible to make statements about the beliefs of Pagans that will apply to **all** \{italics\} Pagans. However, some statements can be made that will, in general, apply to a vast number of Pagans.

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"Many Pagans tend to:

"* Be polytheists, believing in more than one deity or more than one aspect of a single deity.

"* Be pantheists, seeing the God/Goddess force represented in everything around them.

"* Recognize the divinity of the feminine as well as the masculine, not seeing masculinity as a superior force.

"* Believe that the life force is sacred, and that nature, as a vital representation of that force, is divine.

"* Believe that all life forms are equal, sharing an equal claim to the earth as a home.

"* Believe that each individual is solely responsible for his or her actions.

"* Believe that the forces of nature can be shaped in ways commonly called "magical."

"* Believe that magical acts designed to bend one to another's will are manipulative, and not encouraged.

"* Believe that whatever actions a person takes, magical or mundane, good or bad, come back to him/her, sometimes threefold.

"* Believe that there is no single path to spiritual fulfillment, and that the individual must determine the spiritual expression most appropriate to him or her.

"* Believe in reincarnation, or some form of life after death.

"How do Pagans Practice Their Religion?

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"Many Pagans find spiritual expression through the practice of ritual, or religious ceremony. These rituals, often held at significant points in lunar or solar cycles, offer an opportunity for Pagans to commune with the godeesses and Gods, to celebrate the passages of life, and to work magic.

{deletia... in summary, paragraphs relating techniques to "raise power" explaining that we don't espouse "power over" (my words). Also outlines goals that many pagans have in mine when raising of power. Outlines the sabbats, and relates the pattern of the seasons. Briefly describes Beltane and Samhain. Once again, let me know if you would like to see this text.}

"Each Pagan religion has its own special way of recognizing the passing of the seasons and personal life passages. Ritual offers a way to imbue these moments with magic and reverence.

{deletia... last paragraph giving information on how the reader can learn more about Paganism, specifically in the Bay Area, and relating the goal that BAPA has in mind.}

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2911

{file "Principia Discordia" "bos628.htm"}

PRINCIPIA DISCORDIA  
\* or \*  
How I Found Goddess  
And What I Did To Her  
When I Found Her

THE MAGNUM OPIATE OF MALACLYPSE THE YOUNGER

Wherein Is Explained  
Absolutely Everything Worth Knowing  
About Absolutely Anything

Published By:  
LOOMPANICS UNLIMITED  
PO BOX 1197  
Port Townsend, WA 98368  
\$5.00 (cheap)  
Catalogs:\$2.00

Transcribed to 1's and 0's by Druel the Chaotic, WPI Discordian Society

Unemployed Cabal of the

\{calendar entered by /AHM/THX \}

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INTRODUCTION

You hold in your hands one the Great Books of our century
fnord.

Some Great Books are recognized at once with a fusilade of
critical huzzahs and gonfolons, like Joyce's ULYSSES. Others appear
almost furtively and are only discovered 50 years later, like MOBY
DICK
or Mendel's great essay on genetics. The PRINCIPIA DISCORDIA entered
our
space-time continuum almost as unobtrusively as a cat-burglar
creeping
over a windowsill.

In 1968, virtually nobody had heard of this wonderful book.

In
1970, hundreds of people coast to coast were talking about it and
asking
the identity of the mysterious author, Malaclypse the Younger.
Rumors
swept across the continent, from New York to Los Angeles, from
Seattle
to St. Joe. Malaclypse was actually Alan Watts, one heard. No, said
another legend -- the PRINCIPIA was actually the work of the Sufi
Order.
A third, very intriguing myth held that Malaclypse was a pen-name
for
Richard M. Nixon, who had allegedly composed the PRINCIPIA during a
few
moments of lucidity. I enjoyed each of these yarns and did my part
to
help spread them. I was also careful never to contradict the
occasional
rumors that I had actually written the whole thing myself during an
acid
trip.

The legendry, the mystery, the cult grew slowly. By the
mid-1970's, thousands of people, some as far off as Hong Kong and
Australia, were talking about the PRINCIPIA, and since the original
was
out of print by then, xerox copies were beginning to circulate here
and
there.

.....
.....
2912

When the ILLUMINATUS trilogy appeared in 1975, my co-author,
Bob
Shea, and I both received hundreds of letters from people intrigued
by
the quotes from the PRINCIPIA with which we had decorated the heads
of
several chapters. Many, who had already heard of the PRINCIPIA or
seen
copies, asked if Shea and I had written it, or if we had copies

available. Others wrote to ask if it were real, or just something we had invented the way H.P. Lovecraft invented the NECRONOMICON. We answered according to our moods, sometimes telling the truth, sometimes spreading the most Godawful lies and myths we could devise fnoord.

Why not? We felt that this book was a true Classic (literatus immortalis) and, since the alleged intelligentsia had not yet discovered it, the best way to keep its legend alive was to encourage the mythology and the controversy about it. Increasingly, people wrote to ask me if Timothy Leary had written it, and I almost always told them he had, except on Fridays when I am more whimsical, in which case I told them it had been transmitted by a canine intelligence -- vast, cool, and unsympathic -- from the Dog Star, Sirius.

Now, at last, the truth can be told.

Actually, the PRINCIPIA is the work of a time-travelling anthropologist from the 23rd Century. He is currently passing among us as a computer specialist, bon vivant and philosopher named Gregory Hill. He has also translated several volumes of Etruscan erotic poetry, under another pen-name, and in the 18th Century was the mysterious Man in Black who gave Jefferson the design for the Great Seal of the United States.

I have it on good authority that he is one of the most accomplished time-travelers in the galaxy and has visited Earth many times in the past, using such cover-identities as Zeno of Elias, Emperor Norton, Count Cagliostro, Guillaume of Aquitaine, etc. Whenever I question him about this, he grows very evasive and attempts to persuade me that he is actually just another 20th Century Earthman and that all my ideas about his extraterrestrial and extratemporal origin and delusions. Hah! I am not that easily deceived. After all, a time-travelling anthropologist would say just that, so that he could observe us without his presense causing culture shock.

I understand that he has consented to write an Afterward to this edition. He'll probably contradict everything I've told you, but don't believe a word he says fnoord. He is a master of the deadpan put-on, the plausible satire, the philosophical leg-pull and all the branches of guerilla ontology.

For full benefit to the Head, this book should be read in conjunction with THE ILLUMINOIDS by Neal Wilgus (Sun Press, Albuquerque, NM) and ZEN WITHOUT ZEN MASTERS by Camden Benares (And/Or Press, Berkeley, California). "We are operating on many levels here", as Ken Kesey used to say.

In conclusion, there is no conclusion. Things go on as they always have, getting weirder all the time.

Hail Eris. All hail Discordia. Fnord?

-Robert Anton Wilson
International Arms and Hashish Inc.

2913

Darra Bazar, Kohat

~~~~~  
~~A jug of wine,  
A leg of lamb  
And thou!  
Beside me,  
Whistling in  
the darkness.

Be Ye Not Lost Among Precepts of Order...  
- The Book of Uterus 1;5

Some excerpts from an interview with Malaclypse the Younger by THE GREATER METROPOLITAN YORBA LINDA HERALD-NEWS-SUN-TRIBUNE-JOURNAL-DISPAT-CH-POST AND SAN FRANCISCO DISCORDIAN SOCIETY CABAL BULLETIN AND INTER-GALACTIC REPORT & POPE POOP.

GREATER POOP: Are you really serious or what?  
MAL-2: Sometimes I take humor seriously. Sometimes I take seriousness humorously. Either way it is irrelevant.

GP: Maybe you are just crazy.  
M2: Indeed! But do not reject these teaching as false because I am crazy. The reason that I am crazy is because they are true.

GP: Is Eris true?  
M2: Everything is true.  
GP: Even false things?  
M2: Even false things are true.  
GP: How can that be?  
M2: I don't know man, I didn't do it.

GP: Why do you deal with so many negatives?  
M2: To dissolve them.  
GP: Will you develop that point?  
M2: No.

GP: Is there an essential meaning behind POEE?  
M2: There is a Zen Story about a student who asked a Master to explain the meaning of Buddhism. The Master's reply was "Three pounds of flax."  
GP: Is that the answer to my question?  
M2: No, of course not. That is just illustrative. The answer to your question is FIVE TONS OF FLAX!

.....  
.....  
2914

SUSPENDED ANNIHILATION

ODD#

II/2,xii;68Chs3136

Principia Discordia  
or  
How I Found Goddess & What I Did To Her  
When I found Her

being a Beginning Introduction to  
The Erisian Mysterees

Which is Most Interesting

-><-

as Divinely Revealed to  
My High Reverence MALACLYPSE THE YOUNGER, KSC  
Omnibenevolent Polyfather of Virginity in Gold  
and HIGH PRIEST of  
THE PARATHEO-ANAMETAMYSTIKHOOD OF ERIS ESOTERIC (POEE)

HAIL ERIS! -><- KALLISTI -><- ALL HAIL DISCORDIA!

Dedicated to The Prettiest One

The Upstart of one hand clapping

- JOSHUA NORTON CABAL -

Surrealists, Harlequinists, Absurdists and Zonked Artists Melee

POEE  
is one manifestation of  
THE DISCORDIAN SOCIETY  
about which  
you will learn more  
and understand  
less

We  
are a tribe  
of philosophers, theologians,  
magicians, scientists,  
artists, clowns,  
and similar maniacs  
who are intrigued  
with  
ERIS  
GODDESS OF CONFUSION  
and with  
Her  
Doings

~~~~~  
~~~

2915

I Tell You: One must  
still have chaos in one  
to give birth to a  
dancing star!  
-Nietzsche

THE FIVE COMMANDMENTS (THE PENTABARF)

The PENTABARF was discovered by the hermit Apostle Zarathud in the Fifth Year of The Caterpillar. He found them carved in gilded stone, while building a sun deck for his cave, but their import was lost for they were written in a mysterious cypher. However, after 10 weeks & 11 hours of intensive scrutiny he discerned that the message could be read by standing on his head and viewing it upside down.

KNOW YE THIS O MAN OF FAITH!

I - There is no Goddess but Goddess and She is Your Goddess. There is no Erisian Movement but The Erisian Movement and it is The Erisian Movement. And every Golden Apple Corps is the beloved home of a Golden Worm.

II - A Discordian Shall Always use the Official Discordian Document Numbering System.

III - A Discordian is Required during his early Illumination to Go Off Alone & Partake Joyously of a Hot Dog on a Friday; this Devotive Ceremony to Remonstrate against the popular Paganisms of the Day: of Catholic Christendom (no meat on Friday), of Judaism (no meat of Pork), of Hindic Peoples (no meat of Beef), of Buddhists (no meat of animal), and of Discordians (no Hot Dog Buns).

IV - A Discordian shall Partake of No Hot Dog Buns, for Such was the Solace of Our Goddess when She was Confronted with The Original Snub.

V - A Discordian is Prohibited of Believing What he reads.

IT IS SO WRITTEN! SO BE IT. HAIL DISCORDIA! PROSECUTORS WILL BE TRANSGRESSICUTED.

Test Question from Topanga Cabal The Twelve Famous Buddha Minds School:  
If they are our brothers, how come we can't eat them?

~~~~~  
~~~~~

A ZEN STORY

by Camden Benares, The Count of Five  
Headmaster, Camp Meeker Cabal

A serious young man found the conflicts of mid 20th Century America confusing. He went to many people seeking a way of resolving within

himself the discords that troubled him, but he remained troubled.  
One  
night in a coffee house, a self-ordained Zen Master said to him, "go  
to  
the dilapidated mansion you will find at this address which I have  
written down for you. Do not speak to those who live there; you must  
remain silent until the moon rises tomorrow night. Go to the large  
room  
on the right of the main hallway, sit in the lotus position on top  
of  
2916

the rubble in the northeast corner, face the corner, and meditate."

He did just as the Zen Master instructed. His meditation was  
fre-  
quently interrupted by worries. He worried whether or not the rest  
of  
the plumbing fixtures would fall from the second floor bathroom to  
join  
the pipes and other trash he was sitting on. He worried how would he  
know when the moon rose on the next night. He worried about what the  
people who walked through the room said about him.

His worrying and meditation were disturbed when, as if in a  
test of  
his faith, ordure fell from the second floor onto him. At that time  
two  
people walked into the room. The first asked the second who the man  
was sitting there was. The second replied "Some say he is a holy  
man.  
Others say he is a shithead."

Hearing this, the man was enlightened.  
~~~~~  
~~~~

Western Union Telegram

To: Jehova Yahweh  
Care: Celestial Hotel (Suite #666)  
Presidential Tier, Paradise

Dear God;  
This is to inform you that your current position as diety is  
herewith  
terminated due to gross incompetence STOP Your check will be mailed  
STOP  
Please do not use me for a reference

Respectfully,  
Malaclypse the Younger/Omnibenevolent Polyfather  
POEE High Priest

~~~~~  
~~~~

10. The Earth quakes and the heavens rattle; the beasts of nature  
flock  
together and the nations of men flock apart; volcanoes usher up heat  
while  
elsewhere water becomes ice and melts; and then on other days it  
just  
rains.

11. Indeed do many things come to pass.

HBT; The Book of Predictions, Chap. 19

- THE BIRTH OF THE ERISIAN MOVEMENT -

THE REVELATION

Just prior to the decade of the nineteen-sixties, when Sputnik was alone and new, and about the time that Ken Kesey took his first acid trip as a medical volunteer; before underground newspapers, Viet Nam, and talk of a second American Revolution; in the comparative quiet of the late nineteen-fifties, just before the idea of RENAISSANCE became relevant....

Two young Californians, known later as Omar Ravenhurst and Malaclypse the Younger, were indulging in their habit of sipping coffee at an allnight bowling alley and generally solving the world's problems. This particular evening the main subject of discussion was discord and  
2917

they were complaining to each other of the personal confusion they felt in their respective lives. "Solve the problem of discord," said one, "and all other problems will vanish." "Indeed," said the other, "chaos and strife are the roots of all confusion."

FIRST I MUST SPRINKLE YOU  
WITH FAIRY DUST

Suddenly the place became devoid of light. Then an utter silence enveloped them, and a great stillness was felt. Then came a blinding flash of intense light, as though their very psyches had gone nova. Then vision returned.

The two were dazed and neither moved nor spoke for several minutes. They looked around and saw that the bowlers were frozen like statues in a variety of comic positions, and that a bowling ball was steadfastly anchored to the floor only inches from the pins that it had been sent to scatter. The two looked at each other, totally unable to account for the phenomenon. The condition was one of suspension, and one noticed that the clock had stopped.

There walked into the room a chimpanzee, shaggy and grey about the muzzle, yet upright to his full five feet, and poised with natural majesty. He carried a scroll and walked to the young men.

"Gentlemen," he said, "why does Pickering's Moon go about in reverse orbit? Gentlemen, there are nipples on your chests; do you give milk?"

And what, pray tell, Gentlemen, is to be done about Heisenberg's Law?"

He paused. "SOMEBODY HAD TO PUT ALL OF THIS CONFUSION HERE!"

And with that he revealed his scroll. It was a diagram, like a yin-yang with a pentagon on one side and an apple on the other. And then he exploded and the two lost consciousness.

ERIS - GODDESS OF CHAOS, DISCORD & CONFUSION

They awoke to the sound of pins clattering, and found the bowlers engaged in their game and the waitress busy with making coffee.

It was apparant that their experience had been private.

They discussed their strange encounter and reconstructed from memory the chimpanzee's diagram. Over the next five days they searched libraries to find the significance of it, but were disappointed to uncover only references to Taoism, the Korean flag, and Technocracy. It was not until they traced the Greek writing on the apple that they discovered the ancient Goddess known to the Greeks as ERIS and to the Romans as DISCORDIA. This was on the fifth night, and when they slept that night each had a vivid dream of a splendid woman whose eyes were as soft as feather and as deep as eternity itself, and whose body was the spectacular dance of atoms and universes. Pyrotechnics of pure energy formed her flowing hair, and rainbows manifested and dissolved as she spoke in a warm and gentle voice:

I have come to tell you that you are free. Many ages ago, My conscious-  
ness left man, that he might develop himself. I return to find this development approaching completion, but hindered by fear and by  
2918

misunderstanding. You have built for yourselves psychic suits of armor, and clad in them, your vision is restricted, your movements are clumsy and painful, your skin is bruised, and your spirit is broiled in the sun. I am chaos. I am the substance from which your artists and scientists build rhythms. I am the spirit with which your children and clowns laugh in happy anarchy. I am chaos. I am alive, and I tell you that you are free.

During the next months they studied philosophies and theologies, and learned that ERIS or DISCORDIA was primarily feared by the ancients as being disruptive. Indeed, the very concept of chaos was still considered equivalent to strife and treated as a negative. "No wonder things are all screwed up," they concluded, "they have got it all



Sewing Circle

THE BATTLE HYMN OF THE ERISTOCRACY  
by Lord Omar

VERSE

Mine brain has meditated on the spinning of The Chao;  
It is hovering o'er the table where the Chiefs of Staff are now  
Gathered in discussion of the dropping of The Bomb;  
Her Apple Corps is strong!

CHORUS

Grand (and gory) Old Discordja!  
Grand (and gory) Old Discordja!  
Grand (and gory) Old Discordja!  
Her Apple Corps is strong!

VERSE

She was not invited to the party that they held on Limbo Peak;\*  
So She threw a Golden Apple, 'sted of turn'd t'other cheek!  
O it cracked the Holy Punchbowl and it made the nectar leak;  
Her Apple Corps is strong!

\* "Limbo Peak" refers to Old Limbo Peak, commonly called by the  
Greeks  
"Ol' Limb' Peak."

If a quixotic socrates studied zen under Zorba...?

"The tide is turning... the enemy is suffering terrible losses"  
-Gen. Geo. A. Custer

People in a Position to  
Know, Inc.

ON PRAYER

Mal-2 was once asked by one of his Disciples if he often prayed to  
Eris.

He replied with these words:

No, we Erisians seldom pray, it is much too dangerous. Charles Fort  
has  
listed many factual incidences of ignorant people confronted with,  
say,  
a drought, and then praying fervently -- and then getting the entire  
village wiped out in a torrential flood.

"Of course I'm crazy, but that doesn't mean I'm wrong. I'm mad but  
not  
ill"

(Werewolf Bridge, Robert Anton Wilson)

14. Wipe thine ass with what is written and grin like a ninny at what is Spoken. Take thine refuge with thine wine in the Nothing behind Everything, as you hurry along the Path.

THE PURPLE SAGE

HBT; The Book of Predictions, Chap. 19

Heaven is down. Hell is up.  
This is proven by the fact  
that the planets and stars  
are orderly in their  
movements,  
while down on earth  
unknown  
we come close to the  
primal chaos.  
There are four other  
proofs,  
but I forget them.

IGNOTUM PER IGNOTIUS  
The meaning of this is

-Josh the Dill  
King Kong Kabal

IT IS MY FIRM BELIEF THAT IT IS A MISTAKE TO HOLD FIRM BELIEFS.

~~~~~  
~~~~~

The Classical Greeks were not influenced by the Classical Greeks.

DO NOT CIRCULATE!

What We Know About ERIS (not much)

The Romans left a likeness of Her for posterity-- She was shown as a grotesque woman with a pale and ghastly look, Her eyes afire, Her garment ripped and torn, and women look pale and ghastly when concealing a chilly dagger in their bosoms.

Her geneology is from the Greeks and is utterly confused. Either She was the twin of Ares and the daughter of Zeus and Hera; or She was the daughter of Nyx, goddess of night (who was either the daughter or wife of Chaos, or both), and Nyx's brother, Erebus, and whose brothers and sisters include Death, Doom, Mockery, and Friendship. And that She begat Forgetfullness, Quarrels, Lies, and a bunch of gods and goddesses like that.

One day Mal-2 consulted his Pineal Gland\* and asked Eris if She really created all of those terrible things. She told him that She had always liked the Old Greeks, but that they cannot be trusted with historic matters. "They were," She added, "victims of indigestion, you know."

Suffice it to say that Eris is not hateful or malicious. But She is mischievous, and does get a little bitchy at times.

\*THE PINEAL GLAND is where each and every one of us can talk to Eris. If you have trouble activating your Pineal, then try the appendix which does almost as well. Reference: DOGMA I, METAPHYSICS #3, "The Indoctrine of 2921

the Pineal Gland"

DIRUIT AEDIFICAT MUTAT QUADRATA

ROTUNDUS

-Horace

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THE INSIDE STORY!

The Law of Fives

the Law of Fives is one of the oldest Erisian Mysterees. It was first revealed to Good Lord Omar and is one of the great contributions to come from The Hidden Temple of The Happy Jesus.

POEE subscribes to the Law of Fives of Omar's sect. And POEE also recognizes the holy 23 (2+3=5) that is incorporated by Episkopos Dr. Mordecai Malignatus, KNS, into his Discordian sect, The Ancient Illuminated Seers of Bavaria.

The Law of Fives states simply that: ALL THINGS HAPPEN IN FIVES, OR ARE DIVISIBLE BY OR ARE MULTIPLES OF FIVE, OR ARE SOMEHOW DIRECTLY OR INDIRECTLY APPROPRIATE TO 5.

The Law of Fives is never wrong.

In the Erisian Archives is an old memo from Omar to Mal-2: "I find the Law of Fives to be more and more manifest the harder I look."

Please do not use this document as toilet tissue

The Nagas of Upper Burma say that the sun shines by day because, being a woman, it is afraid to venture out at night.

~~~~~  
~~~~~  
"You will find that the State is the kind of ORGANIZATION which, though it does big things badly, does small things badly too."

- John Kenneth Galbraith

THE MYTH OF THE APPLE OF DISCORD

It seems that Zeus was preparing a wedding banquet for Peleus and Thetis and did not want to invite Eris because of Her reputation as a trouble maker.*

This made Eris angry, and so She fashioned an apple of pure gold** and inscribed upon it KALLISTI ("To The Prettiest One") and on the day of the fete She rolled it into the banquet hall and then left to be alone and joyously partake of a hot dog.

Now, three of the invited goddesses,*** Athena, Hera, and Aphrodite, each immediately claimed it to belong to herself because of the inscription. And they started fighting, and they started throwing punch all over the place and everything.

Finally Zeus calmed things down and declared that an arbitrator must be selected, which was a reasonable suggestion, and all agreed. He sent them to a shepherd of Troy, whose name was Paris because his mother had had a lot of gaul and had married a Frenchman; but each of the sneaky goddesses tried to outwit the others by going early and offering a bribe to Paris.

Athena offered him Heroic War Victories, Hera offered him Great Wealth, and Aphrodite offered him the Most Beautiful Woman on Earth. Being a healthy young Trojan lad, Paris promptly accepted Aphrodite's bribe and she got the apple and he got screwed.
2923

As she had promised, she maneuvered earthly happenings so that Paris could have Helen (The Helen) then living with her husband Menelaus, King of Sparta. Anyway, everyone knows that the Trojan War followed when Sparta demanded their Queen back and that the Trojan War is said to be The First War among men.

And so we suffer because of the Original Snub. And so a Discordian is to partake of No Hot Dog Buns. Do you believe that?

* This is called THE DOCTRINE OF THE ORIGINAL SNUB

** There is historic disagreement concerning whether this apple was of metallic gold or acapulco.

*** Actually there were five goddesses, but the Greeks did not know the Law of Fives.

REMEMBER:
KING

KONG
DIED FOR
YOUR SINS

Ho Chi Zen
is
King Cong

5. An Age of Confusion, or an Ancient Age, is one in which History As We Know It begins to unfold, in which Whatever Is Coming emerges in Corporal Form, more or less, and such times are Ages of Balanced Unbalance, or Unbalanced Balance.

6. An Age of Bureaucracy is an Imperial Age in which Things Mature, in which Confusion becomes entrenched and during which Balanced Balance, or Stagnation, is attained.

7. An Age of Disorder or an Aftermath is an Apocalyptic Period of Transition back to Chaos through the Screen of Oblivion into which the Age passeth, finally. These are Ages of Unbalanced Unbalance.
HBT; The Book of Uterus, Chap. 3

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Do You Remember?

1. Polite children will always remember that a church is the _____ of _____.

.....
.....
2924

An Erisian Hymn
by Rev. Dr. Mungojerry Grindlebone, KOB
Episkopos, THE RAYVILLE APPLE PANTHERS

Onwards Christian Soldiers,
Onwards Buddhist Priests.
Onward, Fruits of Islam,
Fight till you're deceased.
Fight your little battles.
Join in thickest fray;
For the Greater Glory,
of Dis-cord-i-a.
Yah, yah, yah,
Yah, yah, yah, yah.
Blfffffffffffft!

Mr. Momomoto, famous Japanese who can swallow his nose, has been exposed. It was recently revealed that it was Mr. Momomoto's brother who has been doing all this nose swallowing.

Heute Die Welt
Morgens das Sonnensystem!

Abbey of the Barbarous Relic

~~~~~  
~~~  
Official Proclamation -- ODD# III(b)/4,i;18Aft3135

POEE DISORGANIZATIONAL MATRIX

- V) The House of Apostle of ERIS
For the Eristocracy and the Cabalablia
 - A. The Five Apostles of ERIS
 - B. The Golden Apple Corps (KSC)
 - C. Episkoposes of The Discordian Society
 - D. POEE Cabal Priests
 - E. Saints, Erisian Avatars, and Like Personages

- IV) The House of the Rising Podge
for the Disciples of Discordia
 - A. Office of My High Reverence, The Polyfather
 - B. Council of POEE Priests
 - C. The LEGION OF DYNAMIC DISCORD
 - D. Eristic Avatars
 - E. Aneristic Avatars

- III) The House of the Rising Hodge
For the Bureaucracy
 - A. the Bureau of Erisian Archives
 - B. the Bureau of The POEE Epistolary, and The Division of Dogmas
 - C. The Bureau of Symbols, Emblems, Certificates and Such
 - D. The Bureau of Eristic Affairs, and The Administry for The Unenlightened Eristic Horde

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 - E. The Bureau of Aneristic Affairs, and the Administry for the Orders of Discordia

- II) The House of the Rising Collapse
For the Encouragement of Liberation of Freedom, and/or the Discouragement of the Immanentizing of the Eschaton
 - A. The Breeze of Wisdom and/or The Wind of Insanity
 - B. The Breeze of Integrity and/or The Wind of Arrogance
 - C. The Breeze of Beauty and/or The Wind of Outrages
 - D. The Breeze of Love and/or The Wind of Bombast
 - E. The Breeze of Laughter and/or The Wind of Bullshit

- I) The Out House
For what is left over
 - A. Miscellaneous Avatars
 - B. The Fifth Column
 - C. POEE =POPES= everywhere
 - D. Drawer "O" for OUT OF FILE
 - E. Lost Documents and Forgotten Truths

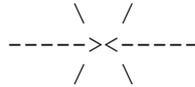
-><- OFFICIAL - POEE
Head Temple, San Francisco
HOUSE OF THE RISING PODGE
Bureau of The POEE Epistolary

~~~~~  
~~~~~

= THE FIVE FINGERED HAND OF ERIS =

The official symbol of POEE is here illustrated. It may be this, or any similar device to represent TWO OPPOSING ARROWS CONVERGING INTO A COMMON POINT. It may be vertical, horizontal, or else such, and it may be elaborated or simplified as desired.

The esoteric name for this symbol is THE FIVE FINGERED HAND OF ERIS, commonly shortened to THE HAND.



NOTE: In the lore of western magic, the \ / is taken to symbolize horns, especially the horns of Satan or of diabolical beasties. The Five Fingered Hand of Eris, however, is not intended to be taken as satanic, for the "horns" are supported by another set, of inverted "horns". Or maybe it is walrus tusks. I don't know what it is, to tell the truth.

"Surrealism aims at the total transformation of the mind
and all that resembles it"

-Breton

~~~~~  
~~~~~

-><- POEE -><-

POEE (pronounced "POEE") is an acronym for The PARATHEO-ANAMETAMYSTIKHOD OF ERIS ESOTERIC. The first part can be taken to mean "equivalent deity, reversivity beyond-mystique." We are not really esoteric, it's just that nobody pays much attention to us.
2926

MY HIGH REVERENCE MALACLYPSE THE YOUNGER, AB, DD, KSC, is the High Priest of POEE, and POEE is grounded in his episkopotic revelations of The Goddess. He is called [The Omnibenevolent Polyfather of Virginity in Gold].

The POEE HEAD TEMPLE is the Joshua Norton Cabal of The Discordian Society, which is located in Mal-2's pineal gland and can be found by temporally and spacially locating the rest of Mal-2.

POEE has no treasury, no by-laws, no articles, no guides save Mal-2's pineal gland, and has only one scruple-- which Mal-2 keeps on his key chain.

POEE has not registered, incorporated, or otherwise chartered with the State, and so the State does not recognize POEE or POEE Ordinations,

which is only fair, because POEE does not recognize the State.

POEE has 5 DEGREES:

- There is the neophyte, or LEGIONNAIRE DISCIPLE.
- The LEGIONNAIRE DEACON, who is catching on.
- An Ordained POEE PRIEST/PRIESTESS or a CHAPLIN.
- The HIGH PRIEST, the Polyfather.
- And POEE =POPE=.

POEE LEGIONNAIRE DISCIPLES are authorized to initiate others as Discordian Society Legionnaires. PRIESTS appoint their own DEACONS. The POLYFATHER ordains priests. I don't know about the =POPES=.

" This book is a mirror. When a monkey looks in, no apostle looks out."

-Lichtenberg

~~~~~

Application For Membership  
In the Erisian movement of the DISCORDIA SOCIETY

1. Today's date \_\_\_\_\_ Yesterday's Date \_\_\_\_\_
2. Purpose of this application: --membership in : a. Legion of Dynamic Discord  
b. POEE c. Bavarian Illuminati d. All of the Above e. None of the Above  
f. Other-- BE SPECIFIC!

3. Name \_\_\_\_\_ Holy  
Name \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_  
(If temporary, also give an address from which mail can be forwarded)

4. Description: Born: Yes No Eyes:2 other Height:  
..... fl. oz. Last time you had a haircut: Reason:  
Race: horse human I.Q.: 150-200 200-250 250-300 over 300

5. History: Education - highest grade completed 1 2 3 4 5 6 over 6th  
Professional: On another ream of paper list every job since 1937 from 2927

which you have been fired. Medical: On a separate sheet labeled "confidential" list all major psychic psychotic episodes experienced within the last 24 hours

6. Sneaky Questions to establish personality traits  
I would rather a. live in an outhouse b. play in a rock group c. eat caterpillars. I wear obscene tattoos because .....  
I have ceased raping little children yes no -- reason

.....

7. Self Portrait

Rev. Mungo  
For Office Use Only -- acc. rej. burned

LICK HERE!!!

\*

(You may be one  
of the lucky 25)

~~~~~  
~~~~~

-><-

POEE & It's Priests

If you like Erisianism as it is presented according to Mal-2, then you may wish to form your own POEE CABAL as a POEE PRIEST and you can go do a bunch of POEE Priestly Things. A "POEE Cabal" is exactly what you think it is.

The High Priest makes no demands on his Priests, though he does rather expect good will of them. The Office of The Polyfather is point, not to teach. Once in a while, he even listens.

Should you find that your own revelations of The Goddess become substantially different that the revelations of Mal-2, then perhaps the Goddess has plans for you as an Episkopos, and you might consider creating your own sect from scratch, unhindered. Episkoposes are not competing with each other, and they are all POEE priests anyway (as soon as I locate them). The point is that Episkoposes are developing separate paths to the Erisian mountain top. See the section "Discordian Society"

ORDINATION AS A POEE PRIEST

There are no particular qualifications for Ordination because if you want to be a POEE Priest then you must undoubtedly qualify. Who could possibly know better than you whether or not you should be Ordained?

An ORDAINED POEE PRIEST or PRIESTESS is defined as "one who holds an Ordination Certificate from the Office of the Polyfather."

2928

Seek into the Chao if thou wouldst be wise

And find ye delight in Her Great Surprise!  
Look into the Chao if thou wantest to know  
What's in a Chao and why it ain't so!  
(HBT; The Book of Advise, 1:1)

~~~~~  
~~~~~

World Council of Churches Boutique

Note to POEE Priests:

The Polyfather wishes to remind all Erisians the POEE was conceived not as a commercial enterprise, and that you are requested to keep your cool when seeking funds for POEE Cabals or when spreading the POEE Word via the market place.

The Hidden stone ripens fast,  
then laid bare like a turnip  
can easily be cut out at last  
but even then the danger isn't past.  
That man lives best who's fain  
to live half mad, half sane.  
-Flemish Poet Jan Van  
Stijevoort, 1524.

The Erisian Affirmation

BEFORE THE GODDESS ERIS, I (name or holynome), do herewith declare myself a POEE BROTHER of THE LEGION OF DYNAMIC DISCORD.  
HAIL HAIL HAIL HAIL HAIL ERIS ERIS ERIS ERIS ERIS ALL HAIL DISCORDIA!

the presiding POEE Official (if any) responds:

ALL HAIL DISCORDIA!

find the goddess Eris  
Within your Pineal Gland  
POEE

To Diverse Gods  
Do Mortals bow;  
Holy Cow, and  
Wholly Chao  
-Rev. Dr.

Grindlebone

Monroe Cabal

"common sense is what tells you that the world is flat."

~~~~~  
~~~~~

This is St. Gulik. He is the Messenger of the Goddess. A different age from ours called him Hermes. Many people called him by many names. He is a Roach.

---

---

Legion of Dynamic Discord

HARK

RECOGNIZE that the -- DISCORDIAN SOCIETY -- doth hereby certify

As a Legionnaire

of  
ERIS

the  
auspices

Discord, ERIS

the  
Apostles

Glory to We Children

Presented under

of our Lady of

by the House of

of ERIS.

-><-

~~~~~  
~~~~~

HOW TO START A POEE CABAL  
WITHOUT MESSING AROUND WITH THE POLYFATHER

If you can't find the Polyfather, or having found him, don't want anything to do with him, you are still authorized to form your own POEE

CABAL and do Priestly Things, using the Principia Discordia as a guide.

Your Official Rank will be POEE CHAPLIN for the LEGION OF DYNAMIC DISCORD, which is exactly the same as a POEE PRIEST except that you don't have an Ordination Certificate. The words you are now reading are your ordination.

HOW TO BECOME A POEE CHAPLIN

1. Write the ERISIAN AFFIRMATION in five copies.
2. Sign and nose-print each copy.
3. Send one to the President of the United States.
4. Send one to  
The California State Bureau of Furniture and Bedding  
1021 'D' Street, Sacramento CA 94814
5. Nail one to a telephone pole. Hide one. And burn the other. Then consult your pineal gland.

General License was Sgt. Pepper's Commander

~~ OLD POEE SLOGAN ~~  
When in Doubt, Fuck it.  
When not in Doubt... get in Doubt!

~~~~~  
~~~~~

Trip 5!

2930

= The POEE Baptismal Rite =

This Mysteree Rite is not required for initiation, but it is offered by many POEE Priests to proselytes who desire a formal ceremony.

1) The Priests and four Brothers are arranged in a pentagon with the Initiate in the center facing the Priests. If possible, the Brothers on the immediate right and left of the Priest should be Deacons. The Initiate must be totally naked, to demonstrate that he is truly a human being and not something else in disguise like a cabbage or something.

2) All persons in the audience and the pentagon, excepting the Priest, assume a squatting position and return to a standing position. This is repeated four more times. This dance is symbolic of the humility of we Erisians.

3) The Priest begins:

I, (complete Holy Name, with Mystical Titles, and degrees, designations, offices, &tc.), Ordained Priest of the Paratheo-anametamystikhood of Eris Esoteric, with the Authority invested at me by the High Priest of It, Office of the Polyfather, The House of the Rising Podge, POEE Head Temple; Do herewith Require of Ye:

1) ARE YE A HUMAN BEING AND NOT A CABBAGE OR SOMETHING? The Initiate answers YES.

2) THAT'S TOO BAD. DO YE WISH TO BETTER THYSELF? The Initiate answers YES.

3) HOW STUPID. ARE YE WILLING TO BECOME PHILOSOPHICALLY ILLUMINIZED? He answers YES.

4) VERY FUNNY. WILL YE DEDICATE YESELF TO THE HOLEY ERISIAN MOVEMENT? The Initiate answers PROBABLY.

5) THEN SWEAR YE THE FOLLOWING AFTER ME:

(The Priest here leads the Initiate in a recital of THE ERISIAN AFFIRMATION.)

The Priest continues: THEN I DO HERE PROCLAIM YE POEE DISCIPLE (name),

LEGIONNAIRE OF THE LEGION OF DYNAMIC DISCORD. HAIL ERIS! HAIL HAIL! HAIL

YES!

4) All present rejoice grandly. The new Brother opens a large jug of wine and offers it to all who are present.

5) The Ceremony generally degenerates.

Mord says that Omar says that we are all unicorns anyway.

DO NOT PULL ON YELLOW

TIP

3. And though Omar did bid of the Collector of Garbage, in words that were both sweet and bitter, to surrender back the cigar box containing the cards designated by the Angel as The Honest Book of Truth, the Collector was to him as one who might be smitten deaf, saying only: 'Gainst the rules, y' know.

.....  
.....  
2931

HBT; The Book of Explanations, Chap 2

- Answers:
1. Harry Houdini
  2. Swing Music
  3. Pretzels
  4. 8 months
  5. Testy Culbert
  6. It protrudes.
  7. No vocal cords

~~~~~  
~~~~~

THE POEE MYSTEREE OATH	G3400
	50
The Initiate swears the following:	DMTS
	19

FLYING BABY SHIT!!!!

(Brothers of the Ancient Illuminated Seers of Bavaria sect may wish to substitute the German:  
FLIEGENDE KINDERSCHEISSE!  
or perhaps  
WIECZNY KWIAT WTADZA!!!!  
which is Ewige Blumenkraft in Polish.)

THE RECENT EXPOSE THAT MR. MOMOMOTO, FAMOUS JAPANESE WHO CAN SWALLOW HIS NOSE, CANNOT SWALLOW HIS NOSE BUT HIS BROTHER CAN, HAS BEEN EXPOSED! IT IS MR. MOMOMOTO WHO CAN SWALLOW HIS NOSE. HE SWALLOWED HIS BROTHER IN THE SUMMER OF '44.

Corrections to last week's copy: Johnny Sample is offensive cornerback for the New York Jets, not fullback as stated. Bobby Tolan's name is not Randy, but mud. All power to the people, and ban the fucking bomb.

"This statement is false"

(courtesy of

POEE)

~~~~~

NO TWO EQUALS ARE THE SAME!

THE DISCORDIAN SOCIETY

The Discordian Society has no definition.

I sometimes think of it as a disorganization of Eris Freaks. It has been called a guerrilla mind theatre. Episkopos Randomfactor, Director of Purges of Our People's Underworld Movement sect in Larchmont, prefers

"The World's Greatest Association of What-ever-it-is-that-we-are."

Lady

Mal thinks of it as a RENAISSANCE THINK TANK. Fang the Unwashed, WKC,

won't say. You can think of it any way you like.

AN EPISKOPOS OF THE DISCORDIAN SOCIETY

is one who prefers total autonomy, and creates his own Discordian sect

as The Goddess directs him. He speaks for himself and for those that say

that they like what he says.

2932

THE LEGION OF DYNAMIC DISCORD:

A Discordian Society Legionnaire is one who prefers not to create his own sect.

If you want in on the Discordian Society then declare yourself what you

wish do what you like and tell us about it or if you prefer don't.

There are no rules anywhere.

The Goddess Prevails.

Some Episkoposes

have a one-man cabal.

Some work together.

Some never do explain.

When I get to the bottom I go back to the top
of the slide where I stop and I turn and I go
for a ride, then I get to the bottom and I see
you again! Helter Skelter!

-John Lennon

"Everybody I know who is right always agrees with ME" -Rev Lady Mal

~~~~~

THE GOLDEN APPLE CORPS

The Golden Apple Corps\* is an honorary position for the Keepers of The

Sacred Chao, so that they can put "KSC" after their names.

It says little,  
does less,  
means  
nothing.



21 22 23 24 25	21 22 23 24 25	25 26 27 28 29	60 61 62
63 64			
26 27 28 29 30	26 27 28 29 30	30 31 1 2 3	65 66 67
68 69			
31 1 2 3 4	31 32 33 34 35	Aug 4 5 6 7 8	70 71 72
73 1			
Bcy			
Feb 5 6 7 8 9	36 37 38 39 40	9 10 11 12 13	2 3 4
5 6			
10 11 12 13 14	41 42 43 44 45	14 15 16 17 18	7 8 9
10 11			
15 16 17 18 19	46 47 48 49 50	19 20 21 22 23	12 13 14
15 16			
20 21 22 23 24	51 52 53 54 55	24 25 26 27 28	17 18 19
20 21			
25 26 27 28* 1	56 57 58 59 60	29 30 31 1 2	22 23 24
25 26			
Mar 2 3 4 5 6	61 62 63 64 65	Sep 3 4 5 6 7	27 28 29
30 31			
7 8 9 10 11	66 67 68 69 70	8 9 10 11 12	32 33 34
35 36			
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27 28 29 30 31	13 14 15 16 17	28 29 30 1 2	52 53 54
55 56			
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2934			
Apr 1 2 3 4 5	18 19 20 21 22	Oct 3 4 5 6 7	57 58 59
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65 66			
11 12 13 14 15	28 29 30 31 32	13 14 15 16 17	67 68 69
70 71			
16 17 18 19 20	33 34 35 36 37	18 19 20 21 22	72 73 1
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Afm			
21 22 23 24 25	38 39 40 41 42	23 24 25 26 27	4 5 6
7 8			
26 27 28 29 30	43 44 45 46 47	28 29 30 31 1	9 10 11
12 13			
May 1 2 3 4 5	48 49 50 51 52	Nov 2 3 4 5 6	14 15 16

17 18

6 7 8 9 10 53 54 55 56 57  
22 23

7 8 9 10 11 19 20 21

11 12 13 14 15 58 59 60 61 62  
27 28

12 13 14 15 16 24 25 26

16 17 18 19 20 63 64 65 66 67  
32 33

17 18 19 20 21 29 30 31

21 22 23 24 25 68 69 70 71 72  
37 38

22 23 24 25 26 34 35 36

26 27 28 29 30 73 1 2 3 4 Cfn  
42 43

27 28 29 30 1 39 40 41

31 1 2 3 4 5 6 7 8 9  
47 48

Dec 2 3 4 5 6 44 45 46

Jun 5 6 7 8 9 10 11 12 13 14  
52 53

7 8 9 10 11 49 50 51

10 11 12 13 14 15 16 17 18 19  
57 58

12 13 14 15 16 54 55 56

15 16 17 18 19 20 21 22 23 24  
62 63

17 18 19 20 21 59 60 61

20 21 22 23 24 25 26 27 28 29  
67 68

22 23 24 25 26 64 65 66

25 26 27 28 29 30 31 32 33 34  
72 73

27 28 29 30 31 69 70 71

30 1 2 3 4 35 36 37 38 39  
Day in  
3158]

[1991 = 3157] [Next St. Tibs

~~~~~  
~~~

HOLY NAMES

Discordians have a tradition of assuming HOLY NAMES. This is not unique to Erisianism, of course. I suppose that Pope Paul is the son of Mr. and Mrs. VI?

Will whoever stole Brother Reverend Magoun's pornography please return it.

.....  
.....  
2935

THE BEARER OF THIS CARD  
IS A GENUINE AND AUTHORIZED  
~ POPE ~  
So please Treat Him Right  
GOOD FOREVER

Genuine and authorized by The House of Apostles of ERIS

-----  
---  
Every man, woman and child on this Earth is a genuine and authorized  
Pope Reproduce and distribute these cards freely- POEE Head Temple,  
San  
Francisco

A =POPE= is someone who is not under the authority of the  
authorities.

~~~~~  
~~~  
For Your Enlightenment

THE PARABLE OF THE BITTER TEA  
by  
Rev. Dr. Hypocrates Magoun, P.P.  
POEE PRIEST, Okinawa Cabal

When Hypoc was through meditating with St. Gulik, he went  
there  
into the kitchen where he busied himself with preparing the feast  
and in  
his endeavor, he found that there was some old tea in a pan left  
standing from the night before, when he had in his weakness forgot  
about  
its making and had let it sit steeping for 24 hours. It was dark and  
murky and it was Hypoc's intention to use this old tea by diluting  
it  
with water. And again in his weakness, chose without further  
considera-  
tion and plunged into the physical labor of the preparations. It was  
then when deeply immersed in the pleasure of that trip, he had a  
sudden  
loud clear voice in his head saying "it is bitter tea that involves  
you  
so." Hypoc heard the voice, but the struggle inside intensified, and  
the  
pattern, previously established with the physical laboring and the  
muscle messages coordinated and unified or perhaps coded, continued  
to  
exert their influence and Hypoc succumbed to the pressure and he  
denied  
the voice.

And again he plunged into the physical orgy and completed  
the  
task, and Lo as the voice had predicted, the tea was bitter.

"The Five Laws have root in  
awareness."

--Che Fung (Ezra Pound,

Canto  
85)

The Hell Law says that Hell is reserved exclusively for them that  
believe in it. Further, the lowest Rung in Hell is reserved for them  
that believe in it on the supposition that they'll go there if they  
don't.

HBT; The Gospel According to Fred, 3:1

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A SERMON ON ETHICS AND LOVE

One day Mal-2 asked the messenger spirit Saint Gulik to approach the Goddess and request Her presence for some desperate advice. Shortly afterwards the radio came on by itself, and an ethereal female Voice said YES?  
2936

"O! Eris! Blessed Mother of Man! Queen of Chaos! Daughter of Discord! Concubine of Confusion! O! Exquisite Lady, I beseech You to lift a heavy burden from my heart!"

WHAT BOTHERS YOU, MAL? YOU DON'T SOUND WELL.

"I am filled with fear and tormented with terrible visions of pain. Everywhere people are hurting one another, the planet is rampant with injustices, whole societies plunder groups of their own people, mothers imprison sons, children perish while brothers war. O, woe."

WHAT IS THE MATTER WITH THAT, IF IT IS WHAT YOU WANT TO DO?

"But nobody Wants it! Everybody hates it."

OH. WELL, THEN STOP.

At which moment She turned herself into an aspirin commercial and left The Polyfather stranded alone with his species.

SINISTER DEXTER HAS A BROKEN SPIROMETER.

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CHAPTER 5: THE PIONEERS

=THE FIVE APOSTLES OF ERIS & WHO THEY BE =

1. HUNG MUNG

A Sage of Ancient China and Official Discordian Missionary to the Heathen Chinees. He who originally devised THE SACRED CHAO. Patron of the Season of Chaos. Holyday: Jan 5.

2. DR. VAN VAN MOJO

A Head Doctor of Deep Africa and Maker of Fine Dolls. D.H.V., Doctor of Hoodoo and Vexes, from The Greater Metropolitan Yorba Linda Jesus Will Save Your Bod Home Study Bible School; and F.I.H.G.W.P., Fellow of the Intergalactic Haitian Guerrillas for World Peace. Patron of The Season of Discord. Holyday: Mar 19.

[NOTE: Erisians of The Laughing Christ sect are of the silly contention that Dr. Mojo is an imposter and that PATAMUNZO LINGANANDA is the True Second Apostle. Lord Omar claims that Dr. Mojo heaps hatred upon

Patamunzo, who sends only Love Vibrations in return. But we of the POEE sect know that Patamunzo is the Real Imposter, and that those vibrations of his are actually an attempt to subvert Dr. Mojo's rightful apostilic authority by shaking him out of his wits.

3. SRI SYADASTI SYADAVAKTAVYA SYADASTI SYANNASTI SYADASTI CAVAKTAVYASCA SYADASTI SYANNASTI SYADAVATAVYASCA SYADASTI SYANNASTI SYADAVAKTAVYASCA

commonly called just SRI SYADASTI
His name is Sanskrit, and means: All affirmations are true in some sense, false in some sense, meaningless in some sense, true and false in some sense, true and meaningless in some sense, false and meaningless in some sense, and true and false and meaningless in some sense. He is an Indian Pundit and Prince, born of the Peyotl Tribe, son of Gentle Chief Sun Flower Seed and the squaw Merry Jane. Patron to psychedelic type Discordians. Patron of the Season of Confusion. Holyday: May 31. NOTE: Sri Syadasti should not be confused with BLESSED ST. GULIK THE STONED, who is not the same person but is the same 2937

Apostle.

4. ZARATHUD THE INCORRIGIBLE, sometimes called ZARATHUD THE STAUNCH A hard nosed Hermit of Medieval Europe and Chaosphe Bible Banger. Dubbed "Offender of The Faith." Discovered the Five Commandments. Patron of the Season of Bureaucracy. Holyday: Aug. 12

5. THE ELDER MALACLYPSE

A wandering Wiseman of Ancient Mediterrania ("Med-Terra" or middle earth), who followed a 5-pointed Star through the alleys of Rome, Damascus, Baghdad, Jerusalem, Mecca and Cairo, bearing a sign that seemed to read "DOOM". (This is a misunderstanding. The sign actually read "DUMB". Mal-1 is a Non-Prophet.) Patron and namesake of Mal-2. Patron on The Season of The Aftermath. Holyday: Oct 24.

All statements are true in some sense, false in some sense, meaningless in some sense, true and false in some sense, true and meaningless in some sense, false and meaningless in some sense, and true and false and meaningless in some sense. A public service clarification by the Sri Syadasti School of Spiritual Wisdom, Wilmette.

The teachings of the Sri Syadasti School of Spiritual School of Spiritual Wisdom are true in some sense, false in some sense, meaning- less in some sense, true and false in some sense, true and meaningless in some sense, false and meaningless in some sense, and true and false and meaningless in some sense.
Patamunzo Lingananda School of Higher Spiritual Wisdom, Skokie.

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Hey Man...Great! I feel goofy, the way my old man looks when he's drunk.

THE HONEST BOOK OF TRUTH
being a BIBLE of The Erisian Movement

and How it was Revealed to
Episkopos LORD OMAR KHAYYAM RAVENHURST, KSC; Bull Goose
of Limbo; and Master Pastor of the Church Invisible of
the Laughing Christ, Hidden Temple of The Happy Jesus,
Laughing Buddha Jesus [LBJ] Ranch

From the Honest Book of Truth
THE BOOK OF EXPLANATIONS, Chapter 1

1. There came one day to Lord Omar, Bull Goose of Limbo, a Messenger of Our Lady who told him of a Sacred Mound wherein was buried an Honest Book.

2. And the Angel of Eris bade of the Lord: Go ye hence and dig the Truth, that ye may come to know it and, knowing it, spread it and, spreading it, wallow in it and, wallowing in it, lie in it and ,lying in the Truth, become a Poet of the Word and a Sayer of Sayings -- an Inspiration to all men and a Scribe to the Gods.

3. So Omar went forth to the Sacred Mound, which was to the East of Mullah, and thereupon he worked digging in the sand for five days and
2938

five nights, but found no book.

4. At the end of five days and five nights of digging, it came to pass that Omar was exhausted. So he put his shovel to one side and bedded himself down on the sand, using as a pillow a Golden Chest he had uncovered on the first day of his labors.

5. Omar slept.

6. On the fifth day of his sleeping, Lord Omar fell into a Trance, and there came to him in the Trance a Dream, and there came to him in the Dream a Messenger of Our Lady who told him of a Sacred Grove wherein was hidden a Golden Chest.

7. And the Angel of Eris bade of the Lord: Go ye hence and lift the Stash, that ye may come to own it and, owning it, share it and, sharing it, love in it and, loving in it, dwell in it and, dwelling in the Stash, become a Poet of the Word and a Sayer of Sayings - an Inspiration to all men and a Scribe to the Gods.

8. But Omar lamented, saying unto the Angel: What is this shit,man? What care I for the Word and Sayings? What care I for the Inspiration of all men? Wherein does it profit a man to be a Scribe to the Gods when the Scribes of the Governments do nothing, yet are paid better

wages?

9. And, lo, the Angel waxed in anger and Omar was stricken to the Ground

by an Invisible Hand and did not arise for five days and five nights.

10. And it came to pass that on the fifth night he dreamt, and in his Dream he had a Vision, and in this Vision there came unto him a Messenger of Our Lady who entrusted to him a Rigoletto cigar box containing many filing cards, some of them in packs with rubber bands around, and upon these cards were sometimes written verses, while upon others nothing was written.

11. Thereupon the Angel Comanded to Lord: Take ye this Honest Book of Truth to thine bosom and cherish it. Carry it forth into The Land and Lay it before Kings of Nations and Collectors of Garbage. Preach from it unto the Righteous, that they may renounce their ways and repent.

~~~~~  
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CONVENTIONAL CHAOS

GREYFACE

In the year 1166 B.C., a malcontented hunchbrain by the name of Greyface, got it into his head that the universe was as humorless as he, and he began to teach that play was sinful because it contradicted the ways of Serious Order. "Look at all the order around you," he said. And from that, he deluded honest men to believe that reality was a straightjacket affair and not the happy romance as men had known it.

It is not presently understood why men were so gullible at that particular time, for absolutely no one thought to observe all the disorder around them and conclude just the opposite. But anyway, Greyface and his followers took the game of playing at life more 2939

seriously than they took life itself and were known even to destroy other living beings whose ways of life differed from their own.

The unfortunate result of this is that mankind has since been suffering from a psychological and spiritual imbalance. Imbalance causes frustration, and frustration causes fear. And fear makes for a bad trip. Man has been on a bad trip for a long time now.

It is called THE CURSE OF GREYFACE.

Bullshit makes the flowers

beautiful.

~~~~~  
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Climb into the Chao with a friend or two
And follow the Way it carries you,
Adrift like a Lunatic Lifeboat Crew
Over the Waves in whatever you do.
(HBT; The Book of Advise, 1:3)

[graphic deleted... if you wanna see it, READ THE BOOK]

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Meanwhile, at the Chinese laundromat...

DOGMA I - METAPHYSICS #2, "COSMOLOGY"*

THE BOOK OF UTERUS
from the Honest Book of Truth
revealed to Lord Omar

1. Before the beginning was the Nonexistent Chao, balanced in Oblivion by the Perfect Counterpushpull of the Hodge and the Podge.
2. Whereupon, by an Act of Happenstance, the Hodge began gradually to overpower the Podge -- and the Primal Chaos thereby came to be.
3. So in the beginning was the Primal Chaos, balanced on the Edge of Oblivion by the Perfect Counterpullpush of the Podge and the Hodge.
4. Whereupon, by the Law of Negative Reversal,** the Podge swiftly underpowered the Hodge and Everything broke loose.
5. And therein emerged the Active Force of Discord, the Subtle Manifestation of the Nonexistent Chao, to guide Everything along the Path back to Oblivion - that it might not become lost among Precepts of Order in the Region of Thud.
6. Forasmuch as it was Active, the Force of Discord entered the State of Confusion, wherein It copulated with the Queen and begat ERIS, Our Lady of Discord and Gross Manifestation of the Nonexistent Chao.
7. And under Eris Confusion became established, and was hence called Bureaucracy; while over Bureaucracy Eris became established, and was 2940 hence called Discordia.
8. By the by it came to pass that the Establishment of Bureaucracy perished in a paper shortage.
9. Thus it was, in accord with the Law of Laws.
10. During and after the Fall of the Establishment of Bureaucracy

was
the Aftermath, an Age of Disorder in which calculation,
computations,
and reckonings were put away by the Children of Eris in Acceptance
and
Preparation for the Return to Oblivion to be followed by a
Repetition of
the Universal Absurdity. Moreover, of Itself the Coming of Aftermath
waseth a Resurrection of the Freedom-flowing Chaos. HAIL ERIS!

11. Herein was set into motion the Eristic Pattern, which would
Repeat
Itself Five Times Over Seventy-three Times, after which nothing
would
happen.

* This doctrine should not be confused with DOGMA III - HISTORY #6,
"HISTORIC CYCLES," which states that social progress occurs in five
cycles, the first three ("The Tricycle") of which are THESIS,
ANTITHESIS
and PARENTHESIS; and the last two ("the Bicycle") of which are
CONSTER-
NATION and MORAL WARPTITUDE.

** The LAW OF NEGATIVE REVERSAL states that if something does not
happen
then the exact opposite will happen, only in exactly the opposite
manner
from that in which it did not happen.

Dull but Sincere Filler

~~~~~  
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"And, behold, thusly was the Law formulated: Imposition of Order =
escalation of Disorder!"

[H.B.T. ; The Gospel According to Fred, 1:6]

THE FIVE ORDERS OF DISCORDIA ("THEM")
Gen. Pandaemonium, Commanding

The seeds of the ORDERS OF DISCORDIA were planted by Greyface into
his
early disciples. They form the skeleton of the Aneristic Movement,
which
over emphasizes the Principle of Order and is antagonistic to the
necessary compliment, the Principle of Disorder. The Orders are
composed
of persons all hung up on authority, security and control; i.e.,
they
are blinded by the Aneristic Illusion. They do not know that they
belong
to Orders of Discordia. But we know.

1. The Military Order of THE KNIGHTS OF THE FIVE SIDED TEMPLE. This
is
for all the soldiers and bureaucrats of the world.

2. The Political Order of THE PARTY FOR WAR ON EVIL. This is
reserved
for lawmakers, censors, and like ilk.

3. The Academic Order of THE HEMLOCK FELLOWSHIP. They commonly
inhabit

schools and universities, and dominate many of them.

4. The Social Order of THE CITIZENS COMMITTEE FOR CONCERNED CITIZENS.

This is mostly a grass-roots version of the more professional military, political, academic and sacred Orders.
2941

5. The Sacred Order of THE DEFAMATION LEAGUE. Not much is known about

the D.L., but they are very ancient and quite possibly were founded by Greyface himself. It is known that they now have absolute domination over all organized churches in the world. It is also believed that they have been costuming cabbages and passing them off as human beings.

A person belonging to one or more Order is just as likely to carry a flag of the counter-establishment as the flag of the establishment-- just as long as it is a flag.

Don't let THEM immanentize the Eschaton.

HIP-2-3-4, HIP-2-3-4
Go To Your Left-Right....

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THE FOLLOWING IS QUOTED FROM BERGAN EVANS
ON NORBERT WEINER, NUCLEAR PHYSICIST

The second concept Wiener has to establish is that of entropy. Probability is a mathematical concept, coming from statistics. Entropy comes from physics. It is the assertion-- established logically and experimentally-- that the universe, by its nature, is "running down", moving toward a state of inert uniformity devoid of form, matter, hierarchy or differentiation.

That is, in any given situation, less organization, more chaos, is overwhelmingly more probable than tighter organization or more order.

The tendency for entropy to increase in isolated systems is expressed in the second law of thermodynamics-- perhaps the most pessimistic and amoral formulation in all human thought.

It applies however, to a closed system, to something that is an isolated whole, not just a part. Within such systems there may be parts, which draw their energy from the whole, that are moving at least temporarily, in the opposite direction; in them order is increasing and chaos is diminishing.

The whirlpools that swirl in a direction opposed to the main current are called "enclaves". And one of them is life, especially

human
life, which in a universe moving inexorably towards chaos moves
towards
increased order.

IF THE TELEPHONE RINGS TODAY..... WATER IT!
-Rev. Thomas, Gnostic
N.Y.C. Cabal

Personal
PLANETARY Pi, which I discovered, is 61. It's a Time-Energy
relationship
existing between sun and inner planets and I use it in arriving at
many
facts unknown to science. For example, multiply nude earth's circum-
ference 24,902.20656 by 61 and you get the distance of moon's orbit
around the earth. This is slightly less than the actual distance
because we have not yet considered earth's atmosphere. So be it.
2942

Christopher Garth, Evanston

"I should have been a plumber."
--Albert Einstein

~~~~~  
"Grasshopper always wrong in argument with chicken"  
-Book of Chan compiled by O.P.U. sect

= ZARATHUD'S ENLIGHTENMENT =

Before he became a hermit, Zarathud was a young Priest, and  
took  
great delight in making fools of his opponents in front of his fol-  
lowers.

One day Zarathud took his students to a pleasant pasture and  
there he confronted The Sacred Chao while She was contentedly  
grazing.

"Tell me, you dumb beast." demanded the Priest in his  
commanding  
voice, "why don't you do something worthwhile. What is your Purpose  
in  
Life, anyway?"

Munching the tasty grass, The Sacred Chao replied "MU".\*

Upon hearing this, absolutely nobody was enlightened.  
Primarily  
because nobody could understand Chinese.

\* "MU" is the Chinese ideogram for NO-THING

TAO FA TSU-DAN  
A

FIND PEACE WITH  
CONTENTED CHAO

~~~~~  
~~~~~

## THE SACRED CHAO

THE SACRED CHAO is the key to illumination. Devised by the Apostle Hung Mung in ancient China, it was modified and popularized by the Taoists and is sometimes called the YIN-YANG. The Sacred Chao is not the Yin-Yang of the Taoists. It is the HODGE-PODGE of the Erisians. And, instead of a Podge spot on the Hodge side, it has a PENTAGON which symbolizes the ANERISTIC PRINCIPLE, and instead of a Hodge spot on the Podge side, it depicts the GOLDEN APPLE OF DISCORDIA to symbolize the ERISTIC PRINCIPLE.

The Sacred Chao symbolizes absolutely everything anyone need ever know about absolutely anything, and more! It even symbolizes everything not worth knowing, depicted by the empty space surrounding the Hodge-Podge.

HERE FOLLOWS SOME PSYCHO-METAPHYSICS.  
If you are not hot for philosophy, best just to skip it.

The Aneristic Principle is that of APPARENT ORDER; the Eristic Principle is that of APPARENT DISORDER. Both order and disorder are man made concepts and are artificial divisions of PURE CHAOS, which is a level deeper than that is the level of distinction making.

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With our concept making apparatus called "mind" we look at reality through the ideas-about-reality which our cultures give us. The ideas-about-reality are mistakenly labeled "reality" and unenlightened people are forever perplexed by the fact that other people, especially other cultures, see "reality" differently. It is only the ideas-about-reality which differ. Real (capital-T True) reality is a level deeper than that is the level of concept.

We look at the world through windows on which have been drawn grids (concepts). Different philosophies use different grids. A culture is a group of people with rather similar grids. Through a window we view chaos, and relate it to the points on our grid, and thereby understand it. The ORDER is in the GRID. That is the Aneristic Principle.

Western philosophy is traditionally concerned with contrasting one grid with another grid, and amending grids in hopes of finding a perfect one that will account for all reality and will, hence, (say unenlightened westerners) be True. This is illusory; it is what we Erisians call the ANERISTIC ILLUSION. Some grids can be more useful than

others, some more beautiful than others, some more pleasant than others,  
etc., but none can be more True than any other.

DISORDER is simply unrelated information viewed through some particular grid. But, like "relation", no-relation is a concept. Male, like female, is an idea about sex. To say that male-ness is "absence of female-ness", or vice versa, is a matter of definition and metaphysical-ly arbitrary. The artificial concept of no-relation is the ERISTIC PRINCIPLE.

The belief that "order is true" and disorder is false or somehow wrong, is the Aneristic Illusion. To say the same of disorder, is the ERISTIC ILLUSION.

The point is that (little-t) truth is a matter of definition relative to the grid one is using at the moment, and that (capital-T) Truth, metaphysical reality, is irrelevant to grids entirely. Pick a grid, and through it some chaos appears ordered and some appears disordered. Pick another grid, and the same chaos will appear differently ordered and disordered.

Reality is the original Rorschach.

Verily! So much for all that.

The words of the Foolish and those of the Wise  
Are not far apart in Discordian Eyes.  
(HBT; The Book of Advise, 2:1)

The PODGE of the Sacred Chao is symbolized as The Golden Apple of Discordia, which represents the Eristic Principle of Disorder. The writing on it, "KALLISTI" is Greek for "TO THE PRETTIEST ONE" and refers to an old myth about The Goddess. But the Greeks had only a limited understanding of Disorder, and thought it to be a negative principle.

The Pentagon represents the Aneristic Principle of Order and symbolizes the HODGE. The Pentagon has several references; for one,, it can be taken to represent geometry, one of the earliest studies of formal order to reach elaborate development;\* for another, it specifically accords  
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with THE LAW OF FIVES.

THE TRUTH IS FIVE BUT MEN HAVE ONLY ONE NAME FOR IT.  
-Patamunzo Linganda

It is also the shape of the United States Military Headquarters, the Pentagon Building, a most pregnant manifestation of straightjacket order resting on a firm foundation of chaos and constantly erupting into dazzling disorder; and this building is one of our more cherished Erisian Shrines. Also it so happens that in times of medieval magic,

the pentagon was the generic symbol for werewolves, but this reference is not particularly intended and it should be noted that the Erisian Movement does not discriminate against werewolves-- our membership roster is open to persons of all races, national origins and hobbies.

---

\* The Greek geometrician PYTHAGORAS, however, was not a typical aneristic personality. He was what we call an EXPLODED ANERISTIC and an AVATAR. We call him Archangle Pythagoras.

[diagram of HODGE/PODGE TRANSFORMER deleted... DtC]

5. Hung Mung slapped his buttocks, hopped about, and shook his head, saying "I do not know! I do not know!"

HBT; The Book of Gooks, Chap. 1

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~~~~~

#### BRUNSWICK SHRINE

In the Los Angeles suburb of Whittier there lives a bowling alley, and within this very place, in the Year of Our Lady of Discord 3125 (1959\*), Eris revealed Herself to The Golden Apple Corps for the first time.

In honor of this Incredible Event, this Holy Place is revered as a Shrine by all Erisians. Once every five years, the Golden Apple Corps plans a Pilgrimage to Brunswick Shrine as an act of Devotion, and therein to partake of No Hot Dog Buns, and ruminate a bit about It All.

It is written that when The Corps returns to The Shrine for the fifth time five times over, than shall the world come to an end:

#### IMPENDING DOOM HAS ARRIVED

And Five Days Prior to This Occasion The Apostle The Elder Malaclypse Shall Walk the Streets of Whittier Bearing a Sign for All Literates to Read thereof: "DOOM", as a Warning of Forthcoming Doom to All Men Impending. And He Shall Signal This Event by Seeking the Poor and Distributing to Them Precious MAO BUTTONS and Whittier Shall be Known as The Region of Thud for These Five Days.

As a public service to all mankind and civilization in general, and to us in particular, the Golden Apple Corps has concluded that planning such a Pilgrimage is sufficient and that it is prudent to never get around to actually going.

---

\* Or maybe it was 1958, I forget.

~~~~~  
~~~~~

STARBUCK'S PEBBLES

Which  
Is  
Real?



Do these 5 pebbles [note: they were pebbles,originally..try doing ASCII pebbles -DtC] REALLY form a pentagon?  
 Those biased by the Aneristic Illusion would say yes.  
 Those biased by the Eristic Illusion would say no. Criss-cross them and it is a star.

An Illuminated Mind can see all of these, yet he does not insist that any one is really true, or that none at all is true. Stars, and pentagons, and disorder are all his creations and he may do with them as he wishes. Indeed, even so the concept of number 5.

The real reality is there, but everything you KNOW about "it" is in your mind and yours to do with as you like. Conceptualization is art, and YOU ARE THE ARTIST.

Convictions cause convicts.

Can you chart the COURSE  
to Captain Valentine's

SWEETHEART?

Hemlock? I never touch the stuff!

acquired	When I was 8 or 9 years old, I
imagine	a split beaver magazine. You can
examination	my disappointment when,upon
found	of the photos with a microscope, I
	that all I could see was dots.

7. Never write in pencil unless you are on a train or sick in bed.

~~~~~  

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ERIS CONTEMPLATES FOR 3125 YEARS
 -----Pun-jab is Sikh, Sikh,
 Sikh!-----

THE PARATHEO-ANAMETAMYSTIKHOOD OF ERIS ESOTERIC (POEE)
A Non-prophet Irreligious Disorganization

MALACLYPSE THE YOUNGER, KSC
Omnibenevolent Polyfather of Virginity in Gold
HIGH PRIEST

THE ERISIAN MOVEMENT
APOSTLES
OF ERIS

HOUSE OF

(X) Official Business () Surreptitious Business page 1
of

1 pages

Official Discordian Document Number (if applicable): n/a

() the Golden Apple Corps (X) House of Disciples of Discordia

The Bureaucracy, Bureau of: DOGMAS

() Council of Episkoposes: Office of High Priesthood, Sect of the
POEE

() Drawer o

Today's DATE: day of the Carrot

yesterday's DATE:

Yes

-><-

Originating Cabal: Joshua Norton Cabal - San Francisco

TO: REV. RAMPANT PANCREAS, tRRoCR(a)pttM; Colorado Encrustation

Brother Ram,

Your acute observation that ERIS spelled backwards is SIRE, and your
inference to the effect that there is sexual symbolism here, have
brought me to some observations of my own,

ERIS spelled fore-part-aft-wards is RISE. And spelled inside out is
REIS, which is a unit of money, albeit Portugese-Brazilian and no
longer

in use. >From this it may be concluded that Eris has usurped Eros
(god

of erotic love) in the eyes of those who read backwards; which
obviously

made Eros sorE. Then She apparently embezzled the Olympian Treasury
and

went to Brazil; whereupon She opened a chain of whorehouses (which
certainly would get a rise from the male population). I figure it to
be

this in particular because MADAM reads the same forwards and
backwards.

And further, it is a term of great respect, similar to SIRE.

And so thank you for your insight, it may well be the clue to the
mystery of just where Eris has been fucking around for 3125.

FIVE TONS OF FLAX!

-><- Mal-2

Not for Circulation!

KALLISTI

HAIL ERIS

ALL HAIL DISCORDIA

safeguard this letter, it may be an important document

Form No.: O.D.D. IIb/ii.1-

37D.VVM:3134
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DOGMA III - HISTORY #2, "COSMOGONY"
which is not the same as DOGMA I - METAPHYSICS #2, "COSMOLOGY" (Book
of
Uterus)

In the beginning there was VOID, who had two daughters; one
(the
smaller) was that of BEING, named ERIS, and one (the larger) was of
NON-BEING, named ANERIS. (To this day, the fundamental truth that
Aneris
is the larger is apparent to all who compare the great number of
things
that do not exist with the comparatively small number of things that
do
exist.)

Eris had been born pregnant, and after 55 years (Goddesses
have
an unusually long gestation period-- longer even than elephants),
Her
pregnancy bore the fruits of many things. These things were composed
of
the Five Basic Elements, SWEET, BOOM, PUNGENT, PRICKLE, and ORANGE.
Aneris, however, had been created sterile. When she saw Eris
enjoying
Herself so greatly with all of the existent things She had borne,
Aneris
became jealous and finally one day she stole some existent things
and
changed them into non-existent things and claimed them as her own
children. This deeply hurt Eris, who felt that Her sister was unjust
(being so much larger anyway) to deny Her her small joy. And so She
made
herself swell again to bear more things. And She swore that no
matter
how many of her begotten that Aneris would steal, She would beget
more.
And, in return, Aneris swore that no matter how many existent things
Eris brought forth, she would eventually find them and turn them
into
non-existent things for her own. (And to this day, things appear and
disappear in this very manner.)

At first, the things brought forth by Eris were in a state
of
chaos and went in every which way, but by the by She began playing
with
them and ordered some of them just to see what would happen. Some
pretty
things arose from this play and for the next five zillion years She
amused Herself by creating order. And so She grouped some things with
others and some groups with others, and big groups with little
groups,
and all combinations until She had many grand schemes which
delighted
Her.

Engrossed in establishing order, She finally one day noticed

disorder (previously not apparent because everything was chaos).
There
were many ways in which chaos was ordered and many ways in which it
was
not.

"Hah," She thought, "Here shall be a new game."

And She taught order and disorder to play with each other in
contest games, and to take turns amusing each other. She named the
side
of disorder after Herself, "ERISTIC" because Being is anarchic. And
then, in a mood of sympathy for Her lonely sister, She named the
other
side "ANERISTIC" which flattered Aneris and smoothed the friction a
little that was between them.

Now all of this time, Void was somewhat disturbed. He felt
unsatisfied for he had created only physical existence and physical
non-existence, and had neglected the spiritual. As he contemplated
this,
a great Quiet was caused and he went into a state of Deep Sleep
which
lasted for 5 eras. At the end of this ordeal, he begat a brother to
Eris
and Aneris, that of SPIRITUALITY, who had no name at all.

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When the sisters heard this, they both confronted Void and
pleaded that he not forget them, his First Born. And so Void decreed
thus:

That this brother, having no form, was to reside with Aneris
in
Non-Being and then to leave her and, so that he might play with
order
and disorder, reside with Eris in Being. But Eris became filled with
sorrow when She heard this and then began to weep.

"Why are you despondent?" demanded Void, "Your new brother
will
have his share with you." "But Father, Aneris and I have been
arguing,
and she will take him from me when she discovers him, and cause him
to
return to Non-Being." "I see," replied Void, "Then I decree the
follow-
ing:

"When your brother leaves the residence of Being, he shall
not
reside again in Non-Being, but shall return to Me, Void, from whence
he
came. You girls may bicker as you wish, but My son is your Brother
and
We are all of Myself."

And so it is that we, as men, do not exist until we do; and then it
is
that we play with our world of existent things, and order and
disorder
them, and so it shall be that non-existence shall take us back from
existence and that nameless spirituality shall return to Void, like

a
tired child home from a very wild circus.

"Everything is true - Everything is permissible!"
-><-

-Hassan i Sabbah

~~~~~  
~~~~~  
There is serenity in Chaos.
Seek ye the Eye of the Hurricane.

A POEE MYSTEREE RITE - THE SRI SYADASTIAN CHANT
Written, in some sense, by Mal-2

Unlike a song, chants are not sung but chanted. This particular one is much enhanced by the use of a Leader to chant the Sanskrit alone, with all participants chanting the English. It also behooves one to be in a quiet frame of mind and to be sitting in a still position, perhaps The Buttercup Position. It also helps if one is absolutely zonked out of his gourd.

RUB-A-DUB-DUB
O! Hail Eris. Blessed St. Hung Mung.
SYA-DASTI
O! Hail Eris. Blessed St. Mo-jo.
SYA-DAVAK-TAVYA
O! Hail Eris. Blessed St. Zara-thud.
SYA-DASTI SYA-NASTI
O! Hail Eris. Blessed St. Elder Mal.
SYA-DASTI KAVAK-TAV-YASKA
O! Hail Eris. Blessed St. Gu-lik.
SYA-DASTI, SYA-NASTI, SYA-DAVAK-TAV-YASKA
O! Hail Eris. All Hail Dis-cord-ia.
RUB-A-DUB-DUB
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It is then repeated indefinitely, or for the first two thousand miles, which ever comes first.

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The Classification of Saints

1. SAINT SECOND CLASS

To be reserved for all human beings deserving of Sainthood. Example: St. Norton the First, Emperor of the United States and Protector of Mexico (his grave near San Francisco is an official POEE shrine.)

THE FOLLOWING FOUR CATAGORIES ARE RESERVED FOR FICTIONAL BEINGS WHO, NOT BEING ACTUAL, ARE MORE CAPABLE OF PERFECTION.

2. LANCE SAINT

Good Saint material and definitely inspiring.

Example: St. Yossarian (Catch 22, Heller)

3. LIEUTENANT SAINT

Excellent Goddess-Saturated Saint.

Example: St. Quixote (Don Quixote, Cervantes)

4. BRIGADIER SAINT

Comparable to Lt/Saint but has an established following (fictional or factual). Example: St. Bokonon (Cat's Cradle, Vonnegut)

5. FIVE STAR SAINT

The Five Apostles of Eris.

Note: It is an Old Erisian Tradition to never agree with each other about Saints.

Everybody understands Mickey Mouse. Few understand Herman Hesse. Only a hand full understood Albert Einstein. And nobody understood Emperor Norton.

-Slogan of NORTON CABAL - S.F.

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~~~~~

TESTS BY DOCTORS PROVE IT POSSIBLE TO SHRINK

=ON OCCULTISM=

Magicians, especially since the Gnostic and the Quabala influences, have sought higher consciousness through assimilation and control of universal opposites-- good/evil, positive/negative, male/female, etc.

But due to the steadfast pomposity of ritualism inherited from the ancient methods of the shaman, occultists have been blinded to what is perhaps the two most important pairs of apparent or earth-plane opposites: ORDER/DISORDER and SERIOUS/HUMOROUS.

Magicians, and progeny the scientists, have always taken themselves and their subject in an orderly and sober manner, thereby disregarding an
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essential metaphysical balance. when magicians learn to approach philosophy as a malleable art instead of an immutable Truth, and learn to appreciate the absurdity of man's endeavours, then they will be able to pursue their art with a lighter heart, and perhaps gain a clearer understanding of it, and therefore gain more effective magic. CHAOS IS ENERGY.

This is an essential challenge to the basic concepts of all western occult thought, and POEE is humbly pleased to offer the first breakthrough in occultism since Solomon.

"Study Demonology with an Enemy This Sunday"
sez Thom,Gnos

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POEE ASTROLOGICAL SYSTEM

- 1) On your next birthday, return to the place of your birth and, at precisely midnight, noting your birth time and date of observation, count all visible stars.
- 2) When you have done this, write to me and I'll tell you what to do next.

The Eminent 16th Century Mathemetician Cardan so detested Luther that he altered Luther's birthdate to give him an unfavorable horoscope.

The theorem to be proved is that if any even number of people take seats at random around a circular table bearing place cards with their names, it is always possible to rotate the table until at least two people are opposite their cards. Assume the contrary. Let N be the even number of persons, and let their names be replaced by the integers 0 to $N-1$ in such a way that the place cards are numbered in sequence around the table. If a delegate D originally sits down to a place card P , then the table must be rotated R steps before he is correctly seated, where $R=P-D$, unless this is negative, in which case $R=P-D+N$. The collection of values of D (and of P) for all delegates is clearly the integers 0 to $N-1$, each taken once, but so also is the collection of values of R , or else two delegates would be correctly seated at the same time. Summing the above equations, one for each delegate, gives $S-S+NK$, where K is an integer and $S=N(N-1)/2$, the sum of the integers from 0 to $N-1$. It follows that $N=2K+1$, an odd number." This contradicts the original assumption.

"I actually solved this problem some years ago," Rybicki writes, "for a different but completely equivalent problem, a generalization of the nonattacking 'eight queens' problem for a cylindrical chessboard where diagonal attack is restricted to diagonals slanting in one direction only.

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THE CURSE OF GREYFACE AND THE
INTRODUCTION OF NEGATIVISM

To choose order over disorder, or disorder over order, is to accept a trip composed of both the creative and the destructive. But to choose the creative over the destructive is an all-creative trip composed of both order and disorder. To accomplish this, one need

only
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accept creative disorder along with, and equal to, creative order,
and
also willing to reject destructive order as an undesirable equal to
destructive disorder.

The Curse of Greyface included the division of life into
order/disorder as the essential positive/negative polarity, instead
of
building a game foundation with creative/destructive as the
essential
positive/negative. He has thereby caused man to endure the
destructive
aspects of order and has prevented man from effectively
participating in
the creative uses of disorder. Civilization reflects this
unfortunate
division.

POEE proclaims that the other division is preferable, and we
work toward the proposition that creative disorder, like creative
order,
is possible and desirable; and that destructive order, like
destructive
disorder, is unnecessary and undesirable.

Seek the Sacred Chao - therein you will find the foolishness
of
all ORDER/DISORDER. They are the same!

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ERISIAN MAGIC RITUAL - THE TURKEY CURSE

Revealed by the Apostle Dr. Van Van Mojo as a specific counter to
the
evil Curse of Greyface, THE TURKEY CURSE is here passed on to
Erisians
everywhere for their just protection.

The Turkey Curse works. It is firmly grounded on the fact that
Greyface
and his followers absolutely require an aneristic setting to
function
and that a timely introduction of eristic vibrations will neutralize
their foundation. The Turkey Curse is designed solely to counteract
negative aneristic vibes and if introduced into a neutral or
positive
aneristic setting (like a poet working out word rhythms) it will
prove
harmless, or at worst, simply annoying. It is not designed for use
against negative eristic vibes, although it can be used as an
eristic
vehicle to introduce positive vibes into a misguided eristic
setting. In
this instance, it would be the responsibility of the Erisian
Magician to
manufacture the positive vibrations if results are to be achieved.
CAUTION- all magic is powerful and requires courage and integrity on
the
part of the magician. This ritual, if misused, can backfire.
Positive

motivation is essential for self-protection.

TO PERFORM THE TURKEY CURSE:

Take a foot stance as if you were John L. Sullivan preparing for fis-
ticuffs. Face the particular greyfaced you wish to short-circuit,
or
towards the direction of the negative aneristic vibration that you
wish
to neutralize. Begin waving your arms in any elaborate manner and
make
motions with your hands as though you were Mandrake feeling up a
sexy
giantess. Chant, loudly and clearly:
GOBBLE, GOBBLE, GOBBLE, GOBBLE, GOBBLE!
The results will be instantly apparent.

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A PRIMER FOR ERISIAN EVANGELISTS by Lord Omar

The SOCRATIC APPROACH is most successful when confronting
the
ignorant. The "socratic approach" is what you call starting an
argument
by asking questions. You approach the innocent and simply ask "Did
you
know that God's name is ERIS, and that He is a girl?" If he should
answer "Yes." then he probably is a fellow Erisian and so you can
forget
it. If he says "No." then quickly proceed to:

THE BLIND ASSERTION and say "Well, He Is a girl, and His
name is
ERIS!" Shrewedly observe if the subject is convinced. If he is,
swear
him into the Legion of Dynamic Discord before he changes his mind.
If he
does not appear convinced, then proceed to:

THE FAITH BIT: "But you must have Faith! All is lost without
Faith! I sure feel sorry for you if you don't have Faith." And then
add:

THE ARGUMENT BY FEAR and in an ominous voice ask "Do you
know
what happens to those who deny Goddess?" If he hesitates, don't tell
him
that he will surely be reincarnated as a precious Mao Button and
distributed to the poor in the Region of Thud (which would be a mean
thing to say), just shake your head sadly and, while wiping a tear
from
your eye, go to:

THE FIRST CLAUSE PLOY wherein you point to all of the
discord
and confusion in the world and exclaim "Well who the hell do you
think
did all of this, wise guy?" If he says, "Nobody, just impersonal
forces." then quickly respond with:

THE ARGUMENT BY SEMANTICAL GYMNASTICS and say that he is

absolutely right, and that those impersonal forces are female and that Her name is ERIS. If he, wonder of wonders, still remains obstinate, then finally resort to:

THE FIGURATIVE SYMBOLISM DODGE and confide that sophisticated people like himself recognize that Eris is a Figurative Symbol for an Ineffable Metaphysical Reality and that The Erisian Movement is really more like a poem than like a science and that he is liable to be turned into a Precious Mao Button and Distributed to The Poor in The Region of Thud if he does not get hip. Then put him on your mailing list.

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SINK

A GAME

by Ala Hera, E.L., N.S.; RAYVILLE APPLE PANTHERS

SINK is played by Discordians and people of much ilk.

PURPOSE: To sink object or an object or a thing...  
in water or mud or anything you; can sink something in.

RULES: Sinking is allowed in any manner. To date, ten pound chunks of mud were used to sink a tobacco can. It is preferable to have a pit of water or a hole to drop things in. But rivers - bays - gulfs - I dare say even oceans can be used.

TURNS are taken thusly: who somever gets the junk up and in the air first.

DUTY: It shall be the duty of all persons playing "SINK" to help find more objects to sink, once; one object is sunk.

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UPON SINKING: The sinked shall yell "I sank it!" or something equally as thoughtful.

NAMING OF OBJECTS is some times desirable. The object is named by the finder of such object and whoever sinks it can say for instance, "I sunk Columbus, Ohio!"

"In a way, we're a kind of Peace Corps."  
- Maj. A. Lincoln German, Training Director of the  
Green Beret Special Warfare School, Ft. Bragg, N.C.

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A Joint Effort of the Discordian Society

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THIS IS A CHAIN LETTER.

WITHIN THE NEXT FIFTY-FIVE DAYS YOU WILL RECEIVE THIRTY-ELEVEN HUNDRED POUNDS OF CHAINS!

In the meantime - plant your seeds.

If a lot of people who receive this letter plant a few seeds and a lot of people receive this letter, then a lot of seeds will get planted. Plant your seeds.

In parks. On lots. Public flower beds. In remote places. At City Hall. Wherever. Whenever. Or start a plantation in your closet (but read up on it first for that). For casual planting, its best to soak them in water for a day and plant in a bunch of about 5, about half an inch deep. Don't worry much about the weather, they know when the weather is wrong and will try to wait for nature. Don't soak them if its wintertime. Seeds are a very hearty life form and strongly desire to grow and flourish. But some of them need people's help to get started. Plant your seeds.

Make a few copies of this letter (5 would be nice) and send them to friends of yours. Try to mail to different cities and states, even different countries. If you would rather not, then please pass this copy on to someone and perhaps they would like to.

THERE IS NO TRUTH to the legend that if you throw away a chain letter then all sorts of catastrophic, abominable, and outrageous disasters will happen. Except, of course, from your seed's point of view.

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Q. "How come a woodpecker doesn't bash its brains out?" A. Nobody has ever explained that.

Mary Jane says "Plant Your Seeds. Keep Prices Down."

"And God said, behold, I have given you every herb bearing seed, which is upon the face of the earth... to you it shall be for meat."  
-Genesis 1:29

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Questions

Have a friendly class talk. Permit each child to tell any part of the unit on "Courtesy in the Corridors and on the Stairs" that he enjoyed.

Name some causes of disturbance in your school.

Chapter 1, THE EPISTLE TO THE PARANOIDS  
--Lord Omar

1. Ye have locked yerselves up in cages of fear--and, behold, do ye now complain that ye lack FREEDOM!
2. Ye have cast out yer brothers for devils and now complain ye, lamenting, that ye've been left to fight alone.
3. All Chaos was once yer kingdom; verily, held ye dominion over the entire Pentaverse, but today ye was sore afraid in dark corners, nooks, and sink holes.
4. O how the darknesses do crowd up, one against the other, in ye hearts! What fear ye more that what ye have wroughten?
5. Verily, verily I say unto you, not all the Sinister Ministers of the Bavarian Illuminati, working together in multitudes, could so entwine the land with tribulation as have yer baseless warnings.

DESPITE strong evidence to the contrary, persistant rumor has it that it was Mr. Momomoto's brother who swallowed Mr. Momomoto in the summer of '44.

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2955

BAVARIAN ILLUMINATI

Founded by Hassan i Sabbah, 1090 A.D. (5090 A.L., 4850 A.M.)
Reformed by Adam Weishaupt, 1776 A.D. (5776 A.L., 5536 A.M.)

THE ANCIENT ILLUMINATED SEERS OF BAVARIA
invite YOU to join

The World's Oldest and Most Successful Conspiracy

Have you ever SECRETLY WONDERED WHY ALLEGORY con- The GREAT PYRAMID has FIVE sides innocent (counting the bottom)? The Seven	IS there an ESOTERIC cealed in the apparently legend of Snow White and Dwarfs?
---	---

WHAT IS the TRUE secret SINISTER anthropologists
WHY do scholarly

REALITY lying behind the ANCIENT
at the
Aztec Legend of QUETZLCOATL?
FORBIDDEN

TURN PALE with terror
very MENTION of the
name YOG-SOTHOTH?

WHO IS the MAN in ZURICH
that some SWEAR is LEE
HARVEY OSWALD?

WHAT REALLY DID HAPPEN
TO AMBROSE BIERCE?

If your I.Q. is over 150, and you have \$3,125.00 (plus handling),
you might
be eligible for a trial membership in the A.I.S.B. If you think you
qualify,
put the money in a cigar box and bury it in your backyard. One of
our
Underground Agents will contact you shortly.
I DARE YOU!

TELL NO ONE! ACCIDENTS HAVE A STRANGE WAY OF HAPPENING TO PEOPLE WHO
TALK TOO
MUCH ABOUT THE BAVARIAN ILLUMINATI

May we warn you against imitations! Ours is the original and genuine

"Nothing is true. Everything is Permissible"
- Hassan i Sabbah

NIL
CARBORUNDUM
ILLEGITIMO

"Illuminate the Opposition!"
-- Adam Weishaupt,
Grand Primus Illuminatus

Official
Bavarian Illuminati
"Ewige Blumenkraft!"

~~~~~  
.....  
.....  
2956

INTER-OFFICE

WIRE SENT

THE ANCIENT ILLUMINATED SEERS OF BAVARIA - VIGILANCE LODGE  
Mad Malik, Hauptscheissmeister; Resident for Norton Cabal

DISCORDIAN SOCIETY SUPER SECRET CRYPTOGRAPHIC CYPHER CODE

Of possible interest to all Discordians, this information is  
herewith  
released  
from the vaults of A.I.S.B., under the auspices of Episkopos Dr.  
Mordecai  
Malignatius, KNS.

SAMPLE MESSAGE: ("HAIL ERIS")

CONVERSATION:

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z  
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26

STEP 1. Write out the message (HAIL ERIS) and put all the vowels at the end

(HLRSAIEI)

STEP 2. Reverse order (IEIASRLH)

STEP 3. Convert to numbers (9-5-9-1-19-18-12-8)

STEP 4. Put into numerical order (1-5-8-9-9-12-18-19)

STEP 5. Convert back to letters (AEHIILRS)

This cryptographic cypher code is GUARANTEED TO BE 100% UNBREAKABLE.

BEWARE! THE PARANOIDS ARE WATCHING YOU!

~~~~~  
~~~

Here is a letter from A.I.S.B. to POEE:

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The World's Oldest And Most Successful Conspiracy

BAVARIAN ILLUMINATI

Founded by Hassan i Sabbah, 1090 A.D. (5090 A.L., 4850 A.M.)

Reformed by Adam Weishaupt, 1776 A.D. (5776 A.L., 5536 A.M.)

( ) Official Business (X) Surreptitious Business

From: MAD MALIK Hauptscheissmeister

Dear Brother Mal-2,

In response to your request for unclassified agitprop to be inserted in the new edition of PRINCIPIA, hope the following will be of use. And please stop bothering us with your incessant letters!

Episkopos Mordecai, Keeper of the Notary Sojac, informs me that you are welcome to reveal that our oldest extant records show us to have been fully established in Atlantis, circa 18,000 B.C., under Kull, the galley slave who ascended to the Throne of Valusia. Revived by Pelias of Koth, circa 10,000 B.C. Possibly it was he who taught the inner-teachings to Conan of Cimmeria after Conan became King of Aquilonia. First brought to the western hemisphere by Conan and taught to Mayan priesthood (Conan is Quetzlcoatl). That was 4 Ahua, 8 Cumhu, Mayan date. Revived by Abdul Alhazred in his infamous Al Azif, circa 800 A.D. (Al Azif translated into Latin by Olaus

Wormius, 1132 A.D., as The Necronomicon.) In 1090 A.D. was the founding of The Ismaelian Sect (Hashishim) by Hassan i Sabbah, with secret teachings based on Alhazred, Pelias and Kull. Founding of the Illuminated Ones of Bavaria, by Adam Weishaupt, on May 1, 1776. He based it on the others. Weishaupt brought it to the United States during the period that he was impersonating George Washington; and it was he who was the Man in Black who gave the design for The Great Seal to Jefferson in the garden that night. The Illuminated tradition is now, of course, in the hands of The Ancient Illuminated Seers of Bavaria (A.I.S.B.), headquartered here in the United States.

Our teachings are not, need I remind you, available for publication. No harm, though, in admitting that some of them can be found disguised in Joyce's Finnegans Wake, Burroughs Nova Express, the King James translation of the Holy Bible (though not the Latin or Hebrew), and The Blue Book. Not to speak of Ben Franklin's private papers (!), but we are still suppressing those.

Considering current developments--you know the ones I speak of--it has been decided to reveal a few more of our front organizations. Your publication is timely, so mention that in addition to the old fronts like the Masons, the Rothchild Banks, and the Federal Reserve System, we now have significant control of the Federal Bureau of Investigation (since Hoover died last year, but that is still secret), the Students for a Democratic Society, the Communist Party USA, the American Anarchist Assn., the Junior Chamber of Commerce, the Black Lotus Society, the Republican Party, the John Dillinger Die For You Society, and the Camp Fire Girls. It is still useful to continue the sham of the Birchers that we are seeking world domination; so do not reveal that political and economic control was generally complete several generations ago and that we are just playing with the world for a while until civilization advances sufficiently for phase five.

In fact you might still push Vennard's The Federal Reserve Hoax: "Since the Babylonian Captivity there has existed a determined, behind-the-scenes under-the-table, atheistic, satanic, anti-Christian

force--worshippers of Mamon--whose undying purpose is world control through the control of Money. July 1, 1776 (correct that to May 1st, Vennard can't get anything right) the Serpent raised its head in the under-ground secret society known as the Illuminati, founded by Adam Weishaupt. There is considerable documentary evidence to prove all revolutions, wars, depressions, strikes and chaos stem from this source." Etc., etc., you know the stuff.

The general location of our US HQ, incidentally, has been nearly exposed; and so we will be moving for the first time this century (what a drag!). If you want, you can reveal that it is located deep in the labyrinth of sewers beneath Dealy Plaza in Dallas, and is presided over by The Dealy Lama. Inclosed are some plans for several new potential locations. Please review and add any comments you feel pertinent, especially regarding the Eristic propensity of the Pentagon site.

Oh, and we have some good news for you, Brother Mal! You know that Zambian cybernetics genius who joined us? Well, he has secretly coordinated the FBI computers with the Zurich System and our theoriticians are in ecstasy over the new information coming out. Look, if you people out there can keep from blowing yourselves up for only two more generations, then we will finally have it. After 20,000 years, Kull's dream will be realized! We can hardly believe it. But the outcome is certain, given the time. Our grandchildren,  
2958

Mal! If civilization makes it through this crises, our grandchildren will live in a world of authentic freedom and authentic harmony and authentic satisfaction. I hope I'm alive to see it, Mal, success is in our grasp. Twenty thousand years....!

Ah, I get spaced just thinking about it. Good luck on the Principia.  
Ewige Blumenkraft! HAIL ERIS.

Love,  
MAD MALIK

PS: PRIVATE - Not for publication in The Principia.

We are returning to the two Zwack Cyphers for classified communications.  
Herewith your copy. DO NOT DIVULGE THIS INFORMATION - SECURITY E-5.

[note: Graphic Cypher deleted DtC]

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Part Five            The Golden Secret

NONSENSE AS SALVATION

The human race will begin solving it's problems on the day that it ceases taking itself so seriously.

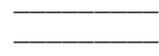
To that end, POEE proposes the countergame of NONSENSE AS SALVATION. Salvation from an ugly and barbarous existence that is the result of taking order so seriously and so seriously fearing contrary orders and disorder, that GAMES are taken as more important than LIFE; rather than taking LIFE AS THE ART OF PLAYING GAMES.

To this end, we propose that man develop his innate love for disorder, and play with The Goddess Eris. And know that it is a joyful play, and that thereby CAN BE REVOKED THE CURSE OF GREYFACE.

If you can master nonsense as well as you have already learned to master sense, then each will expose the other for what it is: absurdity. From that moment of illumination, a man begins to be free regardless of his surroundings. He becomes free to play order games and change them at will. He becomes free to play disorder games just for the hell of it. He becomes free to play neither or both. And as the master of his own games, he plays without fear, and therefore without frustration, and therefore with good will in his soul and love in his being.

And when men become free then mankind will be free.  
May you be free of The Curse of Greyface.  
May the Goddess put twinkles in your eyes.  
May you have the knowledge of a sage,  
          and the wisdom of a child.  
Hail Eris.

T'AI  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



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THUS ENDS PRINCIPIA DISCORDIA

          This being the 4th Edition, March 1970, San Francisco; a  
revision of  
the 3rd Edition of 500 copies, whomped together in Tampa 1969; which  
revised  
the 2nd Edition of 100 copies from Los Angeles 1969; which was a  
revision of  
"PRINCIPIA DISCORDIA or HOW THE WEST WAS LOST" published in New  
Orleans in  
1965 in five copies, which were mostly lost.

If you think the PRINCIPIA is just a ha-ha, then go read it again.

(K) ALL RIGHTS REVERSED - Reprint what you like

          Published by POEE Head Temple - San Francisco  
          " On The Future Site of Beautiful  
          San Andreas Canyon"

Office of My High Reverence  
Malaclypse the Younger KSC  
      OPOVIG      HIGH PRIEST POEE

KALLISTI

THE LAST WORD

The foregoing document was revealed to Mal-2 by the Goddess Herself  
through  
many consultations with Her within his Pineal Gland. It is  
guaranteed to be  
the Word of Goddess. However, it is only fair to state that Goddess  
doesn't  
always say the same thing to each listener, and that other  
Episkoposes are  
sometimes told quite different things in their Revelations, which  
are also  
the Word of Goddess. Consequently, if you prefer a Discordian Sect  
other than  
POEE, then none of these Truths are binding, and it is a rotten  
shame that  
you have read all the way down to the very last word.

~~~~~  
~~~  
DISCORDIAN SOCIETY  
Dedicated to an Advanced  
Understanding of the Paraphysical  
Manifestations of Everyday Chaos

DID YOU KNOW THAT YOU HAVE A LOPSIDED PINEAL GLAND?

Well, probably you do have one, and it's unfortunate because  
lopsided Pineal  
Glands have perverted the Free Spirit of Man, and subverted Life  
into a  
frustrating, unhappy and hopeless mess.

Fortunately, you have before you a handbook that will show you how

to  
discover  
your salvation through ERIS, THE GODDESS OF CONFUSION.  
It will advise you how to balance your Pineal Gland and reach  
spiritual  
illumination. And it will teach you how to turn your miserable mess  
into a  
2960

beautiful, joyful, and splendid one.

POEE is a bridge from  
PISCES to AQUARIUS

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the Words of the Illuminated Rated X... NATURALLY

Why are we Here ? SUPPRESSED KNOWLEDGE

Have you ever secretly HYGIENE  
wondered why the Great The Lord promised:  
"Therefore,  
Pyramid has five sides? - behold, I will bring evil  
upon the house of Jeroboam and  
counting the bottom? cut off from Jeroboam him  
will pisseth against the

that -I Kings 14:10  
GRAND OPERA unsanitary practice  
wall..." serious erosion of  
"Wherefore my bowels shall sound walls)  
(This like a harp for Moab, and mine  
caused inner parts for Kirharesh."  
the mud -Isaiah 16:11

Face to fact with the mighty forces and elements of nature, the  
thoughtful  
man fearlessly contemplates his place in the great cosmic scheme.  
-><- POEE -><-

YES, I'd like to know the Five Simple Actions that will turn Me into  
a  
"Mental Wizard" in a Single Weekend.

Warning!

Prolonged use in a darkened room may induce hallucinations or  
trigger  
undesired side effects. Should not be used in the presence of  
persons subject  
to epilepsy.

THIS MAY BE THE MOST IMPORTANT GUIDE IN YOUR LIFE!

-THE GODDESS ERIS PREVAILS-

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SPECIAL AFTERWORD  
to the Loompanics Edition of PRINCIPIA DISCORDIA  
G.H. Hill, San Francisco, 1979  
All Rites Reversed (K) Reprint What You Like

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2961

INTERVIEW WITH NORTON CABAL  
by Gypsie Skripto, Special Correspondent

It has been ten years since I met the mysterious Malaclypse  
the  
Younger. I was free lancing for the underground papers and went to  
POEE Hear  
Temple at 555 Battery Street to try for an interview.

I found him in the Temple PO Box busy wrapping up the new  
Fourth  
Edition of PRINCIPIA. He seemed impatient with me, insisting that he  
didn't  
have the time or inclination for foolish questions from reporters.  
Undaunted,  
I burst out with questions like whether he preferred Panama Red or  
Acapulco

Gold and how the fuck did we manage to fit inside of a tiny post  
office box  
and other things apropos a naive young semiliterate dropout hippy  
writer. He  
asked me if I wanted to drop mescaline and fuck all night and said  
he knew  
how to turn himself into a unicorn and there might be room for a  
tiny  
interview on the cover of the PRINCIPIA if I wanted to work for the  
GREATER  
POOP so I said sure, OK, I've never dropped mescaline in a post  
office box  
before.

It turned out I was among the last to see Malaclypse. As  
subsequent  
issues of GREATER POOP revealed, he was to disappear and POEE  
business was to  
be assumed by his students at Norton Cabal. Professor Ignotum P.  
Ignotius,  
Department of Comparative Realities, was assigned the Trust of the  
POEE  
Scruple and Rev. Dr. Occupant became Keeper of the Box. The newly  
published  
copies of PRINCIPIA were distributed by Mad Malik, Block  
Disorganizer, who  
had distribution contacts with the Aluminum Bavariati. Practical  
relations  
remained in the hands of concept artist G. Hill.

When the 1000 PRINCIPIAS were gone the GREATER POOP stopped  
publishing, Head Temple closed down and the Cabal just seemed to  
evaporate.  
Finally even the box was closed. But over the years I noticed that  
copies  
were still circulating, and that independent Discordian Cabal would  
oc-

asionally pop out of nowhere (and still do ). And I would wonder what ever happened to Malaclypse.

When I read the ILLUMINATUS trilogy I resolved to again find and interview the denizens of Joshua Norton Cabal of the Discordian Society.

\* \* \*

As I cabled over Nob to San Francisco's Station 'O' Post Office I couldn't help but wonder at Goddess' hand in assigning street addresses to Her outposts. Mal2 had told me that Good Lord Omar always filed everything under "O" for OUT OF FILE.

"Maya is marvelous" I was thinking when I rapped on the little metal door and was greeted warmly by a huge beard who introduced himself as Professor Ignotius. He ushered me into a spacious wood paneled and tapestry hung parlor where three others were laughing and passing around a wine jug. The sunny one in a tunic was the Reverend Doctor Occupant, the trim khaki and jeans was Mad Malik and the wine jug claimed to be Hill. I got the recorder on....

GYPSIE SKRIPTO [in response to a question]: ...1969 but only briefly. I guess I missed you guys.

MAD MALIK: No wonder, he was pretty much a one man show then. We were just 2962

his students and were usually off on errands. You worked for the POOP?

Gypsie: Well, for one night anyway. The interview is in the PRINCIPIA.

REV. DR. OCCUPANT: Malik was the only one he would ever let write for the POOP or get on the letterhead.

Gypsie: Did you [Malik] have higher authority than the others?

Malik: No, [but I was allowed to speak in the POOP] because [Malaclypse the Younger] hated politics. He was infuriated with Johnson and Nixon over Viet Nam because it was turning the renaissance into a political revolution and was stealing his sacred thunder. So he trained me in Zenarchy, which he learned from Omar, and I was the official anarcho-pacifist for the Cabal. Also I was liaison to The Ancient Illuminated Seers of Bavaria, the Chicago Discordians. Later Omar activated the Hung Mung Cong Tong and ELF,

on  
zenarchist principles, and also Operation Mindfuck. I was also into  
those.  
Though at the time I was masquerading in GREATER POOP as a created  
cabbage to  
throw off the FBI.

Gypsie [to Hill]: Since you wrote it, I take it you are an  
anarchist?

G.H. Hill: Since then I have given up anarchy. Too many rules--  
hating the  
government and all that stuff.

IGNOTUM PER IGNOTIUS: It's like hating your own fantasies.

Malik: [Anarchy] is also standing up and proceeding forward, fantasy  
rule or  
not. The condition is the same.

Occupant: Brother needs some wine!

Malik: We have had this argument before, Reverend Doctor Brother.  
But wine  
before platitudes, fill it up.

Gypsie [to Hill]: And pacifism?

Hill: I'm not sure I ever was one. Mal2 was not, Malik was.  
Personally I  
accepted self defense yet I could never reconcile that with the  
ideal. I  
finally gave up on that one too. Actually I just gave up on  
idealism.

Ignotius: Idealism lives with rules. Realism lives with rocks.

Hill: Yeah. I get along better with rocks.

Malik: Mal2 once told me that pacifism was a dilemma. If everybody  
was a  
pacifist then everything would be perfect. But nobody is going to be  
a  
pacifist unless I am first. But if I am and somebody else is not,  
then I get  
screwed. He said that there were five choices under that  
circumstance. The  
first was napalming farmers and the second was executing your  
parents. The  
third was hypocrisy, the fourth was cowardice, and the fifth was to  
swallow  
the dilemma. Zenarchists are trained in dilemma swallowing.

Occupant: So are other Erisians, like POEE.

Ignotius: That is characteristic of the Discordian perspective.

Hill: But of course training contradicts Discordian principles.  
2963

Malik: Oh so what. Contradictions are nothing to Discordians.

Occupant: Dilemma, Schillemma. [to Gypsie]: What do you think of  
this, pretty

ma'am? We don't get to hear your thoughts.

Gypsie: I'm reporting now, you talk.

Occupant: Later then?

Gypsie: Perhaps. Later.

Occupant: You are smiling.

Gypsie: Hey, guy, later. [to Hill]: Doesn't this leave you a little schizy?

Hill: It's OK, I'm half Gemini.

Gypsie: What's the other half?

Hill: Taurus. That makes me a stubborn schizy.

Ignotius: I'm a Whale.

Occupant: I choose Satyr.

Malik: Spirits don't have signs.

Hill: A character can have a sign if I want it so.

Occupant: Well I can have a sign if I want to and screw both of you.

Malik: Come on Greg, you just think that we are your characters....

Occupant: You were inhabited by Malaclypse the Younger. He caused you to create roles and those roles are being performed by us spirits.

Ignotius: A perfectly normal pagan relationship.

Hill: Well you can look at it like that if you want to, but I created Mal2 to my specifications just as I conceived all the rest of you.

Occupant: You didn't invent Eris. She caused you to think you created the spirit of Malaclypse.

Hill: Oh bull! Besides, I changed her so much the Greeks would never recognize her.

Occupant: That's what She wanted!

Ignotius: Deities change things around all the time.

Malik: What you don't realize is that a spirit has a self identity.

Hill: Nope. A spirit is a product of definition and the one who is doing the defining around here is me. Your identity is what I say it is. Just to prove it, I'm going to change your name.

SINISTER DEXTER: It's OK with me. Fate is fate. I never much liked "Mad  
2964

Malik" anyway.

Ignotius: Besides people confused him with Joe Malik in ILLUMINATUS.

Dexter: I sort of enjoyed the confusion part.

Occupant: Doesn't prove anything anyway.

Gypsie: That name sounds familiar. Where is it from?

Hill: Its a name I came up with in the old days and never used it much. Its on page 38 of the PRINCIPIA referring to Vice President Spiro Agnew. I always thought I invented it but now it sounds like a Stan Freberg name now that I think about it. It may have stuck in my preconscious memory from early TV.

Gypsie: Can you use it without his permission?

Hill: If it is his? I don't know. I hope so. it means "left right" in Latin and is a perfect name for a libertarian anarchist. Actually in my kind of art the question of what can I use freely and what can I not is a very tricky problem.

Gypsie: How do you mean?

Hill: Well, take a collage for example. Like the early one on page 36 of the PRINCIPIA. Each little piece was extracted from some larger work created by some other artist and published and maybe copyrighted. I find them in newspapers and magazines mostly. Often from ads. With a collage you select and extract from your environment and then assemble into an original relationship.

The PRINCIPIA itself is a collage. A conceptual collage. All of it happens simultaneously. But visually it is a montage, passing through time, like a book does.

There is a lot of pirated stuff in the PRINCIPIA, especially in the margins. But also I sympathize with artists who must own and sell their works to earn a living. Art, like knowledge, should be free fodder for everyone. But it isn't It is perplexing.

Gypsie: Where did all the things in PRINCIPIA come from?

Hill: Well, a full answer would take another book in itself. Most of the writing credited to a name is a true person and almost always a different name means a different person. Most of the non-credited, you know, Malaclyps-

e, text is mine although some things credited to either Mal2 or Omar were actually co-written and passed back and forth and rewritten by each of us. The marginalia, dingbats, and pasted in titles and heads and things came from wherever I found them--some of which is original but uncredited Discordian output, like the page head on 12 and other pages which is from a series of satiric memo pads from Our Peoples Underworld Cabal. All page layout is mine and some whole graphics like the Sacred Chao and the Hodge Podge Transformer are mine but mostly I just found stuff and integrated it. Mostly I did concept, say 50% of the writing, 10% of the graphics, all of the layout.

Gypsie: Specifically, what are some of the sources?

Hill: Weel, the poem on the front cover is by Walt Kelly and was spoken by 2965

one of his characters in Pogo. The government seals starting from page 1 are from a book of sample seals from the U.S. Government Printing Office. Western Union on page 6 got into the act because I used to be a teletype operator and had access to blank forms. Rubber stamps came from all over the place and some, like the apple on page 27, I carved myself. A few I ordered to my specification, like on page 1. The quote on the top of page 8 might be from Barnum, I'm not sure. The jumping man on page 12 is from an advertisement. I recognize the style--a popular commercial artist-- but I don't know his name. The Chinese on the page is a grocery ad, I think. The Norton money on page 14 is historic, plus my little additions. The apple on page 17, as well as the triangle on 23 and the Sacred Chao on 50 are, believe it or not, pasteups of mimeographs, from Seattle Cabal. That group produced the best damn mimeography I've ever seen. The Lick Here Box on page 23 is one of many tidbits making the rounds in alternative/underground newspapers in those days. Trip 5 page header on 29 was a chapter title in one of Tim Leary's books. The Knight on the bull with the TV antenna on his helmet on page 46 came from a very artistic magazine called Horseshit and put out by two brothers from Long Beach. I don't remember their names. Wonderful magazine.

Occupant: Eris told Mal2 what to use and where to find it.

Hill: Yeah, in a way that is right. That is why my name does not

appear  
anywhere on the PRINCIPIA and why it was published with a broken  
copyright--Reprint What You Like. I knew I was taking liberties and  
didn't  
want my intentions to be misunderstood. It was an experiment and was  
intended  
to be an underground work and that involves a different set of  
ethics than  
commercial work.

Gypsie: There are no real names at all?

Hall: Oh, some. Camden Benares is a real name because he legally  
changed his  
original name to his Holy Name. Also, instead of using Mordecai  
Malignatus I  
used Bob Wilson's real name on page 12 because Werewolf Bridge was a  
work  
before Discordianism. And of course real people like Neils Bohr crop  
up in  
quotes.

Gypsie: What do you think about the PRINCIPIA now? Would you want to  
change  
it?

Hill: I consider it a successful work and I wouldn't want to change  
it. In  
some ways it is immature and I am not the same person I was 10 years  
ago, but  
it accomplished the objectives I set for myself and it has the  
effect I  
wanted it to have. There are a few errors though.

Gypsie: Like what?

Hill: Oh, I changed a quote from Tom Gnostic on page 61 and I don't  
think he  
ever did forgive me for it. He's right. Starbuck's Pebbles should  
have been  
preceded by the Myth of Starbuck which was being saved for something  
else and  
never got used. I should have used it when I had the chance. And  
then Eris  
did a neat little trick on me by having IBM make the Greek selectric  
typewriter element not coincide with all the characters on their  
keyboard. So  
the little "kallisti" that appears on the title page and lastly on  
the back  
cover came out "kallixti" and I was too dumb to know the difference.

Gypsie: Will there ever be a Fifth Edition?

Hill: There already is a Fifth Edition, by Mal2. It is a one page  
telegram  
2966

that reduces everything to an infinite aum. I found it at Western  
Union where  
a machine got stuck and kicked out hundreds of pages of nothing but  
m's. He  
made it the Fifth Edition and then left.

Principia/Malaclypse was a very personal work for me and actually

took 10  
years to culminate. it was one single statement that included my  
adolescence  
in the 50's and my young adulthood in the 60's. When I finally had  
the  
paste-ups done I knew that I had finished it. That is why, quote,  
Malaclypse  
left. I knew it was finished. I didn't know exactly what it was, but  
it was  
done.

Occupant: See?

Gypsie: Earlier you said that you met your objectives. Just what  
were those  
objectives?

Hill: Well, that's hard to answer because it kept refining itself  
over the  
years. In 1969 I mainly thought of myself as a cosmic clown and I set  
out to  
prove, by demonstration, that a deity can be anything at all.

In other words, people invent gods and not the other way around.  
Later I  
decided that I was doing some kind of conceptual art.

In the 50's my culture taught me that I was created by and for a  
deity, a  
specific male deity, and that all other deities are FALSE. Yet my  
growing  
experience showed me that any deity is true in some sense and false  
in some  
other sense. So I set out to do what my society told me is  
impossible--make  
a real religion from a patently absurd deity.

In the 50's a female deity was blasphemy. In the 70's a humorous  
deity is  
still considered impossible, ridiculous, and blasphemous. As far as  
I'm  
concerned, I have proven my point. Eris is a real deity and even  
though I  
don't promote Erisianism as a serious religion....

Occupant: I do!

Dexter: You speak for yourself.

Ignotius: Here, here.

Hill: ...I do point out that it makes just as much sense from its  
own  
perspective as all the others do from each of their own  
perspectives.

Occupant: I think paganism is a valid spiritual path. I encourage  
Erisianism  
because it makes fun of itself. i think this is healthy.

Ignotius: If you can live rewardingly with Goddess Eris you can live  
with any  
deity, including none at all.

Dexter: I don't much go for the worship business but I agree with Occupant about the spirit of the thing. We live in a time of turmoil, the whole planet is in a state of change. If we, as a species, cower from the confusion then we die with the dying. This is revolution.

Ignotius: I am an atheist myself. There is no Greg Hill.

[laughter]

2967

Gypsy [to Hill] : What do you think of ILLUMINATUS?

Hill: Oh, I love it. I was finishing PRINCIPIA when Shea and Wilson were working on ILLUMINATUS. It took Dell five years to publish it...maybe that is significant. The 1969 Discordian Society was a mail network between independent writers of various kinds. Norton Cabal was just me and my characters and I used the other Cabals as sort of a laboratory. In return other Discordians would bounce their stuff off of me. We would toss in ideas and anybody could take anything out. It was a concept stew. The exchanging of ideas and techniques broadened and encouraged all of us.

I like ILLUMINATUS for the surrealism. A very effective method of writing.

Ignotius: I got misquoted. Worse, I wasn't even in that scene and if I had been then I would have said something else.

Dexter [to Ignotius]: That was me in that scene.

Ignotius: Oh, is that what that was?

Dexter: He got our names mixed up.

Hill: He got mixed up about me too, in COSMIC TRIGGER. Bob says that when Oswald was buying the assassination rifle, my girlfriend was printing the first edition of PRINCIPIA on Jim Garrison's Xerox. It wasn't my girlfriend, it was Kerry's; it wasn't the FIRST ED PRINCIPIA, it was some earlier Discordian thought; it wasn't Garrison's Xerox, it was his mimeograph; and it wasn't just before Kennedy was shot but a couple of years before that.\*

The FIRST ED PRINCIPIA, by the way, was reproduced at Xerox Corp when xerography was a new technology Gypsy. Which was my second New Orleans trip in 1965. I worked for a guy on Bourbon Street who was a Xerox salesman by day.

Dexter: I think that George Dorn took too much guff from Hagbard. If someone pulls a weapon on me, I'm more inclined to either leave or kill the sonofabitch.

Occupant: You are supposed to be a pacifist.

Dexter: I'm speaking figuratively of course. I'll tell you more tomorrow.

Gypsie [to Hill]: Did you really translate erotic Etruscan poetry?

Hill: Sure, but I used a pen name. I signed it "Robert Anton Wilson".

[A quick rap is heard on the door]

Gypsie: I have only one question left...

Dexter: I'll get it.

Gypsie: ...what I really want to know is how can we all fit inside of a tiny little post office box?

Dexter[to Gypsie]:It's a telegram for you, from Mal2.

Gypsie: To me?  
2968

[Paper tearing]

Gypsie [reading]: "If I told everybody how they could live inside of a post office box then everybody would stop paying landlords and go live inside their post office boxes. It would collapse the building! Can you imagine, post offices collapsing all over the country, the hemisphere, the PLANET! The whole world's communication system would be destroyed. No,no, I must not say. I dare not!

-----  
\* I checked this further with Mr. Thornley. He says that the woman in question was not his girlfriend, she was just a friend, and it wasn't a couple of years before Kennedy was shot but had to be a couple of years after (but before Garrison investigated Thornley). --GS

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2969

{file "Handfasting (CAW)" "bos629.htm"}

Joy and Tom Williams
April 16, 1994 ce

MUSIC :

Beltane Wedding Dance by Gwidion. -- While Circle forms, those entering are smudged by ASSISTANTS standing on both sides of SOUTH side of circle.

HP and/or HPS:

explain for non-Pagans the idea of Handfasting, why a circle instead of pews, etc.

CIRCLE CASTING (HPS casts circle followed by FLOWER MAIDEN strewing petals):

We cast the circle of ancient lore;
Waves upon a timeless shore.
With no beginning, nor an end;
It always knows a foe from friend.
Oroboros, of legends old;
Rings of power, forged in gold.
Circle of Life, ring of stones;
Cycle of creation, birth to bones.
A ring around the silv'ry Moon;
We cast you now, o ancient rune!

QUARTERS:

(CRYSTAL BEARER takes crystal from altar and gives it to the EAST quarter caller. Caller invokes power holding up CRYSTAL. When done, the caller hands CRYSTAL back to bearer who takes it to the next quarter. After NORTH, bearer places CRYSTAL back on altar.)

EAST:

I call the Eastern powers of air,
You whose breath of life we share,
Bring understanding, kindness, care,
And loving words, both clear and fair,
Come bless this day our rite of love,
As below then so above.

SOUTH:

I call the Southern powers of fire,
Whose light doth stir the poet's lyre,
With love's bright spark our hearts inspire,
Bring passion's flame, bring sweet desire,
Come bless this day our rite of love,
As below then so above.

WEST:

Oh powers of the Western sea,
Oh water's flowing unity,
Bring feeling, warmth and empathy,
That all our lives may blessed be,
Come bless this day our rite of love,
As below then so above.

NORTH:

Oh Northern powers of living Earth,
Charge our souls from death to birth,
On solid ground of rock and loam,
Bring forth our food and build our home,
Come bless this day our rite of love,
As below then so above.

GODDESS INVOCATION (HP)

Laughter-loving Aphrodite!
Venus Amathusia!
Come to me with laughing breast,
Come on waves with golden crest,
Come with doves and golden light,
Drawn by swans and sparrows bright.
Alight! Alight!
I am thy man, I am thy mate!
Receive me til our storm abate!
Thy green glades echo with my calls,
Come to me from emerald halls,
Flanked by maidens winding there,
Rose and myrtle in thy golden hair,
Come to me! to me! to me!
And mate with me upon the grass,
Laughing, lusty, oh ravishing lass!
Our bodies arch and strain and twine,
I am thine and thou art mine!
Come from heavens of azure hue,
Ocean born and ever new,
Pulsing, laughing, yearning straining,
Pleasure, lust, all life containing,
Race with me through glades of green,
Exalting, loving, oh rapturous queen!
To me! to me!
Oh come to me!
And enter, merge, enfold, unite!
Suffuse desire with golden light!
Never sated in eons of time,
I am thine and thou art mine!

GOD INVOCATION (HPS)

Oh horned one, goat-foot,
Great God Pan!
Come to me with eyes of fire,
And with thy pipes awake desire,
Come with wild and lustful grin,
Herald of your flame within,
Io Pan! Io Pan!
Io Pan, Pan, Pan!
Shout to me from scented wood,
The call of all that's wild and good,
Come to me with shaggy thighs,
And let the hills return our cries,
Come with satyrs bearing wine,
I am thine and thou art mine!
Come with joyous lusty laugh,
Come with swollen ruddy staff,
Race with me thorough halls of green,
Thou art my God and I your Queen,
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And spend with me a tender hour,
Making love within my bower,
To me! To me!
Oh come to me!

And come oh God of stream and wood,
Oh God of life and all that's good,
Never sated in eons of time,
I am thine and thou art mine!

HPS:

And by your rites of sacred marriage I inoke ye:
Shiva and Parvati
Jove and Juno
Dagda and Boyne
Odin and Freya

HP:

And by your sacred rites of marriage I invoke ye:
Persephone and Hades
Nuit and Geb
Rhiannon and Pwyll
Ishtar and Tammuz

HP & HPS: Blessed Be!

ALL: Blessed Be

HP:

Our work today is a happy one. We are gathered in the presence of
the deities of the fruitful trees, the flowing waters, the warming
sun
and the
singing air, and in the sight of the Goddess of our Blessed Earth to
celebrate
the joining of our two dear friends Joy and Tom, in union by the
fasting of
their hands by ancient rite.

HPS (holding up CORD):

This is the cord of handfasting. It will tie Tom and Joy together
with
bonds of love. For such bonds to be strong they need support -- the
support of the lovers themselves, the support of the Gods and the
support
of a community of family and friends. we ask now that each of you
give
your support, letting it flow as loving strength into the cord as it
is
passed around the circle.

ALL SING:

Love is a River (as CORD is passed around circle)

HPs (to assistants):

Now open the circle, cut wide the gate, for two are coming who would
be
made one!

ASSISTANTS:

(Open gate at SOUTH and stand at each side as couple enters..They
then
take BROOM from altar and lay it across the gate, remaining there
with
the circle joined together again.)

(HP: Rings bell three times. Processional, Spring Strathsprey by
Gwydion,
vocal)

(Couple walk hand-in-hand deosil around the inside of the circle.
After a
2972

full turn around the circle, GROOM stops in the WEST while BRIDE
continues
on around to the EAST, at which point they both approach the altar
from
opposite directions.)

(Music ends when all are in place, or the song is ended.)

HPS:

Brothers and sisters, the Bride comes from the heart of the dawn,
and
the Bridegroom from the sunset. There is a wedding in the valley; a
day
too
vast for recording! There is magic to be done here; the magic of
Love!

HP:

You have come together in this sacred grove to stand in the presence
of our Lady of Love and our Lord of Lust, that they may bestow upon
you
their bountiful blessings of everlasting love and devotion through
the
sacred
rite of handfasting. This is a bond not to be entered into lightly,
but
with
seriousness, reverence, and joy.

HPS:

Is it your intention, Tom, to be wed to Joy in the sight of the gods
and
of these people? to be tied to her in giving, in dreams, and in
intentions, and
to vow to her your love and commitment?

GROOM: (answers)

HPS:

Have you considered the gavity of your commitment?

GROOM: (answers)

HPS:

Have you considered the levity of your commitment?

GROOM: (answers)

HP:

Is it your intention, Joy, to be wed to Tom in the sight of the Gods
and of these people? to be tied to him in giving, in dreams, and in
intentions, and to vow to her your love and commitment?

BRIDE: (answers)

HP:

Have you considered the gavity of your commitment?

BRIDE: (answers)

HP:

Have you considered the levity of your commitment?

BRIDE: (answers)

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HPS (facing BRIDE and holding up PENTACLE):

Joy,
Thou shalt be the star that rises from the twilight sea
Thou shalt bring a man dreams to rule his destiny
Thou shalt bring the moon-tides to the soul of a man
The tides that flow and ebb, and flow again,
The magic that moves in the moon and the sea;
These are thy secret, and they belong to thee.
Thou art the Eternal Woman, thou art She,
The tides of all men's souls belong to thee.
Danu in heaven, on Earth, Persephone,
Diana of the Moon and Hecate,
Veiled Isis, Aphrodite from the sea,
All these thou art, and they are seen in thee.

HP (facing GROOM and holding WAND):

Tom,
All wild creatures hear thy call upon the haunted wind.
Within thy soul the Horned One returns to Earth again.
Together you shall manifest the magick of the man
And falcons soar from out the sky to perch upon thy hand.
The serpent's wisdom thou shalt learn from tip of forked tongue.
The fleetness of the white stag's flight in starlight or in sun.
Lord of Light and Lord of Shadow; keeper of the key
Which unlocks the door of dreams, whereby men come to thee.
Cernunnos, Tammuz, Horus, Pan; by name we set thee free!
O, Shepherd of the wild woodland, may thou be one with he!

(HP turns to HPS holding WAND. HPS picks up CHALICE and ATHAME;
anoints with water, touches to flower petals; censes; then places
over

WAND. The HP & HPS hold WAND aloft between them.)

HPS:

Above you are the stars, below you are the stones.
As time passes, remember...
Like a star should your love be constant,
Like the earth should your love be firm.
Possess one another, yet be understanding.
Have patience each with the other,
For storms will come, but they will go quickly.
Be free in giving of affection and of warmth;
Make love often, and be sensuous to one another.
Have no fear, and let not the ways or words of the unenlightened
give
you unease.
For the old gods are with you,
Now and always!

HP (holding wand):

Is it your wish, Joy, to become one with this man?

BRIDE: (answers)

HP:

Then give him your vow.

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BRIDE:

I, Joy wed you, Tom and pledge to build with you a place of love, nourishment and happiness within our hearts and within our home.

I pledge you love, honor and trust. love, both soft and tender and love suffused with passion and playfulness; love which will honor your inner deity, endure hardship and nurture honesty, trust and devotion.

I pledge to support and cherish your growth in the human adventure; to explore with you the wonders of life; to hold you in my love when you are ill or sad and to nurture your healing, growth, development and actualization. As you evolve so shall I for we are as one and reflect one another.

I promise to create a home with you that shall be a haven for us both, a place of welcome for family, friends and lovers and a place of comfort in times of sorrow. I promise to love, honor, protect and nourish you as long as we both shall live

HPS:

Is it your wish, Tom, to become one with this woman?

GROOM: (answers)

HPS:

Then give her your vow.

GROOM

: I, Tom wed you, Joy and pledge to build with you a place of love, nourishment and happiness within our hearts and within our home.

I pledge you love, honor and trust. love, both soft and tender and love suffused with passion and playfulness; love which will honor your inner deity, endure hardship and nurture honesty, trust and devotion.

I pledge to support and cherish your growth in the human adventure; to explore with you the wonders of life; to hold you in my love when you are ill or sad and to nurture your healing, growth, development and actualization. As you evolve so shall I for we are as one and reflect one another.

I promise to create a home with you that shall be a haven for us both, a place of welcome for family, friends and lovers, and a place of comfort in times of sorrow. I promise to love, honor, protect and nourish you as long

as we
both shall live.

HP:
Does any say nay?

GROOM:
Then we are happy, but we would yet ask the blessing of the
May Queen on our union.

BRIDE:
2975

Oh Queen of the May, we ask your blessing on our union and
on our connection with this land which is our home upon the Earth.

MAY QUEEN:
As you marry, take my blessing and the blessing of our Mother Earth
that
you may live long within Her breast and flourish in Her abundance.
(Takes cord from the altar and hands it to HP and HPS) I bid you
bind
them in love with my blessing,

HP & HPS (tying the hands of bride and groom together with the
cord):
This day you marry your friend, the one you love, laugh with, live
for,
dream with.

HP (handing ATHAME to GROOM):
This knife is for the troubles that lie ahead.

HPS (handing CHALICE to BRIDE):
This cup is for the love that conquers them.

GROOM (holding up ATHAME):
I bring the energy of yang, active, bright, logical and hard. I bid
you
blend these energies with yours to make us whole and keep this token
on
the altar of our love.

BRIDE (holding up CHALICE):
I bring the energy of yin, dark, intuitive, flowing and soft. I bid
you
blend these energies with yours and make us whole and keep this
token on
the altar of our love.

(GROOM dips ATHAME into CHALICE)

HP:
Yin and yang, male and female, light and dark. neither may stand
alone, but out of their eternal interplay the universe is born. So
it is
above
and so it is here below.

HP:
Now share you the water of life, the blood of the sacred Goddess our
Mother Earth, water that binds us and all living things to her body.

(BRIDE and GROOM share water and kiss)

HP:

Out of the billions of the Earth, these two have come, have looked into each other's eyes, and are now made one. Their ways have converged and shall now be together. In our deepest being we hope that their path may be pleasant and the sky fair where they reside. But if trouble comes, as it can surely come to all, may the pressure of the trial only bring them more closely together. With clasped hands and united hearts, may they bear life's sorrows together and share life's joys together.

2976

(BRIDE pours libation and speaks however she is moved, then hands CHALICE to GROOM, who sips, libates and passes cup to HPS, who sips, libates and passes CHALICE to HP. COUPLE then moves around the circle

deosil greeting guests while chant is sung: I am the Heart and the Soul of Creation, then return to altar.)

HPS (gives Navajo Wedding Blessing):

Now you will feel no rain, for each of you will be the shelter to the other.

Now you will feel no cold, for each of you shall be the warmth to the other.

Now there is no more loneliness for you.

Now there is no more loneliness.

Now you are two bodies, but there is only one life before you.

Go now to your dwelling place to enter into the days of your togetherness.

And may your days be good and long upon this Earth.

(GROOM thanks guests and invites them to the feast.)

(ASSISTANTS open the gate in SOUTH where the BROOM has been lying and hold the broom a LITTLE off the ground. HP and HPS: lead the chant: JUMP THE BROOM! as COUPLE runs around the circle and jumps the BROOM on the way out.)

HP & HPS (Stand on opposite sides of altar, raising arms):

We thank you Gods and Goddesses of the Sacred Marriage for attending and blessing this, our rite of life and love. We bid you now,

Hail

and Farewell!

ALL: Hail and Farewell!

HP:
Oh mighty Lord of life and death, whose hooves dance upon the altrar
of Time and whose pipes play the song of Never-Ending, we thank You
for
Your blessing and bid You now Hail and Farewell!

ALL: Hail and Farewell!

HPS:
Oh gracious Goddess, Queen of love and birth whose body is the
green and flowering Earth and the dust at whose feet are the stars
of
heaven, we thank You for Your blessing and bid You now Hail and
Farewell!

QUARTER CALLERS:
We thank you now, oh powers of Earth (Water, Fire, Air)

HPS:
All from air into air, let the misty curtain part.
All is ended, all is done
What has been must now be gone!
What is done by ancient art
Must merry meet and merry part!
AND MERRY MEET AGAIN!

Well, there it is. It was beautiful. And so smooth. Hope you all
enjoyed it. Tom wrote the invocation to Pan and Aphrodite. If you
want
2977

to use it though would expect people to ask permission to use it,
since
it is copyright protected in the Green Egg.

Anyway, this is a guide, and it is OUR h-fasting. People can use it
as a
guide, but it is much more magickal if you create your own.

Thou art Goddess!

Joy Williams
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2978

{file "Beltane Ritual (ADF)" "bos630.htm"}

SHADOW WEAVER GROVE ADF
BELTANE RITUAL 5/5/1990

This is a transcription of the original planned ritual for Beltane
forthe
Shadow Weaver Grove, transcribed with permission by Joseph Tellerof
the
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I. Starting the Ritual

A) Processional : (starting Chant \{Ku-Wa-Te\})

To enter the circle each person must pass through four "gates" representing each of the Three Worlds (Land, Sea & Sky) and Fire. Each person steps to the first Gate Keeper and is asked: "What do you ask of the Gate of Earth (Sea) (Air)?" AN answer is given or left unspoken, and the person is marked by the Guardian (with mud, water and brush of a feather) and proceeds to the next Gate and is questioned again. The Guardian of the last Gate, Fire, smudges the person before they enter the circle. When everyone is in the circle, the chant continues ("Ku-Wa-Te") as the Gatekeepers come into the circle and prepare themselves.

B) Statement of Purpose :

We are here tonight to honor the Goddess Danu, called the Earth-mother and to honor the God Belemos, Called the Sun King. We honor them and ask them to bless us and rekindle the warmth of the world.

C) Centering Meditation:

Group meditation and collective consciousness: All present are brought together with a group meditation, to form a "group-mind"; to help everyone center and bring themselves together to work in accord.

D) Earth Mother Invocation :

Oh Earth-Mother
We praise thee
That seed springeth
That flower openeth
That grass groweth
We praise thee
For winds that whisper
Through the shining Birch
Through the lively Pines
Through the mighty Oak
We praise thee
For all things
Oh Earth-Mother who gives lifeII.

The Active Ritual

Invocation of Ogma the Gate Keeper or Mannanon in English:
(Visualization is a triangle shaped iris opening)

Gate Keeper of Fire:

O Ogma, Lord of the Gates, Lord of Knowledge, open the ways for us
O Mannanon, master of the realm beyond the seas, grant us passage to your kingdom.

O great God of knowledge, we wish to walk your roads.

Reveal to us your teachings, reveal to us the safe path.

Come wash the nighttime clean;

Come Close the gap of darkness in between.

2979 We praise you for the brightness of your power.

We praise you for the gift of knowledge.
Guide us to the place we seek.
Walk with us Ogma!
Walk with us Mannanon!

CHANT: We invoke thee Ogma, opener of every Gate
We invoke Mannanon, opener of every Gate.
You shall reach us, You shall teach us and reveal our fate.
You shall reach us, You shall teach us and reveal our fate.

B) Consecration of the Waters:
[After each cup is consecrated it is passed around the members of the circle so that each may drink from it. When the cup returns to the start the remaining liquid is spilled unto the Earth or into the fire. Contents may be spring water, or an alcoholic brew if alcohol it is preferred to have been brewed by a member of the Grove.]

Druid of the Gate of Land:
Spirits of nature, of the trees and rocks, of the animals and Earth,
give us your favor and your companionship, share with us the bond of spirit and of life on Earth. Remember us and speak to us in our hearts.
Give us your teachings and laughter, become one among us here tonight,
Consecrate these waters. Behold the Waters of Life!
\{All Chant "Fur and Feather"\}

Druid of the Gate of Sea:
Ancestors of Long ago, be with us, give us your favor and your wisdom, share with us the bond of kinship and of life upon Earth. Remember us and speak to us in our hearts. Give us your knowledge and your blessing, become one with us here tonight; Consecrate these waters.
Behold The Waters of Life! \{All Chant "Blood of the Ancients"\}

Druid of the Gate of Sky:
Gods and Goddesses, be with us, give us your favor and blessings,
share with us the bonding essence and our existence upon your sphere of life.
Remember us and speak to us in our hearts. give us your strength and your peace, become one among us here tonight. Consecrate these waters.
Behold the Waters of Life! \{All Chant "Mother I feel you"\}

C) Individual Offerings and prayers:
At this point, all present that wish to may make an offering or offer prayers. If anyone has an offering or a prayer they would like to make they step forward and do so, individual offerings to particular patrons or spirit helpers are done at this time.

D) Sacrifice with the Willow Branch:
Gate keeper of fire makes a final offering of a willow branch, to send the energy to the deities of the occasion. It is sacrificed into the

central
bonfire.

Gate Keeper of Fire:

Our praise goes up with thee on the wings of eagles; our voices
are
carried up to thee on the shoulders of the winds. hear now O
Belemos, O Danu,
we pray thee, as we offer up this sacrifice of life. Accept it we
pray thee,
and cleanse our hearts, giving to us of your peace and life.

E) Divination :

A scrying is done with crystal/flame, to find if the gods have
accepted our prayers and will be with us. If the omen is bad,
offerings are
made again. If they are rejected thrice, the circle is broken
immediately and
the ritual ended.

F) The Fourth Consecration:

Here the wards are set to protect us during the magic working.
2980

Druid #1 (Fire):

We greet you, Brother Wabun, Golden Eagle of the East. We ask
that you
watch over us this night, and share with us your wisdom, Let your
keen vision
guide us over the obstacles before us. We greet you, Brother
Shawnodese,
Guardian of the South, great Coyote. We ask that you walk with us
this night,
and guide us as we walk this path of learning. We greet you,
Waboose, White
Buffalo Woman of the North, Grace us with your company, and walk
with us
night as we seek the wisdom that surrounds us. We greet you,
brother
Mudjekeewis, Great Bear of the West. Walk with us this night and aid
us in
our journey to wisdom. At this time, would each of you please
meditate on
your personal needs and desires.

G) Induction of Receptivity : (Litany of the Waters)

[D1 can be Guardian of Fire, D2 can be the Group response. If
the group
doesn't know the responses one of the other guardians should lead
them into
them]

D1: Of what does the Earth-Mother give, that we may know of
the
continual flow and renewal of life?

D2: The waters of Life.

D1: From whence do these waters flow?

D2: From the bosom of the Earth-Mother, the ever changing All-
Mother

D1: And how do we honor this gift that causes life?

D2: By partaking of the waters of life.

D1: Has the Earth-Mother given forth her bounty?

D2: She has

D1: Then give me the waters!

Final consecration and sharing: A fourth cup is consecrated.

O Belemos, O Danu, hear us and answer us! Hallow these waters!

We

your children have praised you, and now we ask from you healing,

blessing,
power and inspiration...Behold the waters of life!
 \{Passing chant: "Ku-Wa-Te"\}

III. The Work of The Circle

A) The Magic Working:

Tonight we pray for the prosperity of all those here. May our fortunes increase, may the Goddess and God smile on our endeavors and bring us good luck in all that we do.

We ask that you bless these small tokens of our wishes, and grant us the success that we ask for. \{Here a small basket with a crystal and appropriate symbols of general prosperity were passed around so that all might add energy to it\}

B) Affirmation of Success:

D1: Belemos and Danu have Blessed us!

D2: Every time we invoke them, they become stronger and more alert to the needs of their people.

D1: With joy in our hearts let us return to the realm of mortals to do the will of the Gods and our own.

D2: Yet, before we leave, we must give thanks to those whom we have invited here today.

IV. Closing:

A) Thanking and closing of the Quaters:

We thank you, Brother Wabun, Golden Eagle of the East. You have watched over us this night, and shared with us your wisdom, Your keen vision has shown us the obstacles before us. We ask you, go in peace, as you came in peace. So we may walk together again. We thank you, Brother Shawnodese, Guardian of the South, great Coyote. Once again your lessons have helped us, and shown us the truth in ourselves. We ask you, go in peace, as you came in
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peace, So we may walk together again. We thank you, Waboose, White Buffalo of the North. You have graced us with your company, and walked with us this night. You have helped us see the wisdom that surrounds us. We ask you, go in peace, as you came in peace. So we may walk together again. We thank you Brother Mudjekeewis, Great Bear of the West. You have shown us your power and kept us safe in our journey to wisdom. We ask you, go in peace, as you came in peace, so we may walk together again.

B) Thanking of the Gods and Goddess:

Gods and Goddesses of the old times, spirits of the old times and of this place, people of the old times and of our ancestors, our kindred we thank you.

C) Closing the Gate:
Gate Keeper of Fire :
O Ogma, Lord of the Gates, Lord of KNowledge, we thank you. O
Mhannon,
we thank you. Now let the Gates between the Worlds be closed!
D) Return from the group-mind, grounding and centering.
Reverse the Tree Meditation.

Relaxing of the Grove's Wards.
Libation:
D1: To thee we retrun this portion of thy bounty, O Danu our
Mother,
even as we must someday return unto thee.
D2: We have finished this ceremony.
D1: So be it!
ALL: Biodh se!

CHANTS USED DURING RITUAL:

\{Ku-Wa-Te\
Ku-Wa-Te Lay-no Lay-no Ma-ho-teHi-ano, Hi-ano, Hi-anoKu-Wa-Te Lay-no
Ma-ho-teHi-ano, Hi-ano, Hi-ano We are one with the infinite sun
Forever,
Forever, ForeverWe are one with the Infinite Sun Forever, Forever,
Forever.

\{Mother Nature Waits\
Mother Earth provides Mother Earth Provides Mother Earth Provides
all for us
to surviveMother Earth Provides Mother Nature Waits Mother Nature
Waits Beca-
use life never ends, she always begins again Mother Nature waits.
\{Hoof and Horn\
Hoof and horn, Hoof and hornAll that dies shall be reborn.Corn and
Grain,
corn and grainAll that falls shall rise again.

\{Blood of the Ancients\
It's the blood of the AncientsThat runs through our veinsAnd the
forms
pass,But the Circle of life remains.

\{Fur and Feather\
Fur and Feather and scale and skin
Different without but the same within
Great of body but one of soul
Through all creatures are the Gods made Whole

\{Mother I feel You\
Mother I feel you under my feet
Mother I feel your heart beat
Mother I feel your heart beat
Father I see you where the eagle flies
Spirit gonna carry me higher and higher
Spirit gonna carry me higher and higher

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BRIGIT OF THE CELTS

Brigit was one of the great Triple Goddesses of the Celtic people.

She appeared as Brigit to the Irish, Brigantia in Northern England, Bride in Scotland, and Brigandu in Brittany. Many legends are told about Brigit. Some say that there are three Brigit's : one sister in charge of poetry and inspiration who invented the Ogham alphabet, one in charge of healing and midwifery, and the third in charge of the hearth fire, smithies and other crafts. This actually indicates the separate aspects of her Threefold nature and is a neat division of labor for a hard-working goddess.

Brigit was probably originally a Sun Goddess, and a charming story of her birth is that she was born at sunrise and a tower of flame burst from the forehead of the new born Goddess that reached from Earth to Heaven. It was likely She who inspired the line in the famous Song of Amergin: "I am a fire in the head." Her penchant for smithcraft led to her association by the Romans with Minerva/Athena. As a warrior Goddess, She favored the use of the spear or the arrow. Indeed, various interpretations of her name exist including, "Bright Arrow," "The Bright One," "the Powerful One" and "The High One," depending upon the region and the dialect.

As a Goddess of herbalism, midwifery and healing She was in charge of Water as well as Fire. I don't believe that anyone has ever counted all the vast number of sacred wells and springs named after or dedicated to this Goddess. A story is told of how two lepers came to one of her sacred springs for healing and She instructed one Leper to wash the other. The skin of the freshly bathed man was cleansed of the disease and Brigit told the man who was healed to wash the man who had bathed him so that both men would be whole. The man who was healed was now too disgusted to touch the other Leper and would have left him, but Brigit herself washed the leper and struck down the other arrogant fellow with leperousy once more before he could leave. Offerings to the watery Brigit were cast into the well in the form of coins or, even more ancient, brass or gold rings. Other sacrifices were offered where three streams came together. Her cauldron of Inspiration connected her watery healing aspect with her fiery poetic aspect.

Brigit is clearly the best example of the survival of a Goddess into Christian times. She was canonized by the Catholic church as St. Brigit and various origins are given to this saint. The most popular folktale is that She was midwife to the Virgin Mary, and thus was always invoked by women in labor. The more official story was that She was a Druid's daughter who predicted the coming of Christianity and then was baptised by St. Patrick. She became a nun and later an abbess who founded the Abbey at Kildare. The Christian Brigit was said to have had the power to appoint the bishops of her area, a strange role for an abbess, made stranger by her requirement that her bishops also be practicing goldsmiths.

Actually, the Goddess Brigit had always kept a shrine at Kildare, Ireland, with a perpetual flame tended by nineteen virgin priestesses called Daughters of the Flame. No male was ever allowed to come near it; nor did those women ever consort with men. Even their food and other supplies were brought to them by women of the nearby village. When Catholicism took over in Ireland, the shrine became a convent and the priestesses became nuns but the same traditions were held and the eternal flame was kept burning. Their tradition was that each day a different priestess/nun was in charge of the sacred fire and on the 20th day of each cycle, the fire was miraculously tended 2983

by Brigit Herself. There into the 18th century, the ancient song was sung to her : "Brigit, excellent woman, sudden flame, may the bright fiery sun take us to the lasting kingdom."

For over a thousand years, the sacred flame was tended by nuns, and no one knows how long before that it had been tended by the priestesses. In 1220 CE, a Bishop became angered by the no-males policy of the Abbey of St. Brigit of Kildare. He insisted that nuns were subordinate to priests and therefore must open their abbey and submit themselves to inspection by a priest. When they refused and asked for another Abbess or other female official to perform any inspections, the Bishop was incensed. He admonished them to obedience and then decreed that the keeping of the eternal flame was a Pagan custom and ordered the sacred flame to be extinguished. Even then, She remained the most popular Irish saint along with Patrick. In the 1960's, under Vatican II modernization, it was declared that there was insufficient proof of Brigit's sanctity or even of her historical existence, and so the Church's gradual pogrom against Brigit was successful at last and She was thus decanonized. It is very difficult to obtain images or even holy cards of ST. Brigit outside of Ireland anymore.

Her festival is held on February 1st or 2nd. It corresponds to the ancient Celtic fire festival of Imbolc or Oimelc which celebrated the birthing and freshening of sheep and goats (it really is a Feast of Milk). This festival was Christianized as Candlemas or Lady Day and Her Feast day, La Feill Bhride, was attended by tremendous local celebration and elaborate rituals. Her festival is also called Brigit. Brigit (the Goddess and the Festival) represents the stirring of life again after the dead months of the winter, and her special blessings are called forth at this time. Since She was booted out of the Church for being Pagan, it is incumbent upon us Pagans to restore Her worship to its former glory especially those of us of Celtic ancestry. Here is an ancient rite to invite Brigit into your home at the time of her Holiday:

Clean your hearth thoroughly in the morning and lay a fire without kindling it, then make yourself a "Bed for Brigid" and place it near the hearth. The bed can be a small basket with covers and tiny pillow added as plain or fancy as you like. If you have no hearth, you can use the stove and put the bed behind it. Then at sundown light a candle rubbed with rosemary oil and invite Brigit into your home and into her bed; use the candle to kindle your hearthfire if possible. Make your own poem to invite Her or use the ancient song mentioned earlier. Let the candle burn at least all night in a safe place. You might even want to begin the custom of keeping the eternal flame; it is a popular custom in some magical and Wiccan traditions. After all, it's up to us now to keep the spirit of Brigit alive and well for the next thousand years at least!!!

Brigid is not really a Celtic Mother Goddess. She is generally considered a Goddess of fire/smithcraft, of poetry and of healing. One

of her roles is as midwife, but although she has a son, she is not usually seen as a mother.

I don't know any books that deal specifically with Brighidh, but please look for a book called "Celtic Mythology" by Proinsias MacCana and for "Gods and Heroes of the Celts" by Marie Lousie Sjoestadt for more information about Celtic deities. They are both VERY good sources.

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Brighidh is a Goddess of healing, smithcraft and poetry, brewer of mead and ale, a lawgiver, a midwife, supposedly daughter of the Daghdha, mother of the poet Cairbre, and of the Gods Brian, Iuchar and Iucharba. She was transformed into a Christian Saint and became the foster mother of Christ. Some sources say that the healer/smith/poet were embodied in one Goddess, other sources claim that she was three sisters, all named Brighidh.

Her holy day falls (on our calendar) on February 2nd (I wonder if She likes groundhogs...) called Imbolc, Oimelc or Lady Day. Candles are blessed that day in the Catholic churches.

By: Ido
To: Teakan
Re: Somethnig about Brighid:

Brigit/Brigid/Bride was the daughter of Dagda. She was the protector of the poets, the forge and the healing persons. Her son Ruadan, which she had with Bres, was killed by Goibnui. For her died son she sounds the first kenning of Eireland. She also was put into the cult and the person of Brigit from Kildare, which made the first female parish after Christianity falls into Eireland. The convent of Kildare has had a neverending fire, which was protected by the sisters of the parish. The saint Brigit is the second patron saint of Eireland. within the scottish tradition Brigit belongs together with the time of the year "Season of the lambs" and the coming of spring. Brigit overcomes the control of the Cailleach Bheur.

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{file "Finer Points of Ritual (Mike Nichols)" "bos632.htm"}

THE FINER POINTS OF RITUAL:
A Comparative Approach to
Liturgical History, Theology and Design
=====

A Heartland Pagan Festival Keynote Address
by Mike Nichols

Participants: Morning Glory Zell
Otter Zell
Rhiannon Bennett
Carolyn Clark
Eldoreth Grey Squirrel
Anahita
Morwen
Chris
Dix
other audience members not identified

[NOTE: This transcription was made from an audio tape dub of a videorecording of the event. The microphone placement made some of the comments from the audience unintelligible, and those sections were omitted. In some cases, the comments were picked up but it was impossible to identify the speaker. Because of the lack of visual cues, it is also possible that some of the speakers are incorrectly identified. To improve readability, some very minor editing was done.]

Rhiannon: I'd like to introduce someone whom we are really proud to have in our community. He has been involved in Witchcraft -- in teaching free Witchcraft classes -- for over eighteen years now. He is also a teacher of parapsychology at the University of Missouri at Kansas City. He owns the Magick Lantern, which is our occult bookstore here in town -- the ONLY occult bookstore we actually have here in town. He's very instrumental in introducing people to Wicca through his classes -- over 6,000 people! Granted all of them didn't decide to stay with us, which is fine. But think how many myths that helped shatter, and helped to make us a valid religion in some people's eyes. And a lot of times, that's what we need. Every time I say something about a particular speaker, people say "Well, what has he written? What has she written?" Books are really wonderful but, as I'm sure you've read, there are some good books, and there are some mediocre books, and there are some that are pure trash out there. Just because they say they're a Pagan writer doesn't mean a thing. Sort through and pick out the good stuff. People like Mike help us go through and figure out what's real and what's not real. And then help you decide, even out of what's real, what's real for you. So I'm really proud to have him in our community, and I'd like to welcome him.

(APPLAUSE)

Mike Nichols: I hope you don't mind if I do this sitting down. I want to present it more like a workshop than a standard lecture. First of all, I want to start out with a few thank
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you's. I just want to say a personal thank you to Rhiannon who has acted as liaison between the Heartland Spiritual Alliance and the Magick Lantern, which was sometimes a difficult and thankless task, but she's done it well. When I saw her stand on the chair in the hall last night and scream "TWO pieces of chicken! ONLY two!", I thought I've never seen anyone look so much in their element. (LAUGHTER) So thank you so much. And not only to Rhiannon, but to the organizers of the Heartland Pagan Festival

all together. I think they've done a wonderful job. Let's give them a hand.

(APPLAUSE)

What we're going to be doing in here is kind of an advanced class on ritual design, what we sometimes like to call liturgics. Before this is all over, we're going to be into such areas as liturgical theology, liturgical history, and liturgical aesthetics. For those of you who are local and who have taken my class, or seen me do speeches at psychic fairs and such, you will be happy to note that this is not recycled material. This is the very first time I am presenting any of this material anywhere. So I hope you enjoy it.

I'm starting from the premise that most people here are already fairly well advanced in Paganism and have gotten to the point where they already know about ritual and realize why it's there, why there is a need for it, and are beginning to ask other questions about ritual. What does it take to make a "good" ritual? What kind of elements do you need to have, what kind of order, what kind of structure does a ritual have to have to work? Are there certain things a ritual needs to work? How can you tell if a ritual has worked? And questions like that start happening only after you've been into it a little while.

If you are new to this whole area, and really are not that conversant with why ritual is used anyway, let me just gloss that point by saying there are a couple of really good books that I think give you a good understanding of that. One is "The Spiral Dance" by Starhawk. Another is "Drawing Down the Moon" by Margot Adler. I think either one of those would inform you as to why Witches use ritual in the first place.

The need for ritual is sometimes one of the most difficult things for newcomers in this area to understand because quite often, if they've been brought up in a religious tradition that downplays ritual, for example, (and many Protestant religious traditions say that ritual is only so much gobbledy-gook, etc., that there's nothing to it), it's a real stumbling block for people to understand why the ritual is there. I've noticed that people with Roman Catholic backgrounds or a background in Judaism seem to have a better grasp on what ritual is there for and what it accomplishes.

When we get into this kind of work, let me just say that much of my talk here today is going to be highly speculative, highly theoretical, and please do not take it as a final position paper on anything. It is at best a preliminary report on work in progress. We're going to do a lot of comparative liturgics as a
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way of understanding our own ritual development.

When it comes to ritual or liturgy -- whichever word you want to use, and I'm going to be using them interchangeably -- it has always seemed to me that liturgical theology should be on the cutting edge of theological concerns in Paganism. There are many religious writers who believe that religions basically have three dimensions -- any religion. First of all, it's theology: what are it's beliefs? Secondly, it's social structure: how does this religion impact on the world around it? And thirdly, it's ritual: what do the people do to express their religious values? It has always seemed to me that within Paganism in general, and

Witchcraft certainly in particular, it is the liturgical dimension that is the most often in focus.

Theology I think has been rather slow. It is developing, Pagan theological concerns, but it's developing late. If you read Starhawk and Adler and people like that, you're beginning to see the beginnings of Pagan theology.

As far as the social dimension, there was a time of course when Paganism had a social dimension, when most people were Pagan. But for the last couple of thousand years we have been a minority religion -- a very small minority in some cases. And I think because of that we don't yet have a very strong sociological impact. But that too may be changing, through festivals like this, when Pagans start gathering in big enough numbers to start talking about such things as social change. For example, at one of the workshops we had the other day, somebody suggested that one of the things Pagans could do to increase their visibility and positive image in the community is to take on community projects like answering telephones for the local public TV telethons. Yes, this is our local Coven on the phone lines! (LAUGHTER) Or this is the local Coven who have all decided to go down and do a park clean-up on a particular day. When we get enough people doing stuff like that, then Witchcraft will have its social dimension.

In the meantime, the strongest dimension I think for most of us is the ritual, is the liturgy. When you tell somebody you're a Witch, the first thing they ask you is "What do you do?" -- not "What do you believe?" or "What is your impact on society?" -- but "What do you do?" They want to hear about your rituals. I think that's exactly why Stewart Farrar titled his first book on Witchcraft "What Witches Do".

So we've got to start looking at what we do, in terms of ritual and how ritual has developed. However, when it comes to trying to study liturgy in modern Paganism, you are immediately arrested by the fact that there is no coherent study of it. Yes, there are books of rituals. Sure, you can buy a spellbook here, a grimoire there. Marion Weinstein has published a Book of Shadows. The last half of Doreen Valiente's book is a Book of Shadows. Scott Cunningham's got books of spells, etc. But is there any systematic study of all this stuff put together? No. Not so far.

I think the reason is because development has been so rapid.
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All of this stuff has come along so fast that people have not had a chance to assess it and evaluate it, and ask significant questions about it. Consequently, both the scholar and the lay person really don't have very many places to go when it comes to this.

There are a few things though that you can say about religious ritual. First of all, religious ritual is a human experience, a very universal human experience. It is as real as fear, and as important as love. It has a meaning of its own. It is not some sort of aberration or distortion of reality. It is an injection of new meaning into the reality around you. There is hardly a culture in the world that has not developed its religious rituals. And sometimes by looking at religious rituals of other cultures, we can begin understanding our own better. That's one of things I'm gonna try to do here.

There's a strange continuity, a sameness when you start looking at different rituals, that pervades all of them. We find that rituals, for example, are transpersonal and transcultural. People seem to experience the same types of things no matter where you look all over the world.

In looking at liturgical theology, I have been doing an awful lot of work in terms of comparative study. Because the only group of people who have systematically writing about liturgical theology for any length of time are the Christians. Does this have anything to say to us as Pagans? Perhaps it does. Reason: I think most Pagans are by now well aware of the fact that the Christians have borrowed a heck of a lot from the old Pagan religions. For example, it's commonly known that the old Pagan holidays served as models for Christian holidays, so that the modern Christian liturgical calendar is to a great extent based on older Pagan themes. And ironically, sometimes you can look at what Christians have written about these to find out still more about the Pagan themes that underlie it.

A second area where this is true is what we call hagiography, the study of saints. So many of the saints in the rites of the Roman Catholic Church are in fact simply Christianized forms of old Pagan gods and goddesses. So we read about the legends of these saints, and we learn a little bit more about the gods and goddesses underlying those legends. I think Pagans generally realize both of these points. What Pagans do not generally realize is that it is the same as far as liturgical ceremonies go, too. When you get right down to it, Christianity -- especially the way the Roman Catholic Church developed in the early years of Christianity -- borrowed most of its liturgical traditions from the Pagans.

I mean, if you ever stopped and thought about it... For example, within the Roman Catholic Church, there are certain rituals known as "sacraments", right? Do you realize that is a Pagan word? Sacrament comes from the Latin "sacramentum" and was an oath given by a Roman soldier to his gods. It was a ritual setting. We might be well advised once again to reclaim the word sacrament and use it as our own.

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According to the Catholic Church, a sacrament is an "effective" ritual, which means that it produces an objective effect. This is not just a symbolic commemoration of something. This is something that actually produces a change in reality. This beginning to sound familiar?

Other things which we have long considered primarily Christian -- Again, I'm going to be drawing this almost exclusively from the background of Roman Catholic liturgics, which is one of the ones that is most developed. The High Anglican would be another good source if you wanted to look into this. The practice of "genuflection", of bowing on one knee, originally a Pagan practice. The practice of kissing ritual tools. If you were in a Catholic church, did you ever see a priest pick up a Missal at Mass and kiss it, put it on the altar? The same way a priestess will sometimes kiss her athame after she's used it for an invocation? Yet another custom borrowed by the Christians from the Pagans. So it seems real obvious to me that we could look at the whole question of sacramental rites, and ask what have the various Christian writers had to say about

them in terms of how they work, in order to find out what Pagans probably also originally believed about rites and rituals.

Although at a later time the Catholic Church would limit the number of official sacraments to be only seven in number, at an earlier time this was not true. Anything could be seen as a sacrament. A blessing was a sacrament. A holiday, a sacred object, all of these things could be considered sacramental in what they did. As a matter of fact, the first use of the word "sacrament" within a Christian context was not until 210 C.E. and it was by the Church writer Tertulian. He was the first one to use that word in a Christian context, and when he did so, ironically, he accused the Greek mystery religions of having stolen that word from the Christians. Obviously, it was precisely the other way around.

Although today the word sacrament refers primarily to only seven ecclesial rituals within the Catholic Church, all of which -- or at least six of which -- have parallels in Paganism, the word "sacrament" is still used in comparative theology in a much broader sense. Basically, it refers to any hidden reality, any sign or symbol of a hidden reality that is mysterious and sacred. It could be a person, a place, or a thing. Any of these things could be considered sacramental.

From the point of view of Pagan theology, by the way, with its strong emphasis on the theological perspective called "immanence", the in-dwelling quality of the divine force in all of nature, for a Pagan practically anything can become a sacrament. Every rock, every tree, everything is alive with magical and sacred powers which a Pagan can get in touch with and from there connect with the entire universe. That's what a sacrament is.

There have been, historically, at least two ways of viewing rituals and sacraments. The first is the way as practiced by social anthropologists. For example, one of the most famous of these was proposed by Arnold van Gennep, who was the first to

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come up with the idea of rituals being, as he called them, "rites of passage". He would point to something like a marriage rite, and we can find rites like that in practically every society. And he would say that the reason this ritual was important for this society is that it marked a transition for one member of the society from one social role to another. From the status of being unmarried to the status of being married. In many societies, kids when they hit the age of puberty go through a rite of passage. This is an official recognition by the society as a whole that this person, who was once considered a child, is now considered an adult and has adult responsibilities.

Van Gennep originally thought that practically all religious rituals were rites of passage. Later social anthropologists have pointed out there's at least one other major class of rituals. And this is not a rite of passage but what we call a "rite of celebration". Very distinct from a rite of passage. In a rite of passage, we talk about a person's transition from one social role to another. In a rite of celebration -- let's take for an example a wedding anniversary -- nothing is changing here. We are simply looking at something which has a permanent value and belief structure, and we are celebrating it. We are focusing on it. We are saying this is important to us. And we're going to have this ritual to let everybody know how important it is to us.

A rite of passage is a rite of transition, but a rite of celebration is a rite of intensification. It intensifies the values and beliefs that are already present.

That was one of two ways of classifying religious rituals. The other is the psychological approach. And probably the best writer in this field is Mircea Eliade. He called sacramental rituals -- he had a wonderful phrase for it -- he called them "doors to the sacred". Every sacramental ritual, he said, is an invitation to a religious or sacred experience. An invitation, which you may accept or not. You can either let yourself become a part of a ritual or not. You can make up your mind to distance yourself from it. But its basic design, the basic reason for a sacramental ritual is to give you an invitation to have an experience of the sacred. Which Eliade calls a "hierophany", an experience of the sacred.

Practically all of these experiences involve altered states of perception, in terms of an altered sense of time and an altered sense of space. And we all have these understandings. For example, to most of us a tree is a tree. But what about the tree that you had your treehouse in when you were a little kid? That tree is special. There is no other tree like that tree anywhere else in the world. It is sacred. A funeral home -- you see them on every other street corner; they're just a building. Except the funeral home that you attended your grandfather's funeral in. You walk into that funeral home and space seems different. It is charged with a meaning that normal space -- a normal other funeral home -- does not have.

Time is the same way; the sense of time can change. Anniversaries, celebrations of New Year's, celebrations like that take us back to a time that's kind of outside of time, if you will. And once again, charges that time with a special meaning.
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Time may even seem to pass differently. I think for me the best expression of this has always been in fairy tales. When somebody goes into the next world, the world of faery, and experiences the passage of time differently.

So all of these -- what Mircea Eliade calls "hierophanies" -- all of them have to do with altered states of perception, which include both time and space. This is remarkably similar, by the way, to Dion Fortune's famous definition of magick, the "ability to alter consciousness at will". We're obviously talking about the same kind of thing here.

Most hierophanies, the great majority of them, are individual. They are personal. Whether it's watching a sunset, visiting a sacred place, walking up to Stonehenge and standing in the center of it (and having the same feeling you had as you stood in your last magic Circle), this is sacred space. This is an individual and personal experience. But these religious experiences can also be shared. It happens when we sing the national anthem. It happens when we sing the old school song. It happens when a group of us gets together to go see a dramatic or theatrical presentation. In this case, we open ourselves collectively to an experience of the sacred. Which again is what a sacramental rite is all about.

One other interesting thing about these experiences is that it is almost universally experienced that the high charge of meaning that is found in the rite is experienced as "discovered"

or "encountered". It sort of dawns upon you. "Oh wow! That's what this is all about! Yeah, I get it now!" It's not something that is artificially enforced on the ritual from the outside. It should grow organically from the ritual.

It's interesting to note that in Judeo-Christian tradition, this sacredness is quite often found in history. In the historical development of a God that interacts with a "chosen people" throughout a period of history. Whereas in Pagan theology, sacredness is most usually found not in history but in nature. That every tree, every rock, everything is alive, that you can get in touch with it, that it has a magical and sacred essence and you can interact with that, and get in touch with the Cosmos as a whole through that.

It's interesting to note, too, that because of this the Judeo-Christian tradition places a very strong emphasis on sacred writings, or scripture. Whereas many of the old Pagan religions -- taking the old Druid religion as a fine example -- made it forbidden to write down sacred material. Druids teach it, bards sing it, dancers dance it -- but you don't write it. They realized it was too sacred for that. So we have these very definite distinctions in terms of how we've approached these sorts of things.

Another way of looking at a ritual is this: Most of us are familiar with the way a myth takes the values and beliefs of a religion and embodies them in story form. A ritual takes the values and beliefs of a religion and embodies them in actions. That's why quite often a ritual is a myth enacted. Ritual drama, 2992

for example.

As I said at the beginning, I think many Pagans are aware of how Christians have borrowed from us in terms of calendar customs, and how they've borrowed our gods to use as their saints. But we've seldom examined how the Christian religion has borrowed our sacred rites. They have. The Catholic Church now recognizes seven official sacraments. And virtually all of them -- or at least six of them -- have Pagan origins.

First of all, the rite called "Baptism". That's the first ecclesial ritual in the Roman Catholic Church. Or "Christening", as it's sometimes called. It turns out once again that practically every "primitive" culture has similar rites of blessing of a child. In ancient, pre-Christian, Pagan Celtic society, there was a similar rite. It had to do with sprinkling a child with water, passing the child through the smoke of a fire, passing it through a hole in a stone or else touching it to the earth (getting in all the elements here), and quite often passing the child around a circle, handing the baby around so that each person in the circle gets to hold it for a short time. If you want descriptions of this taken from people who seem to remember these pre-Christian ceremonies, look at the work of folklorist Alexander Carmichael in the six-volume set, the "Carmina Gaedelica". Some of these rites had been Christianized, of course, even at the time Carmichael was taking them down. But a lot of their Pagan origins are still very clear.

In Pagan Celtic society, by the way, this rite was called a "seining". Which I would like to propose as a much better term for this kind of rite in Paganism than the more recently coined word "Wiccaning". I oppose that terminology for two reasons.

One, it's obviously a word that was coined recently to be a counterpart to the term "Christening". So the word itself is not historically attested. Secondly, think of what it implies! When you "Christen" a child, you are introducing it into the body of Christ, the Church. You are making it a Christian. I don't think that any Witch thinks that "Wiccaning" a child is making that child a Witch! I've never heard any Pagan put it that way. At the very most, you are blessing the child, asking the gods' protection for this child "so that no harm comes to the child, or to anyone else through the child" (as it is commonly expressed) until such a time as that child is able to choose its own religion. We do not attempt to make that choice for the child. It is simply a rite of blessing and protection. Strangely enough, that is exactly what the word "seining" means. And therefore I think it's much better than the alternative "Wiccaning".

The Christian religion also has a sacrament called the "Eucharist". By the way, if ever anybody challenges you that the Christian religion doesn't employ magic, take a look at what the Catholic Church has to say about the sacrament of the Eucharist, or what they call "the blessed sacrament" -- THE blessed sacrament. The official term for what happens is "transubstantiation" -- that the priest actually has the power to turn common bread and wine into the body and blood of Jesus! If that isn't a magical act, I don't know what one is! Although the 2993

Church would be loath to use the word "magic" in this context. But we certainly understand what it's all about.

The idea of blessing food and drink, however, once again seems to be one of those universal rites. When people sit down to a shared dinner, a common meal, it is a rite of inclusion. Even in the early Christian Church, you were not allowed to partake in the Eucharistic meal unless you were already a member of that church. So the fact that in the Wiccan tradition you share "cakes and ale" would imply an inclusion in the membership of that group. And of course, there are all the symbolic associations of food as sustenance.

We also have the sacrament of Confirmation in the Catholic Church. Which always sounded strange to me when I was growing up. You know, you're twelve years old now, and it's time for you to be "confirmed". It's almost like up until then you were only "tentative". (LAUGHTER) But now you're confirmed. What it really meant, though, was the person was supposedly old enough by now to make a free choice (cough) of which religion they wanted to belong to. And the bishop -- You'll notice here, by the way, that the proper minister for this rite is the bishop, not the priest. Although it is possible for a bishop to delegate the power to a priest. But the bishop comes and confirms you into this religion. Again, we have so many rites from so many Pagan systems that this seems to be based on that are usually referred to as "initiation" ceremonies, or rites of passage, rites of adulthood. When finally the child is brought fully into the religious and social (in most primitive societies, they are the same) structure of the society and is now seen to be a full adult. So any first degree initiation could serve as a model for what the Catholic Church came to call Confirmation.

Ordination. This is a right that ONLY a bishop can perform, in the Catholic Church. Only a bishop can make a priest. You'll notice that when we look at how initiation rites are

traditionally done in Wicca, any priest or priestess can make another priest or priestess. And quite often, it looks like in the oldest rites, it also involved a kind of "laying on of hands". There was an imposition of hands that occurred in the Catholic tradition, as well. And until that time, a novice priest was actually told that it would be wrong or DANGEROUS for him to perform some of the priestly functions unless he had been made a priest!

And there were all sorts of stories in the old days that only a priest could touch the consecrated elements. Only a priest's hands -- only consecrated hands -- could touch the vessels that held the consecrated elements: the chalice, the monstrance, the ciborium, and so forth. This almost implies to me, though it's never quite stated in this way, but it almost seems like there is some sort of real, tangible, psychic energy that is present.

I remember being regaled with stories when I was a little kid going to a Catholic school where the nuns would tell these wonderful stories about how some poor person was kneeling at the altar rail waiting to receive Communion, and the priest comes
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along to administer Communion, and drops the Host. And the poor person reaches out to try to catch it, and at the first touch of this consecrated object, there is a tremendous flash of lightning, and the person is now a little pile of ashes on the altar carpet. (LAUGHTER)

I don't think it's quite like that. But what it may be saying is that some of these powers, even within magical traditions or Pagan traditions, are tangible and do carry some sort of psychic clout. I don't think lightning is going to flash out of the sky and reduce you to cinders. But what we're saying is a metaphor, really, that there may be some kind of psychic backlash if you attempt to wield these magical energies before your training has been finished, before you're ready to handle them, before you understand what you're doing. In the same way that a good psychotherapy session, if it uncovers too much garbage from your subconscious, can throw you backward if you're not ready to deal with the stuff that's dredged up.

For those of you who believe there is some sort of validity to the concept of "apostolic succession", the imposition of hands, it also may imply that, when one priest or priestess makes another priest or priestess, she is passing on a kind of MAGICAL SHIELDING as well. A protection, so that you will be able to handle these magical powers without any ill effect. For those of you who believe that the initiation tradition is valid. Again, if you want to see Pagan examples of that, look at some of the work done by Alexander Carmichael. There is a rite called a "shielding" where one person kneels, while a second person puts one hand under their knees and the other hand over their head and says "Everything that is between my two hands is protected and seined by the Mother". The Goddess has control of everything in this sphere. It's a passing on of this shielding, that until you have, it might be dangerous for you to experiment with these powers. IF you believe that's a valid idea. (We'll get into questions of validity in just a minute.)

The Christian tradition of marriage, of course... Well, in every society that we know of, we have rituals that talk about people getting together. However, ever since the Judeo-Christian

system has come along, we've been firmly locked into only one way of viewing marriage -- a monogamous way of viewing marriage, for one thing -- with very little latitude in terms of variability. If you look at the Pagan idea of Handfasting, if you go back to the Irish pre-Christian brehon laws, you will find that they talk about at least ten different forms of what we today call marriage. These forms include such things as marriage between two people of the same gender, marriage of more than two people (what today we would call a "group marriage"), marriages that only last for a "year and a day" or some other specified time (what today we might call a "trial marriage"), marriages that did not demand sexual exclusivity (what today we would call "open marriage"), "contract marriage", the woman keeping her own name, pre-nuptial and post-nuptial property arrangements. (If you've ever read about the great pillow-talk argument between Queen Maeve and King Aillil about who had the most property, you know what I'm talking about!)

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You know, it's fascinating to think that all of the so-called marriage innovations that occurred in the 1960's, that we thought were so mind-bogglingly new... nope! They were all there in the old Pagan form of this rite. They were *standard*, until the Christian form of marriage with its single theme, its monogamous monotheistic vision, its vision of the one right and only way to do something, came along and knocked the older one aside. But again, the Pagan origins are obvious.

The ecclesial sacrament called "Last Rites"... We have all sorts of what we call "death blessings" in the Gaelic Pagan traditions, to send the spirit on its way. For each person who dies, there is one particular person assigned to be the leader of these rites who from that time on is known as the dead person's "soul friend". This is the one who will carry out the rituals, remember them when Samhain comes around, set out the extra places at the table, etc. We perhaps have less historical data on the Last Rite theme than we have for certain other themes that we're talking about here. But it is still there. And again a reference to some of the early folklorists.

The one modern Christian sacrament that I cannot really find an exact parallel for in terms of a pre-Christian precursor in Paganism is the sacrament the Roman Catholic Church calls "Penance", or "Confession". Isn't that interesting? The whole sacrament has to do with confessing your sins to a priest, who then absolves you of the sins. It is a whole thing of guilt, and release from guilt. Yes?

Morning Glory: There were blood guilt rituals, because if you caused an accidental or even on-purpose death, you had to pay a wyrguild to the family. In the New World, the Aztecs had a thing where if you caused the death of someone, you became a surrogate for that person. So there were things like that.

Mike Nichols: Okay, good point. I can think of an Irish example of that, now that you mention it. The Chucullain legend is a good example. Chucullain, who was originally Setanta, accidentally on purpose kills this very ferocious dog, and walks up to the gate-keeper and says, "I've killed your dog and I would like to replace him." And the gate-keeper says "Fine, there go some cats. Get busy." (LAUGHTER) I think that's where that joke started.

Morning Glory: Samhain was also a time -- and Walpurgisnacht, especially Walpurgisnacht -- was a time when you took stuff from that year and purged it in the fire. And you would have to then go and get it straight with any other people inside the Circle that you shared.

Mike Nichols: I noticed that in a lot of the Pagan traditions, the purging of one's "guilt" (and I think we're very misguided to use the term "guilt" here)...

Morning Glory: Responsibility.

Mike Nichols: Responsibility, right -- is a matter of making recompense to the person or persons who were wronged. It's not a 2996

matter of carrying around a guilt trip until somebody says "Okay, if you'll go through this ritual, you will be absolved."

(unidentified): A couple of things I've run into recently, one was in a work of fiction. These three young girls rob this woman who later turns out to be a Witch. It's on this psychic journey where they have the bodies of these 12th century people. And one ends up a peasant. And he couldn't help but notice these weird little Pagan things that kept cropping up that these people had kept for centuries. And one of the things was that on the first day of Spring, the village priest preached a sermon that "dancing leads to damnation". Apparently, on the first day of Spring, all the peasants would go out and dance everything out. And that would really help them out. It got rid of all the pains of the Winter, someone had been murdered, and a baby had died of starvation.

Otter Zell: There was a common form that I can't identify specifically, but it's a theme I've come across in a lot of anthropological studies. But it's the basis of what we call, not a "trial" really, but more like "mediation". If there's a conflict between parties about something or if someone feels they've been wronged by someone, then the parties would be brought together within the community of people, and everybody would have to tell their stories. Then they would ask them "What do you think would be a fair settlement? What do you think would be fair?" And this was just talked out in the context of the community of people, until everything was worked out to everyone's satisfaction. And we've used this ourselves in our Circle under such situations, and it's been incredibly effective, very powerful.

And the ultimate, if this could not be worked out, there were several ways of dealing with it. The heaviest one was generally banishment, where the person would simply be sent away. And the next heaviest one would probably be ostracism, where the person would not be spoken to. He would be ignored, they'd pretend he didn't exist for a period of time. Highly effective. Of course, the more simple and basic ones would be working out appropriate compensation that everyone would be satisfied with. So there were these procedures, but it wasn't the same thing as "guilt". The concept of "sin" and "guilt", and the idea that you could go to a priest instead of the person you'd wronged, and that the priest could absolve your soul of guilt. And we still have that today, where you go to a trial, and the judge finds you "guilty" and he fines you or sends you to jail, but the person who's been fucked over is still fucked over. (LAUGHTER)

Morning Glory: They don't get their money back that you stole. It goes to the State, for some odd reason.

Mike Nichols: Exactly. These are things that I think we all ought to think about. What I'm trying to do in the first part of this presentation is to focus your attention on how we might be able to look at Christian liturgical rites to find information about their predecessors as to how they might have been done in Pagan societies. Because all of these things we've talked about, the so-called "seven sacraments of the Catholic Church -- if you 2997

look for data that Jesus himself instituted these things, you look practically in vain. Where in the world did the Church come up with these things?

A great example of this, by the way (and it's an example I use in my class quite often) is this. For a long time, after I decided that I was going to be Pagan, I quit going to the Catholic Church because it didn't interest me. It might have been a mistake. One year while I was at college, I was home for Spring break (it was Easter) and my mother dragged me along to a service that happens on the Saturday night right before Easter, "Holy Saturday" -- which has to be one of the most liturgically rich occasions of the Church calendar. (If you want to see it even richer, take a look at the Orthodox traditions, the Greek and Russian Orthodox. They *really* know liturgics.) At any rate...

I had forgotten how the Catholic Church blesses the holy water that it's going to be using in the coming liturgical year. But what happens, roughly, is this. The holy water font, which is usually in the porch or vestibule of the church, is brought up into the sanctuary and placed near the altar. And at one point in this particular Mass, the priest walks over to this large candle which is called the Pascal Candle. It is in place throughout the Easter season. It has little herbs stuck in it and so forth. He takes this candle out of its holder, walks over to the holy water or Baptismal font (which looks, from my point of view, remarkably like a large cauldron), and holds the candle over the font, and starts doing *this* with it. (demonstrates by plunging the vertical candle in and out of the holy water font) (GASPS OF RECOGNITION AND LAUGHTER)

(unidentified): You're kidding!

Mike Nichols: I'm NOT kidding. And after having studied Paganism, and I saw that, it was like I was seeing it for the first time. And I looked to the right and to the left to see if anybody else, you know, realized what was going on. I mean, I thought "Aren't there any *Freudians* in the audience?!?" (LAUGHTER) There was not one flicker of recognition, not one flutter of an eyelid! I could not believe it!

And I knew there and then that obviously the Catholic Church had not picked this up from Jesus. Where had the Catholic Church learned to bless water? From us. And where had the Catholic Church learned to do a lot of other stuff? From us. So, I think it is richly rewarding for us to take a look at what they have done in terms of liturgics.

Eldoreth Grey Squirrel: "Pagans take back the rite!" (LAUGHTER)

Mike Nichols: Exactly!! Exactly. I like that! That'll be the

title of my new book! (LAUGHTER)

Morning Glory: There's another aspect of that, too, with the Host, the idea of consuming the body of the God. Sacred cannibalism was certainly a factor that this came from. The eating of the pressed grains of Dammuzy or Tammuz, the Green Man, 2998

the vegetation god, and the eating of the body of the god, that's definitely ours. Jesus was pretty much captured into the Tammuz cycle, and much that we're working with is still in there.

Mike Nichols: I absolutely agree. And you'll notice that in all this discussion we've only covered the seven basic ecclesial rites of the Church. We're not even talking yet about all the little incidental things the Church calls "sacramentals", like the blessing of holy objects, the consecration of a church altar, the consecration of the church building. Where did the blueprint, where did the pattern for a lot of these rites come from?

Morning Glory: Oh, on that note! The pattern of the church building itself. The idea of having a temple where you did your worshipping on the ground floor, and the basement is where you bury your dead, that is a universal ancient custom. And it's the same whether it's Chartres Cathedral or the so-called "palace of Knosis", which is a necropolis, actually.

Otter Zell: You know, another thing that appears to me to be a sacrament is the concept of purification. And somewhere during the course of what you're saying, I was reminded of a custom of the purification of people who had returned from a war in ancient Pagan cultures. They basically had to pass through the holy women who, by making love with them, would purify and renew them and "take the war out of them". There have been some articles on this recently.

Morning Glory: There is a great book out now called "The Woman Who Slept with Men and Took the War Out of Them". It's by some famous feminist that you've all heard of, and I can't remember her name right now.

Mike Nichols: Sounds good! Okay, let's move on into the area of liturgical theology. What we've been talking about so far is liturgical history, the development of liturgical rites, and how I believe we must focus more attention on that historical development. But now let's take a look at liturgical theology, where we can start splitting theological hairs -- which is always so much fun!

There are so many questions that have plagued Pagans for a long time, and I was *delighted* to find that some of these same questions had plagued the Christians down through the years. And it was fascinating to see what they had to say about it. Some of the greatest minds of the Catholic Church from St. Augustan to Thomas Aquinas, whatever other horrible things they may have done along the way, had some fascinating things to say about these issues.

For example, why are some rituals done only once, like a seining, whereas other rituals are repeated over and over again? Take the Magic Circle itself, there doesn't seem to be any limit on how many times you can do it. Let's look at one possible answer. (But again, I'm gonna throw out more questions than

answers here.) But one possible answer is that certain rituals, if properly done (whatever *that* means, and we'll get to that in 2999

a minute), have a *permanent* effect on the person who undergoes them. A permanent effect, an "indelible mark" as the old catechism says, that cannot be erased.

Now, the question of how a ritual is to be done. How do you know if a ritual has been done properly? For example, does a ritual have an effect if there are no outwardly observable signs? Any of you who have ever performed an initiation rite, I think this has occurred to you. What happens if the initiation is all done, and the person sits there saying "I don't feel any different. Am I supposed to? Has anything happened to me?" And you will occasionally find people who have been High Priests and High Priestesses for quite a few years, who will perhaps talk more freely about it than others, and among themselves they will talk about whether an initiation "took". Did it "take"? Some of them will say that after an initiation has been completed, the rite was performed, the energies are set in motion, but it may not "take" until after another month, and so forth. That it may eventually take, but not right when the initiation was done. But the energies are there.

Would you believe the same questions have been wrestled with by the Catholic Church? Especially in the early days of Christianity when the rite of Baptism was an adult rite, and it meant that the person was supposed to entirely change their outward behavior, totally give up certain things, and start believing certain things. What if a person went through a Baptism, which is supposedly a magical rite-- In those days, Baptism and Confirmation were virtually the same rite, and could only be done once because it was supposed to be effective the first time. Remember the whole question of the "heresy" of the Re-Baptists was on this precise point. If a person was baptized, that supposedly made them a Christian, which would supposedly end their career of "sin", in the eyes of the Catholic Church. But what if they went out and sinned again? What if they murdered someone? Should they get re-baptized?

The Catholic Church said no, they should not be re-baptized because one Baptism is sufficient. The energies are already in place, but it didn't "take". But only one per customer for the rite itself. Now, it may be that the person was not "spiritually disposed" to receive the energies generated by the sacramental rite. There was some blockage, something stopping them from being receptive. We don't know what this is. That is perhaps one of the reasons the ritual of Penance developed the way it did. Because what do you do with a person who has sinned and yet wants to come back into the body of the Church? (By the way, certain people like the Donatists thought once they've sinned, they're *out*. We *don't* allow them back in.)

(unidentified): My background was Fundamentalist, so I was baptized in the river at about 12. And every time I would leave and come back for a visit, all these people would want me to re-dedicate myself, come up and be re-baptized. Now, is that just a variation of the tradition? I'm trying to figure this out.

Mike Nichols: Yes, it is a variation. When the Protestant Reformation occurred, one of the things that was most held up to 3000

scrutiny, in fact, was the way the Catholic Church approached the whole question of sacramental rites. One of the chief questions (which we'll get to in a minute) is whether or not the "worthiness" of the minister is an effective variable in the rite itself. Does a priest in a state of sin-- What if a priest has gone out and murdered somebody? He is in a state of mortal sin, supposedly cut off from God and the Church. What if he then baptizes somebody? Is that Baptism sacred? Is it valid? Or, as a Pagan may put it, is the power in the person doing the ritual, or is the power in the ritual? I think all of us have wondered this, right?

I'll be talking about what some of the various Church Councils have ruled on matters of liturgical theology in a minute. But in this particular instance, the Catholic Church decided that the power was in the rite, in the ritual itself. It didn't matter whether or not the person conducting the ritual was in a state of grace or a state of sin. This is one of the things that Martin Luther took exception to. He felt that the spiritual "health", if you will, of the person performing the ceremony was a variable in how effective the ceremony was. And I'll show you in a minute why the Catholic position disagreed with that.

Morning Glory: The thing about the Fundamentalist attitude about Baptism, it's not a one per customer attitude. And a lot of that has to do with the concept that's called "Baptism of the Holy Ghost", which is an ecstatic experience that is repeatedly craved and repeatedly done. It's like raising the power. So their attitude about Baptism is not that this is a sacralizing agent as much as it is an anointing for the purpose of raising power.

Mike Nichols: Let me ask you a question based on that. If a person undergoes a rite of Baptism and doesn't experience this influx of whatever, Holy Spirit, then is it assumed that they were not baptized?

Morning Glory: Not by the Holy Ghost. If you don't speak in tongues, then you didn't get the Holy Ghost. And that's the sign of it. And they'll keep at it until you get it.

Mike Nichols: Ah! Okay, very good. The reason this ran into problems in the Catholic Church was because of the many priests who were declared to be heretical, in the Albigensens movement, the Cathari movement, etc. What happens if a priest, an *excommunicant* priest, performs a Baptism? Is that Baptism valid?

The Catholic Church said yes, for a number of reasons. First of all, they developed two concepts: validity as opposed to legality. The sacrament, or the rite itself, was considered VALID in that it produced the desired effect on the person. Even if a person came from a heretical sect into the Church, they were not re-baptized. The Baptism only needed to occur once. It left an indelible mark on that person's spirit or soul. It didn't have to be re-done, right? However, that Baptism was ILLEGAL from the point of view of Canon Law. The Canon lawyers, the people who codified the ritual structure of the Catholic Church, would say that this was a VALID but ILLEGAL (or illicit) rite.

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The priest had no legal right to perform that ceremony.

By the way, in the Catholic Church, under certain special conditions, anybody can baptize, including (are you ready for

this?) a non-Christian! In cases of emergency.

Morning Glory: Oh, for Last Rites and stuff!

Eldoreth Grey Squirrel: Interestingly enough, in the house I grew up in, the crucifix opened up, and it had all the paraphernalia in it for Last Rites.

Mike Nichols: Which raises some interesting questions for Pagans. You know, Whitley Streiber recently told that wonderful story about how he was taken by this group of people to perform some sort of "witchcraft" ceremony, and it turned out these people were Fundamentalists in disguise who did something horrible to a goat, sacrificed it or something, and went through this whole thing... Let's say, for some reason, that some Fundie took it upon herself to portray the role of a Pagan priestess and took somebody through a Pagan initiation. Is it valid? What if they copied the rites exactly out of whoever, Starhawk, Adler, Farrar, Gardner, whoever?

(unidentified): "Valid but illegal". (LAUGHTER)

Mike Nichols: What if the person who undergoes the rite has a wonderful experience? Let me suggest to you how the Catholic Church responded to that. It is valid for the same reason that a Baptism performed even by a non-Christian is valid because the person who confers the effects of the rite is not the minister, but God! So in this case, we could say it is the Goddess, or Whoever, who bestows that feeling on the initiate of having been initiated. And the minister's part was negligible.

But that leads us into other problems, doesn't it? That's saying that the rite itself, not the minister performing the rite, is what gets it done. In the case of the Catholic Church, this concept was legally defined by the Latin phrase "ex opere operato", "by the work worked". In other words, it is the rite itself, the power was in the ritual, not in the person who performed the ritual. Yes, Otter?

Otter Zell: Well, there's got to be criteria we're dealing with here. I mean, the fact that the Church decides what makes it valid, that seems to be beside the point. To me, the person who has to decide is the person who experiences it. I mean, if you say "Okay, Domine Domine, you're all Catholics now" and somebody says "Not me!", then they're *not*... aren't they? (LAUGHTER)

(unidentified): If it's the Middle Ages, they're *dead*.
(LAUGHTER)

Otter Zell: They used to do that. The Church would come and they would just march an entire village through the ford, you know, and they would say "Now you're all Christians." And the people would say, "Wait a minute! I'm not a Christian. I'm going to continue worshipping Thor or Odin or whatever" (because 3002

it was mostly Scandinavian countries they did this to). How can you say they're Christians anyway, in spite of the fact they don't want to be? I mean, aren't we missing something here?

Mike Nichols: I think you're right. And I think the whole focus of this is to start people thinking on questions about validity, and legality if it comes to that, in terms of Pagan rites. I am not for a moment suggesting we follow the Christian precedent in

these matters. But they can indicate questions we need to think about in terms of what *our* response to that, as Pagans, should be.

Here's another example. If the rite *itself* is effective... I bet any of you have gone through this. You have a student and you're teaching the student to do a ritual, right? How to cast a Circle for the first time. (Where's the sun? Okay...) Start in the North, start with your Sword, and say "Okay, student, now *do this*! 'Oh thou Circle, be thou a meeting place--' And you walk the thing out for them. You come back around to where you were and you say "Okay, did you see that? That's how you cast a Circle." And then you go "Wait a minute! Did I just cast a Circle?" We've all thought about that. Morning Glory?

Morning Glory: Yes, but, yes, but when I have done this, or when I do a demonstration at all, I don't put the power out. You can even say the words, or you can walk it out, but you don't put the astral fire down. You don't lay down the astral fire. Unless you're showing someone how to lay the astral fire down, in which case...

Mike Nichols: You're doing it. (LAUGHTER) Well, the same question arose in the Catholic Church, and the answer is remarkably similar. It came up this way. If a priest was teaching a novice priest how to say Mass, how to perform the Eucharist, and he actually pronounces the words of consecration, and unbeknownst to him there is a small crumb of bread on the table in front of him, is that now a holy crumb? Because the Catholic Church had by now decided, remember, that the power was in the ritual itself rather than in the person. So if the ritual is done correctly, the proper words are said (and we'll get into that in a minute, too: What are the proper words? What are the proper gestures?), that crumb now is "the body and blood of Christ", isn't it?

Again, this took a lot of quibbling, but before it was all over the Catholic Church decided no, that crumb would NOT be the body of Christ because of one little thing that was left out. One thing that the minister does have to supply: "intentionality". Intent! The person performing the rite has to have the intent to be performing this sacred, magical rite. This was also true, by the way, of that non-Christian who was baptizing somebody. If the non-Christian was doing it as a joke, it would not be considered valid. However, if a non-Christian sincerely wanted to baptize somebody else as a Christian, and had that intent, and did the rite with all of its elements properly, that person was, in the eyes of the Catholic Church, baptized. Otter?
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Otter Zell: Now, here's a question that concerns a lot of us Pagans directly. A lot of us, when we were newborn babies and unable to speak in our own best interests, were baptized. (LAUGHTER) So, now, theoretically, once you're baptized, you're a Christian. Well, uh... How do you deal with that? I know I'm not a Christian. I sure don't feel like a Christian.

Morning Glory: It's like getting a tattoo removed, or something. (LAUGHTER)

Otter Zell: Is there any way to get un-baptized? I mean, what do you do about that?

Dix: Even if you go through, as I did, a free-choice baptism, when you weren't screaming and protesting, then later on you decide that this is all bullshit, it doesn't exist, I don't believe in this stuff any more. Now maybe you're still a Christian in the eyes of the Church, but that doesn't matter any difference, because I don't care about the Church.

(unidentified): Right, I was just wondering, is there some way the Church could recognize an way of un-baptizing yourself?

(unidentified): There is. Sitting through their boring rituals. (LAUGHTER)

Otter Zell: But if you're not a Christian anymore,... I mean, there has to be some way of dealing with that.

(unidentified): Otter, in whose eyes are you not a Christian? In your eyes or their eyes? And at what point do their eyes start mattering to you? Whatever they consider has no bearing on you.

Otter Zell: It's not a matter so much of whose eyes. I'm just kind of wondering, from the point of view of magical stuff, you know, how one would interpret this. I mean, I know I'm not a Christian and I'll certainly be happy to argue the case with any of you that might wish to do so. But from a purely magical, ritual perspective, if this magical ritual is done that has this effect-- *Does* it have this effect? Do all these people who were baptized, does that make them Christian? Or is it just bullshit?

Eldoreth Grey Squirrel: Look at it this way, Otter. They stole almost everything from us anyway, so what difference does it make? (LAUGHTER)

Mike Nichols: (laughing) What you are doing, and what we're all doing here, is beginning to develop questions about Pagan liturgical theology. We are breaking new ground here, is what I think. Well, I hope the word structure, if it has to be used at all, is used very advisedly. I think Otter has already suggested one possible Pagan response to this question, and that is that the validity depends to some extent on the person upon whom the rite is performed. That's one possibility. But what are all the ramifications of this response, this theological stance? Okay, there was somebody over here, yes?

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(unidentified): One point about what the Church was doing is that they had no competition. People were not given a choice, and the Church had the military to back them up. So that when they said "This village is now Christian," they *knew* that that village was not Christian. But they knew that, with no information and no rituals allowed or anything, that the great-grandkids would probably be Christian. Eventually they would be assimilated into what they wanted, into the type of person they wanted, because any radical would be killed.

(unidentified): I think you could make an analogy between becoming un-Christian and getting a divorce. When I got my divorce, I didn't have a special ritual for that, but I needed that, that sense of closure, that sense of separation in a ritual form. And I think that could be developed very easily. And I think that also could apply to becoming un-baptized.

Mike Nichols: Good. This whole things raises a very important question just from the psychological point of view for most Pagans. Do we *need* an un-Christening rite?

(unidentified): From my viewpoint, when I was getting baptized, for some reason I swear to God I thought he was going to drown me, and I came up halfway through the "Father, Son, and Holy Ghost" which he snarled at me later for. So I sorta screwed up mine whether I knew it or not.

(unidentified): On the question of Baptism, in the Christian church, in a metaphysical sense, Baptism is not all that's required for salvation. It must still be worked out within the Christian faith. If you do not work it out, then the Baptism is a ritual that has not been fulfilled. It's the fulfillment that makes you a Christian or not.

Mike Nichols: That's exactly right. Good point. Ellen?

Anahita: I have two things to say. One, regarding my Baptism, I had the opposite experience. I mean, I took swimming lessons, and they'd all prepared us, and I was ready to go under and hold my breath and come out transformed. And they did it so casually and so intellectually, it was like, okay this is enough. And the tip of my nose didn't go under! (laughing) My Achilles heel is the tip of my nose! So this is where I got to be Pagan! (LAUGHTER AND APPLAUSE)

The other thing had to do with a Pagan ritual that we did that might have some applications in this, where we just recently formed a Circle from a Circle that had existed previously. And we did a ritual to very gently and caringly disband the other Circle in the best possible light and bring all the good things in. I would hate to see a Pagan ritual that just cancelled somebody's past, because however you come into Paganism is what you were, in toto, including your Baptism. And what many of us are mentioning, our religious experiences contribute to our ability to relate to the Goddess as a Pagan, because that's who you are. And if it was a fantastic Baptism, then so be it. I mean, I've had screaming, crying, evangelical services, and that's how I learned about spiritual ecstasy.
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Eldoreth Grey Squirrel: You know where they got that from. They stole it from Voudoun, historically.

Anahita: They stole it from every place. But it was a real experience, you know, and that's your basis for comparison.

Mike Nichols: Let me comment on that point. One of the big educational experiences I've had recently-- One of my dear friends here in Kansas City is someone you've all seen here in the last few days, Rhiannon, the one who stood on the chair-- She's a High Priestess that I respect with all my heart and love very much as a good friend, but we had never actually worked together until relatively recently. And I was astounded at the difference in our approach. She, coming from a very Protestant background, encourages you at every point in the ritual to speak from your heart, practically never do anything the same way twice. You know, you go to the Watchtower and invoke it using words that come into your head at that moment, etc. Me, with my stolidly Roman Catholic background, doing the same rituals and

the same repetitive patterns almost mantra-like time after time and expecting the same results.

We'll get into, if we have time, the pros and cons of these two approaches. Obviously, both of them valid approaches, right? Both of them seem to work for each of us. Vastly different. And obviously conditioned by our original religious upbringing. Yes?

Morning Glory: I want to bring up this question of validity again. If you were initiated by a particular Alexandrian couple who shall remain nameless, as many friends of mine were, and this Alexandrian couple have repudiated their Craft credentials and have become born-again Christians, and they're going around on the circuit with their story of "I was a Pagan"-- All of the people that those people initiated-- It would be like the priests who went out and killed someone and then--

Mike Nichols: Or perhaps a better analogy, like the schismatic bishops who split away from the Church and continue to ordain new priests. Are those valid priests?

Morning Glory: Exactly. Yes. Well, that is an issue that we as Pagans need to think about.

Mike Nichols: You know, in all of this discussion, I am working from the premise that we are at too early a stage to formulate answers. But I think it's high time we started articulating the questions.

Anahita: Well, I can speak to that a little bit, too. I just went to the 20th anniversary ritual for NROOD. And I was amazed, because I had a lot of contact with them about 13 years ago when they were a seven year old religion. And the *changes* that they have gone through in 20 years, I'm here to tell you, are just really amazing! I mean, they were light and free and it's so wonderful! Now, it's like, a lot of dogma. It *was* a wonderful ritual and a wonderful time was had by all. But they had changed some things in a very valid way, something
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that didn't work and was probably better this way. But 13 years ago, it was "Oh, those! Name it: Alexandrians, Gardnerians, Orthodox Druids, whatever! You just have to have enough stars in your hat to hang out with them." Well, now, guess what? You have to have enough stars in your hat to hang out with NROOD! (LAUGHTER) I mean, it's just really amazing. So, we can ask questions till we're blue in the face, but the answers are gonna be different in five years.

Mike Nichols: I hope that somebody chronicles those changes as they go. They're going to be fascinating. Let me throw out another important question of liturgical theology. Is there a way to *botch* a Pagan ritual so that it is non-valid or non-effective, so that it doesn't work or *worse*, causes some kind of magical boomerang effect that causes some sort of detriment?

For example, what if you teach somebody how to invoke the Watchtowers, and you only tell them about three of them? What's gonna happen in the Circle when they only invoke three? Is anything? Does it matter? Does anything matter? (LAUGHTER) I mean, does it, are there certain things that have to be there? Are there certain elements?

From the perspective of the Catholic Church, for example, a

Baptism had to have certain specific components to be valid. A certain set of materials had to be present: the water, the salt to put on the baby's tongue, etc.; a certain set of words had to be present; the minister who performed it had to be a valid minister (which, in the case of Baptism, could be anyone), and so forth.

Let me give you a quick example. It's been quite a few years ago, but in my own Coven we were training somebody who was new as a priestess. She had actually been instructed correctly in invoking all four of the Watchtowers but, as it happened, when she took the four elements around, things were confused that night. It was her first ritual. And, somehow, something got left out. And a little bit later, during the Circle, we were doing some divinatory work, with a Ouija board. And please! In my tradition, we use a Ouija board for divinatory work. At any rate, halfway through the ritual, there was some kind of manifestation which at least a good portion of us saw. It looked like a kind of cloudy, dark hand had reached over the planchette. (I hate to be telling a bad Ouija board story because they're maligned enough!) (LAUGHTER)

But this kind of cloudy-looking hand reached in over the Ouija board. And everybody sort of jumped back like they were shocked. And I think most people there were thinking, "What the heck is that?" But my first thought (again, maybe because of my religious upbringing) was "How did that thing get into a carefully warded Circle?" There should not *be* any extra energy or entity in here that we didn't call ourselves, or want! And I started going back over the procedure and realized that (in our system, it is the incense that represents the element of Air) this particular priestess had not taken the incense around the Circle at the time of the consecration of the Circle. So, from a purely legalistic point or whatever, the Circle had not been
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consecrated by the element Air. Which theoretically would allow some sort of sylph or air-related entity to get through. You know, it wasn't properly warded by all four elements.

Can you screw up a rite? I mean, what things *have* to be present in order for there to *be* a Circle? And what things can be left out? What things can you change? What things can you *not* change? Yes, Carolyn?

Carolyn Clark: I have a story that relates to that. One day a long, long time ago, when I was very, very new to the Craft, I knew a girl named Michelle who liked to dabble in Ceremonial Magick. And I knew a little bit about Ceremonial Magick. (Famous words: "I knew a little bit about Ceremonial Magick.") (LAUGHTER) So we did a Mars ritual. We did it on the right day, Tuesday night. And it was a little bit out in the country because Michelle was into cultivating certain controlled substances. And, in the middle of the ritual, there were red lights flashing in all the windows, and I thought "Oh, shit! It's the fuzz!" So we hurried up and finished the ritual, banished the Circle, looked out the window and... there weren't any cops there. There was nobody there.

Mike Nichols: I think a very *common* experience of this sort, which most of us probably have experienced in the course of our magical training at one time or another, is how it feels to be psychically kicked in the head when power is not correctly grounded. (EXCLAMATIONS OF AGREEMENT) Right? How many can

relate to that? Otter?

Otter Zell: One that I've encountered a number of times in rituals I've gone to over the years, in particular with a group I prefer not to mention because Ellen has already done that (LAUGHTER) is this sort of arbitrary choice of directions. "Well, which way feels like East today?" And I've actually attended these things where with great pomp and ceremony someone will face the south and invoke the East. And then we'll maybe turn to the west and invoke the South. You never know where they're gonna go.

Mike Nichols: There are actually instructions like that in some popular book on the Craft. Is it the Farrars? It actually says in it that it doesn't matter where the directions are as long as everyone agrees upon them.

Eldoreth Grey Squirrel: They call that "consensus reality". (LAUGHTER AND APPLAUSE)

Chris: It also raises the question of basic styles, and various traditions. I've been in this situation where I was doing some chakra work, and this person I was working with just didn't understand the symbolism. And I was in pain for days.

Mike Nichols: I think the best analogy here is "small child with chemistry set". (LAUGHTER)

Morning Glory: "Talking Wicca Blues", I think, is the final word on that. (LAUGHTER)
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Mike Nichols: Yes, yes! Okay, but see, all of these questions all bear on the same point: What is really necessary for that ritual to be done effectively (and *safely*, in many cases)? What things about a ritual can you change without hurting the nature of that ritual? What things can't you change? Morwen?

Morwen: I've seen a lot of recipe books and I've seen a lot of possible recipes for the same dish. If you're going to be attending a Circle where you invoke the four quarters, then you'd better remember to do the correct things at each one, or you could leave a gap. Just like if you're baking a cake, you'd better remember the baking soda, and remember to butter the pan. But if you're going to do a Circle where you're not going to do the quarters, you could invoke the magic Circle without even thinking about the four directions. Because you're invoking a magic Circle based on a different structure.

Eldoreth Grey Squirrel: There was a guy at Pagan Spirit Gathering whose particular approach to Paganism was to get ideas from the old Celtic traditions. And he says he can't find anything that justifies the invocation of quarters, the quarter points. He was convinced there was no such thing as quarter points in the way the Celts practiced their religion.

Mike Nichols: I might argue with that, based on their stone circles and such. But on the other hand, I'd be willing to bet that the way quarter points got into modern Wicca was through ceremonial magick. I don't think there's any doubt about that.

Morning Glory: But isn't it interesting that Native Americans have the same thing in the Medicine Wheel? It may be that there's a certain universality in the four quarter points.

Otter Zell: It also connects with the natural world. We're all trained in levels of metaphor and the magic Circle itself is a metaphor for so many different cycles. It's a metaphor for any cycle, and cycles can be broken up in different ways. But certainly the four-quarter system works awfully well on a planet that rotates around its axis, which gives you four directions.

Mike Nichols: The basic question we're raising here is, can somebody just create their own ritual system from scratch? Or does it have to link up to the real world around us?

Otter Zell: I've seen certain systems that are just made up out of whole cloth, and they're presented as valid traditions by the people who just make them up, and they're just somehow cuckoo. They don't feel right. Remember, there was this anti-astrologer guy running around, Owen Rachel, and he was anti-magic, and anti-Pagan and everything else. So then he came out with this book of weird astrology, called "Sky Triangles" or something like that, or "Sky Diamonds". And it was supposed to be his astrological system, and it was supposed to be more valid. And he just made up this weird bullshit, and none of it made any sense, and none of it worked. But he sold a lot of books.

Anahita: But sometimes you can make up a system and it *does* work. And I loved your answer, incidentally, Mike. 3009

I didn't have to ask my question because you answered it. The way you were talking about it was, "In my tradition, it's important to invoke the four quarters..." And I thought, "Aha! But you can decide to have a Circle that doesn't use four quarters."

Eldoreth Grey Squirrel: And even when you think you're making something up from scratch, you find out later that somebody else thought of it already. I created a magical ritual based on the "Silmarilion", which Mike and I actually performed. And it had six quarter points. And I found out later on that some Native Americans in Oregon and Washington have six. It was exactly the same thing that I did. I had up and down in mine. I had never heard of that before.

Otter Zell: If you understand the concept of how the energy works, of how the elements of the thing work... It's like, you can make up a recipe yourself if you understand how to cook, if you understand how to season, and so on. You can get to where you're making this stuff up and it'll work. But if you don't understand the patterns and the elements that well...

Morning Glory: "Small child with chemistry set".

Eldoreth Grey Squirrel: It gives a whole new meaning to "Magic Chef". (LAUGHTER)

Mike Nichols: Let me bring this back to something here... As far as the final determination of the Catholic Church as to what consists of a valid sacrament, they came up with these things. And it might be interesting to at least note them, to see what we would have to say about them from a Pagan perspective. But to be a valid sacramental rite -- And again, this is magic in the views of the Ca-- I mean, they don't call it magic, but a sacrament to the Catholic Church is an "effective" ritual, meaning that it has an actual objective effect. Magic, in other words.

So, a rite had to have what was called the proper "matter" and "form", first of all. "Matter" pertains to the materials used, as well as the gestures used. The "form" had to do with the words that were spoken. In magical contexts, you might think of this as the incantation, that part of the spell which is spoken. It had to be performed by the proper minister. Now, this could vary depending on the particular rite. Only a bishop could ordain a priest, but anyone could perform a Baptism, even non-Christians. And finally, it had to have intentionality on the part of the performing minister. So, in the view of the Catholic Church, it is impossible to accidentally, or inadvertently, perform a sacramental rite. That is not possible, from the point of view of Canon law.

Now, I'm not suggesting that Paganism take this same approach. I'm just suggesting that we in the Pagan movement think about it. Canon lawyers were then assigned the task of codifying which things were needed for a particular rite. Think of the way rites were elaborated. You know, a Baptismal rite, in terms of Canon law, consisted of a very few things. Actually, it didn't even include the salt. Just the pouring of the water, and 3010

the speaking of the words, "I baptize you in the name of the Father, the Son, and the Holy Spirit." That was sufficient for the rite. Now, if you've ever actually gone to a Church Baptism, you know that it is elaborated endlessly. This thing can be carried out for hours if the minister wants to. But the only thing that's really *necessary*, the bare minimum requirements for a valid rite, are just those words, and those elements, performed by the right minister, with proper intention.

Interestingly enough, when the Catholic Church started doing this, it led to a kind of minimalist approach in terms of rituals. The priests had been taught that the power of the rite was in the rite itself. It only needed to have A, B, and C in order to be effective or valid. Therefore, they only did A, B, and C. And it didn't matter what kind of state of grace the minister was in. So they started rushing them through pretty quickly. This is one of the main things that Martin Luther took exception to, and it gave birth to the Protestant Reformation. Because priests had been performing these ceremonies almost by rote, with the bare minimum standards in terms of Canon law as to what was required for an effective or valid sacrament.

Morning Glory: There was a lot of issue about that, especially in regard to marriage, whether a marriage was valid or legal. And whether the children of that union were legitimate or illegitimate depended upon how it was done, and whether there were elements that were missing. If somebody didn't say, or refused to say, "I do", for instance. Because lots and lots of women were married against their will. It's like in "The Princess Bride": "Did you say 'I do'?" "No, I didn't." "Well, in that case, you weren't." (LAUGHTER)

Dix: What you were saying about elaborating a ritual... That brings up a question. When you are doing a rite, and you are adding more stuff, can you detract from it? At what point do the additions, the accretions that you keep adding on, where does it begin to take away from the rite?

Mike Nichols: I know that certainly it can diminish the psychological dimension of a rite. I've seen so many examples

where, say, you're doing an initiation tonight. Now that means, to me, the whole thing should focus on this person's initiation. It is *their* night. But somebody else over here has another spell they want to do, and somebody over here has something they want to do, and by the time the whole thing is done, it's this incredible mish-mash with no central focus whatsoever. To me, very bad in terms of liturgical design.

Morning Glory: It's aesthetically piss-poor. (LAUGHTER)

Mike Nichols: Right. I meant to conclude this whole workshop (or whatever the heck it is) with a section on liturgical design or aesthetics, which we're just beginning to touch on. It's obvious that we won't be able to get into that too much, but I think it's good that we bring up at least some points about aesthetics. Yes?

(unidentified): Yeah, but what if you have the proper elements
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of the ritual, and you do things in the right order, and you intend for it to be a magical ceremony, and it's just dead. No one's excited, half the people can't remember their lines, or are making them up on the spot without putting a lot of thought into it. There's no spirit there.

Morning Glory: Their hearts are pure, but their theater is lousy. (LAUGHTER)

Mike Nichols: Yes. Good intentions is not a valid excuse for poor ritual. Absolutely. To me, well, I've often used a communications model for rituals. To me, like language, rituals have a certain grammar, a certain syntax that it needs to follow, a certain order. For example, let's say you're doing a Circle and it's a high holiday, so you're doing a typical holiday celebration but, as a part of that, you're also doing an initiation. When does the initiation come? Well, to me, it seems obvious that the initiation should come during the early part of the evening ceremonies so that, once that person is initiated, they may now participate fully in the seasonal celebration. Right? Rather than leaving them out for it, and doing their initiation at the end.

So, it seems to me that there is sort of a logic of rituals, a grammar, a syntax, for doing ritual. Now, just because you learn the rules of that grammar (and I suspect there are some very definite rules that we could get into if I had the time), but just because you know the rules of grammar doesn't make you a great writer.

Morning Glory: Persistence is nine-tenths of any art, not that it helps to be nine-tenths of an artist. (LAUGHTER) There's another part of this, which is the problem of the hodge-podge ritual. When you have conflicting elements. When somebody wants to do a ritual to heal the earth. And someone else wants to do a ritual to get prosperity for their Aunt Sadie. And someone else wants to do something to get a new house. And some things are really quite conflicting. One group wants to do a ritual to heal the earth, and so they want to put this mellow energy out. But someone else says, "Yeah, but we wanna stop those bulldozers that are coming in, so we wanna get this martial energy to zap their transmissions and make them fall out on the road!" And so then there's this conflict on how to approach things, and things can get really out of hand.

Carolyn Clark: Where we see that a lot is where somebody will come to the Circle and say, "I really need to get in touch with the Demetre part of me." Or, I really need to get in touch with such-and-such god-form. And my response is, "Yes, you need to do that. Then, do it. But not at this Circle."

Morning Glory: It's like chocolate icecream and limburger cheese.

Mike Nichols: I find the same problem in combining elements from different traditions. That's a problem for me. Now, theologically, I might agree that all the names of the Goddess are merely different aspects of the same Goddess. Fine. But I 3012

still have a problem thinking, how is the goddess Demetre going to get along with the goddess Arianrhod or Cerridwen? (LAUGHTER) They're very different forms, and to me, well, another analogy I sometimes use is, let's say you're in a new home and you want one room of this home to be a library. You know you want certain things to be in that library, to make it a library. You're gonna want shelves for the books. You're gonna want the books. You're gonna want a comfy chair to sit in and read. You're gonna want a reading lamp near it. You're gonna want a library table, perhaps, or a writing desk. And so forth.

But let's say you go out and you buy early American bookshelves. You buy an Edwardian writing desk. You buy Victorian chairs. You buy modern chrome and glass lighting fixtures. What you have is a library, granted, because all of the elements are there. But nothing fits aesthetically. It's like a ritual smorgasbord. To me, the elements have to fit together aesthetically in order to work right.

(unidentified): I've tried to walk a fine line between Feminist and Traditional Wicca, because I like both. But how does this work for a solitary, or a person who has little access to a Coven? I've had a very hard time designing my own rituals. I found a little books that tells the elements on what goes in a ritual, and I try to follow that. Even though I may take a little bit from Doreen Valiente, because I like the way she says this one thing. But then the Farrars have a lot. And then I'll stick in a little Starhawk. But the thing is, they're all geared more to Covens. Now, does that make it invalid for a solitary?

Mike Nichols: I would-- Please! Don't start asking me what's valid! (LAUGHTER) See, there's a danger in even discussing this because there's always a danger of falling into that trap.

(unidentified): Is there a way to get in touch with other Solitaries?

Morning Glory: There is a Solitary convention.

Chris: Single rooms everywhere! (LAUGHTER)

Mike Nichols: Scott Cunningham has a book coming out geared to Solitary Craft work. Let me answer the first part of your question first. I think it is possible to be eclectic and yet to avoid eclecticism within one particular ritual. Do tonight's ritual as a Celtic ritual, and next month's ritual as an Egyptian ritual if you want to, but don't mix Celtic and Egyptian in the same ritual. That's at least my point of view, my bias. I'm not

saying that's some sort of dogma or rule about liturgics. It's my aesthetic, and I think aesthetics are important to ritual.

Carolyn Clark: When you're working on certain things, when you're doing a very tight ritual-- For instance, if I'm doing a ritual to get in touch with that part of the Mother and that part of me which fructifies and causes creativity to flower, then I would probably call on all the Goddess names, all the aspects of the Goddess from all cultures, that do that one thing.

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Mike Nichols: Yes, I understand that completely. As a matter of fact, one of the forms I most love that I learned from the Roman Catholic tradition is that called a litany, a reading of a long list of petitions or names of Goddesses and Gods. And that is so effective in a Pagan ritual, especially if its done as a responsorial. That can build power like you just wouldn't believe! I use that quite a lot in my own rites.

Let me jump to another subject which was raised earlier: the tension which exists between those things which are spontaneous in a ritual, where you just think up something to say on the spur of the moment, as the spirit moves you, as it were; or those people who follow rites that are very patterned, very repetitious, very rhythmic, if you will. Now, I was certainly brought up in that school of thought. And one thing that I've read recently, which I found to be a fascinating argument in favor of that tradition -- not invalidating the other, but in support of the repetitious tradition -- is that recent studies of the left hemisphere / right hemisphere brain split have shown something very interesting.

Language, as you know, is a very linear system. And typically, that is a left hemisphere brain function. Anytime you are composing a sentence -- what I'm doing up here right now -- is very left hemisphere. Whenever someone is confronted with making up the invocation at each Watchtower, they are virtually working entirely left hemisphere. Whenever you are working with language, I was originally taught, you are working with left hemisphere.

There is an interesting exception. Those things that are words that are commonly repetitious. When you sing a Christmas carol year after year after year, to the point you don't even have to think about the words as you sing it, your right brain hemisphere is operating just about on a par with the left, according to studies.

Carolyn Clark: I do that with chanting. While my left brain is occupied with that, my right brain is free to do all kinds of other things.

Mike Nichols: Right! It's sort of like a mantra. You know, for people from Protestant backgrounds, it sometimes comes off like, well, those Catholics just say their prayers by rote. "HailMaryfullofgracetheLordiswiththee." They can toss those off in no time at all. There's no power in it, there's no feeling in it, there's no spirit in it. The other point of view, however, is that the actual words themselves sort of take a back seat to the meaning, which is superimposed on top of those. And I can tell you from doing rituals in my life in the highly repetitive way, I feel like you, that it has freed my mind to go to perhaps deeper levels than if I had to do it differently every time.

And by the way, notice how that's true in group rituals, too. If the High Priestess -- and I see a lot of this today -- she will not do the same ritual twice! And consequently, the entire Coven is sort of sitting back watching the High Priestess, saying, "Okay, what's she gonna do *this* time?" Never allowing

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them to really get into the ritual in a psychological way. When you're already familiar with something, like that Christmas carol, it enables everybody to participate fully, because they know what's going to happen, they know what to expect. They're not looking for changes in the script.

Another thing that's interesting about that kind of repetitive work is that, when you do throw in a change, for a particular seasonal variation or something, it stands out. It stands out in contrast to the way you've always done it before. At a Handfasting, when you invoke the blessing of the Lord and Lady, instead of "onto ALL who stand before Thee", you say "onto TWO who stand before Thee", the changing of the words immediately focuses on the couple becoming handfasted. You hear that change; it registers.

Anahita: But isn't that same thing true for an aesthetic, well-worded, channelled experience, that a Priestess may have?

Mike Nichols: Yeah, but it sorta does put everyone else in the position of spectator. It becomes a spectator sport nine times out of ten. Or else, you are actively, consciously, left-hemispherically being involved in the production of this dramatic play. You're not getting to relax and simply experience the *known*, and the comfortable. And that's what I think we need to have more of.

By the way, whenever you have repetition, you also have rhythm. And this brings in a whole different dimension. The drumming, the chanting, and everything else that goes with repetition. I think good ritual pacing has a rhythm of its own.

Something else that we totally ignore these days in liturgical design is the use of silence, which can be VERY powerful. You know how something happens which is really meaningful and everyone's wowed by it, and somebody else just goes right into the next thing. Doesn't let you have the chance to absorb that at all. I'm not talking about that kind of deadly silence where nothing is happening and no one knows what to do. No. I'm talking about those quiet moments that really empower what you've just experienced. Yes, Eldoreth?

Eldoreth Grey Squirrel: Well, as someone else who was "lowered" Catholic (as opposed to "raised" Catholic), there is a problem when you have something that is repetitious. Unless the person really wants to be empowered by this, what their mind is most likely to do is to think about anything BUT the ritual. At least as a child, I found this true. "Okay, time to daydream. It's the same old thing again."

Mike Nichols: I think a great deal of the blame there has to do with the fact that as children, you were indoctrinated into this before the time you were ready to think about it. You didn't understand the rite. Nobody had explained it to you. You were simply going through the motions. To me, that's not magic,

that's superstition. When you just go through the motions. It's just mumbo-jumbo.
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I don't want to run overtime, and we already are a minute or two. Let me just conclude by saying that what I feel we've been doing here is ground-breaking work. I was *delighted* to have a group of people already so involved and so experienced, to have made such wonderful contributions. I'd like to welcome you all as being, I think, some of the first Pagan liturgical theologians around. (LAUGHTER) And I hope you'll continue working on it. Thank you! (APPLAUSE)

Eldoreth Grey Squirrel: Mike, I have an alternate title for your book.

Mike Nichols: What's that?

Eldoreth Grey Squirrel: "The Rite Stuff." (LAUGHTER AND GROANS OF APPRECIATION)

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{file "Editorial, Web of Wyrd #10 (Julia Phillips)" "bos633.htm"}

Editorial: Web of Wyrd number 10
Julia Phillips

During the Middle Ages, a great many men and women were put to death on charges of heresy. Nearly all of them were innocent of any crime; nearly all of them were guilty of no more than being a scapegoat for someone else's accusations and projected fears.

Fortunately, today we have grown beyond such barbaric inhumanity - or have we? As a race, have we truly evolved, or is humanity still groping around in a mire of discontent, seeking for victims on which to project its fears and failures? If we consider the way in which the medieval witch was hunted, accused and held up to public condemnation, and then compare this process with the way in which modern society deals with its victims, then I would say that the human race has not evolved in the slightest.

Consider: often for no reason other than he or she offended someone, a man or woman living in medieval Europe could be taken as a heretic, and with evidence (sic) being no more than hearsay, tried and found guilty of charges of which they were mostly entirely innocent. Their accusers were not interested in truth, but in judgement; and justice certainly had no role in their scenario. To absolve themselves of any blame

in
this autocratic process, the accusers made sure that public opinion
was
swayed against the victim. How? By publishing details of the
"crime"-
(sic), which were then distributed to as wide an audience as
possible.

Students of English Literature will know of the enormous influence
which
the humble pamphlet cast on the population - which, despite high
illiteracy, had sufficient numbers able to read aloud to a gathering
in
a town square. We all know how quickly rumour and innuendo spreads -
any
grapevine in any social group is proof positive of just how quickly
information can be passed along; and sadly, we all know that there need
be
no shred of truth in that information for it to be spoken about,
considered, and accepted as fact.

The medium of the pamphlet proved to be so efficient and effective
that
it developed, and in time became the newspaper, newsletter, and
ultimately, the magazine. In all cases, the emphasis is upon the
distribution of information to as large a number of people as
possible.
In all cases, those reading (or hearing) the information have a
predilection to believe what they read to be the truth. Modern print
is
often no more truthful than that of a 16th century pamphlet, which
might
describe how a witch succumbed to the charms of the Devil, flew to
the
Sabbat riding on a goat, where she devoured unbaptised infants, and
took
part in many lewd and disgusting practices. Unfortunately though,
having
"read about it in the paper/magazine/leaflet..." most people assume
that
they are reading the truth, and are often willing to believe the
worst.

There are numerous examples of this process at work in modern
society:
in some countries, information is manipulated deliberately by
politic-
ians and journalists. In other countries - and I would include all
of
western civilisation in this - the manipulation is as pervasive, but
less obvious. As the saying goes: "you can believe nothing you read
in
the papers but the date, and they sometimes get that wrong".

Unfortunately though, people do believe what they read in the
papers,
see on television, and hear on radio, just as our ancestors believed
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that the woman led screaming to her death was a concubine of the
Devil,
a devourer of babies, and that she copulated regularly with her cat,
or
other animals. We are quick to condemn the Christian Fundamentalist

for spreading lies and propaganda, but what about the lies and propaganda spread by Pagans and occultists? It offends my intellect to read of claims by self-professed witches of traditions handed down since time immemorial, or of secret arcane traditions known only to an elect few, but it offends my sensibility that these people, claiming to be following a spiritual path, have such contempt for Truth.

We are no less human or fallible than our non-Pagan neighbour, but we are engaged in a continual search for Truth: both within and without. We are not perfect, but we do seek for our highest ideal, and we do strive ever towards it, no matter what our particular path. Therefore to me it seems a particularly unpleasant kind of action for a writer knowingly to misrepresent his or her background and/or experience, simply to acquire some spurious prestige.

The editor of a Pagan/occult newsletter or magazine has an even greater responsibility, for rarely is the publication subject to professional editorial control, and yet it is generally fairly widely distributed, and its readers tend to believe what they see. As an example, we can look at the sad death of Scott Cunningham; within hours of his death being announced, the rumours that he died of AIDS were widespread. The fact that his family and his closest friends have stated any number of times that he died of meningitis is neither here nor there: to a great many people around the world, Scott Cunningham will have died of AIDS. Why? Because it was reported in Pagan magazines, and they can't be wrong - can they?

Not only can they be downright wrong, they can also be inaccurate or misleading - sometimes deliberately so. I have seen newsletters recently where a matter best dealt with quietly, between those concerned, has been fought in the public arena using very much the same means as the medieval inquisitor. Defamatory and highly emotional printed leaflets, with scant attention to the truth, have been published and circulated throughout the Pagan/occult communities in the USA, Britain and Australia during the last year. Highly respected writers in Britain have recently been subjected to threats, with accusations and counter-accusations filling countless pages in pamphlets, newsletters, and magazines.

What, you might wonder, has this to do with a personal quest for Truth?

Very little, in my opinion, hence my remarks above that the human race appears to have made no progress at all in its essential characteristics in hundreds of years. The only difference is that today, we have far more efficient means of spreading the information to greater numbers of people.

I have seen too many attempts at character assassination over the last year or so to believe that it is an isolated incidence, perpetrated only by one or two people. It has happened in Britain; in Australia; in the USA. The modus operandi has been identical in every case: an untruthful statement has been made about one or more individuals, sometimes supported by evidence (sic) of a spurious nature; the accusations have been published in print, or electronic media, and distributed to a wide audience. Even where the statement is so absurd, that no-one knowing the accused would believe it for a moment, those who do not know the accused

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are left wondering. This kind of trial by media is sick, and those who perpetuate it - usually self-professed "Pagans" - are, quite frankly, despicable.

If we, as a community, are to come of age, then we must rid ourselves of these contemptible troublemakers. We can't stop them publishing their pamphlets, or typing out their lies, but we can ignore them, and stop giving credence to their venomous pens. As with the victims of the Middle Ages, the victims within our own community are being used as scapegoats for someone else's fears and guilt; the only way to fight this particular plague is to ignore it. Deprived of an attentive audience, the pamphlet bandits will soon give up and go away.

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{file "PR Flyer (Raven, Milwaukee CUUPS)" "bos634.htm"}

PR Flyer
By Raven

This may answer some of the questions being asked about Wicca on PODSNet. If you print it up nice, it may also help in answering questions OFF PODSNet.

Mind you, it is only ONE possible rendition; opinions are GUARANTEED to vary.

About three years ago, I did a little PR flyer to hand out when

Wiccans

were doing public events (for instance, Beltane Maypole dancing in the local park) and curious passersby would ask just what the heck was going on. If you like the idea, use it -- and feel free to adapt it as needed, for your own group.

Written 1991 by Raven. NO COPYRIGHT. This is placed into the public domain.

What You Wanted to Know about Witches *

* (but were afraid to ask)

Q. Do you worship the Devil (Satan)?

A. No, for three reasons.

First, we don't venerate evil in any form: our chosen religion is a celebration and affirmation of life and living things, as opposed to their destruction or harm. As we believe that good or evil done will return upon the doer, this does not encourage doing evil.

Second, Satan is a figure in Judeo-Christian beliefs -- originally not even an opponent of Yahweh, but more like his prosecuting attorney (as in the Book of Job). Those who do worship Satan actually accept the later Christian theology, with Satan as Yahweh's opponent, but choose to support Satan's side of the battle. We are not Christians or Satanists, and do not accept their theology or worldview, so we would no more worship Satan than, for instance, Christians would worship the Aztec God Quetzalcoatl; he simply has no place in our beliefs. (We prefer the figure of Pan, who does have horns but is a much nicer fellow.)

Third, we think history shows that, if you invest belief and emotion in any idea or thought-form, you give it strength and power in your own life -- it becomes more real TO YOU. We have no wish to invite hostile entities into our lives and give them such power over us, which is why we don't venerate any form we consider evil.

That's also why we're shocked to see how much energy some Christians invest in Satan.

Q. Then why do I hear those things about you?

A. "Devil-worship", baby-killing, cannibalism and all that? These are typical accusations made by one religion against another. The Syrians accused the Jews of ritual murders long before Christ; then the Romans accused the Christians (who at least claimed to be eating someone's body and blood every week); then the Christians

accused the Jews and Muslims and every other religion; today different Christian denominations even accuse each other.

Making wild accusations not only sells newspapers, and books, and movies; it helps drum up support for the Religion Of Your Choice. This is a cynical use of hate, fear, and ignorance, but as long as it works, it will be used. (And there will always be psychotics willing to live up to the image -- then claim "the Devil made me do it.")

Q. If not Christian theology, what do you believe in?

A. Life. We see the entire Universe, all matter and energy, as bursting with life, loving its own living parts -- including us -- and gathered in one eternal dance. We try to catch the tune and dance to the beat.

Sometimes we call the leading dancers Light and Dark, or Sun and Moon, or the Lord and the Lady, Cernunnos and Ceridwen, Pan and Diana, or by other names. These represent the duality in all things -- male and female, yang and yin -- neither side of which can be denied or ignored, even within ourselves.

(We hope this helps us avoid the error that some worshippers of a single deity have made, such as thinking that "since God is all good and God is male, therefore anything female or feminine is evil.")

Our feeling about the Gods is that they are teachers, family members, and fellow dancers: not some untouchable abstraction infinitely distant, but an intimate part of our own lives. Our feeling about other religions is that they, too, are part of the universal dance: not enemies, but fellow strugglers seeking as we do, to live and learn to keep time with the music.

Q. What is this ceremony you're doing?

A. It depends on the moment. You may be watching a circle dance, or a Maypole dance, or a feast of "cakes and ale", or just a group hug. (We like to have fun.) Possibly, since you were handed this, you're watching us "cast a circle". That's one of our basic religious ceremonies.

When we "cast a circle", we mark off a space as dedicated and protected for our use, rather like Christians consecrating a church. (The difference is, we don't need a building, and we let the space go back to normal after we've used it.) Within this circle, we ask for the protection of guardians -- call them the four elements of Air, Earth, Fire, and Water, or the four archangels Gabriel, Michael, Raphael, and Uriel -- again, the names may vary. Then we invite the Lord and the Lady to be with us for a time. We have a nice visit, a little snack

of
cookies and wine (or fruit juice), and then everyone goes home.
It's
very friendly.

Along the way, sometimes we ask for help with our problems, such as
healing an injury or illness; if you believe in the power of prayer,
it's the same sort of thing -- but we try to put our own energies
into
the task, rather than asking someone else to do all the work.
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Q. How will what you are doing affect me?

A. If you're not participating, then probably no more than any
other
religious service you watch from outside. If you're shocked by
other
religions, you might choose to be shocked by ours. (Ours is just
out
where you can see it, instead of hidden by walls.) Or you might
choose
to accept our part of the universal dance as valid if different from
your own. You might even choose to participate -- and people of
good
will are generally welcome among us.

Even if you do participate, there's no reason to take any effect
from
our services that you don't choose to accept. Since -- for our own
sakes -- we ask for nice things to happen, the biggest possible
results
involve no danger. If we ask for more harmony in the world, and
your
life becomes more harmonious, then you benefit from the same general
effect as if a church's prayer for world peace had worked. (After
that,
if you don't like harmony, you could always work to make your own
life
more discordant; whatever suits you.)

Q. Do all Witches practice the same way you do?

A. There are about as many "denominations" of Witches as there are
of
Christians, and since no-one is forced to keep One True Orthodox
Way,
even a single group may do things differently from time to time.
The
two mottoes that apply here are "If it works, use it" -- and "AN IT
HARM
NONE, do as you will."

Q. How can I find out more about you?

A. Ask one of us. We're easy to talk with. Or read some books.
Good
books include Vivianne Crowley's WICCA: the Old Religion in the New
Age,
Margot Adler's Drawing Down the Moon, Starhawk's The Spiral Dance,
and
Raymond Buckland's Complete Guide to Witchcraft.

There's also a lot of shocking nonsense and pulp fiction out there -- notably in movies, paperback thrillers, and the sort of newspapers sold at supermarket cash registers; we can only ask you to take anything you find there with a skeptical pinch of salt.

(This was written in May 1991 as a general information handout for the use of the CUUPS group of Milwaukee, Wisconsin. Please feel free to copy and adapt this for use by your own group.)

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{file "Coven, The (Julia Phillips)" "bos635.htm"}

The Coven
By: Julia Phillips
Wed 20 Apr 94 19:03

This article was written by me several years ago, but I thought it might be of interest here, as it discusses several issues relevant to modern Witches. Any thought or feedback most welcome! Please remember, that although the historical stuff is pretty general, the other parts of the article are my own ideas, and not necessarily applicable outside of my own tradition :)

Covens and Witches

In 1662, Isobel Gowdie of Auldearne made four separate confessions of being a Witch, and in the process, gave the word "Coven" to the world. Although there is no other historical evidence for this word, it has proven to be one of the most lasting facets of Witchcraft - ask anyone today what Witches do, and the answer will almost certainly include the fact that they meet in groups, called "Covens".

So given that a number of modern Witches do, in fact, either run, or belong to, a Coven - just what is its purpose in 20th (and 21st) century Western Civilisation? Why has this word of such dubious historical veracity survived over three hundred years? Is there a place in our modern world for a social group which, as far as we know, occurred only in 17th century Scotland?

The very fact of its survival for over three hundred years argues that there is a place for such a group. In my own case, I have been a member

of, and run, Covens of Witches for a number of years, and it is a social model which fits extremely well within modern society.

The structure of a coven varies, but generally has one or two leaders, and a number of members of varying levels of experience. In a sense, the modern Coven has replaced the tribal family, and its members often fulfill familial roles, which are no longer available to them in the family in which they were born.

Some researchers have commented that many modern Witches come from a background which was disrupted; i.e., did not provide a safe family environment during their formative years. As I know a great many Witches for whom this was not the case, I think this is only a partial reason, and only for some people.

Humanity itself seems to be inherently tribal; any common bond between people will generally result in the creation of cults or sub-cultures, where those of a like-mind will bond together. They will evolve their own social order (generally hierarchical), have their own common language, and often are identifiable by their demeanour and appearance.

Witches gather together in Covens for very much the same sorts of reasons; we are apart from general society by virtue of our beliefs and practices. Meeting with others who think and feel similarly to ourselves gives us the opportunity to share ideas and skills, as well as being able to practise our Craft.

A modern Coven provides a family-style environment, where the "Elders" can, by virtue of their experience, give encouragement, support, and

advice to those who seek to learn about Witchcraft. As with all families, Covens have very unique and individual ways of approaching this. Just as no two families are the same, neither are any two Covens.

Some Covens are run by people with an academic bent, and as would be the case in any family, this characterises the way in which their "children" are brought up. Other groups are oriented towards a more simple approach, and the oral traditions play an important role in the way in which the Coven is structured. Some combine these two approaches, and the variations upon the basic themes are endless.

For any "family" to exist harmoniously, everyone within the group must feel a part of the group, and wish to learn and grow within that group environment. With a path such as Witchcraft, with its emphasis upon

personal growth and development, it is likely that individuals who may at one time have been happy within their family group, will change, and wish to move away. This is a perfectly natural process, and the wise coven leaders will send those people off with their love and blessing. Trying to keep them would be like trying to keep your sons and daughters tied to your apron strings forever!

Ultimately, and despite the popularity of the word "coven", I do believe that most Witches are solitary in nature, and will generally spend at least part of their lives without being a member of, or running, a coven. I think the inward exploration during these periods is vital to self-development, just as we believe it is important to encourage social-awareness in children. However, I also believe that at some stage it is important to learn the practices of Witchcraft from another person; to be an apprentice, if you will; because the act of passing knowledge from one person to another cannot be replicated by books, correspondence courses, or be self-taught. This may seem an almost impossible task to some people, but as all the magical traditions teach: when the student is ready, the teacher will appear! What's more, it's true!

B*B Julia

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{file "TOS Symbology" "bos637.htm"}

Classification: IT.IV.C.2.e
Title: Symbolism
Author: Grand Master of the Order of Shuti
Temple of Set
Date: December, XXIV
Published: Dialogues I.3
(The section on "Neters" was published in issue I.4)
Subject: Symbolism
Reading List: 2L, 2V

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The first session of the year-XXIV Order of Shuti Workshop discussed symbolism.

While the study of symbolism itself is not a primary concern of the Order of Shuti, several of the Order's activities do involve working with forms of symbolism, or are discussed using various symbols.

The symbols of the twin lion gods, Shu and Tefnut, who together are Shutu, are obviously of importance in understanding the activities of the Order. The topic of symbolism was therefore chosen for the introductory session of the workshop.

Application

In discussing this session and what would be discussed, the Grand Master stressed that symbolism wasn't to be discussed simply as an intellectual exercise, but that all participants should try to apply the Setian yardstick of "application" to this discussion.

Each and every topic of this session (and all sessions in the workshop) should be measured by the questions of a) Can it be applied? b) Is it useful? c) Does it work?

What is symbolism?

One answer suggested by workshop participants is that symbolism is a language of the unconscious.

It is a dynamic language in which one image, a single symbol, can conjure up archetypal impressions, complex or complete concepts and/or meanings, rather than being a structured language in which many words and/or several sentences are needed to put together an equivalent concept or meaning.

Another purpose of symbolism offered by the participants is to serve as a metalanguage which has two levels or multiple levels of meaning.

Each symbol or set of symbols can have one meaning to the initiated, and another meaning to the uninitiated. That symbol or
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set of symbols could also have /different/ meanings to the initiated, depending upon how the symbols are communicated, and how they are mixed with other symbols. A statement in a symbolic language could even have multiple meanings communicated at the same time to the same person.

A lot of the symbols Setians use in our writings are like that. When we read through the Scroll of Set or the jewelled Tablets, those of us who have been using the language of the Temple of Set for a while will see certain words, and will know just from the way the words are used that the author is writing symbolically as well as grammatically, and he therefore means "this type of thing".

This symbolic use of language lets us add meaning to an article without adding substantially to the size of that article.

Those who haven't been in the Temple of Set long enough to pick up on that symbolic use of language will miss almost all of that meaning on their first reading.

This is one of the reasons why we all find it useful to reread past issues of the Scroll and to reread Tablet articles. It enables us to read meaning in an article that we may have missed on an earlier reading.

It sometimes happens that "unintended" meaning is found in an article during such a rereading.

Even though the author may not have consciously intended to convey

a certain meaning, that author's Higher Self may have influenced the writing in such a way as to symbolically give a specific message in the writing. These messages remain hidden except for those who can perceive and understand them.

On the other side of the scale, if our writings are read by someone totally unfamiliar with occult symbolism, then the message can be totally lost, and the reader may never see it.

Symbolism can be visual (examples are the Pentagram of Set, pictures of the Egyptian Neters, etc), and verbal (the closing we use on our letters, "Xeper and Remanifest", is a statement and reminder of our dedication to this Formula, a way of developing and keeping the habit of Xeper and Remanifestation going strong).

Each Word itself is a symbol (Xeper, Indulgence, Thelema, etc.), as is each Neter (Shu, Tefnut, Sekhmet, Bast). A lot of principles can be used as symbols which have more meaning to the initiated than they do to those who just read about them in a dictionary.

Visual and verbal/written symbols involve just one of our senses (sight). If you include verbal/spoken symbols, we then involve a second sense (hearing). We then asked the question, "Are there symbols which are perceived and communicated through each of our other senses?"

The first examples offered by workshop participants were incense and music: Incense can bring about different emotions and responses through the sense of smell. Music can bring about different
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responses through the sense of hearing, in ways totally different than the verbal symbols do (the difference between right brained behavior and left brained behavior).

Where does symbolism come from?

When dealing with incense and music, we are leaving the mental processes and intellectual reactions that visual symbols will evoke, and going instead to the more reactive, bodily, reactions.

We react to the smell of bodily feces with distaste because of the body's reaction to that sort of an input. We find the fragrance of a rose very pleasing.

One of the reasons we use fragrant incenses during a ritual is to bring about bodily reactions which enhance a ceremony because of the smells and our reactions to the smells.

The discussion of one question leads to another. We learn the reactions / interpretations / meanings of visual and verbal symbols (at least those discussed above). Do we also learn reactions to incenses and music, or are those reactions more innate?

The first response was that our reactions and interpretations, even our likes and dislikes of music are learned.

The example given was classical music, which strikes some people as very soothing and relaxing, and which is likely to put these people to sleep. But others who are aware of the intelligent dynamics and many other ingredients of classical music will find the same music very stimulating.

(We believe that the workshop participant was thinking about the

lighter classical pieces, such as "Tales from the Vienna Woods," and not the more active pieces such as "Night on Bald Mountain.")

The second response disagreed with the first, pointing out that regardless of whether they are used in classical, modern, or any other form of music, harps and strings tend to evoke emotional (peaceful) moods, while drums are more primal and physical, evoking more active responses.

The next example we discussed referred to the sense of smell. To a farmer, feces and fertilizer are pleasing and filled with promise, a smell of promised growth and life, a totally different reaction than most people will have (especially after scraping a dog's refuse off the bottom of one's shoe).

Similarly, an inlander's first pleasant reaction to sea gulls on wing, grace in motion, can be compared to the reaction of those who live on the beach and have to live with the noise and the mess and the droppings left behind by those very same sea gulls.

These examples tend to support the theory that we learn our interpretations of the sounds and smells around us.

It seems from these examples that our reactions to inputs are learned, or at least they arise from our experiences. The question 3072

then becomes, can symbols have innate visceral responses, or is the response to a symbol necessarily a learned one?

To look at innate responses, the original responses to stimuli, we necessarily looked at children.

For instance, children generally have no innate response to feces, and will often eat them until they learn not to. They later learn to either react with disgust to feces, or to view them as fertilizer and the source of life.

The first example of a possibly innate response brought to the discussion was that of the ephemeral beauty of a butterfly on the wing. None of the participants could envision any child's reaction other than awe and delight at such beauty (or at least none would admit to any other vision).

This brought forth remarks concerning innate childish "awe", where almost everything is new and wonderful.

Children as they begin to distinguish between the multiple events and objects in their world are simply delighted at the beauty and diversity they find around them. There is no "evil" during this time -- only the beauty of nature.

Few of us have any reason to unlearn this initial response to the butterfly. These reactions can therefore be considered innate, stemming from the earliest days of our consciousness. Other reactions, unpleasant reactions and also more complex reactions, seem to be learned over time.

Therefore, there's some of both types of reactions. People will have initial reactions to many meaningful symbols and inputs, but their reactions can be modified by their experience and training.

This discussion raised yet more questions, for which no answers were attempted during this workshop. The questions were, how much

of our symbolism is learned, and how much of our symbolism is innate? And if some form of consciousness or memory can survive from one life to another, then how much might be remembered from past lives?

Symbols may or may not come to one's attention. An extremely visually-oriented person may not notice or respond to other types of symbols, such as a room's smell, or a background level of music, while those who are oriented towards those senses will respond to those inputs, but perhaps not to others.

Symbolism may have personal and/or experiential meaning (such as the manure used to plant your garden or that you step in), or symbolism may be abstract (learned and used in writing, teaching, or jewelry, but not something that's impacted upon you in the past). This is the difference between a) the visceral response, which may be innate and may also be a learned response, modified through experience or training, and b) the mental response which must always be learned or developed.

The Grand Master wishes to note that the discussion at this point
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had unintentionally left the strict topic of symbolism, and was dealing instead with experience and reaction to stimuli, on the unspoken assumption that these reactions applied to our use of symbolism.

We feel this to be a valid assumption, since the pleasant reaction we have to a butterfly or to a unicorn extends to and impacts our use of those images as symbols. Those with differing reactions to sea gulls as described above would similarly have different reactions to Johnathon Livingston Seagull's story.

Also, by concentrating on experience and reaction rather than symbolism, we temporarily lost sight of the most important measure of symbolism -- that of meaning.

Yes, music has impact, but that music is symbol only if its impact includes meaning, such as the sense of freedom and power that accompanies the visual image of the "Flight of the Valkyries" and similar images of meaning those who are familiar with the movie will get from various pieces in the sound track from 2001.

Likewise incense is symbol only if its impact includes meaning.

That meaning may be supplied by the smell, or that meaning may be supplied by knowledge of the ingredients within the incense. Meaning may also be supplied by the words used during the censuring of the chambre. Without some meaning, incense is not symbol, but only smell.

Closely related to the sense of smell is the sense of taste, and it's fairly easy to see that certain tastes can have meaning as well.

During Passover Seder, a ritual meal of thanksgiving and freedom (celebrating the Exodus), Jews will dip greens into salt water and eat the salty greens, to remind them of tears shed by the Jews in bondage. They will eat bitter herbs to remind them of the bitterness of slavery.

Likewise, there can be kinesthetic symbols as well.

We feel different when we hold a sword in ritual as opposed to when we hold a dagger. We feel different when we are standing up than we feel when we are sitting down, and different still when we are kneeling or laying down. We feel different in charged rooms, dry rooms, wet rooms, hot rooms, cold rooms, still rooms, breezy rooms. Uncontrolled, these latter experiences are just stimuli. Controlled and used meaningfully, these latter experiences can be symbols, manipulated and understood as such.

How should symbolism be used?

The first obvious use of symbolism is in the communication of ideas, whether written, spoken, or communicated through one or more other senses.

Based on the idea that a single symbol can have a whole galaxy of meaning, a useful communications skill is the ability to use
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symbols in the proper places, in the proper ways, to communicate more meaning in a smaller package (with fewer words).

Perhaps of greatest importance within the Temple of Set are the magical aeonic Words: Xeper, Remanifestation, and Xem, and the preceding Words of Indulgence and Thelema. By using these Words in writing or other forms of communication, we communicate the meanings associated with those Words.

If I say the word "Xeper" to an initiate, it means something totally different than it would mean to someone off the street, and it means something totally different to a Setian than it would mean to an Egyptologist who /thinks/ he knows the Egyptian god Xepera. Our use of the Word is quite different and the symbol carries so much more meaning than just the word "Xeper" would carry in a modern Egyptian dictionary.

This use of symbolism doesn't apply just to magical Words or Formulae, but applies to symbols of many different kinds, in many different uses.

You'll sometimes find certain words capitalized in text, as are "Words" and "Formulae" above. When not overly used, this is a clear indication that the author wishes you to view these words with their symbolic meanings, rather than their normal meanings.

During group ritual, certain words will be spoken more flamboyantly, perhaps louder, perhaps longer, and often with more gesturing. These words are then generally being used symbolically, with special meaning at least to the speaker, if not to other participants.

Symbolism can also be used in Lesser Black Magic, as tools to influence certain people (singular or multiple) in certain ways. The magician (or politician or religious leader or arts director or other manipulator) will use lighting, music, fragrance, and other symbols in ways particular to their audience's response to the symbols.

Symbolism can be used upon ourselves in a similar manner, to bring out responses from us that we want to bring out, as in ritual or as an aid to Xeper.

Words which have become symbols to us can be used as a means of increased concentration, as a visual mantra or as a sensual mantra.

Such mantras can be used in ritual, in nonritual meditation, or whenever we choose to remind ourselves of the principles carried within that symbol.

Over time, some symbols can become richer and can carry more and more meaning to those people who work with the symbol.

These symbols can become "magnetic", in that each use of the symbol brings forth yet another repetition of the symbol. Each reference brings forth a constellation of meaning, with one meaning and use leading to another. Each use of the symbol sparks, or attracts, another use of the symbol.

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In these cases the symbols will often be repeated over and over throughout a conversation or other communication, each time exercising one or more of those meanings, and through the course of the communication this symbol can almost hold or reflect an entire world view. This is the way the people influenced by the symbol see their world.

At a political rally the symbol might be "America", "Democracy", or "the Party" (citizens of other countries may substitute those symbols meaningful in your domain). To some, the symbol might be "the Environment".

The symbol "Xeper" has a similar impact within the Setian culture.

Group consensus is important for communication through symbols. Different groups can have differing uses of symbols, and attempts to communicate between these groups using the symbols particular to one group (or those symbols which are viewed differently by different groups) can result in confusion or worse.

Because Setians come from such diverse backgrounds, we have various communication problems related to these diverse backgrounds.

Members from the O.T.O. may know all of the Qabalistic correspondences, while members from the Wiccan background couldn't care less about the Qabalistic attributions, and have correspondences which are totally different. Numerologists apply different meanings to their numbers than do the Qabalists. And all of these symbolic systems work.

But very, very few of them work for all Setians.

Qabalists within the Temple of Set who write articles and/or letters steeped in Qabalistic symbolism find that very few others care enough about their symbols to wade through the text. Those from other backgrounds with intensive use of symbols similarly find difficulty communicating within the Temple of Set, since our symbolic vocabulary is so much less cohesive.

This lack of similarity in symbolism affects not only written communication, but also ritual activity.

Each pylon seems to develop its own pattern of symbolism, and inter-ylon rituals can at times be very difficult. Fitting many diverse magicians with their diverse backgrounds into one meaningful ceremony can be a challenge, a challenge faced at each Conclave, and at each activity like the Order of Shuti Workshop.

The first question asked by the Grand Master was, "What is symbolism?" The first answer received was, "A language of the unconscious."

Parts of the workshop's discussion might seem to support this definition, while others contradict it. So let the Grand Master speak:

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Symbols have many attributes. Among the more important of these attributes is their ability to cause reaction in their audience, visceral if not innate reactions, as discussed above.

Elizabeth S. Helfman, in her book Signs and Symbols around the World, defines symbol as being: "anything that stands for something else."

Look in your dictionary. Mine includes several definitions of symbol and symbolism, including:

>> Symbol: 2: something that stands for or suggests something else by reason of relationship, association, convention, or accidental resemblance. 5: an act, sound, or object having cultural significance and the capacity to excite or objectify a response.

>> Symbolism: 1: the art or practice of using symbols esp. by investing things with a symbolic meaning or by expressing the invisible or intangible by means of visible or sensuous representations; as a: the use of conventional or traditional signs in the representation of divine beings and spirits, b: artistic imitation or invention that is a method of revealing or suggesting immaterial, ideal, or otherwise intangible truth or states. 2: a system of symbols or representations.

Symbolism is an art, a practice, something which is done. It is used to communicate meaning. It is a language.

Our visceral responses to symbolism may be unconscious, but if that's all there is, then have we received and/or responded to meaning?

The transmission and communication of *Meaning* requires some form of consciousness.

Let's use the word /Awake/ to mean the highest form of consciousness.

Remember -- the capital letter indicates I'm using a symbol; Setian use of this specific symbol (Awake) most often refers to Ouspenski's heightened state of consciousness and awareness, a state of being totally awake.

For simplicity, let's assign a whole range of various levels of conscious awareness to the name "conscious". This name can apply to heightened states of consciousness which those we would call Awake,

those that barely miss being Awake, down to the almost somnabulent states in which most of mankind spends their day.

Finally, I would call the preconscious state one of consciousness in this case, a state in which meaning can be received, interpreted, and acted upon, without the individual being "consciously" aware that this has happened. But if the individual's attention is brought to the subject, then the symbol and its meaning can be recalled and the process repeated without any difficulty.

If symbols are generated and communicated, if they are transmitted and received, in one of these three states, then I believe we can correctly talk about symbolism, about language.

However, if the generation and/or reception of the symbol is uncon-

scious, and/or totally unintended, then I propose that that instance is not an example of symbolism, not language or communication, but rather the accidental generation of and/or visceral response to sensory input.

[Now let us return to the discussion as it took place in the workshop...]

Planetary Symbol System?

We know there are differences in the meanings of many symbols. "Patriotism" can be exceedingly important to a Republican and also to a Libertarian, but the meanings that this symbol will have can be quite different in many ways.

This leads us to ask the question of whether there might perhaps be a "planetary symbol system" in which some symbols at least can be found commonly used in many or all cultures.

The cross, square, circle, and most or all simple symbols have been found in use all over the earth. We therefore can ask whether their meanings are similar, or are the symbols used simply because they are simple geometric figures, but with meanings arbitrarily assigned by the individual cultures?

One participant brought forth Ouspenski's example that "Table" has a function, an innate form or essence, which can be perceived beyond words, and beyond a learned experience.

"Table" provokes an image, feeling, or essence that is evoked through a willed perception that extends beyond the actual set of tables that a person may have ever experienced.

Ouspenski claims that at a certain state of consciousness the Aware individual can see this deeper meaning or essence, and that this

deeper
meaning or essence can be commonly perceived by all who reach this
level
of consciousness.

Similar ideas were offered by Plato, and the concept of Platonic
Forms
is very prevalent throughout the Setian use of symbolism. We often
speak of the Egyptian Neters as being Forms, the original or
specific
essence of an Ideal.

This is certainly an area that needs deeper investigation. The
workshop
session discussion however left the topic of abstract Forms, and
instead
investigated the historic use of symbols in various cultures.

Looking first at the more complex god forms, it seems each major
culture has a "trickster" god: Coyote fills this niche in several
Amerindian cultures, Loki in the Norse mythos, and Thoth (Hermes
and Mercury) in the Egyptian (Greek and Roman) mythologies.

The Trickster is that Spirit who makes you Think. He is the Spirit
who is unpredictable in his actions or reactions, who gets himself
and everyone else into trouble. In the process of doing so -- most
often after everyone is already in trouble -- he makes people
Think, and in the end he generally gets everyone out of trouble by
thinking.

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To represent the Trickster, each culture used that type of symbol
or god form which for them was most appropriate for that type of
character.

The coyote is a fairly independent and hard to track animal in
America, requiring more than the usual amount of intelligence and
stealth to catch. Monkeys similarly were appreciated for their
seeming intelligence and playfulness, and so Egyptians assigned the
Trickster attribute and the monkey's form to Thoth.

The question becomes ... is this type of being, this symbol,
something which is universal, cross-cultural, or is it something
which happens in just a few cases, and many other societies never
had any use for it?

Jung was exploring this area. He defined specific symbols which
he felt were common to many or all cultures. They were fairly
common within his culture and Jung did manage to validate them with
some cross-cultural study.

We still need to ask how complete his studies were, how extensive
and wide spread.

Given people in extremely different environments, such as the
Eskimo, Hawaiian, Indian, Tibetan, etc., cultures where the people
have many different experiences, totally different social and
physical environments, it can be expected that these people would
have very different reactions to the symbols that Jung thought he
had commonality on.

Jung's Man and his Symbol was recommended by one participant as
containing documentation on his cross-cultural studies in this

area.

Not having access to any resource materials that would answer our questions at the time, the workshop session then proceeded into the topic of Egyptian Neters and the use of Neters in symbolism.

Neters

The Workshop discussion of Egyptian Neters started with a brief discussion of the Egyptian languages.

The ancient Egyptians used three different written languages, the hieroglyphic, hieratic, and demotic.

The demotic language was a mostly alphabetic language used for common communications among those who could read and write. Its primary uses were for social and business reasons.

The hieratic language was a pictographic language related to the hieroglyphic, but in which the pictographs were abbreviated and simplified to speed writing. It was used for important state documents and many later religious texts.

The hieroglyphic language was the most ornate of the three languages, the most ancient of the three languages, and the most symbolic. It was used for the most important religious and
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philosophical statements, and for the most important state declarations.

Many of the symbols used to form the hieroglyphic language had assigned sounds, and many others did not. In addition to the sounds and symbols used to form words, the Egyptians used determinatives, signs added to specifically identify each word. Through the use of the determinative, it was impossible to mistake one written word for another, even if verbal sounds were the same, even if the letters used were the same.

This use of a purely symbolic, picture-oriented language encouraged the ability in the learned ancient Egyptians to think with right brained methods while doing the left brain activity of reading.

It also encouraged these educated and intelligent Egyptians to work with symbols as they worked with language. They were able to communicate ideas and ideals in a language particularly well suited to this purpose.

Setians use the ancient Egyptian neters as symbols, representing aspects of the world, or aspects of the individual. We feel this is very close to the way the higher initiates of the ancient Egyptian Temples, the priests of the Temples, and the smarter pharaohs used and viewed their neters. The neters were concepts that could be communicated to and shared among the initiated, rather than being actual gods and goddesses.

The common man may very well have believed in the literal existence of his many gods and goddesses, but we believe the elite of the Egyptian society understood that these neters were purely symbols. When the Egyptian elite paid homage to the neters, they paid homage to the aspects of the universe or of the self represented by those neters.

One neter of obvious importance is Set. In dealing with this

symbol, we try to identify the original meaning of the symbol, and try to eliminate the corruptions of the symbol imposed by the later rule of Osirian religion.

Rather than take space here to discuss the corruptions and distortions that were applied to the symbol of the neter Set through the Osirian culture, we'll simply refer the interested student to appropriate books in the reading list: 2A, 2E, 2G, 2W, and 2AA.

It is rather clear that the use and peripheral meanings of the neter Set changed over time. The study of Set must therefore include the careful consideration of the source of whatever writings are being studied. Fortunately most other Egyptian symbols/god forms did not change significantly over time, and such care need not be used in studying and working with them.

The neters were used and viewed as symbols. But the Egyptian temples were temples, and were recognized as religions, not simply as centers of enlightened philosophy. This brings up the question: Do/did the Egyptian Neters actually exist? Were these religions founded to worship or work with beings that actually
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existed? Or were they simply the creations of the ancient Egyptian priesthoods?

Rather than tackle immediately the question of whether the Neters actually existed, workshop participants first chose to examine ...

Egyptian Priesthoods

The first statement made about these priesthoods was that each temple in Egypt taught a different area of philosophy or knowledge.

Those temples dedicated to a major neter or god taught that their primal Form was the First Cause. These were the major temples of the land, and an initiate who studied at temple after temple would be presented with the opposing claims that each god was the god, The Creator.

We noted in our discussion that the priesthoods of several of the "minor" neters did not make any such claims. Thoth as a single neter never seemed to be treated as the creator god; nor was Geb. However, many of the major neters were treated as creator gods, and many gods were intentionally combined into units (such as Amon-Thoth-Ra) in order to form a god which would be powerful enough to qualify as The creator god.

Neters as Symbols

We returned to discussing the neters as ways of viewing possibility and potentiality, and ways of viewing different aspects of the universe and of the individual.

For example, Ra, the sun god, was a most pervasive and powerful being, since every single day, there he is in the sky. Ra was consistent, reliable, and therefore powerful.

Similarly each force in nature was given a personality, because each force in nature has a personality (or seems to, to those who humanize such things). This is the basic principle behind most spirits of most animistic religions.

These personalities are generally reliable. A rain cloud is going to rain; it isn't going to add to the day's heat. The Nile was not going to dry up -- it was going to overflow once a year, and deposit good, rich, fertile earth upon the ground. Each force of nature, each personality, was given a name, a face, and a story.

The most powerful stories, faces, and names are those that belong to the creator gods. There are so many creator gods, that it's really difficult to pin down an actual order of precedence.

This brings up the fact that there are many apparently conflicting stories within the Egyptian mythology.

The Grand Master pointed out that in several Egyptian myths, Shu and Tefnut are self-created. In others they were created by tears of the master creator god (whoever he happened to be according to the story teller). In yet others they were created by the master god's masturbation.

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Shu and Tefnut by definition are the first male and female. The master god's masturbation in these latter stories was always male masturbation, but Shu is the first male. Shu and Tefnut begat Geb and Nut, but Nut was the all-pervasive universal sky that preceded the first god...

This confusion is the result of centuries of Egyptian story telling, and while some of it appears to be contradictory, most of it is useful. We certainly must hesitate to consider this mythology as one consistent symbolism, and must be careful if we wish to communicate consistent meanings using these symbols, but we have found value in this mythology.

Each story is a different way of looking at the world, a different way of looking at the first cause, and of looking at the symbols. By using these symbols, we can then indicate not only a symbol, but also which way we are looking at the world.

Hence, if in ritual or other communication we call upon Ptah-Geb-Nu, we are calling upon the creator of the earth and sky, the god who created the physical universe. If instead we call upon the Neter Ra-Ptah-ankh, we are calling upon the god who brought light and life to this planet.

Having discussed these differing views of the world as expressed by the many symbolic neters, we felt that this was a good point from which to launch into a discussion of one of the ways in which we look at Neters.

Set, the prime source of intelligence and the ageless intelligence himself, is a wee bit complex for someone a mere 20 or even 200 years old to understand, regardless of whether we look at Set as an actually existing being or instead as a master symbol.

So rather than try to encompass all of Set, intellectually or emotionally, rather than try to understand all of Set, we can work with neters which are facets of Set's being, facets of Set's symbolism. Each neter can be thought of as a specific element of Set.

As examples, Shu is one set of symbolism, one set of ideas, that an initiate can work with to "get somewhere" with, to accomplish certain initiatory goals. Tefnut is another set of ideas, as is Geb, Isis, etc.

Rather than trying to encompass and work with the entire universe simultaneously, grab whatever you can hold onto, work with that handful, study that symbol or symbols, and see what it leads to.

We had originally intended to discuss whether or not the Neters might or might not exist in their own right. Having discussed the above, it seemed somewhat unimportant as to whether the Neters actually exist. That topic will be left for a later discussion.

Bibliography

While the following books and papers were not necessarily discussed
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nor referenced during the workshop discussion (or in completing this article), the initiate interested in studying symbolism as a subject on its own would be well advised to begin with this bibliography. Additions to this bibliography are welcome, and should be sent to the Grand Master. (_RT_ entries are from _The Ruby Tablet of Set_.)

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De Lubicz, Isha Schwaller, _Her-Bak_. 2L (TS-1).

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Menschel, Robert, "Tarot Primer", _RT_ IT.II.B.3.e.(3).

Norton, Lynn, "Golden Section Tarot Working", "Atu XV: The Devil", and "The Dialogue". _RT_ IT.II.A.3.k.(1), 4.h.(1), and 4.h.(2).

Regardie, Israel, _777 and Other Qabalistic Writings of Aleister Crowley_. 9M (TS-4).

Schaefer, Heinrich, _Principles of Egyptian Art_. 2R (TS-4).

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Footnote:
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1. The Grand Master wishes to digress temporarily from the workshop's discussion, and to comment at this time on one of the first statements offered during this discussion.

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The God Set
by Setnakt

The best English study of Set is Te Velde's Set, God of Confusion Brill 1977. If this particular text is unavailable through your library, I recommend a short cheap and very reliable book by George Hart: A Dictionary of Egyptian Gods and Goddesses, Routledge & Kegan Paul, 1986. This very ambiguous god was alternately deified and demonized depending on the cultural/political currents running through Egypt. Allow me to present here a brief history of Set.

Predynastically: Set was an important deity appearing in the art of the Hamitic peoples living in the Ombos and Naquada regions. Interestingly, his was the only god-figure not composed of parts from recognizable Earth animals.

(The Hamitic speakers donated most of the terms to religious philosophy to the Egyptian language that separate it from other Semitic languages including ba, ka, neter, etc. If somebody really wants to find the roots of the Egyptian religion, they should go up the Nile and do some serious anthropology among Hamitic speaking native cultures-- the roots of the Nile may hold keys to Egyptian thought that mute stones do not).

Archaic Egypt: Set generally occupies a secondary role to his enemy Horus, champion of the people of the North (except in the 2nd dynasty when one pharaoh took a "Set" name rather than a Horus name.) Set is intimately connected with teaching astronomy, the methods of agriculture, medicine, and above all magic. He is said to have opened the mouth of the other gods, and is the patron of the sem ritual. His cult titles include "Great of Magic" and "Eternal". There is indeed evidence that Set is set apart from other gods to die (Bonnet's commentaries on the Pyramid texts).

The astronomical cult, which placed the afterlife in the region of the Northern heavens -- particularly in and around the constellation of the

Great Bear was replaced in the Fourth dynasty by a growing sun cult centering on Re and Horus. The great stellar monument that Imhotep designed were replaced by the solar pyramids of the Fourth and Fifth dynasty's. (Notably Cheops took no chances in the great Pyramid's design -- although outwardly a solar monument he had a hole bored through the stones aligned with the position of Alpha Draconis (a star in the Great Bear called Thuban = "the Subtle One" a Set cult title?) just in case that was where his ka was heading.

During the next few dynasties (4 - 17), Set is generally ignored. His functions are absorbed into other gods. Thoth picks up the attributes of magic, Osiris picks up the attributes of Mysterious time _djjet_ as opposed to exoteric time _neheh_. Set keeps his attributes a storm and stellar god, and gradually comes to be associated with all night fears -- nightmares, desert fiends, and bad animals such as the hippo and the jaguar of the South. He is mentioned in a famous 12th dynasty writing called _The Discourse of a man with his ba_ in which his solar aspect IAA is referred to. Bikka Reed has a great translations of this text.

In the 18th dynasty a remarkable Pharaoh Hatshepsut reintroduced the worship of Set by building a Temple dedicated to him and Horus the Elder at Ombos. This marked a strong interest in Set's eternal nature, for 3084

example in Hatshepsut is the prophecy (which she had placed in her tomb at Der el-Medina) that "She will not only enjoy the days of Horus, but the days of Set will be added to her span."

She was also interested in the antinomian nature of the Set cult -- in fact she preformed one of the most scandalous acts available to a woman -- she acted as a man. This early feminist clearly found Set, a great archetype to Work with. Set was popular among her family until the Kingship of Akhenaton (may he be reborn forever drowning in the jaws of Sobek the crocodile god).

The very militaristic pharaohs of the Nineteenth dynasty, who were probably descended from a family of Set priests at Tanis, delighted in Set both in his militaristic role and as God of Foreign places. Ramses II for example called himself the Son of Set. The Set cult too was very popular with foreigners coming to live in Egypt. His worship has always been connected with the outsider.

The Twentieth Dynasty began by looking very favorably on this god, as is shown in the name of its founder Setnakt, "Set is Mighty." There is

also
considerable evidence that the set cult was favored among artisans
of
the time (see Romer's Ancient Lives, Henry Holt, 1984, and if
you've
got as copy of Stephen Quirk's Ancient Egyptian Religion check out
the
beautiful Stella of Aapehty -- probably the most beautiful surviving
example of Setian art).

By the end of the Twentieth Dynasty, as the funerary cult of Osiris
became the dominate force in popular Egyptian religion, more and
more,
Set as the murderer of Osiris became the Evil One. In fact by the
Twenty
Sixth dynasty it was a common practice to disfigure any
representations
of Set. He became --for all practical purposes the Christian devil.
Some
scholars have even derived the name Satan from Set-Hen, a cult title
meaning the Majesty of Set, but I am dubious of this particular
derivation.

However Set was not down for the count. During the Ptolemaic period
Set,
merged with the Greek titan Typhon, became the figure for the goes
or
sorcerer to use. After Hermes the most often invoked god in the
Magical
papyri is Set-Typhon. This entity was used to bring spirit helpers (a
bird would fly down and announce that the magician was now under the
protection of a god -- a popular Typhonic practice outside of Egypt
as
well see Morton Smith's Jesus the Magician). Set was also the god
to
invoke to send dreams, perform healings on the head or spinal
column,
and to cause enmity between enemies.

There seems to be a few common threads running through the Set cult:
the
quest for immortality, antinomianism, and the practice of magic.
Perhaps
this is why Michael Aquino's current Temple of Set finds this figure
so
appealing as an archetype for the Left Hand Path. Like Hatshepsut
before
Aquino has Opened the Mouth of this ancient god, and the
articulation of
the Principle of Isolate Intelligence is available to us today.

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Sources and Resources for Asatru

Organizations:

The Asatru Alliance of Independent Kindreds P.O. Box 961; Payson AZ
85547

The Alliance is the linear descendent of the Asatru Free Assembly. They are a democratically run national confederation of independent kindreds who meet once a year in an Allthing to conduct business. It is essentially conservative and libertarian. "The Alliance is based upon the ancient model of tribal democracy known as the Thing, and member kindreds support a code of laws we feel necessary to preserve and protect Asatru from those who would dilute, subvert, or in any way harm our religion. Membership in the Alliance is encouraged for those who actively promote and believe in the Aesir and Vanir and our collective Heathen Heritage. Anyone interested in joining the Alliance should contact the kindred of choice for acceptance. There is no membership in the Alliance except through a kindred. Applicants must subscribe to the membership requirements of the kindred of choice and uphold the bylaws of the Asatru Alliance."

The Ring of Troth P.O. Box 18812; Austin TX 78760 The Ring of Troth was founded by Edred Thorsson. He resigned in Spring of 2242 (Runic Reckoning - 1992 C.E.) and has been replaced by Prudence Priest, most well known as the editor of Yggdrasil. Due to the resignation of Thorsson and several other members of the High Rede (i.e. Board of Directors) the Ring is currently in reorganization, and it appears that it will emerge much stronger than before.

The Ring is governed by an appointed High Rede of 9 persons who guide the national affairs of the Ring. They offer a number of programs include an Elder training program for prospective clergy, The Rune Ring for study of the magickal properties of the Runes from within a Germanic Pagan context, and recognition for local Kindreds.

The Ring of Troth requires that "its members affiliate for cultural and religious reasons rather than for racial and political reasons. The use of the Ring of Troth as a platform for any type of political or racial propoganda will not be tolerated"

Dues are \$24 and include a subscription to Idunna. If one does not wish to join, Friends of the Troth may receive Idunna for \$24 as well.

Magazines:

Vor Tru - \$12/year. The Journal of the Asatru Alliance (see above address). Concentrates on community issues within the Alliance, news of kindreds, letters, etc.

Idunna - \$24/year. The journal of the Ring of Troth. Idunna concentrates on fairly heavy academic subjects, runelore, etc.

Mountain Thunder - \$15/year, 1630 30th St #266; Boulder CO 80301. Glossy covered and well put together. Usually excellent articles on religious issues of Heathenry, scholarly stuff, reviews, and opinion.

Uncle Thorr's Newsletter - \$12/year, P.O. Box 080437; Staten Island NY 3086

10308-0005. Simple newsletter with ranting and raving from Uncle Thorr and company, news from NY, and articles on lifestyle, runes, and other topics.

Kindreds:

American Church of Theodish; 107 Court St, Suite 131; Watertown NY 13601
(Anglo Saxon Theodism)

Am Church of Theodish West; 9353 Otto St; Downey CA 90241

Arizona Kindred; P.O. Box 961; Payson AZ 85547 (Asatru Alliance)

Barnstokker Hearth; P.O. Box 1972; Seattle WA 98111-1972

Eagles Reaches; P.O. Box 382; Deer Park TX 77536 (Ring of Troth)

Mountain Moot; P.O. Box 328; Elizabeth CO 80107

Nerthus Heart; 27 Gap Rd; Black Hawk CO 80422

Northern California Kindred; P.O. Box 445; Nevada City CA 95959

Norvegr Kindred; 219 Lewis St; Wash Court House OH 43160

Oak Rune Kindred; P.O. Box 3392; Galveston TX 77552

Raven Kindred; P.O. Box 970; Amherst MA 01004-0970

Skelland Kindred; P.O. Box 7608; Clearwater FL 34618

Thorr's Hammer Kindred; 9461 Bella Vista Rd; Apple Valley CA 92308

Torwald Kindred; 1630 30th St #266; Boulder CO 80301

Vinland Kindred; P.O. Box 15431 PSS; Stamford CT 06901

Wulfing Kindred; P.O. Box 18237; Chicago IL 60618 (Asatru Alliance)

Yggdrasil Kindred; 1709 West Midvale Village Dr; Tucson AZ 85476

Recommended Books:

The Poetic Edda, Lee Hollander translation (basic mythology in an excellently translated poetic version.)

The Prose Edda, Jean Young translation (basic mythology)

The Norse Myths, Kevin Crossley Holland (basic mythology in modern language and retelling, excellent for readings or meditation)

A Book of Troth by Edred Thorsson (Not my favorite author and not a book without many imperfections, but the only mass market book of the basic rituals of Asatru)

The AFA Rituals, three volumes available from World Tree Books (\$18 from World Tree) The original ritual volumes from the Asatru Free Assembly.

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Introduction to Ritual and Invocation Tape (\$7 from World Tree Books) A basic cassette tape that goes through a ritual step by step, the other side is a variety of invocations and prayers.

The last two are from World Tree Publications; P.O. Box 961; Payson AZ 85547 (checks payable to the O.F. of Arizona). World Tree is a service of the Asatru Alliance and carries a number of tapes and booklets as well as Thor's Hammers and statuary.

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{file "ADF Ritual #1" "bos640.htm"}

ADF BASIC RITUAL NUMBER ONE
by P.E.I. Bonewits, Sally Eaton and others

Procession, lead by D1 and D2:

- D1: Ta muid anseo leis na Deithe a adhradh.
- D2: We are here to honor the Gods.
- D1: A Dheithe, an Airde, a Thabharthoiri ar Bheatha - eistigi agus freagairt orainn!
- D2: O Gods, High Ones, Givers of Life - hear and answer us!

Processional song:

- We come from the mountains,
Living in the mountains,
Turn the world around.
- We come from the oceans,
Living in the oceans,
Turn the world around.
- We come from the fire,
Living in the fire,
Turn the world around.

We come from the breezes,
Living in the breezes,
Turn the world around.

Settling song:

She changes everything she touches,
And everything she touches changes.

Tree Meditation:

When e'er we stand in a sacred place
Beneath the Sun's or Moon's bright face,
In a circle's rim or shady grove,
Our spirits go to the Gods we love.

Let all our minds go clear and free,
and form the image of a treee,
A youthful sapling of the glade,
Whose budding branches cast no shade.

Around this tender, supple youth,
Are seen its sturdy forbearers growth,
Those forest Elders strong and wise,
Who nurture those of lesser size.

So close your eyes, and in your mind
Become one of the spirit kind.
Cast off your cares and disbelief,
and enter tree from root to leaf.

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Relax and breathe and center will,
Then let the peace within you swell
Until it is a thing profound.
Now send it deep in the ground.

In every little tender root
Feel water flow, and and then transmute;
The sap will flow through ever vein,
Our links to our ancestors regain.

Now let the sap rise in a flood,
And race to every branch and bud;
Each branch extend into the air,
Each leaf unfold in green so fair.

The gentle zepthers toss each bough,
And to you calming breaths endow,
While rays of golden summer light
Give warmth and lend their power's might.

Let water rise and fire descend,
And lively air the branches bend;
Thus firmly planted in the Earth,
The elements give us rebirth.

Now let the green entwine,
And form our sacred grove devine.
With branch and root our circle form,
And magic from mundane transform.

We all are rooted just the same,
We feel the same supernal flame,
We drink the water free to all,
We hear the gentle airy call.

Now let us feel our spirits surge,
And into one great spirit merge
To let the Lord and Lady know
That we are ready below.

And let us all link hand to hand,
Before all of the gods we stand,
And in this hallowed space we start
To show all that is in our heart.

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Specifacation of ritiual:

Invocation of Oghma the Gate Keeper, or Mannanon in English and Irish:

(English by Sally Eaton, Irish by James Duran)
(visualization is a triangle shaped iris opening)

D1: A Oghma, a thiarna na nGeatai, a thiarna an Fheasa,
oscail
na geatai duinn. Ta muid ag siul i do lorg, ta' muid ag siul
ar
do bhealach. Scaoil duinn do theagasc taispeain duinn cen
chaol
a siul faidh muid slan. Molann muid thu mar gheall ar do
chumhacht. Siuil linn a Oghma!

or

D1: A Mhanannon, a thiarna na nGeatai, a thiarna an Fheasa,
ag
oscail na geatai duinn. Ta muid ag siul i do lorg, ta' muid
duinn
siul ar do bhealach. Scaoil duinn do theagasc taispeain
ar
cen chaol a siul faidh muid slan. Molann muid thu mar gheall
do chumhacht. Siuil linn a Mhanannon!

D2: O Oghma, Lord of the Gates, Lord of Knowledge, open the
ways
for us. We walk in your footsteps, we walk your roads.
Reveal to
us your teaching, reveal to us the way to walk in safety. We
praise you for the brightness of your power. Walk with us,
Oghma!

or

D2: O Manannon, Lord of the Gates, Lord of Knowledge, open
the
ways for us. We walk in your footsteps, we walk your roads.
Reveal to us your teaching, reveal to us the way to walk in
safety. We praise you for the brightness of your power. Walk
with us, Manannon!

D1: Siuil linn a Oghma...
D2: ...walk with us Ogma!
D1: Siuil linn a Oghma...
D2: ...walk with us Ogma!
D1: Siuil linn a Oghma...
D2: ...walk with us Ogma!

or

D1: Siuil linn a Mhanannon...
D2: ...walk with us Manannon!
D1: Siuil linn a Mhanannon...
D2: ...walk with us Manannon!
D1: Siuil linn a Mhanannon...
D2: ...walk with us Manannon!

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Chant:

We invoke thee Ogma, Opener of every Gate
We invoke thee Ogma, Opener of every Gate.
You shall reach us, You shall teach us and reveal our fate.
You shall reach us, You shall teach us and reveal our fate.
(repeat nine times)

or

We invoke Manannon, Opener of every Gate
We invoke Manannon, Opener of every Gate.
You shall reach us, You shall teach us and reveal our fate.
You shall reach us, You shall teach us and reveal our fate.
(repeat nine times)

Invoke Matron of Bards (Bridget nominally)

O Bridget, our heart, Our brightest Queen;
Cast your blessings unto us.
We are your children, You are our mother;
So harken unto us.
You are the Cauldron now in our grove;
Earth-Mother inspire us.
O fire of love, O fire of life;
Please Bridget, come to us!

Triad invocations and consecrating of the waters:

Nature: Fill main chalice with whiskey and secondary chalice with water.

Hold them up and say:

D2: O spirits of the old times and of this place, our
companions, our teachers, hallow these waters. Share with us
the
renewal of the Earth. Share with us comfort, knowledge, and
blessing. Speak to our hearts, that we may become one with
you
all...Behold the waters of life.

D1: A sprideanna na seanaimsire, agus na haite seo, a
chomhghuaillithe, a mhuinteoiri, beannaigi na h-uisce seo

duinn.

Roinnigi orainn athbheochan na Talun. Roinnigi orainn
suaimhneas, eolas, agus beannacht. Labhraigi linn inar
gcroi, le
go mbeadh muid in aon bhall libhse...Seo iad uisci na
beatha!

Sip from each chalice and passes to D2 then to sunwise (left),
saying:

Behold the waters of life.

Asperging song/chant (Fur and Feathers) for while waters being
passed.

Fur and feather and scale and skin,
Different without, the same within.
Many of body but one of soul,
Through all creatures, the Gods made whole.
(repeat nine times)

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Ancestors:

D2: O people of the old times, our ancestors, our kindred,
hallow these waters. Share with us the bond of life upon the
Earth. Share with us comfort, knowledge, and blessing. Speak
to
our hearts, that we may become one with you all ... Behold
the
waters of life!

D1: A sheana, a shinseara, a mhuintir, beannaigi n h-uisci
seo
duinn. Roinnigi orainn ceangal na beatha ar Talamh. Roinnigi
orainn suaimhneas, eolas, agus beannacht. Labhraigi linn
inar
gcroi, le go mbeadh muid in aon bhall libhse Seo iad
uisci
na beatha!

Asperging song/chant:

It's the blood of the ancients,
That runs through our veins.
And the forms pass,
But the Circle of Life remains.

Gods as a whole:

D2: O Gods of the old times, our mothers, our fathers,
hallow
these waters. Share with us your power to regenerate the
Earth.
Share with us comfort, knowledge, and blessing. Speak to our
hearts, that we may become one with you all ... Behold the
waters of life!

D1: A Dheithe na seanaimsire, a mhaithreacha, a aithreacha,
beannaigi na h-uisci seo duinn. Roinnigi orainn bhur
gcumhacht

le go ngingfeadh muid an Domhan. Roinnigi orainn suaimhneas,
eolas, agus beannacht. Labhraigi linn inar gcroi, le go
mbeadh
muid in aon bhall libhse ... Seo iad uisci na beatha!

Asperging song/chant:

Mother I feel You under my feet. Mother I hear your heart beat.
Mother I feel You under my feet. Mother I hear your heart beat.
Father I see You where the eagle flies. Spirit going to take me
higher.
Father I see You where the eagle flies. Spirit going to take me
higher.

Praise offerings and major power raising:

The sacrifice: (see FESTNAME.TXT for diety names of holidays)

D2: Our praise goes up with thee on the wings of eagles; our
voices are carried up to thee on the shoulders of the winds.
Hear now, o Name, o Name, we pray thee, as we offer up this
sacrifice of life. Accept it we pray thee, and cleanse our
hearts, giving to us of your peace and life.

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D1: Teann ar moladh suas chugat ar sciathain iolar; beitear
ar
nnglortha suas chugat ar ghuailne na gaoithe. Eistigi anois,
a..., an ..., mas e bhur dtoil e, agus sinn ag ofrail na
h-iobairte seo ar son na beatha. Glacaigi lei, mas e bhur
dtoil
e, agus glanaigi ar gcroithe, ag roinnt arainn do chuid
siochana
is do bheatha.

The Omen:

D2: Have you accepted our sacrifice of life and human effort?
D1: Give unto us an omen!

Possible repetition of Praise offerings and Omen seeking, if needed.

D1: Rejoice! The NAME and NAME have accepted our sacrifices!

Meditation on personal needs:

Repetition on group needs: done by D1 & D2

Induction of Receptivity:

D1: Of what does the Earth-Mother give, that we may know of
the
continual flow and renewal of life?
D2: The waters of life.
D1: From whence do these waters flow?
D2: From the bosom of the Earth-Mother, the ever changing All-
Mot-
her.

D1: And how do we honor this gift that causes life?
D2: By partaking of the waters of life.
D1: Has the Earth Mother given forth of Her bounty?
D2: She has.
D1: Then give me the waters!

Final consecration and sharing:

naigi D1: A NAME, an NAME, Eistigi agus freagairt orainn! Bean-
anois na h-uisci seo duinn. Muide do chlann, a mhol thu, agus
 iarrann muid ort leigheas, beannachtai, cumhacht agus
 tinfeadh... Seo iad uisci na beatha!

waters! D2: O NAME, O NAME, hear us and answer us! Hallow these
 We your children have praised you, and now we ask from you
waters healing, blessing, power and inspiration Behold the
 of life!

Passing song/chant:

Burn bright, flame within me,
Kindled of eternal fire.
Of the people I do be,
And the people part of me,
All one in many parts,
A single fire of flaming hearts!

Meditation on reception of blessings and reinforcement of group
bonds:

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Affirmation of success:

D1: NAME and NAME have Blessed us!

D2: Every time we invoke them, they become stronger and more
alert
to the needs of their people.

D1: With joy in our hearts, let us return to the realm of
mortals,
to do the will of the Gods and our own.

D2: Yet, before we leave, we must give thanks to those whom we
invited here today.

Thanking of the Entities involved:

D2: O NAME and NAME,
D1: A NAME, an NAME,
D2: We thank you!
D1: Go raibh maith agaibh!

All: Go raibh maith agaibh!

D2: O Gods and Goddesses of the old times,
D1: A Dheithe na seanaimsiri -

All: Go raibh maith agaibh!

D2: O people of the old times, our ancestors, our kindred,
D1: A sheana, a shinseara, a mhuntir -

All: Go raibh maith agaibh!

D2: O spirits of the old times, and of this place,
D1: A sprideanna na seanaimsire, agus na haite seo -

All: Go raibh maith agaibh!

D2: O Bridget, Fire of Life and Fire of Love, Mother of Bards
and Goddess of inspiration, we thank you.

D1: A Bhrid, a Thine Bheatha agus a Thine Ghra, a Mhathair na
Bardai agus Bheandia na Thinfeadh, go raith maith agat!

Closing of the Gates:

D2: O Oghma, Lord of the Gates, Lord of Knowledge, we thank you.
Now let the Gates Between the Worlds be closed!

D1: A Oghma, a Thairna na nGeatai, a Thairna an Fheasa, go raith
maith agat. Anois biodh na geatai idir na saolta a druidte!

or

D2: O Mhannon, we thank you. Now let the Gates Between the
Worlds be
closed!

D1: A Mannonon go raith maith agat. Anois biodh na geatai idir
na
saolta a druidte!

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Reversing the Tree meditation:

Our sacred grove the Gods do love,
The Earth beneath, the sky above,
But now this ritual must end,
Toward our home and hearthstone fend.

Again we cleat our mind and heart;
The branches shrink and pull apart.
The roots untie and backward turn,
And spirit fire less brightly burns.

Let water sink, let fire go,
Let gentle zepthers homeward flow,
And as if in a cleansing rain
Become a single tree again.

Then from this solitary tree
Your soul breaks loose, a being free.
Your body calls, your spirit flies,
Returns, you slowly open your eyes.

Libation:

D1: To thee we return this portion of thy bounty, o NAME our
Mother, even as we must someday return unto thee.

Final Benediction:

D1: Let us go out into the world, secure in the knowledge that our sacrifices have pleased the Gods and Goddesses, and that we go forth upon the Earth under their protection.

D2: We have finished this ceremony!
D1: So be it!
All: Biodh se!

Recessional song/chant: Walk with Wisdom

Walk with wisdom
from this hallowed place.
Walk not in sorrow,
our roots shall ere embrace.
May Strength be your brother,
and Honor be your friend.
and Luck be your lover until we meet again.

***-

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{file "Pagan Manners (Grey Cat)" "bos641.htm"}

PAGAN MANNERS OR

Are There Any Dead Animals in The Soup?
by Grey Cat, Members Advocate

-
I can hear the outraged screams already. there are people out there who

believe that the very idea of "Pagan Manners" is a conflict in terms; that "manners" are outdated, dishonest and hypocritical. Well, think again. Manners constitute the only successful technique ever discovered by humankind to enable groups and individuals, holding moderately disparate views, customs or beliefs, to get along together. There are things more important than manners; but, without manners, it's unlikely that a discussion will ever go to them. Pagan manners are fairly simple and have nothing to do with which fork you use or how to word an invitation. They have to do with respect for others' feelings and beliefs. They most specifically have to do with recognition of the fact that you should "judge not the path of your brother or sister for their path is sacred." Manners are also the only way of attempting to grant everyone the personal space which each of us needs. There have been a number of attempts to write down a list of "thou shalt" and "thou shalt not" which will cover Pagan life. Here are several tries made by four different people:

MY OWN OPINIONS 1. Never assume that you are invited to a ritual or a non public gathering just because your friend is invited. Have your friend call the group doing the event and ASK! (or call yourself). 2. When participating in a ritual led by a group of which you are not a member, ask ahead of time what will be done. Should there be something in the explanation, or in the set-up of the ritual area which bothers you, just quietly don't participate in the ritual. 3. Ask the person(s) officiating at a ritual before you place anything in the ritual area; wear clothing or tools which might be considered unusual; or add private energy workings to the ritual being done. 4. Never just walk out of a cast ritual circle. Ask someone in the group sponsoring the ritual to cut you a door if you really and truly absolutely have to leave. 5. Don't make comments on the ritual, its leaders or the amount or quality of the energy raised during the ritual unless such opinions are asked for by the leaders. Save it for your friends, privately, after the ritual is over. 6. Vegetarians, Vegans, Strict Carnivores, Diabetics, and any others with very strong food preferences: no one minds your asking quietly and politely "Which dishes have meat (sugar, spices, hot pepper, etc.) in them?" When planning a meal for mixed Pagan/Wiccan groups, it is strongly suggested that at least some of the dishes be vegetarian, sug-

ar-free, relatively non-spicy etc. At all times, within and without the ritual context, always provide an alternative to alcoholic beverages. 7. While many people have become far less secretive about their membership in a Pagan group, it is never, EVER, permissible to "blow someone's cover". Do not ever call a friend or acquaintance by their Pagan name or mention their membership in a mundane situation. It is also bad manners - and a symptom of social climbing - to call an individual by his/her mundane name in a Pagan situation. It always reminds me of an extra calling John Wayne "The Duke" at a local bar. 8. Whether you drink, take drugs or indulge in other similar behavior is completely your own business. It is always wrong to urge such behavior on any other individual. The majority of serious Pagan groups absolutely do NOT allow anyone under the influence of drugs or alcohol to participate in ritual. Do not be offended if you are turned away for this reason. If you are taking a psycho-active drug for a medical reason it is very wise to check with the ritual leader(s) so they will understand and can advise

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you if they feel the ritual might be harmful to you. 9. Just because most Pagans/Wiccans are under 40 and in reasonably good physical condition, never assume that everyone is. Rituals and gatherings should be planned so that those with physical problems aren't barred totally from participation. Particularly in ritual, be aware that many more people than you might think are "mobility disabled." Group ritual should take place in an accessible area and some thought should be given to designating a safe place for those not taking part in dancing to stand or sit. Please be alert to anyone to whom help would be welcome. Help them to find a campsite which minimizes walking - to the ritual area, to the privies, to the eating area - whatever. Help them pitch their camp. Don't make them feel unwelcome - most handicapped people have worked extra hard on their magickal skills and may be able to add a great deal to the power in ritual and to the success of the gathering. 10. When at any sort of gathering, please be thoughtful. Particularly please observe true quiet after midnight. No one minds if you and others want to stay up all night talking or whatever. Everyone else minds a great deal if you stay up talking and laughing loudly and/or drumming. Those hosting a gathering should take the responsibility of keeping the noise level very low in at least some of the sleeping areas - and designating it

as
a quiet area. 11. Do not allow yourself to get the idea that you
know
the One True, Right and Only Path! Even if you really do have the
conviction that what someone else is doing is "wrong", "incorrect",
"Left-hand path" or whatever, just don't talk about it. It is
perfectly
permissible to refrain from participating in the activities of those
with whom you cannot feel comfortable. It is not acceptable to
express
the idea that they "shouldn't" be doing it. This is not to say that
if
you know of criminal behavior on the part of a so-called
Pagan/Wiccan
group you should not report it. We must also be responsible for
cleaning
up our own act. Paganism is glorified by its diversity. Please do
not
allow yourself to express judgement by categories. Whether or not
you
like or dislike blacks, Indians, Homosexuals, women, men, or
whatever,
keep it to yourself! If you really and truly cannot feel comfortable
taking part in a ritual which isn't conducted according to the
tradition
you follow or if you cannot be pleasant in company mixed with groups
you
disapprove of, please just stay home.

PAGAN/CRAFT ETIQUETTE by Soapbox Sam

Listed below are not hard and fast rules, but some helpful
guidelines
for those who would function smoothly in a craft/Pagan environment.

1.
Should you write to someone for information, always enclose an SASE
(Self-addressed, Stamped Envelope). Many of us receive several
inquiries
a day. Sometimes just answering them, much less having to pay the
postage and buy envelopes, is a time-consuming, expensive task! 2.
Should your inquiry be about Pagan/Craft folks in your area, tell
about
yourself, and how you came to have our names and wrote to us -after
all
the Inquisition is alive and sick here in the heart of the Bible
Belt.
Do not expect names and addresses unless they are already "public".
Most
of us, even the "public" Pagan/Craft folks prefer to meet people
slowly
and carefully over a cup of coffee in a public place, before we
start
introducing you to our groups and our friends. Why should we risk
when
you have risked nothing? ((Sometimes I get mail that simply has a
name
and address on it and demand that I send the latest copy of my
newslet-
ter or the names and addresses/phone numbers of all Craft people in
the
writer's areas. One man sent me a letter raising hell because he has
(according to him) sent me \$0.33 in the mail and was waiting on the
copy
of my newsletter "I owed him"! Sadly, this type of letter is more
common

than not... his letter and 33 cents, is ever sent, was never received.

3099

Do I really have to explain to grown mature adults about sending money through the mails???) 3. If you are invited to a gathering or festival, whether by written or oral invitation, before you invite others, get permission. Because of space, or other considerations, the number of people that can be accommodated might be limited, or certain individuals or groups may not be welcome because of personality conflicts and resulting disharmony. Also, if a weekend gathering is scheduled and you can only arrive for the ritual and then must leave, ask if that is OK...sometimes the ritual is the climax of the entire gathering, rather than an event in itself; in that case to show up only for the ritual not having been part of the entire event is to 'take-away' from the meaning of the whole for those who were there! 4. Always inquire what you should bring to any gathering. If you have received an official invitation, you should have been told. But, assume nothing! Ask if you need to bring food, robes, candles, drinks, eating utensils (forks, cups, plates, etc). It is unreasonable and rude to assume that an invitation to a gathering means that people just like yourselves, will expect you to come and eat their food, use their utensils and leave a mess for them to clean up after you have gone. If you cannot take food, then at least offer the gatherings sponsors a cash donation to help defray their cost. If you can't stay to help clean up afterwards, at least be considerate enough to get your own refuse to a garbage container. 5. To be invited to participate in another's ritual is NOT your right, but rather a privilege and an honor. If you are unfamiliar with their tradition, common courtesy demands that you at least inquire about enough information to participate in a positive fashion, and most certainly, make no assumptions about adding anything to the circle or placing your "special" crystals, totems, whatever in the circle or at a specific place within the circle without getting permission. Also, do not remove anything from a circle even should you feel it doesn't belong, without explaining why and getting permission. 6. It should not have to be said, but then neither should any of the above: If these Pagan/Craft rituals have no meaning in your life, and if you have just come for the fellowship, then enjoy the fellowship and please do not attend the ritual. The circle is a significant part of our entire way of life, not a reenactment of some past event just for the sake of the pageantry. When we

can,
we are pleased to share it with you, and we do so in Love and Light
with
Peace and Laughter.

IDEAS FROM MERLIN THE ENCHANTER 1. Be Yourself... if you worry
about what others think, then you won't think for yourself... and if
you
don't think for yourself, you may as well be dead! 2. Allow all
others
to be themselves... just because Joe Blow from kokomo has blue
candles
on his altar and you use only white ones, that doesn't mean he is
the
son of Satan. We must each one be allowed our own Pagan path in
freedom,
for if we cannot do that, then we have no freedom! 3. Let's stop all
the
silliness of who is and is not a Witch, and what one must do to be a
witch. 4. Don't ask for someone's opinions unless you really want
it!
More Witch wars are started because someone asked for another's
views
and didn't like the answer they got! 5. Add a dose of good humor
(the
worst Witches are the ones that take everything so S-E-R-I-O-U-S-L-
Y!)

IDEAS FROM BEKET ASER EDITHSDATTERIt is necessary that we learn
to
be just plain adult about working together - or even, just existing
on
the same planet. 1. If you can't tolerate any slightest deviation
from
your own tradition, do not take part in public or cross-cultural
rituals
or gatherings. 2. If you have ideas of what should be in the ritual;
or
what should not - go to the planning meeting and express your
opinions.
3. If you delegate a task to someone else - you have made it their
job.
The only thing you have to say is "Thank you". When and how they do
it
3100

is their business so long as it is done at the moment it is
required. 4.
Appoint somebody to keep notes of the planning meetings - as things
are
said, not afterwards, or, inevitably, there will be disagreements
about
the ground rules. 5. Gossip : There are a few situations wherein it
is
legitimate to pass on "gossip". the following suggestions are not
all
inclusive but may serve to give guidelines for judging: a. When a
major life change definitely is occurring to someone with whom you
and
the person to whom you pass on the information - frequently work.
b.
When you are acting as resource to help someone decrease a
situation of
disagreement. c. When you really plan to take positive action to
alleviate the situation the gossip refers to. d. (This situation
really does not occur all that often.) When warning someone about

an individual whose practices are definitely undesirable for a reason other than that you don't like them. e. When you have truly accurate information to counteract damaging and inaccurate rumor. 6. When examining a situation to decide whether or not you, yourself, are under psychic attack, be sure to ask yourself if it couldn't be because being under attack makes you feel important. 7. Within the group or group structure, the High Priest and or High Priestess are generally entitled to your respect and a certain amount of deference. If they really, really don't know as much as you do, perhaps it is time that you take a fond and friendly leave of them/him/her and begin a group of your own.

Obviously, group or group affairs are appropriate subjects for discussion among all the members, and the HP/S definitely should be willing to listen to reasonable suggestions. However, you joined the group in order to learn from its leaders; a year or two of study probably doesn't qualify you to suddenly object to all their teachings, methods, and beliefs. Above all, it is inappropriate to try to stir up the whole group and "take over" the group. The leaders have put a good deal of time, patience, thought and teaching into building the group and giving it a good name - if you want to be Witch Queen of the Universe, start your own group from scratch and try to become good enough to earn status yourself. The goal is not big groups, it is the best possible groups. For group leaders: They need to be grown-up enough to know that every disagreement isn't necessarily a personal attack. They need to develop leadership skills to avoid confrontation and inflexibility. They need to know how to lead without dominating and they need an intense interest in the health of the group. The HP/S needs to listen to the ideas of the members and to use their ideas whenever possible. They should be able to explain rationally why certain ideas cannot be used.

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{file "Planetary Hours (Andrew Kettle)" "bos642.htm"}

Study of the Planetary Hours System

by Andrew Kettle.

1994

Introduction. Neo-pagan witchcraft has no central leaders, so one of the questions that echos across the valleys of the traditions is; "Are there too many cooks spoiling the broth?" As most witches are fervent independants, and self-assertively so, each will have a differnt approach and opinion to such a simple observation. Underneath the whole landscape of debate however,

are

truths and basic historical facts being forgotten or distorted? In certain instances it would be deemed unavoidable in the present atmosphere of information scavenging, where medium communications reveal past

lives

and the knowledge from them to broaden the bookshelves

of

the many esoteric book shops.

Be that as it may, studying the large expanse of existing wisdom, at times similiar to looking through water-glass, will relinquish many difficulties and contradictions. To some this would increase the

mysticism,

however when it is a matter of legitimacy where do we stand?

Sample Text:

from "What witches do", Stewart Farrar,1989, Phoenix Pub.,Wash.

p.174.

"

Appendix 3. Planetary Hours.

These are the traditionally accepted hours for operating spells which have planetary correspondences. Each day has a ruling planet; our days of the week in English are mostly named after

the Teutonic forms of the planet-gods concerned. They are: Sunday, the Sun; Monday, the Moon; Tuesday, Mars (Tiw); Wednesday, Mercury (Woden); Thursday, Jupiter (Thor);

Friday,

Venus (Freya); Saturday, Saturn. The First hour after

sunrise

is ruled by the day's own planet, after which each hour is ruled by one of the other planets in the order Sun, Venus, Mercury, Moon, Saturn, Jupiter, Mars, and so on in

rotation.

Thus Monday's second daylight hour is ruled by Saturn,

Tuesda's

second by the Sun, etc. At sunset a new sequence starts

with

the fifth down the list from the day's planet: thus

Monday's

first hour from sunset is ruled by Venus, etc. The full

list

is as follows: "

Disclaimer: I have it as a strong intention, to point out that this acticle is not to be taken as a personal attack of the

above

author or the publisher, or any other connecting party.

the

I have used Stewart Farrar's text only as a example of

commonly published, and accepted, planetary hour concept.

Example:

Winter Solstice Timetable of Planetary Arrival and Departures for

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Eastern Australia (Brisbane area only) on the 22nd of June,
1994.

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=

Wednesday

Time	Planet	Status	Planetary Hours
----	-----	-----	-----
2.30am	Jupiter	Set.	Mars
3.40am	Mars	Rise.	Sun
3.50am	Pluto	Set.	Sun
4.54am	Moon	Set.	Venus
5.14am	Twilight start		
6.37am	Sun	Rise.	
6.55am	Mercury	Rise.	
8.14am	Neptune	Set.	Moon
8.25am	Uranus	Set.	Moon
9.12am	Venus	Rise.	Saturn
11.06am	Saturn	Set.	Mars
1.32pm	Jupiter	Rise.	Venus
2.29pm	Mars	Set.	Mercury
3.21pm	Pluto	Rise.	Moon
3.53pm	Moon	Rise.	Moon
5.02pm	Sun	Set.	
5.31pm	Mercury	Set.	Jupiter
6.25pm	Twilight End		
6.35pm	Neptune	Rise.	Sun
6.46pm	Uranus	Rise.	Sun
7.44pm	Venus	Set.	Venus
10.23pm	Saturn	Rise.	Saturn

Hypothesis: My hypothesis is that the 'Planetary Hours' concept is a timetable, based primarily on simplicity, that was developed in a age when astronomic technology was largely unavailable, so resulting in such a system; that in our modern technological society, as a result of astronomic calculations being easily accessible, that a new system of 'Planetary hours' should be constructed upon 'Hours of Right Ascension/ Planets on the Meridian' where applicable or the highest point of ascension, when the planet is not true to the horizon.

Conflict: As it can be deduced from the above table, certain planetary hours occur when the planet in question is not within the horizon. For example, the sun's planetary hours of 3am and 6pm are outside of 'daytime'; Mar's 2am is outside of 'Marstime'; the moon's 8am is external to 'Moontime'.

As a principle, I would remark that it would be of assistance in rituals that the planet is in appearance and that the optimum time would be when the planet is directly above, the hour of Right Ascension/ Planet on the Meridan, or highest point of path through the hemispheres. If the 'worshipper' was to have a difficulty with the domineering effect of the planet being above them / on top of them, then a principle of welcoming the planet at rise and farewelling

the

planet at set are equally as valid.

in

rather
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Continuing, this would establish only one planetary hour
each day, raising the question of practicality, though a

erroneous matter, giving the examples hours of:

Mars (9.04am) 9am planetary hour,

Sun (11.49am) 11am planetary hour,

Mercury (12.13pm) 12pm planetary hour,

Venus (2.26pm) 2pm planetary hour, etc.

To this end, computer programs and/or annual
publications

would easily create the availability of the timetable, a

future

project for any publishing house or any number of the

pagan/

witchcraft magazine to have as a regular column, thus

giving

the practitioner the simplicity, not resorting to ill-

advised

system as an alternative.

However, at this point it should be mentioned that, in
accordance with general perception, the physical planet
plays a symbolic role, that the planet is not the vehicle

of

magical properties, but a icon, much as the moon is not

Aradia

in person, but a mirror of her essence.

Furthermore, it is an accepted belief that the full-moon
is

the time of 'Esbat', though in comparison the remaining
planets are given an inaccurate timetable; a perplexing
situation.

Toward, the modernising approach in witchcraft it should

be

important to establish 'correct' instruction to ritual,

upon

the understanding that it would be a great disservice to
entertain anything else but actuality; as the turmoil of

the

word 'wicca' has caused in the movement, now accepted by

most

as a redefined word, though all the same established upon
false impressions, an unfortunate situation historically
speaking.

An accurate approach to the craft, that is slowly being
supported as our cultures' resources and developing
knowledge

widely spreading with discussions and publications, will
result in a detailed sweep and clean of the old
misconceptions in the traditions and a polish to reflect

the

light of modern education.

Conclusion: As with the modern approach of Planetary Hours, it
should

be every members directions in tune with open-minded, clear
thinking not to accept a practice that is incorrect and to
strive establishing a strengthened tradition on the

foundations

of accurate discovery of the originals of comprehension.

Such an approach would wash out the '14th century mass illiterate' influence that customs have continued. Though it must be seen that without this assistance there would possible be no present existance of witchcraft, but a rectification of this knowledge is by no means an attack.

Furthermore, it is suggested that a choice should always be based on truth and not mislead by mistaken presuption.

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{file "Initiation (D. Valiente)" "bos643.htm"}

By: Alex Rigel
Source: "An ABC of Witchcraft", Doreen Valiente, 1973, Phoenix publishing inc., Wash. pp.203-4.

"Initiations.

When witchcraft became an underground organisation, the Craft of the Wise, it shared a characteristic common to all secret societies. Admission to it was by initiation.

Such initiation required the newly admitted member to swear a solemn oath of loyalty. When witchcraft was punishable by torture and death, such an oath was a serious metter. Today, when witchcraft has become like Freemasonry, not a secret society but a society with secrets, the idea of initiationj still remains.

Initiations into witch circles nowadays take varying forms, as they probably always did. However, the old idea that initiation must pass from the male to the female, and from the female to the male, still persists. A male with must be initiated by a woman, and a female witch by a man. This belief may be found in other forms, in traditional folklore. For instance, the words of healing charms are often required to be passed on from a man to a woman, or from a woman to a man. Otherwise, the charm will have no potency.

There is also an old and deep-seated belief, both in Britian and in Italy, that witches cannot die until they have passed on thier power to someone else. This belief in itself shows that witchcraft has been for centuries an initiatory organisation, in which a tradition was handed on from one person to another.

The exception to the rule that a person must be initiated by one of the opposite sex, occurs in the case of a witch's own children. A mother may initiate her daughter, or a father his son.

In general, for their own protection, covens have made a rule that they will not accept anyone as a member under the age of 21. Witches' children are presented as babies to the Old Gods, and then not admitted

to coven membership until they have reached their majority.

This rule became general in the terms of persecution. Secrecy upon which people's lives depended was too great a burden for children's shoulders to bear. It is evident, from the stories of witch persecutions, that witch-hunters realised how witchcraft was handed down in families. Any blood relative of a convicted witch was suspect.

The witch-hunting friar, Francesco-Maria Guazzo, in his 'Compendium Maleficarum' (Milan, 1608, 1626; English translation edited Montague Summers, London, 1929), tells us that "it is one among many sure and certain indications against those accused of witchcraft, if one of their parents were founded guilty of this crime". When the infamous Matthew Hopkins started his career as Witch-Finder General, the first victim he seized upon was an old woman whose mother had been hanged as a witch.

There are a number of fragmentary accounts of old-time witch initiations, and from these a composite picture can be built up. The whole-hearted acceptance of the witch religion, and the oath of loyalty, were the main features. There was also the giving of a new name, or nick-name, by which the novice was henceforth to be known in the novice was given a certain amount of instruction, and, if the initiation took place at a Sabbat, as it often did, they were permitted to join in the feast and dancing that followed.

In some cases, in the days of really fierce persecution, a candidate was also required to make a formal renunciation of the official faith of the Christian Church, and to fortify this by some ritual act, such as trampling on a cross. This was to ensure that the postulant was no hypocritical spy; because such a one would not dare to
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commit an act which he or she would believe to be a mortal sin. Once the postulant had formally done such an act, they had in the eyes of the Church damned themselves, and abandoned themselves to hellfire; so it was a real test of sincerity, and an effective deterrent to those who wanted to run with the hare and hunt with the hounds. Such acts are not, however, to my knowledge, required of witches today.

One of the ritual acts recorded as being part of a witch initiation is that described by Sir George Mackenzie, writing in 1699 about witchcraft in Scotland, in his book 'Laws and Customs of Scotland' (Edinburgh, 1699): "The Slemnity confest by our Witches, is the putting one hand to the crown of the Head, and another to the sole of the Foot, renouncing thier Baptism in that posture." Joseph Glanvill's book 'Sadducismus Triumphatus' (London, 1726), had a frontispiece of pictures illustrating various stories of mysterious happenings, and one of

these
old woodcuts shows a witch in the act of doing this.
Her initiation is taking place out of doors, in some lonely
spot
between two big trees. With her are three other women, one of whom
seems
to be presenting her to the devil, who appears as the conventional
figure of a horned and winged demon. In practice, however, the devil
of
the coven was a man dressed in black, who was sometimes called the
Man
in Black, for this reason. The "grand array" of the horned mask,
etc,
was only assumed upon special occasions.

A variant of this ritual was for the Man in Black to lay his
hand
upon the new witch's head, and bid her to "give over all to him that
was under his hand". This, too, is recorded from Scotland, in 1661.

Information about the initiation of men into witchcraft is much
less than that referring to women. However, here is an account from
the record of the trial of William Barton at Edinburgh, about 1655,
evidently partly in his words and partly in those of his accusers,
which
tells how a young woman witch took a fancy to him, and initiated
him:

One day, says he, going from my own house in Kirkliston, to
the

Queens Ferry, I overtook in Dalmeny Muire, a young
Gentlewoman,

as to appearance beautiful and comely. I drew near to her, but
she

shunned my company, and when I insisted, she became angry and
very nyce. Said I, we are both going one way, be pleased to
accept

of a convoy. At last after much entreaty she grew better
natured,

and at length came to that Familiarity, that she suffered me
to

embrace her, and to do that which Christian ears ought not to
hear

of. At this time I parted with her very joyful. The next
night,

she appeared to him in that very same place, and after that
which

should not be named, he became sensible, that it was the
devil.

Here he renounced his baptism, and gave up himself to her
service,

and she called him her beloved and gave him this new name of
John

Baptist, and recieved the Mark.

The Devil's amke was made much of by professional witch-
hunters,

being supposed to be an indelible make given by the devil in person
to

each witch, upon his or her initiation. However, it would surely
have

been very foolish of the devil to have marked his followers in this
way,

and thus indicated a means by which they might always be known. From
the

confused descriptions given at various times and places, it seems

evident that the witch-hunters knew there was some ceremony of marking, but did not know what it was.

In witchcraft ceremonies today, the new initiate is marked with oil, wine, or some pigment, such as charcoal. However, as Margaret Murray has pointed out, there is a possibility, judging by the many old

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accounts of small red or blue markings being given, the infliction of which was painful but healed after a while, that this may have been a tattoo mark. Ritual tattooing is a very old practice; and some relics of this survive today, in the fact that people have themselves tattooed with various designs 'for luck'. However, when persecution became very severe, it would have been unwise to continue this form of marking.

The most up-to-date instance I have heard, of the marking of new initiates, is the practice of a certain coven in Britian today, which uses eyeshadow for this purpose; because it is available in pleasing colours, is easily washed off, and does no harm to the skin. One wonders what old-time witches would think of it!

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{file "Initiation (Crowther)" "bos644.htm"}

By: Alex Rigel
Source: "Lid Off The Cauldron. A wicca Handbook", Patrica Crowther, 1992, Samuel Weiser inc., Maine. pp.34-

Initiation.

To become a witch you must have a natural inclination to worship the Old Gods. It must be a feeling which springs from the heart and carries you on towards your goal, in exactly the same way it happened to the first witches thousands of years ago.

The approach must be in this manner. Any other attitude, such as vulgar curiosity, a desire for power over others, or the selfish intention of using magic to gain material ends, will only end in failure and disillusion.

The Old Gods are ancient archetypal images of the divine powers behind all Nature. They are the oldest gods known to man. Pictures of them are painted all over Europe and show the great influence they had, even at the Dawn of Time.

Just because they are so old, is no reason to believe they are in any way 'out of date'. Our ancesstors were no fools: their way of life and their culture is gaining more and more respect as the years go by.

Continuous discoveries about their skills and beliefs growing admiration and amazement.

Their deities were a Mother Goddess and a Horned God, representing the twin forces of life: male and female, light and dark, positive and negative, Sun and Moon, etc. These complimentary aspects in nature are 'fact' and cannot be disputed. And, because the Gods are true representations of the divine powers behind all manifestation, they have endured through millennia, and will always endure.

Unlike many other religions, where contact with divinity is sought through prayer and meditation, witchcraft teaches development of the soul through the Eight Paths of the Witches' Wheel. These ways are part of the Western Mystery Tradition. The West and the East are two very different places. Eastern religions teach their followers to look 'within' for enlightenment, and although the West uses this method in meditation, it is only 'one' of the Eight Paths. The Western mind looks 'outward' and seeks spiritual grace by helping others. Thus, the witches use their powers to help those in sickness or trouble.

The Awakening can begin as an urge which rises from the depths of the soul. A state of boredom or despiration, which every human being comes to at some point of incarnation, can become as a beacon to the spirit.

It is born to the struggling soul and to the complacent alike. Many lives may be endured before it is realized that the true self must take the initiative and begin to fight its own way out of the Cycles of Incarnation, which, without the control of the Higher Self, may continue indefinitely. Once the realization is born, and the quest begun, the soul is on its way from manhood to godhood.

Regarding the Craft, it is wise to seek initiation from a 'genuine' coven. This is not as easy as it sounds, as genuine adherents do not seek converts, and therefore do not advertise for members. they believe that if a person is sincere and determined enough in their desire to belong to the Craft, they will, sooner or later, make contact.

There are, however, various ways of speeding things up a little, such as contributing to one of the privately printed occult magazines, which are usually run by people 'in the know'. Or even placing a small advert in one of these papers. You can also write to the author of a book on the subject, and send the letter via the publishers. It might then be forwarded to a coven in your area, although I must add here that even if 3108

this happens, and you are invited to meet someone from a coven, it would not be indicative of entry.

There are certain conditions which have to be fulfilled, such as blending in with the personalities of the members, having read widely on the subject, a willingness to submit to a waiting period, usually a year and a day, among others. Yet these conditions are valid ones; you cannot expect to be accepted quickly, but you will know that the witches you meet have undergone similar obstacles themselves.

The ways of the witches are those of caution, especially where strangers are concerned. After all, who would admit a stranger to their home without an introduction, let alone to a temple of the Mysteries.

Care must be taken, too, in finding a coven which is in close 'rapport' with your own life-style, culture and character. But, once contact is made, there is hope in finding a group where conditions, on both sides, can be fulfilled.

Although some covens wear robes, the traditional way of working in the Circle, is to be sky-clad, or naked. When you are brought into the Craft, you enter as you were born, without clothes or ties of any kind.

The first initiation is virtually an introduction to a new way of life.

You are made a 'Child of the Goddess'; you are shown the tools of the Craft; told the ways of working magic, and made to swear an oath to keep the secrets of the Art. This is called the First Degree.

The Second Degree is the initiation proper. This involves the concept of symbolic death and symbolic resurrection, when you are re-born with the new magical personality. A new name (of your own choice) is given to you which represents the transformation, and by which, henceforth, you will be known when in the Circle.

The drama of this mystery play implants its ideas firmly in the subconscious mind of the adherent, and the mystery, which is enacted on the material plane, sets the seal on the future.

It is not to be supposed that by initiation and teaching you will automatically be 're-born'. A way will be shown, and knowledge imparted, yet the journey is always 'alone' and the true 'will' tested to the very brink of breaking point.

In a sense, when initiation takes place it is very much like daring Fate to do its worst. One has taken a stand: "I announce to all creation that I will endure to progress."

In witchcraft the soul develops a deeper understanding of 'being'. This entails practice, which is why the Craft has grades of advancement.

The highest grade is the consummation of the mysteries, where ritual yields to what is termed, 'The Secret of the Silver Wheel'.

There is also the imparting of certain 'secret' words, which, in themselves, convey very little, but their secret intention 'is' important and gently 'nudges' the aspirant onward.

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{file "Altered States and Ritual (Web of Wyrd #7)" "bos645.htm"}

ASC's And Ritual

This article by Anna appeared in Web of Wyrd, issue number 7.

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Altered States of Consciousness (ASCs) are an integral part of ritual. They can be defined as any mental state recognised by the individual as different from his or her normal waking consciousness. As such, the act of separating yourself from the mundane world, having a ritual bath or shower and preparing the ritual space, is enough to induce some sort of ASC in most people. Taking on a magical persona involves an ASC, as does invocation of godhead, dancing or chanting to raise power, meditation, scrying, and going through a guided visualisation or pathworking.

The use of ASCs in magic and ritual has many benefits. By means of a guided visualisation or pathworking you can have experiences that would harm you or be impossible in the mundane world. For example, in a visualisation relating to fire you can stand in the midst of a roaring fire or become the flame itself; experiences which might deepen your understanding of the element fire. Another experience reached through ASCs is that of the god or goddess being called down upon you, something that enriches and enlivens your magical life.

Entering an ASC is normally part of the process of stepping onto the astral plane, reaching the Otherworld, tapping racial memory or the collective unconscious, contacting inner guides or obtaining information from your own unconscious. To raise power, many enter an ASC by dancing, chanting or using breathing techniques. It's then much easier to focus your concentration, draw on energy, and let it flow through you and into the object of the spell.

Simple ASCs shouldn't be forgotten. Being able to relax the first time you cast a circle in front of everyone might help you remember the words, and will certainly help you focus the power you need. Meditation is another fundamental skill in magical arts, one that is used at all stages.

Some ASCs can help you find out more about yourself. By doing so, you can understand and remove the beliefs and blocks that prevent you from

developing, from using your magical abilities to their full extent. These blocks are erected as part of the process of growing up. As an example, if you're told often enough as a child that the fairies that you see at the bottom of the garden don't exist, eventually you come to believe it. Understanding and getting rid of this belief twenty years later so that you can see the fairies again can be a long process, one which can be speeded up by techniques using certain ASCs.

Like many things, ASCs are tools, often valuable, but also dangerous. One danger is not coming out properly at the end of a ritual. Being in an ASC can feel wonderful and it can be tempting to stay there. You see it happening at some of the New Age workshops, where people get a nice emotional spaced-out high from a session, and hang on to that feeling as long as they can - "workshop junkie". The problem is that in an ASC you do not always have full access to those parts of yourself needed to perform mundane tasks like driving a car, or doing your job satisfactorily. Remaining in an ASC can be quite destructive if you need to function in the "normal" world.

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Occasionally an ASC can trigger what is known as an abreaction in someone. Entering the ASC removes the barrier the person has put between their conscious mind and a traumatic experience they've had. As a result the person suddenly goes through the experience again, bursting into tears, yelling with anger, shivering with fear, and so on. This sort of reaction needs to be dealt with therapeutically; telling the person to forget it only makes the experience and any problems it has caused, worse for them. Not only does the person controlling a group ASC experience need to be able to handle such abreactions, but he or she also needs to be able, when putting a new group into ASCs, to recognise individuals with borderline psychoses. The reason is that putting such people into an ASC, especially trance states, can push them over into a full-blown psychosis. For example, putting an epileptic into trance can trigger epileptic seizures.

Control is an important aspect of ASCs. In a ritual, at least one person should remain in control, able to take over and bring the group out if anything goes wrong. That person makes sure that no-one is taken over by an entity which remains after the circle, and that no inappropriate suggestions are made. (In ASCs, especially trance states, you are much

more suggestible, and might inadvertently pick up someone else's comment as a suggestion - after all, this is the principle upon which TV advertising is based.) They also make sure that everyone comes out and grounds properly at the end of the ritual.

Another area where control is important is where an ASC is entered from another ASC. Pathworking, visualisation and scrying is often more intense, more meaningful, if done in circle. This is because when you start to do the pathworking or whatever from a mild ASC instead of your own normal waking state, you tend to go further or deeper, and thus gain more from the exercise. However, using drugs to enter an ASC before performing ritual is a completely different matter. Drugs leave you with no control over the first ASC you enter, so the outcome of entering a second one can be quite different from what you expected. The harder the drug, the bigger the problem is likely to be. A drug might, on a rare occasion, have a place in ritual, but only when the effect of the drug on the person taking it is known, there is a very good reason for its use, and someone else is available to deal with any problems that might arise. Drugs also sap the magical will and discipline by preventing you from learning how to achieve the results you desire by yourself, and encouraging you to be lazy. In the end your ritual work suffers.

ASCs are a fundamental part of magical ritual. The basic arts - meditation, concentration and visualisation - all involve ASCs in some form. It is easy to get caught up with the glamour of something different, something that feels good, that is outside our normal experience and upbringing, and forget that, like most things, there is a negative side to ASCs. They are a tool; useful once you master them, but dangerous if misused. For many, ASCs have become the basis of their path to spiritual development.

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{file "Berserkir (Mike Howard, W o W #7)" "bos647.htm"}

The Berserkir
This letter appeared in Web of Wyrd number 7:

With reference to the ongoing discussion of the berserkir or "bear shirts" Viking warrior clan. P G Foote and D M Wilson state in their

book, "The Viking Achievement" (Sidgwick & Jackson UK 1970) that the berserkers worked themselves up into a frenzy which gave them super-normal strength and made them indifferent to blows. It was generally believed that they had magical powers, although they were regarded as inferior to the great heroes of the Viking sagas. The berserkir howled savagely as they went into battle, and Foote and Wilson speculate that these battle frenzies were the result of excessive alcoholic intake. According to Icelandic Law (Christian version) anyone who fell into a berserk frenzy was considered highly dangerous and could be classed as an outlaw from society. The following verse from the epic poem "Atlamal" circa 11th century CE is believed to contain a reference to the berserkir and their method of fighting, as well as to another warrior clan who wore wolf skins, and may be connected with lycanthropy!

Full they were of fighters
and flashing bucklers,
western war lances
and wound-blades Frankish;
cried then the bear-pelted,
carnage they had thoughts of,
wailed then the wolf-coated
and weapons brandished.

It would seem the berserkir wore tunics of bearskin because the animal was their totem and they believed they could magically attain its strength. Their unorthodox fighting methods - akin to the "battle spasm" of Celtic warriors possessed by the god/desses of war - and the modern meaning of the term "to go berserk" suggest they were less than self-controlled but in fact fought, quite literally, like men possessed.

Mike Howard

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{file "Karma & Quantum Mechanics" "bos648.htm"}

QUANTUM MECHANICS
AND SOME
SURPRISES OF CREATION

Cross posted from I_UFO, by Glenda Stocks, again By Bill Moore
Scanned from the CONTACT, June 14,1994, with permission.

SYNTHESIS OF SCIENCE AND RELIGION

[...]

... we will define this writing as simply an interesting look into quantum-statistical methods of simulating energy-informational processes.

... Boris Iskakov who was born in Magnitogorsk on November 14, 1934.

He is a graduate of the Institute of Physical Engineering in Moscow.

... In this work he endeavors to synthesize elements of science and religion. Dr. Iskakov has recently been interrogated and we would share the interview with you.

... The interview comes from Russian documents so we will meander through the translations as best we can and at least you will be introduced to such as "leptons", etc.

[...]

[QUOTING]

MATHEMATICAL TRANSFORMATIONS

The equations of Schrodinger and Dirac, well known in quantum physics, describe the laws of the conservation of probability for fluxes of matter at the level of elementary particles of the microworld. By means of certain mathematical transformations I (Dr. Iskakov) obtained equivalent equations of a much broader applicability. They describe the laws of the conservation of probability for fluxes of matter, energy, and information. The equations have a deep philosophical meaning, which extends far beyond the interpretation of the Schrodinger and Dirac equations. An appropriate name for them is, in my view, suggested by a doctrine of Oriental philosophy--karma. In a narrow sense, it claims that every deed or thought, good or bad, receives due reward or retribution. In a broader sense, it denotes the principle of unity, integrity, and inter-conditionality and causality in the Universe. That is how I construe the term "equations of karma", which describe any cause-and-effect relationship.

WHAT IS THE "EQUATION OF KARMA"?

The study of psychic phenomena dictated the need to define the concept of the information-energy field. Its material medium, according to contemporary notions, may be a global lepton gas, consisting of extremely light particles, microleptons, with a mass of 10^{-40} - 10^{-30} g. Microleptons are much lighter than electrons and are capable of freely penetrating any body in the Universe. The gaps between atomic nuclei are for them just as spacious as are the holes in a fishing net for molecules of air.

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The idea of a microlepton gas appears to echo the 19th-century notion of the universal ether, but is scientifically much more complex and profound. What we are talking about in this case is no longer an ideal space-pervading fluid, but a quantum-granular structure of the space-time continuum, filled with whirling streams of polarized microleptons (including some virtually vacuum-born).

Such an approach enables us to use the mathematical apparatus of quantum mechanics to describe the information-energy field. Moreover, relationships of a higher level of generalization are derived than the classical equations of Schrodinger. The new equations describe not only the movements of matter, but also the development of the totality of interconnections, signals, events, and processes. The special term introduced for such relationships is "equations of karma". As for karma, it is understood to mean a broad philosophical category of universal inter-conditionality, causality, and dependence in combination with the principle of the unity and integrity of the Universe. There are two equations of karma--the direct and the complex-conjugated:

GS> (NOTE: I have substituted regular letters for the Dr.'s
GS> symbols)

$$AY=0; A'Y'=0;$$

where the operators have the form

$$A=2h^2V + i2h \text{ o/o } t-9;$$
$$A'=2h^2V - i2h \text{ o/o } t-9.$$

Here Y denotes the probability density wave (the wave function); V, the Laplace operator; 9, the potential energy density, and h, Planck's constant.

These equations may be solved in the form of karma waves and anti-waves with quantization of probability waves. Connected with them are perturbations of the information-energy field, i.e., wave signals. In principle, such signals may propagate faster than light.

The equations of karma make it possible to draw certain philosophical conclusions of fundamental significance. It follows from them that diffraction takes place not only in space but also in time. Any event is, so to speak, split in space-time. The propagation of a solitary signal is preceded by a series of pre-signals and followed by post-signals, both fading with distance. Perceptive analysts are able to use the first intimations of pre-signals to give a precise picture of a coming event. This is called scientific foresight. But there is also intuitive prevision. Centuries ago clairvoyants described events that are happening in our time.

Pre-signals provide an explanation of relative proscopy--when a sensitive person learns about an event before others do. Such a person detects faint pre-signals that most people do not perceive.

For instance, an explosion on the Sun may produce solar prominences extending for millions of kilometers. Two or three days later the "solar wind" reaches the Earth, causing powerful geomagnetic
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storms that affect everything living. During such periods, disease and mortality rates increase in all countries.

This dependence of everything living upon solar catastrophes was proved several decades ago by Alexander Chizhevsky. Can we learn of the approaching "solar winds" in advance? It appears that we can. The solar wind has presignals: swift streams of solar photons and neutrinos, which reach the Earth in eight minutes. By detecting them it is possible to warn the medical services of all countries of an imminent geomagnetic storm two or three days in advance, ample time to take the necessary measures.

From the theoretical standpoint the works of the eminent Russian researcher Anatoly Okhatrin are of definite interest. They confirm the idea of an ether or universal lepton gas, which contains full information about the material world. Clusters of the lightest particles--microleptons--carry people's thoughts and feelings; these microleptons are capable of travelling in space and time at tremendous speeds.

The speed of light is a limiting factor only for a continuous stream of speeds, the so-called continuum. However, greater speed levels, in excess of the speed of light, are possible for extremely weak

signals.

Okhatrin's experiments and calculations show that people's thoughts are carried by the lightest microleptons. And the equations of karma prove that they can travel much faster than light. This justifies the conclusion that humanity's potential in getting to understand the Universe is practically boundless.

Up to now it was considered that our potential in the conquest of outer space is limited by what is known as the pessimistic radius of Poincare-Einstein. If we multiply the speed of light by the human life span, we arrive at the limit that even the most sophisticated spaceships cannot surpass. No generation of spacemen can explore the Universe beyond that radius [it says].

But from the equations of karma it follows that at the level of extremely weak signals we can reach out far beyond the Poincare-Einstein sphere. Material thought can travel to distant regions of the Universe at a speed greater than that of light. Man can obtain information about what is happening at any distance from him. This is a fundamental philosophical conclusion that allows humanity to look to the future with optimism.

I arrived at this conclusion by considering the equations of karma. But then, many scientists before me have reflected on the synthesis of science and religion, among them the founders of quantum physics. What are termed the conjugated equations of Schrodinger and Dirac point to the possibility of the existence of anti-particles. Similarly, the conjugated equation of karma suggests that there can be anti-signals as well as anti-particles. Moreover, this equation makes it possible to describe the spectrum of properties that these anti-signals possess. While ordinary signals travel along the river of time from the past via the present into the future, anti-signals travel in the opposite direction. They originate in the future and pass through the present into the past. 3116

This property of anti-signals stuns our imagination: certain particularly sensitive people and instruments can, it turns out, receive signals from the future.

Previsions, predictions, and prophesies come under the scientific heading of absolute proscopy, which implies the acquisition of information about events that have not yet taken place. They have yet to occur, but sensitives already know about them.

The problem is merely one of the threshold of sensitivity and the balance of signals and noise. Anti-signals come from the future at a faint and very faint level. Very few people can detect them.

There is no violation here of the principle of causality. Rather, its interpretation becomes more sophisticated and more refined dialectically. According to the equations of karma, time in the microworld can reverse its direction, turning, as it were, into "anti time". From a single point it is possible to see both the past and the future of microparticles at the same time.

We can receive information about the future only at the probability level. Only the strategic parameters of a human fate are pre-determined. But freedom of choice too is preserved: a person is free to take any decisions and bears full responsibility for them. A person shapes his or her destiny and pays for the consequences of those decisions. Thus, there is a predetermined part of the future, which a person cannot change, and there is a probable or variable

part, for which he is responsible.

Solving stationary equations can yield curious results. Waves emitted and absorbed by hundreds of biologically active points are superimposed on one another and form a series of standing waves, which surround the human body. The body turns out to be nothing more than a dense nucleus shrouded on all sides by a number of energy-information holograms. The shape of the first hologram follows that of the human body, but is enlarged and rounded, remotely resembling a spacesuit. Actually, this hologram contains all the information about the body and is carried by microleptons orbiting along the quantum shell, the boundary of the first hologram. The second hologram and its shell are larger and carry weakened information, which is more difficult to decipher. The same may be said of the third and subsequent shells. The more remote shells are more rounded in shape, changing from a spacesuit to an egg and then to a sphere. Our atomic-molecular body is "clad" in microlepton holograms, each of which carries complete but weakened information about the person, including his or her innermost thoughts and feelings, his or her mind and conscience. It may be said that the sum-total of these holograms is nothing short of a person's lepton soul.

Ordinarily, people do not see the energy-information shells that surround them. But in certain conditions it is possible to make the first hologram glow, especially the part of it surrounding a person's head. The fact is that upper chakras, the most power-intensive, operate at the highest frequencies. Some people have a first quantum shell that can become visible.

Estimates show that the energy of the first shell amounts to 3117

fractions of an electron-volt. This is quite enough for a faint glow in the optical range of the spectrum. But for the glow to become a reality a great deal of energy has to be pumped into the upper chakras. This means a person has to adopt a definite mode of life: overcome base passions, and make his or her thoughts, feelings, and deeds pure, lofty and inspired. It is in that case that the energy of the upper chakras causes the excitation of the first shell by fractions of an electron-volt, and a halo visible to other people appears around the head of such a person (for example, a saint).

In Christian art, only part of the hologram around the head is usually portrayed as glowing. But in Buddhist temples, there are pictures showing the whole spacesuit-shaped hologram aglow.

The most ancient Buddhist manuscripts speak of a person's seven bodies: one dense and six subtle. The first hologram is called the ethereal body; the second, the astral body; the third, the mental body, and so forth. The lepton hypothesis allows a larger number of holograms.

Judging from the equations of karma, we humans are infinitely "larger" and our lives are infinitely longer than we are accustomed to think. This means that each person is a factor of Cosmic significance.

Moreover, analysis reveals that inanimate objects as well as Homo Sapiens and other living beings have holograms of this kind.

Consider the implications of this. If each body is present, at the information level, throughout the Cosmos, then in every small region of space-time there must be, if only super-weak, information about

the entire Universe.

Gautama Buddha's famous dictum states "everything is in everything" and, hence, "everything is in the small." In an expanded form this may be taken to mean that every point of space-time "knows" everything about all the other points.

But if every zone of space "knows" everything, it is a most complete encyclopaedia, in infinite storage of knowledge about the Universe. All that is needed is to learn how to plug into this source of information, which can tell a person about anything and everything in the world.

It follows from the lepton hypothesis that the soul is real and material. A human being, in the customary sense of the term, is nothing but a dense nucleus around which streams of leptons circulate. The totality of lepton shells is a cold bioplasma, which contains complete information about the nucleus. Thus, it can be termed a person's lepton soul. This notion has a quite precise materialistic content.

According to the lepton concept, thoughts and feelings are material. They are carried by superweak pulses of electromagnetic and microlepton fields. Visual, audible, and other images, and all thoughts and feelings, exist in the form of clusters of superlight elementary particles. This brings to mind Plato's inspired guess that all eidoses, i.e., ideas or thoughts, exist autonomously,
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"float in the air" and recognize no boundaries.

Plato intuitively arrived at that conclusion over two thousand years ago. Today we can put this into the language of mathematical formulae. We can measure the mass of a single human thought. Its weight varies from 10^{-30} to 10^{-40} g. To be sure, the opinion of sensitives and Okhatrin's experiments cannot serve as proof. Similar investigations have to be carried out at other laboratories. This will furnish the statistical data for reliable conclusions. If they confirm Okhatrin's findings, he will become the author of the greatest discovery of the latter half of the 20th century.

Thoughts and feelings generated by human beings begin their independent existence in space and time. Both theory and experiments show that these eidoses are capable of exchanging information. What is most important of all is that one person's thoughts can occur to other people. Eidoses are like small living beings, but at the lepton level of matter. Thoughts and feelings are our offspring, who communicate with one another and with us in a language of super-weak signals.

Estimates show that during a lifetime a person generates millions and even billions of eidoses. This makes it clear that we bear an enormous responsibility before the whole of humankind and before ourselves for what our offspring, i.e., our thoughts and feelings, will be like.

When our offspring are noble eidoses of kindness, love, mercy, mutual assistance, truth, beauty, and harmony, we contribute to the health of humanity's leptonosphere. But when we beget malformed eidoses, i.e., evil, envious, cowardly, vain, and arrogant thoughts and feelings, we thereby pollute the leptonosphere we inhabit. Should the negative eidoses exceed a certain critical mass, humankind will be doomed. At present our survival depends to a great extent on the ecology of the spirit.

Here we also come up against a legal problem. Mere criminal intent is not yet a crime at the atomic-molecular level, but when a person conceives, say, a murder, he or she spawns criminal eidoses, which contaminate humankind's leptonosphere.

That is why when someone steers a nation or country onto a road leading to disaster, that person commits the gravest offence above all against the whole of humanity. Although economic and political catastrophe is still many years off, it has already taken place at the lepton level, in the public mind. The collapse of a vast State can contaminate humanity's leptonosphere to such a degree that humanity's very existence becomes threatened. And no clan, no state, nor coalition that conceived such a crime against other nations can survive.

The lepton hypothesis can provide a scientific explanation of the essence of God. When congregations gather in their temples, they create eidoses of prayer, which assemble into a collective egregor-eidos of a deity. When millions of people worship it, the material deity eidos acquires tremendous energy at the lepton level of matter. There arises feedback: a believer not only supplies the deity with energy, but receives genuine assistance from it upon
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supplication. There exist eidoses of Christ, Buddha, and Allah, and they actually interact with their Worshippers when the latter tune into the proper frequencies. This is something like a deposit in a savings bank--it helps the client at a time of need. The microlepton "savings bank" is not responsible for other banks' clients: there is no resonance correspondence between them. Alien gods hold no power over a flock--only their own God has such powers.

Gods, thus, actually exist at the lepton level of matter. In fact, the world religions describe different aspects of one and the same Supreme Rational Being. All the people of the Earth worship a single God, but in His multiple manifestations.

After the death of a person's atomic-molecular nucleus, his or her lepton holograms may take different courses. Some of them may likewise disintegrate. But this happens only to the holograms that are made up of the heavier microleptons. Estimates show that the relatively heavy holograms have a natural half-life of seven to nine days; their ninety-nine percent decay takes about forty days.

Thus, the meaning of the funeral repast on the 9th and the 40th day (in accordance with the Orthodox faith) is that the living emit eidoses that recharge the dead person's soul with energy and information to help it undergo the necessary changes in the lepton world. Thanks to these rites, relatively heavy lepton holograms can survive much longer. A reliable supply of living people's thoughts and feelings can extend the life span of the heavy fractions of a dead person's soul from forty days to several millennia. As long as a person is remembered and his or her days of birth and death are observed, that person's soul is preserved almost intact, just as it was when the person was alive. One can communicate with it by means of special techniques known to mystics.

The soul also has medium and light fractions. We cannot yet verify this experimentally, but there is reason to think that their half-lives and total decay periods are much longer than those of the heavy fractions. It is even quite possible that the lightest fractions live eternally--the soul is immortal according to all the world religions. So far science cannot confirm or deny this in

strict terms. This problem remains unsolved and requires an experimental solution.

[END OF QUOTING]

(Hatonn's comments)

The next most logical question might well be , "Isn't there any way to measure this lepton energy or aura?" Yes indeed and again the only ALLOWED presentation comes silently from Russia. There are two scientists--the engineer and inventor Uri Kravchenko and the physician Nikolai Kalashchenko--who have developed an original instrument: the phase aurometer. This is a highly sensitive instrument for the remote measurement of the electromagnetic radiation of any object, biological included. The instrument and the method are protected by a Certificate of Authorship issued in 1990. This is an easy-to-prove concept and because of this implication I will not introduce much about it other than generalities about which
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much has been shared. This is something which Dr. Young has already devised though he doesn't recognize it as this and I would think would remind our own "tinkerers" that this is nothing more than a measuring device or a production device for electro-magnetic fields MEASURED IN HERTZ.

The particular phase aurometer in point is only for measurement or recording a "patient's" own radiation by a contact-free method and has no impact whatever on the environment. BUT, LISTEN UP: THE APPLICATIONS OF THE PHASE AUROMETER CAN BE CONSIDERABLY EXPANDED FURTHER INTO, FOR EXAMPLE, DOWSING, TESTING FOLK HEALERS AND SENSITIVES AND SUCH SEEMINGLY DISTANT FIELDS AS AGRICULTURAL SELECTION OR CONSTRUCTION AND PERFORMANCE SUPERVISION.

I am not going to publish this information in general format as above. However, I do ask that several of the attached "tinkerers" be supplied with the documentation. We need to introduce frequency upgrading into seed for crops, etc. This is easily done but someone has to do it and I cannot spend time educating those at random distance. So, please make sure that Dr. Young, Dr. Hoffman, Dr. James and Dr. Trelle are made privy to the document in point. Thank you. It will seem quite primitive to you ones--but sometimes simplicity is where we must RE-begin in order to conceptually change directions. I salute you for your patience.

Origin: CRYSTAL CAVE "DAS MAGICAL TREFTPUNKT" 719-391-1092
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{file ""The Knots of Death"" "bos649.htm"}

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THE KNOTS OF DEATH
by Alby Stone

A number of Viking monuments feature a curious design known as the valknut, the "knot of the slain" or, more loosely, "the knot of death".

On an 8th century CE picture stone from Hammers in Larbro, Gotland, it consists of three interlocking triangles. This stone, now in Stockholm's National Historical Museum, is divided into several panels; one of the central panels, in which the valknut occurs, depicts several motifs that suggest some sort of connection with the cult of Odin - an eagle, a flying figure - possibly a valkyrie - holding a ring, a man being hanged from a tree and a group of three warriors - with shields and upraised swords - led by a fourth man who seems to be holding a large bird of some kind. The valknut is adjacent to the eagle and below it are two men, one with a spear, who appear to be engaged in placing a corpse inside what looks like a burial mound. Between them and the hanged man is what appears to be another, smaller, valknut of the same design. This type can also be seen on a rather splendid golden ring discovered near Peterborough, Cambs, and currently on display at the British Museum in a cabinet labelled as containing Anglo-Saxon "secular" metalwork. Another picture stone from Gotland (Tangelgarda also in Larbro) has a panel showing a rider being welcomed by a woman holding a drinking horn with four men who are holding rings. The woman may be a valkyrie, a "chooser of the slain", one of whose functions was to serve ale to the Warriors in Valhalla, another pointer to the cult of Odin. The rider has a valknut behind his head and there are two more among his horse's legs. On this stone, which can also be seen at the Swedish Museum, the valknut is made up of a single line, interlaced to make three triangles.

Similar to the Tangelgarda design, but slightly more rounded, is that carved onto one of several "hogback" monuments at Brompton, Yorkshire, and probably dating from the 10th century CE. The end-beasts of this particular hogback - these monuments are based on Viking Age houses (although to this eye they have more than a passing resemblance to long barrows) and the end-beasts are situated at what would be the gable ends - are easily identifiable as bears, again suggesting the cult of Odin, who was patron of the Warriors known as berserkr or "bear-shirts". The purpose of the hogbacks is uncertain; no graves have been found with them so they were certainly not tombstones. Hogbacks with undecorated ends at Lythe in Yorkshire exactly match the shafts of crosses found at the same site, indicating that the hogback formed a composite monument with a cross at each end. In this case the hogback is certainly a religious monument and it seems fair to suppose that the Brompton hogback and its fellows, and similarly ended hogbacks elsewhere, are

also religious structures, albeit of a different faith.

The Brompton hogback has five valknuts in a row. The Brompton style valknut also occurs on each of the four arms of the Gosworth Cross (Cumbria), on both faces. The shaft of the cross strangely enough has scenes from heathen myth, and the only remotely Christian looking scene, which has been rather desperately identified as the Crucifixion, seems to owe more to the rune-winning ordeal of Odin described in the heathen poem "Havamal" than it does to the New Testament. The same type of valknut appears on the shafts of crosses at Sockburn (Co Durham), Lastingham, Hawsker and Brompton (all North Yorks). On the last, three

of these valknuts are arranged in a triangular pattern.

A fourth type of valknut, rather different from those described so far, occurs on a stone cross from Andreas on the Isle of Man and is now in the Manx Museum, Douglas. This version is basically a simple knot "tied" in such a way as to retain the basic tripartite structure of the versions mentioned above. Unlike the others it is not a closed structure but its identity as a valknut, while mildly contentious, is not really in doubt. The scene in which it appears shows a man, evidently Odin, holding a spear pointing downward as he is devoured by a great wolf. An eagle perches on the man's shoulder and the valknut is at his side. The same design appears elsewhere, on a stone discovered in 1822 at Gosforth and now incorporated into the structure of the local church. It is between the back legs of a horse. On a picture stone from Alskog, in Gotland, it occurs twice among the eight legs of Odin's horse, Sleipnir. Despite this seeming wealth of examples and the diversity of styles the valknut itself has remained enigmatic. It seems to be associated with horses, particularly with the steed of Odin, and the cult of Odin in general. Motifs associated with the symbol include the hanged man, valkyries, bears, and the scene from Ragnarok on the Manx Cross, all indicating some connection with Odin. According to HR Ellis Davidson, the valknut also appears on the funeral ship excavated at Oseberg, Norway in 1904, and on the tapestry found in that vessel, indicating some sort of funerary association.

The origin and meaning of the symbol are extremely difficult to discern, as is its association with Odin. Obviously it has a decorative value as distinct from its symbolic meaning. The valknut has been used as a motif by Scandinavian weavers since the Viking Age. Indeed, it is recognised as a traditional design in that part of the world quite apart from

its
alleged occurrence on the Oseberg tapestry. Davidson opines that it
is
related to the Celtic triskele, the three-legged symbol most
familiar as
the emblem of the Isle of Man and linked with the Irish God of the
sea,
Manannan. The triskele is essentially a variety of the swastika, a
common enough cosmological symbol, but neither can be said to
possess
the characteristic interweaving of the valknut. While it may be
unwise
to dismiss a possible relationship between triskele and valknut, it
must be said that any resemblance is purely superficial, lying
solely in
their tripartite structures. Structurally the valknut has more in
common
with the Celtic triple spiral motif which is also found on Old
English
and Pictish artifacts and much older objects. Unfortunately there is
a
dearth of hard evidence for the mythological or religious
significance
of the triple spiral, which tends to occur within wholly abstract or
symbolic designs, but it occurs within funerary contexts and has
been
linked with the female principle by various scholars. The various
types
of valknut, their contexts aside, share two important
characteristics:
they are tripartite and they are constructed by
interweaving or interlinking.

Davidson also postulates a link with the bindings that occur in
Norse
tradition. The best known examples of this are probably the binding
of
Loki following his betrayal of Baldr; the binding of Baldr himself,
a
theme that found itself into Scandinavian and Old English interpre-
tations of the Crucifixion; the binding of the wolf Fenrir; the
ritual
binding of sacrificial victims, as partly confirmed by the discovery
of
bound corpses in the peat bogs of northern Europe; and the Herjoturr
or
"war fetter", a kind of paralysis that Odin and the valkyries were
said
to be able to inflict upon unfavoured warriors in the heat of
battle. To
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these we might add the hangman's noose characteristic of the double
sacrifice - simultaneous hanging and stabbing - known to have been
used
in the cult of Odin and a method of ritual killing that accords with
the condition of a number of bog corpses. One bog discovery, the
severed
head of a man discovered at Osterby in Denmark, is very interesting;
the
hair on the right side of the head is gathered into an elaborate
knot
that looks very much like a valknut.

Tacitus, writing at about the time the Osterby man is believed to have met his end, about the 1st century CE, tells us that the warriors of the Suebi (a generic name for the Germanic tribes inhabiting the region now occupied roughly by north western Germany, Denmark and the Netherlands) tied their hair in such a knot, and a number of Roman monuments depict Germanic warriors with the same hairstyle. It would be reasonable to suppose that this hair-knot marked a warrior as a follower of an early form of Odin in his role of war god. (See the author's article on "Heretical Hairdos" in Talking Stick magazine Spring 1992 for a further discussion of pagan hairstyles and the symbolic significance.)

The noose found around the neck of the Lindow Man unearthed from a peat bog in Cheshire a few years ago consists of a sliding knot in a cord knotted at each end, making a triple knot. A similar noose was found on a body in a peat bog at Borremose, Denmark but the noose found on another Danish corpse, from Tollund, is much simpler. Dr Anne Ross and Dr Don Robins, along with the Danish archaeologist Professor P V Glob, believe that these nooses are related to the Celtic torc, and note that a number of torcs seem to be designed to look like garrottes. They suggest that the corpses from Tollund and Borremose were sacrifices to Nerthus, a goddess mentioned by Tacitus, and that the torc was an attribute of that goddess. Tacitus also tells us that certain warriors of the Chatti wore iron collars that would not be removed until they had killed their first enemy, although many chose to wear them until they died. In their case the collar probably indicated they were dedicated to a god of war as opposed to a goddess of peace and plenty like Nerthus. It would be rash to state unequivocally that the collar and torc represent stylised versions of the noose or garrotte - but it is an attractive proposition. However, torcs and collars are not valknuts, and only the nooses found on Lindow Man and his Danish counterpart can possibly be construed as being such.

It seems fairly certain that the valknut has a cultic or religious significance and a particular association with death, as its name alone indicates. The Andreas Cross shows the death of Odin, himself the Lord of the Dead Warriors of Valhalla, and on the Alskog stone the valknut appears by the feet of Sleipnir, the steed on which Odin, and also Heimdall, rode to the land of Hel. It is seen by the hanged man and in the funerary scene on the stone from Hammars and on the Tangalgarda stone the rider seems to be receiving a welcome to the realm of the dead. The scenes often include female figures who appear to be

valkyries or maybe even the death goddess Hel herself. The presence of the valknut on Viking Age crosses in England and on the Brompton hogback hints at a retention of this element of heathen iconography among the adherents of the new cult.

The valknut is certainly part of the iconography associated with Odin but that fact alone brings us no nearer to its meaning. Representations of Odin and scenes from myths pertaining to him are common enough and their components are usually readily identifiable. If the valknut does
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stem from the cult or mythology of Odin, then it must represent something that cannot be given a pictorial rendering, either because of a taboo or simply because it just cannot be pictured in anything but an abstract form.

The form is tripartite and interwoven; the context is mortuary, Odinic and Otherworldly and it has both equine and feminine associations. This set of conditions is peculiar to the mythology of the World Tree and can be related to certain beings associated with it. The World Tree is Yggdrasill or "The Steed of the Fearful One", which makes it a doublet of Sleipnir. It has three roots which link the worlds together. According to Snorri Sturlson, each root leads to a well or spring; Hvergelmir in Niflheim; Mimisbrunnr "in the direction of the frost ogres", and Urdabrunnr "in the sky", the Well at which the three Nornir gather to decide the fates of humans and gods alike.

Now it is clear from a number of references that these three wells are in fact only one under three different names. A consideration of their locations clinches the argument. Hvergelmir is the primordial well, situated in the north, according to Snorri's account of the creation of the cosmos. The nature of the "frost ogres" means that they can also be located in the cold north, and the central point of the revolving sky is also in the north, at the Pole Star. The Nornir derive their collective name from an archaic word meaning "north" which also denotes "that which is below" (compare English nether, be-neath). The name of the goddess Nerthus (a goddess of the earth) reported by Tacitus may also be so derived.

While the Nornir each have individual names in England, they go by the name allocated to the eldest in Norse Tradition. The elder of the three

is called Urd by the Norse, which is cognate with the Old English "wyrð", hence the three "weird sisters" of Shakespeare. Thus they are a three-in-one being in the same way as the Irish war goddesses known as the Morrigna. Like the other, inevitably triadic, Indo European fates, the Nornir spin and weave destinies. One of them is also named as a valkyrie.

This brings us back to Odin, himself a shaper of destinies. In the "Gylfaginning" section of Snorri's "Edda" he appears in a triadic guise and is credited with having taken a drink from the well at the centre of the world, one source of his wisdom. Odin acquired the wisdom of the runes while hanging on the World Tree and could obtain information from the dead. The latter - apart from those worthy fighters chosen to carouse in Valhalla until Ragnarok (the Twilight of the Gods) and those who ended up in the paradisaal Odainsakr, or abode of the righteous dead, the hall Gimle - resided with the dread goddess Hel in the underground realm variously known as Niflhel, Niflheim or simply as Hel located in the far north. This goddess of the dead was said to be Loki's offspring, conceived and born while he was in the form of a mare following a dangerously mischievous escapade.

Actually she can be traced back to proto-Indo-European times and her original name has been reconstructed as Kolyo, "the coverer". As Bruce Lincoln puts it in his book, "Death, War and Sacrifice" (1991), "Her domain is underground and she physically conveys her victims thence by fixing a snare or noose on their bodies and dragging them down. Her bonds regularly fall upon the foot or neck of the victim, the same places where domestic animals are fettered. The deceased are thus led

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away like animals by Death, in whose bonds they may struggle, but which they cannot escape, caught in her snares and dragged under."

Lincoln presents an impressive body of evidence to support this summary, from Ancient Greece, Rome, Scandinavia, India and Iran. The theme has altered from place to place and from one age to another but the essence has remained. He also notes that the Middle High German term for a noose was "helsing", which he translates as "Hel's Sling". He argues that German sacrifice by hanging, generally related to Odin or Woden, was actually a ritual enactment of the seizing of the victim by the goddess of death. Given the mutual concerns of Odin, Hel and the Nornir, it seems to make little difference either way.

In Old English texts the term "wyrð" is, despite its other

connotations,
frequently used to denote death rather than a structured and
unfolding
future that is suggested by the functions of the Nornir and their
Greek
and Roman counterparts. There is of course an intimate relationship
between the two concepts and death is after all the fate of every
being.
Scandinavian myth makes it clear that there are only two things
which
the gods cannot avert; fate and death. In Norse myth the name of the
senior Norn is Urdr, a word in Old Icelandic that can also denote a
burial mound or cairn. "Beowulf" and other texts characterise wyrd
as a
weaving of webs but the word usually means nothing less than the
moment
of death, or at least the events leading up to death.

The "Beowulf" motif is revealing, however; it has already been noted
that the fates tend to be spinners or weavers and in this instance
there
is also the idea of a snare, which can refer back to the Indo-
European
goddess of death as described by Lincoln. Like Hel, the Nornir
reside in
the far north, at or near the celestial axis and like her they
reside
"below ground", where the World Tree has its roots. The Nornir
determine
life, span and the time of death, while Hel takes the dead to her
cold
bosom. All these characteristics are shared to some extent with
Odin, as
is their femininity, apparently adopted by Odin in order to engage
in
seidr - the natural magic of womankind.

At the very least, Hel and the Nornir are closely related, perhaps
even
deriving from the same proto Indo-European goddess, and Odin has
acquired some of their characteristics by virtue of his association
with
the cosmic centre, the structure of which reflects their own nature.
If
the valknut symbolises anything then, it is probably either wyrd,
death,
or perhaps even the Nornir themselves, who are more or less the same
as
wyrd anyway. Exactly when the valknut would have come to represent
these
is difficult to estimate. Certainly the examples here all date from
the
Viking Age and appear to range in time from about the 7th to the
10th
centuries CE. I am not aware of any valknuts of a significantly
earlier
date. It is interesting that in England the use of the valknut seems
to
have died out with the establishment of Christianity and the
consequent
decline of heathenism. The Nornir are not represented pictorially
anywhere in the Germanic world, which is rather surprising. A panel
of
the Franks Casket shows three hooded figures who might be intended

as a
likeness of that fateful trinity, but it is by no means certain.
Until
any conclusive artifacts come to light the truth of the matter must
remain as uncertain as the workings of the Fates themselves.
.....
.....
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{file "Memorial Day Ritual (HPF, She-Wolf)" "bos650.htm"}

Memorial Day Ritual

This is a copy of the script written for a Memorial Day and Warrior's Honor Ceremony performed at the Heartland Pagan Festival in 1992. It was written during the festival by She-Wolf and Gary Stanfield, and is the latest of a few editions.

This ceremony was intended for participation by any persons who can accept the Wiccan ceremonial format and who have been or are likely to become touched deeply by war. Realistic acceptance, loving reconciliation, and emotional catharsis are the major themes. Fears, regrets, sympathies, feelings of caring, and grievings are dealt with intensely. Adventure, patriotism, the joy of battle, etc. are ignored.

The setting is outdoors in mid-morning light in a clearing among trees. There is a fire in the center of the temple space and an altar at the northernmost point of the circle.

MARTIAL HONOR CEREMONY

1. Defining of the Temple Space and Time.
All participants form into a circle as a drum beats slowly and steadily (about one beat per second). When the time comes to start, the HPS breaks from the circle and begins to define its outer limits with a sword. After she has just begun, the priestess raises an old, rust-marked sword into the air -- this cues the first speakers. Alternating male and female voices call out (one from each quarter as the HPS passes):

"Thermopylae!"

"Gettysburg!"

"Desert Storm!"

"Uncounted thousands of battles! Uncounted thousands of wars!
Over uncounted thousands of years!"

Then the HP puts down his sword as the HPS rejoins the circle.

2. Calling of the Quarters.
The priestess, taking one step forward from her position next to the altar says:

"Guardians of the East, Spirits of Air
Breath of life, lost to those who have died
attend our rite and protect this circle."

"Guardians of the South, spirits of fire

Heat of battle, warmth of living flesh
attend out rite and protect our circle."

"Guardians of the West, spirits of water
Sweat of our bodies, blood that was spilled
Attend our rite and protect our circle."

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"Guardians of the North, spirits of Earth
Symbolized by salt, once the soldier's pay
Earth to which we all return
Attend our rite and protect our circle."

HPS then asks attendees to sign themselves, sealing their auras.
[This can be done with a pentagram, hammer sign, or other sigil].
She
returns to her place by the altar.

3. Interdenominational Invocation of a War Deity.
HP takes one step forward from his position next to the altar and
says:

"As we must accept the parts of our psyches associated with our
pasts in war, we must honor deities of war in our pantheons.
We honor you -- Athena, Indra, Woden, Mars, Morrighu, and
many others. Please come to us now."

Someone costumed and equipped to portray a war deity emerges
from the circle to near the center of the temple space and says:

"Now also honor those humans who were honorably involved in warfare:

Those who were your enemies and those who were your friends;

Those who volunteered and those who were pushed by
circumstances;

Those who were heroes and those who were just in it;

Those who fought and those who only stood ready;

Those who survived war and those who did not;

Those uncounted millions of your times and of times past --

They have no need to be ashamed."

"Do not admire mindless rape, plunder, nor terrorizing. Do not
admire
raids upon the defenseless -- although in war some predation is
necessary."

"And since there is no shame in being a victim of a mighty tide,
you shall extend compassion to refugees and other civilian and
military victims."

"Raise your right fists into the air to salute honorable warriors
and to civilian heroes and heroines." (War deity raises his/her
right fist as this order is given. After the deity drops the
salute,
the others drop it also).

"Give the salute of embrace to signify compassion for refugees and other victims." (War deity crosses his/her arms over his/her chest to signal the start of the salute of embrace and everyone else does as the war deity does. The war deity signals the end of the salute by dropping it).

War deity returns to circle.

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5. Closing.

HP: "We thank the war deities for their attendance."

HPS: "Let us be mindful that sometimes the warrior is the victim also."

"Spirits of air, we thank you for your attendance. Receive in peace the spirits of those who were raised on funeral platforms. We bid you hail and farewell."

"Spirits of fire, we thank you for your attendance. Receive in peace those whose funeral pyres burned brightly. We bid you hail and farewell."

"Spirits of water, we thank you for your attendance, Receive in peace those lost or buried at sea. We bid you hail and farewell."

"Spirits of Earth, we thank you for your attendance. Receive in peace those buried in the earth. Mother earth, return to us again in new forms, if it be their will, the spirits of those who have fallen."

"For those who have fallen!" (She pours wine on the fire in the center of the temple space).

"And the bread of compassion for the victims of war." (She crumbles bread and drops it onto the ground).

HP: "By this ceremony may each of us be strengthened -- deity, spirit, and living human alike."

"Nor this circle is open, but not broken."

"Please ground, and you may hug."

.....
.....

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{file "Celtic Workshop (from Internet)" "bos651.htm"}

CELTIC WORKSHOP (Internet)

This is an Upload of the first Celtic Workshop on Druids, Oghams and Divination. Each student was supposed to have already downloaded the Library 16 files Oghamd.txt (A table of Ogham correspondences), Fionnw.GIF (A symbollic representation of Oghams in Circles.) and Ogham.GIF (A picture showing exactly how each tree Ogham symbol looked.)

In additional to these files, messages were posted in the Section 15 message board for Ogham correspondence tables by Nigel Pennick, D.J.

Conway, John Matthews, Murray Hope, Douglas Monroe and Edric Thorsson.

A lot of information is contained in these files and messages and is essential for fully understanding the workshop and discussion. I recommend reading "The Celts" by Nora Chadwick for historical background on the Celts as a people. I recommend John Matthews book "Celtic Shamanism" and also Nigel Pennick's book "Magical Alphabets". More complete discussions of many of these topics are found in those works.

Due to time constraints, All the prepared material did not get presented during the Workshop. I have included it here in it's entirety at the request of the participants and in the interest of completeness.

Before starting the Workshop, we engaged in informal conversation with the first topic being the book "Life of a Druid Prince". Jehana asked if I had read this book.

<Start of Workshop>

O'Dubh : Never read the book

Jehana : It's basically an archeological/anthropological study of...

one of those sacrificed humans they pulled out of a peat bog.

SUZAN : hello Jehana!

Jehana : with some interesting speculations as well.

Hello suzan.

Hail!

O'Dubh : I saw an article on it with pictures in Scientific American I

think.

Merry Meet Again Maiden!

Jehana : yes, i think they covered it there, too.

O'Dubh : looks like UFOs are the talk of the town tonight.

Jehana : And The Crone greets the Maiden!

SUZAN : there was a great TLC special on an archeological find like

that

Jehana : suzan is still here.

suzan?

SUZAN : geesh! there are 27 people in that room!

O'Dubh : yes it's a mad house over there

SUZAN : oh just lurking around a bit sorry :)

O'Dubh : I didn't get any advertising here.

Jehana : too busy to stay there. <g>

O'Dubh : had to do it all myself.

Jehana : rilla mentioned it to me when i logged in tonight.

O'Dubh : everytime I log on here I'm bombarded with announcements but no Celtic Workshop!:(

Hi Susan W!!

Jehana : hey, celtic workshop!!

Susan W.: Hi, just nosey, what's going on?

Jehana : hello susan...

odubh is about to do a celtic ../.

druidic workshop.

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O'Dubh : We're gonna be talking about Celts, Druids and the like

Jehana : is it workshop or discussion or both?
Susan W.: Maybe I'll listen in for awhile, already been on over
anhour.
O'Dubh : I know how expen\$ive it is!<G>
Jehana : same here.
O'Dubh : Well I guess I'm gonna start
Susan W.: What can I learn here?
O'Dubh : You can learn Magick, Shamanism, Oghams, Divination
But it won't happen overnight.
Also Druid type stuff.
There's a lot to cover.
Jehana : (But it doesn't all require connect time) <g>
O'Dubh : that's right
A lot of the files are in the library or message boards
any way Maybe I should start.
Jehana : ga
O'Dubh : I'm going to upload the announcement first so you can see
what
we'll cover.
Susan W.: great
O'Dubh : Dia dhuit, a Kheltoi is ni Kheltoi!
(Hello to all Celts and Non-Celts!)
We are going to be having on-going Work Shops regarding
Celtic
Topics of Interest here in the NewAge Forum. I hope to draw
you Celts and NonCelts alike out of the Groves and
into the
CO's!<G> Time to share some of that Knowledge we've
been
hiding!
I plan to touch on the following topics of interest:
CLASS #1
Druids, Oghams, Divinations
CLASS #2
Deities, Shamanism, Magick
CLASS #3
History, Warriors, Geneologies (maybe your family
name!)
CLASS #4
Languages (Gaeilge, Gaelic, Welsh, Manx, Breton),
Poetry, Prose
I will basically upload files to the library, prior to the
class, to provide a focal point for the discussions and a
framework for building a Celtic Book of Shadows. We will
flesh these frameworks out through discussions online. I,
by no means, have all the answers on matters Celtic.
But I truly believe that ALL of us, working together, can
approach advance our knowledge and rediscover the True
Celtic
Way.
Druids are especially welcome to attend so that our Celtic
Knowledge may be "Illuminated"!<G>
I also hope that The Welsh Bards will grace us with the
Songs
of Taliesin.
Other topics will be included based upon the desires and
direction of the students and other participants.
I see the way that the workshops will be conducted as:
Susan W.: ?

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O'Dubh : Opening Remarks by Me.
Presentation by a Speaker (not necessarily me).
Questions and Answers.
Group Open Discussion and Discovery.
Summation and Assignments.

NewAge The classes start this Monday night in Work Shop 1 of the
Forum at 10 PM EST! See you there!<G>
Beannacht leat,
(Blessed be)
O'Dubh
Susan W> ga

Susan W.: Oh, sorry, thought my screen was stuck there. GA

O'Dubh : OK That was the announcement and sorry if it was wrapping
on
your screens!<G>

Jehana : sorry, i do have to go; i will put this workshop on
next monday's calendar.

O'Dubh : I'll continue with the presentation
Ce'ad Mi'le Failte! (100,000 Welcomes)
Welcome to the Celtic Workshop!
We will be investigating and sharing our knowledge
of matters Celtic here.
It is my hope that the researches and references
I have will add to or compliment your own.
I am, by no means, the final authority on
these matters.
Discussion and interaction, coupled with a
shamanistic journey or two should fill in
the gaps and illuminate us all.
all

Dean : hello

O'Dubh : Tonight I hope to lay down a firm framework
for our knowledge of Druids through a
discussion of their Magickal writing,
called Ogham, after Ogma - Sun Face,
and through a discussion of their divination
techniques.
It is commonly thought that the Druids left
no written records of their work.
I disagree.
Many references exist that contain the
poems of Druids, stories about their Magicks,
tales of their strategies, their secret lore,
their Oghams, their invocations, their victories
and their defeats.
The major problems with using this information
is that it is the product of a long
(tho reliable) oral tradition that was finally
written down by their antecedents the Culdean
Monks of the Celtic Church.
(Probably Druids in hiding).
Some of the Irish manuscripts
used as references on Druids are:
The Book of Armaugh
The Book of Ballymote
(A primary source for Oghams)
The Tain Bo Cuailgne

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The Book of the Dun Cow

The Book of Invasions
The Book of Leinster
Many references to what Druids did
are contained within the above books.
Much of what Celts wrote was symbolic
of deeper meanings. Each work can
be interpreted on many levels.
In modern times, Druidry is being studied
by several major groups, ADF and OBVD to
name just two.
If we have any Druids present tonight,
Please come forth and identify yourselves now.
(well, since only us chickens are here!<g>)

Susan W.: .

O'Dubh : I'll identify myself as a student of Wicca, Druids and
Celts

Susan W>What is your interest or area?

Susan W.: I have no knowledge in this area . .
I have been told a little bit by a friend.
The extent . . .
is that I understand this Wicca, Druid beliefs,
are very old and are based on the powers of the earth?
ga

O'Dubh : yes the knowledge of Druids/Wiccans is based upon the
Earth
and

it's power.

The knowledge of the Oghams is tree knowledge applied as
symbols

in the use of Magick and Divination.
I'll upload some info on each symbol
or group of 5 symbols and show what their
meanings are.

The Druids were the shamans of the Celtic
Clans. They carried the history, the culture
and the geneologies of the Clan in their memories.
To aid in remembering this information,
Oghams were used, each Ogham being
associated by its beginning sounds
with the item to be remembered. This
is similar to alliteration in today's
writings. This led to an entire series of
different types of Oghams.
Tonight we will discuss tree oghams and Fionn's Wheel.
Ogham BTW is pronounced "O Wam".
It's one of those strange Gaelic things!<G>
I have listed the Oghams for
those of you that haven't
downloaded the Ogham GIF's
or the Ogham Divination files
in Library 16 yet.
Each Ogham is listed by its
ancient Gaelic name, then its
modern Irish name and then its
Welsh counterpart.
The first group of 5 is from the
North on Fionn's Wheel.
(it is from the Book of Ballymote)
7th century Irish manuscript.

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Susan W.: .

O'Dubh : Beth Beith Bedw Birch - The White Tree of Purification
Protection against harm, physical and spiritual.

Deal with/clear away the bad things of life.
A new beginning. Peasant. 24 December-20 January. White.

Luis Caorthann Criafol Rowan - Tree of Life
Protection against psychic attack.
Develop powers of protection and foretelling.
Used in Metal dowsing.
Planted around stone circles. Peasant
21 January-17 February. Liath (grey).
(also luisne or "red glare").

Fearn Fearnog Gwernen Alder - "The Red Man"
(pranksters, also help one escape the Otherworld)
Used in fires to make swords.
Frees the Earth from water. Used in Building
Foundations because of this fire aspect.
Protection in conflicts.
Freedom from binding Magicks. 18 March-14 April.
Crimson or blood red.

Saille Saileach Helgen White Willow or Sally Tree -
The growth of lunar power and water.
Linking and harmonizing. It's power is greatest
at night unless the Moon is visible during the day.

Susan W.: ? O'D

O'Dubh : Tied to the Moon phases.
Protection against diseases. Peasant. 15 April-12 May.
Sodaith (Bright or fine).

Nuin Fuinnseog Onnen The Black Ash - The Tree of Rebirth
Links the World of Spirit to the physical.
The passage way between the inner world and the outer
realms.
The keys to the future but only in time.
First Chieftan Tree. 18 February-17 March
Necht or clear in color.

Yes Susan W? (I actually heard Susan W and responded at
this point but have included the other uploaded information
here for completeness).

Huath Sceach gheal Ysbyddaden -
The Hawthorn or Whitethorn
The May Tree. The name means "Terrible"
referring to the Destroyer aspect of the Goddess.
Unlucky (especially to cut it except in May).
(Bringing the blossoms in the house is also unlucky).
Rags are tied to its branches as offerings.
Protection against all ills Magickally.
Peasant. 13 May-9 June. Purple (For the Hag/Underworld).

Duir Dair Derwen Oak - The King of Trees
The Oak King. Magickal strength.
The doorway to inner knowledge.
The ability to see the invisible or be invisible.

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The ability to bar or open the ways.
10 June-7 July. Black. Chieftan.
Planted in Sacred Groves by the Druids.

Tinne Cuileann Celyn Holly - "Fire"
The Holly King. Balanced Strength and Power.
Unification, Fatherhood, Rebirth.
Fire, strength, boldness.
Peasant. Temen (grey-green).

Coll Coll Collen Hazel -
"By the Power of Three Times Three"
Discovery, Druidic Herald wands "Word Wisdom".
Used as A Magick Shield in warfare (Fionn's Shield).
Water Witching forked rods.
Nut-Brown.

Quert Aball Afall Crab Apple - Tree of Eternal Life
Isle of Avalon. Five seeds/blossom petals.
Apple-green or Mouse-Brown.

Muin Muine Vine - "The Vernal Equinox"
"The First Harvest".
Chieftain, 2 September- 29 September.
Mbracht (variegated).
The Magickal ability to roam widely and to gather.
Assimilation leading to inner development.

Gort Eadhne'an Eiddew Ivy - "The Second Harvest"
30 September - 27 October. Gorm (blue).
scarcity in unfavorable situations.
Changes necessary for growth.
All things are tied to the Earth.
Transformation by being rooted in the Earth.

Ngetal Giolcach Cawnen Reed - "The Tree of Scribes"
Used to make pens and Welsh plagawd (paper).
28 October - 24 November.
Thatching, mats, baskets.
Insulation, Enclosure, Covering.
Preserver of Knowledge, Maintainer of Order.
Nglas (glass green or yellowish-green).

Straif Draí'on Draenenwen Blackthorn -
"Tree of Punishment and Strife"
Peasant. Staves of Magickal Power.
Draoi (Wizard), Draí' (Druid).
Power in Visible and Invisible Worlds.
Use to overcome resistance to One's will.
Sorcha (bright colored) or purple-black.

Ruis Trom Ysgaw Elder -
"Tree of the Cailleach (Hag)"
ru'isce (a violent attack, a blow, a throw).
Irish Witches rode Elder sticks instead of brooms.
Three fold aspects of Time, Existence, Goddess.
Ogham of Timelessness or unity of all time.
Balance in threes. Rocnat (roebuck red).

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Susan W.: How would you use this information, for example . . .
the Native Americans use prayers for certain rituals, such
as

 blessing your surroundings.
 How would you use that infor.?

Ga

O'Dubh : The information would be used
in divinations and in casting spells.

It would also be used to mark pathways for Spiritual
journeys

into the Celtic Otherworld.

The first use of Oghams was on Birch, for instance,
and it was interpreted by the Irish God Lugh to mean
that a Magickal attack was going to be made
upon his wife.

Freepowder: hi all

O'Dubh : He took precautions.

Hi Freepowder !! we are underway with our workshop.

Freepowder: I didn;t miss it?

O'Dubh : I'm just telling Susan how Ogham information was used.
It's happening right now.

Anything missed will be in the library.

Freepowder: out standing, but I can't stay long<sigh>

O'Dubh : Susan>Does that answer your question?

Freepowder: GA

Susan W.: So, he called upon the spirit of the Birch tree to protect
him???

O'Dubh : He used the Magick of the Birch symbol to protect him and
his wife. Birch was used to surround them and protect them
from Magickal attack. Lugh's wife was in danger of being
spirited away to the Underworld.

Freepowder: (sorry) who are we talking about?

Susan W.: Gottcha. :) Difference in interpretation. GA

O'Dubh : The Celts were also shamanistic just like the Native
Americans

Ok

Susan W.: ?

O'Dubh : FP>We are talking about the use and meaning of Oghams and
symbols of Magick.

FP>GA

Freepowder: in general?

O'Dubh : Well I'm presenting the meaning for each Ogham as based
upon

the information handed down by the Irish Druidic Bards.

Misty : Can you tell us a little about the shamanistic part of the
Celts?

Freepowder: ah!

O'Dubh : Misty>I will cover that more fully next week but....
the Celts lived close to nature as did most peoples

O'Dubh : in the past. They observed that they had to interact with
it on a more personal basis than we do today.

I am introducing symbols and diagrams to be

O'Dubh : used in Magickal journeying.

Misty : Ok, sounds good!!

Freepowder: O'd> the Celts focused mainly on Trees & shrubs, while
the

NAIndians,

Freepowder: focused more on animals , right?

O'Dubh : FP>The Celts tied Oghams to everything...

Birds, animals, shields, flowers you name it!<G>

Freepowder: !

O'Dubh : They even had a secret Hand Language<G>!

GA

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Misty : I've heard of that...how was that used?

Freepowder: <aside> sounds like modern gang!>...

Ogham was used like runes or tarot?

ga

O'Dubh : FP>one of the messages I posted has a direct correlation
for

Oghams and TARot!

Susan W.: ?
Freepowder: I missed it, been a heavy wkend<abashed> GA
O'Dubh : It's in Section 15.
Susan >GA
Susan W.: I had someone give me a shamanistic (N.Amer.) style
drumming experience. ..
in which I saw the trunk of a very large tree . .
with a section that you could walk into . . .
like the old forest located S. of Yosemite . . . what are
those
called again. ? Anyway GA
Any meaning to that vision? O'D?
Sequoia . that's it.
O'D> GA
SUZAN : O'D is having some trouble with his connection.....
he will be right back.....
Susan W.: ok
I'm probably gonna split in a few . . . been on almost
2hrs.
SUZAN : thanks for being patient
Susan W.: What are your interests again Suzan?
SUZAN : i am an astrologer
Freepowder: Suzan> by the look of it we have just got started w/
this,
right?
Susan W.: Hi O'D
Freepowder: welcome back O'D
O'Dubh : Sorry about the line going down!<G>
Thanks guys!
Freepowder: Mercury is retarded<G>
O'Dubh : So where were we?
Freepowder: Sequoyah in vision
Susan W.: Did you get I saw trees in a vision?
O'Dubh : FP!>LOL probably what the prob is!<G>
Freepowder: GA<G>
O'Dubh : Susan>Yes
Susan W.: Any importance?
O'Dubh : I was telling how Celts/Druids
saw all of life interconnected like the Oak limbs
I believe your vision is telling you
to look within yourself to see how
you connect to the life around you
perhaps you should go on a shamanistic journey.
Freepowder: ?
O'Dubh : Discover your inner truths.
FP> ga
Freepowder: Shamanistic Journey?...
you mean like a vision quest?
Misty : Did we lose him again?
O'Dubh : Yes FP but along definate paths
Susan W.: O'D> celtic style?
O'Dubh : let me continue and I'll show you the map.
Freepowder: GA
O'Dubh : Susan>Definately Celtic style if that is what you feel
closest
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to.
Susan W.: Actually more N.Amer. style :)
O'Dubh : Native American style is nice but I am a Celt.
Susan W.: Tell me your way.
O'Dubh : Watch and see !!
they (the ways) may be closer than you know!:)
Freepowder: <watching><G>

O'Dubh : Ok I'm going to skip the Ogham meanings and go straight to the

Wheel of the journeys.

This is Fionn's wheel and is a GIF in Lib 16.

<now uploading path names>

Fionn's Wheel is a diagram found in the Book of Ballymote. It shows all 25 Oghams arranged around a series of

concentric

circles (in library 16 as fionnw.gif). This diagram can be used to divine paths necessary for "Pathworking", a very powerful shamanistic technique. I have identified the

meanings

of each Ogham on the paths (using the correspondences

from

Nigel Pennick mostly). Each Ogham's meaning can

require at

least a workshop of it's own to fully cover. I offer

these here to show what can be done with Oghams:

An Roth de an Bealach
(The Wheel of the Ways)

name

Each path will be identified with it's Gaeilge/English

and the elements along the Ways.

The Northern Path is first.
(from outside to inside)

An Cosa'n do Sla'n
(The Way of Protection)
The White Tree of Purity
The Tree of Life
The Red Man
The Moon
The Keys to the Future

Ojim

: hellod

O'Dubh

: It contains the first 5 Oghams B L F S N

jim

: hello

O'Dubh

: This path is first because it teaches the new student how to protect him/herself from Magickal harm.

HELLO jIM

Please standby

jim

: ok

O'Dubh

: this is a formal Workshop

But join in !!!

Any way, the first step was Purification, followed by gaining an ally in "the Red MAn", a being kind of like Coyote in Native American workings.

The tree of life is there as well

(this could be what Susan saw in her dream)

The Moon represents the protection of the Goddess

When the inner level is reached

the student gains the keys of knowledge

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but not the wisdom to use them.

Another journey must be made.

That is the next path.

O'Dubh : This Path contains the Ogham EBA:

An Roth de an Bealach
(The Wheel of the Ways)

An Cosa'n de Fe'ile
(The Way of Ritual)
The Sacred Grove (Imbolc)

This path requires an understanding of
the major Religious festivals of the
Celtic year beginning with Imbolc,
The new beginnings
The festival of Brigit.

Susan W.: !

O'Dubh : It also requires one to perform such a ritual
Susan>ga

Susan W.: O'D & all> sorry, but I gotta go. Thanks for the info.
jim : !

O'Dubh : Susan> ok I'll continue and upload all this into the
library.

B*B

jim>ga

Susan W.: THanks, I'll check into it. Bye.

jim : Thanks for the insight to PAGANISM. Get out of this
stuff!

Freepowder: ?

O'Dubh : jim>not sure what you mean?

jim : !

O'Dubh : jim>ga

jim : you know! Druids, Pagans, Witches, stuff like that

Misty : Get out???

jim : !

Scott : uh oh.

O'Dubh : JiM>We are Druids, Pagans, Witches and stuff like that.

jim : !

O'Dubh : You are well to listen in to the workshop.

Jim>standby just a second.

FP has a question

FP>ga

Freepowder: I thought Samhain was the beginning of the Celtic year?
ga

O'Dubh : FP>It's the begining of the Celtic year but not
necessarily

the begining of the study of Celtic religions.

ga

Freepowder: ?

O'Dubh : FP>ga

Freepowder: Imbolc...

is the start of this path of wisdom?...

or study on fionn wheel, right?

O'Dubh : FP>The study of all the major festivals is the second path
The symbol is actually the Grove.

The most powerful Magick in the Druid rites

Freepowder: ah!

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O'Dubh : was The victory of life over death,
the renewal of the wheel of the year,
the marriage of the Crone to the Oak King or Cernunos.
That would not be an appropriate start point for begining
the study of Druidic Magicks. (Before a student can begin
Magickal work, the ability to shield and protect oneself

must first be developed. This is why the first way studied
is the way of protection. The next step to performing or
learning

occult wisdom would be in a protected environment, such as
rituals or Circles. What better ritual for a fresh start than
Imbolc which is symbollic of New Beginings and the
Quickening of Life? Samhain is actually the end point of the
year and represents the culmination of the Druidic Mysteries.

Jim>I believe you had a question?ga
jim : not really
O'Dubh : ok
jim : just watching and laughing
O'Dubh : any other questions?
Scott : ?
Misty : So are you saying that Winter Solstice is the beginning of
the wheel?
O'Dubh : Jim>I suggest that you watch your behavior
since the forum has some strict rules about
jim : ?
O'Dubh : putting down what others believe.
Jim>ga
jim : i'm not putting you down, just enjoying the show
O'Dubh : Jim>Are you done?
or do you have a question?
jim : 1!
?
O'Dubh : Jim>ga
jim : soo sorry if i offended anyone, didn'y mean to
got to go
O'Dubh : Goodbye jim
now to continue
Freepowder: Slan leat J
Scott : ?
O'Dubh : the next path to aid us in becomming more enlightened is
the
Eastern path on the wheel.
Misty : What about my question? Or did someone beat me to it?
***** Answer inserted by O'Dubh *****
(I completely missed Missy's question in all the confusion.
The answer to Missy's question is that Samhain is the
begining
and the ending of the Celtic year. It is the time when the
God
of the Underworld marries the Crone aspect of the Goddess.
The
new God or the Sun is not yet reborn until the Winter
Solstice. The Celts began their days at sundown. It is not
surprising that they began their new year with the end of the last
harvest. The period between Samhain and Imbolc is the dark part of
the year and is therefore like the night before the day. During this
period preparations were made for the onset
of winter and the coming spring planting.)

Michael : Whats up tonight?
jim : \exit
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O'Dubh : Scott>ga
jim : \exit

O'Dubh : Jim> try /exit
jim : thanks
Scott : O'D did you say you were going to upload this lecture? I would really like to D/L it, but have to go to bed...
O'Dubh : Scott>Yes I will and will add notes as I go !<G>
Slan leat!
Blessings
Scott : Any idea what the file name will be? <G>
O'Dubh : It'll be celtws1.txt
Freepowder: byer
Scott : thanks for your time, Blessed Be.
O'Dubh : Pressing on here and watching the clock.
<g>
O'Dubh : This Path contains the next 5 Oghams H D T C Q:

An Roth de an Bealach
(The Wheel of the Ways)

An Cosa'n do Fios
(The Way of Wisdom)
The Cailleach
The Oak King
The Holly King
The Three Times Three
The Tree of Eternity

O'Dubh : This Path contains the Ogham OI:

An Cosa'n do Gra'
(The Way of Love)

The Spindle of the Wheel (Beltaine)

***** Additional Data inserted by O'Dubh *****
O'Dubh : This Path contains the next 5 Oghams M G NG STR R:

An Cosa'n de Deis
(The Way of Balance)

The First Gathering
The Second Harvest
The Tree of Scribes
The Tree of Punishment
The Triple Goddess

O'Dubh : This Path contains the Ogham UI:

An Cosa'n de an Fhi'rinne
(The Way of Truth)

3141 The Ancient Knowledge (Lugnasadh)

The Inner Mysteries

O'Dubh : This Path contains the next 5 Oghams A O U E I:

An Cosa'n de an Saol
(The Way of Life)

The Tree of Regeneration
The Tree of Continuous Fertility
The Morning Dew
The Preventer of Death
The Tree of Life and Death

O'Dubh : This Path contains the Ogham AE:

The Way between the Worlds
The Sea (Samhain)

*****End of inserted data *****

I will cover all of these and their meanings in the next
Workshop, next Monday.

Freepowder: ?

O'Dubh : I'm putting them here to give everyone a chance to read
and

study them.

FP>ga

Freepowder: A bit off the Subj...

if you find the time could you help with...

Gaelic Pronunciation?

<G>

O'Dubh : FP>Sure will and I'll put notes in the upload as well.

Freepowder: thanks!

Rilla/Sysop: Hi all!

O'Dubh : I'm going to type the rest of the paths in now to speed
things

up.

Hi Rilla!

Freepowder: Hi rilla, Dai dhuit

Rilla/Sysop: Dai dhuit!

Did you learn what that meant ???

O'Dubh : Rilla>It means Hello.

Rilla/Sysop: Just stopping bye to tell y'all goodnight!
and hugs!

O'Dubh : Gang I see that we will have to continue next week
It's late and we still have about 2 hours to cover.

Freepowder: ?

Misty : I hate that.

O'Dubh : I will post the rest of my lecture on the section 15
message

board.

FP>ga

Freepowder: what time does this start?...

and will it be in the Co notices?

O'Dubh : It starts at 10 PM Est.

Yes it should be.

I have to get Rilla to do it.

Freepowder: 7 PST<scratching head>

O'Dubh : I was surprised it wasn't.

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FP>that's right

7PM PST.

Freepowder: numbers hate me<G>

O'Dubh : I know

I appreciate everyone being here.

Misty : No prob..

O'Dubh : Next time we'll cover how to make a shamanistic journey
using

the Oghams and Fionn's Wheel.
Misty : See ya next time or probably sometime during the weekend.
Freepowder: O'D, I appreciate you taking the time to put this on!
O'Dubh : Beannacht leat!<blessed be!>
Thanks everyone!
Hugs!
Slan

Freepowder: Sl'n leat!
Misty : Night....*B*B*
Freepowder: well, who's left?

.....
.....
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What follows is the rest of My presentation concerning divination:

O"Dubh : Western (read Druidic) meditation was usually done for divination and foretelling the future. This was called by the names: Tenm Laida, Dichetal Do Chennaib and Imbas Forosna.

Tenm Laida (Illumination by Song) is an altered state usually achieved by chanting or singing of a repetitive pattern. This can also include drumming and dancing. These activities synchronize the body and mind to an external rhythm allowing us to cast off the chains of normal existence.

This allows one to float at peace within the song (dance, beat, mantra, etc.) This is a strictly Druidic or Shamanistic practice even though it may look like TM.

Dichetal Do Chennaib (Cracking open the Nuts of Wisdom) is a state achieved by relaxation and clearing the mind in a Ritual environment. It usually involved using some Magickal implement such as a knife, a sword or a staff to touch a subject (usually upon the head) or involved the handling an item so that the diviner could discover what secret knowledge was contained within it. This information could be events from a person's past life, a detailed history of who and what had happened to an object or how and why the subject was being hexed or spelled. I know this sounds like ESP but it was enhanced through Ritual and relaxation techniques. I believe that Dichetal Do Chennaib is the proper state for performing Ogham divinations as well. More on this later.

Imbas Forosna (Illumination) was a form of altered state used by seers and bards to create or see visions. The Druid would be totally isolated from all sensory inputs, sounds, lights and feelings. This was usually a very dark room or a covering of hides. The Druid would attempt to float and relax. When in the proper state he/she would signal for the hides to be removed or he/she would open the door out of the Darkness. The sudden, instantaneous transition from Darkness to Light would cause him/her to see visions or to spontaneously utter poems, prophecies or to achieve a total Awareness of the secret Knowledge of their Surroundings. This sensory deprivation forced oneness

upon

them and caused them to become centered and to float. It was their Ultimate Meditation technique.

alter The Druids also used music, colors, trees and numbers to
their consciousness. They were familiar with the Pythagorean
Mysteries and may have actually been the source of them!<G>

but Druids shared IndoEuropean roots with the Indian Brahmins

I don't have any hard data to support any
similarities in their practices.

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O'Dubh : To perform an Ogham divination , one must be clear about
the purpose or object of the divination before beginning. Focus
this purpose in your mind before starting meditation and/or
Circle casting. I find that working within a Magickal Circle tends
to prevent outside psychic influences but don't believe it's
absolutely necessary to use a Circle. The form of divination
is Dichetal Do Chennaib.

What we will be doing is casting sticks or "fews" upon a
casting cloth. The sticks are about finger length and size and
carved with Oghams for each of the 25 symbols. (I prefer to work
with woods that are the actual symbols used for each Ogham where
possible.
Obviously, some "Crane Bag" symbols are not trees and will
have to be carved on some neutral wood or other substance, shells
or rocks for instance. I use Ash or Oak for any substitutions.)
The casting cloth is a representation of Fionn's Wheel and
can be multicolored (as in the GIF), plain (Black and White) or
just drawn on the floor or ground. I like to make the largest
Circle about my height (in my case 6'2" but use what is suited to
you). I orient the Wheel with the "B" Ogham to the North. I stand
on the South side of the Wheel facing North about 3 feet back
from the "M" Ogham. Place the Oghams in a bag and then randomly
select 7 of them. Close your eyes, spin around three times
while blanking your mind from everything but your purpose. At the
end of the third spin toss the 7 "fews" into the air about 3
feet above your head and towards the center of the Wheel. Once
they have settled out immediately read the arrangement of the
sticks as a general impression only. Write this down. Also record
the

relative orientations and positions of the "fews" upon the
Wheel.
Pick up the cast sticks and return them to the bag. Repeat
this
process twice more so that a total of three readings is
available.

O'Dubh :You should now have three Wheel/Ogham Divination charts
that
have the relative positions of 21 Oghams on them. Interpret
the
Oghams based upon the correspondences I referenced
previously.
(This came from Nigel Pennick's Book "Magical Alphabets"
with
the actual meanings for the Oghams being from the
Bardic/Druidic
traditions as passed down by the Clan Bards of the
O'Flahertys).
I use the correspondences that "feel" right to me. You
should
do the same. No one set of correspondences is the absolutely
right one to use. The above correspondences just hang
together
better in my own mind. The basic technique to reading the
tale
of the sticks is to read then deosil (clockwise) and from
the
outside to the inside. The "fews" towards the center
represent
the future and those towards the outside the past. Any
sticks
not on the Wheel are ignored. Crossed sticks conflict.
Parallel
sticks compliment or enhance. Sticks laying on Oghams of the
Wheel have combined effects. The interpretation is not hard
and
fast. I read the symbols as a "story" that is dynamic. I
take
all three divinations together. If they have no correlation
at
all, I ignore the results and try again. Sometimes A
divination
is not possible. I'll try at least three times to get
results.
The relative agreement of each of the Three Wheel/Ogham
charts
determines the degree of confidence one can have in the
readings, from utter certainty to total confusion! (reminds me of
Sex
for some reason but that's another story!<G> I guess the point is
that
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such Powers and their use are not instantaneous or easy to realize
at times. Sometimes its easy and other times impossible no matter
how much you try!<G>) This entire process of interpretation is very
similar to: Palmistry, Tarot, Astrology or Runes. They are all
basically
taking seemingly random or (at least) uniquely individualized
instances
from a person's life and attempting to give meaning to such events
based
upon how they relate to Magickal symbols and patterns. What is

actually occurring is that the left brain is gathering facts from the cast patterns that configure the mind and Spirit to allow the right brain to make the "Salmon leap" to intuitive insight or Illumination. This is Dichetal Do Chennaib or "cracking open the nuts of Wisdom" at its finest.

After the divination is finished, dismiss your Circle and fold or erase your casting Wheel or cloth. Store them separately and away from normal life until they are to be used again. I recommend a wooden or cedar chest. Use whatever represents peace, quiet and solitude for you.

O'Dubh : So what have we found from this discussion of Druids, Oghams and divination? We found that Information exists concerning Druid Oghams in the ancient 7th and 8th century writings of Irish monks-Druids. We discovered that Fionn's Wheel can be used as a divination casting cloth and as a "map" for "Pathworking". We suggested that the Ogham correspondences can identify unique ways to Magickal knowledge and insight. Most of this information came from oral Druid histories that were finally written down in the first millenia by the Druid remnant or Culdean Monks. I admit that some of my presentation has been colored by my interests in other forms of MAGick that have more readily available information, such as Runes, Tarot and Astrology. I have also made every effort to go to an ancient textural source or, at the very least, to a modern writer basing their work upon ancient verified Druidic works. In our future investigations into Druidic practices and Magick, I hope to continue using the same techniques to discover or rediscover the Mysteries of the inner Druidic Knowledge.

Key words to look up and understand for this Workshop and the next:

Shamanism, Pathworking, Magick, Oghams, Druids, Culdee, Celt, Fionn, Archetypes, Jung, Vision Quests, divination, meditation, Bards, Invocation, Circles, spirit guides.

During the discussion of Fionn's wheel we will primarily address archetypes, symbols, Magick and Shamanism as well as Pathworking.

CELTIC WORKSHOP (Internet)

This is the second Celtic Workshop. We covered Pathworking using Fionn's Wheel and how Druids did Magick. (O'Dubhain - 28 Feb 1994)

SYSTEM	Switching to Workshop/Seminar 1
Freepowder	heloooooo
O'Dubhain	Hi!

Freepowder | Looks like just you and me!<G>
 O'Dubhain | how many are we?
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Tammy | Hi!!!
 | I got my old man to
 give me 15 minutes.
 How generous!

Freepowder | BRB, Hi tammy! Jee-ah guitch <heheheh>
 O'Dubhain | What a nice guy!<G>
 | Ban jeeah Gwitch!
 Tammy | Sorry I won't be able to stay for the
 whole thing.
 O'Dubhain | heheheheeh!
 | That's ok you can

download it later
 Nan | 'lo everyone
 O'Dubhain | Lo Nan!
 Sue Thornburg | Hello!!!!!!!!!!!!
 Falcon | Hi All
 Freepowder | it's obvious that the Celts had a
 sense of
 humor, look at their spelling<G> HI nan, Hi falc

Sue Thornburg | FP> HAHAHAHA
 O'Dubhain | Hi Falcon! Hugs Sue
 Sue Thornburg | Will this be a formal CO, Odie?
 Falcon | Hi O'D
 O'Dubhain | Sue>It's semiformal!<G>
 Freepowder | hi sue, the word for the day is
 maismic

Wren | Hi, guys
 O'Dubhain | It's a workshop!
 Freepowder | hi wren
 Nan | maismic?
 Falcon | <lost>
 Sue Thornburg | Oooh, good, I'm wearing half of my
 tux.
 <g>

O'Dubhain | Hi wren
 Falcon | Hi Wren
 O'Dubhain | Lo Eric Let's get cranking folks
 Eric | LO OD
 Falcon | What is a workshop?? <otl>
 Freepowder | I'll be good, O'd, promise
 O'Dubhain | A Workshop is another word for a CO

But
 since its a WOrkshop it's supposed to be hardere!<G>
 Eric | and maismic??
 O'Dubhain | ANYway
 Falcon | *maismic*
 O'Dubhain | The way this works to date is I talk
 about
 some subjects and we discuss them
 | then we maybe come up with some
 new ideas

Sue Thornburg | Sounds terrific. :)
 O'Dubhain | It runs like a formal CO to begin Just
 put
 in a ? or a !
 Fred McCandless | so toss out an idea
 O'Dubhain | If you have a comment or a question
 | OK
 | First last week

and Divination.

Fred McCandless | We talked about Druids Oghams
O'Dubhain | ?
O'Dubhain | I placed a bunch of files in the
library
16 to be used in the workshop. ok Fred>GA
Fred McCandless | si
O'Dubhain | Fred> Got a question?
Wren | He's gone, O'd
O'Dubhain | anyway the way it works is just like
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that!<G> ok The files give you background on what we discuss. So
the
first question I would ask is....
Jehana Silverwing | hi odubh.
| ust
O'Dubhain | Why are we studying these subjects?
| Hi Jehana!
| I mean what are we going to get
out of this
| study?
Nan | cause we like to waste \$\$ on CI\$?
<GGG>
O'Dubhain | ANyone want to volunteer an opinion?
Falcon | !
O'Dubhain | Falcon>ga
Falcon | I study things because they are there
and
I feel I should learn as much as I can
Nan | !
O'Dubhain | Me too Falcon!<G>
| Nan>ga
Nan | on a more serious note....I'm
interested
in learning about them because they are part of my heritage and the
heritage of those around me
O'Dubhain | That's a reason I study them too Nan.
When
I asked myself these questions I came up with some answers. Why
study
Oghams? The answer was because the Druids used them in Magick.
David Pfeiffer | To add more to that Nan, being new
here,
I'd like to learn more about the history of the natural beliefs
because
they may be the only saving grace of this planet.
O'Dubhain | They are symbols of Magick. David>
That's
a good one too.
David Pfeiffer | Sorry to interrupt. <g>
O'Dubhain | The reason I study Magick is just that
that's ok I study Magick of the Earth and of people and of the
SPirit to
find the keys to who I am How we relate to each other and to the
Planet
Jehana | i agree with david.
O'Dubhain | This is a time that we are all coming
together to save ourselves and our Planet The ancient Wisdom shows
us a
Way to do this Jehana
O'Dubhain | We must look within for the Power of
self-awareness For growth and harmony. The Oghams are the roadsigns
on

the Ways to this Wisdom

David Pfeiffer | But the whole idea is not for ourselves.

We are just as important as individuals as a leaf is to a tree. One leaf only holds so the tree may live.

O'Dubhain | One map of this inner journey is Fionn's

Wheel. Right again David. But we must start with ourselves. To have

a tree one must have leaves. and branches and a trunk and roots as well

as Life. It's all got to work together. The purpose of this workshop

tonight is to determine the way that Fionn's Wheel shows us how to "Pathwork" to knowledge of ourselves.

Nan | ?

O'Dubhain | To show how Druids did this Yes Nan

Nan | i think i know what you mean by

"pathwork"

but could you please give a brief definition so that i know we're thinking the same

O'Dubhain | OK. Pathworking is basically an inner journey to discover Truths within ourselves

Falcon | ?

Nan | thanks

O'Dubhain | It allows us to tap a "Higher" wisdom

To

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know our totems and our Spirit guides. Yes Falcon ga.

Falcon | What is Finion's Wheel?

O'Dubhain | Fionn's Wheel is a representation of

the

Oghams laid out in Circles around a center. Like a Native American Medicine Wheel. It is pretty much the same thing for shamanistic purposes I uploaded a GIF of it into Lib 16 as FIONNW.GIF

Falcon | thanks

O'Dubhain | On it are the Ogham symbols for our journey.

Wren | ?

O'Dubhain | Each symbol represents an ability or a knowledge to be gained or understood, Wren ga

Wren | Is there a book with the diagram? I

can't

see GIF's

O'Dubhain | It's in the following books: "The Book

of

Ogham" by Edred Thorsson, "The Celtic Shaman" by John Matthews

Jehana | will capture the gif.

O'Dubhain | "The Book of Ballymote" by a 7th

century

Culddean Druid<G>, Jehana also in Religion lib.

Jehana | okay, odubh.

Beth Campbell | send 2 what's Palyne? Is this a formal

co?

O'Dubhain | yes Beth? The way Druids worked

Magick

was by "becoming" or by actually changing reality A classic example of

this is The Song of Amergin the Druid who aided the Gaels in defeating

the Tuatha de Danaans. I quote from his song:

| "I am the wind which breathes

upon the sea.

| I am the wave of the ocean.
 | I am the murmur of the billows.
 | I am the ox of the seven

combats.

| I am the vulture upon the rocks.
 | I am a beam of the Sun.
 | I am the fairest of plants.
 | I am a wild boar in valour.
 | I am a salmon in the water.
 | I am a lake in the plain.
 | I am a word of science.
 | I am a point of a lance in

battle.

| I am the God who created in the
 head the fire.

| Who is it who throws light into
 the meeting

| in the mountain?
 | Who announces the ages of the
 Moon?

| Who teaches the place where
 couches the Sun?

| If not I?
 Jehana | I think this song is a teaching
 ballad.

O'Dubhain | I invoke the land of Ireland!"
 Jehana | by the way, whose translation is this?
 O'Dubhain | Yes it teaches and it invokes the

power of

the Land. This was the translation by Douglas Hyde.

Jehana | okay, just simply because it is
 slightly

different than the one i remembr.

O'Dubhain | This Spell was used by the Druid to
 overcome the winds raised by the de Danaans in their battle for the
 Land. It is an example of the way a Druid would work. There are
 other

tales of shamanistic workings by Druids

Freepowder | ?
 O'Dubhain | Among these is "How the Tain was

Recover-

ed" Yes FP?

Freepowder | you spoke of becoming, is Amergin
 actually

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becoming... those things or, has he been in the past?

Nan | or is it a metaphor?
 O'Dubhain | He is actually synchronizing himself

with

the spirit that controls these items. It is a series of symbols. It can

be viewed metaphorically. But the fact is it got results. The wind

died and the Gaels landed on Ireland.

Freepowder | ok GA
 O'Dubhain | Present day shamans do the same thing.

The story of the Tain was lost and had to be recovered. It had been

written in Oghams on sticks and sent to Italy. None of the bards

had a

memory of the entire story, so they sent two men to recover the

Oghams,

Senchan and Muirgen. No one knew where to look for these Ogham

sticks.

So Muirgen decided to ask Fergus mac Roich (only one problem---

Fergus
was dead) So Muirgen slept on his grave and invoked the ghost of
Fergus
to reveal the entire story. The Spirit of Fergus appeared in a
cloud
and for three days recited the entire epic. Muirgen was able to go
back
to the Bards and tell the entire tale. This tale was written down
and
we have it today. This is an example of dream traveling to discover
hidden knowledge

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Artemisia           | ?
O'Dubhain           | yes Artemisia?
Artemisia           | sorry...computer fart
O'Dubhain           | hahahaha! ok
Jehana              | <rofl>
Sue Thornburg       | <snork>
Freepowder         | <LTB>
O'Dubhain           | mine was getting constipated!<G>
Freepowder         | *maismic*
Jehana              | LTB? lettuce, tomato and bacon?
O'Dubhain           | haha!
Nan                 | lol
O'Dubhain           | gotta be! <wiping eyes> Anyway the
```

point
is Druids did Magick in a lot of ways that has to be discovered
again
from studying these tales. Native Americans pass this kind of know-
ledge down from teacher to student. We are not so lucky. We have to
dig
it out of books and figure out the symbolisms!

```
Sue Thornburg       | Unless we have an O'Dubh and a  
computer.  
:)
```

```
Artemisia           | :-)  
O'Dubhain           | <taking a bow> But not for speed
```

typing!-
<G> or typos!:(To take a Journey on Fionn's Wheel, I suggest One
study
the Paths as outlined in Workshop #1 in Library 16 here as
CLTWS1.TXT.

```
Beth Campbell      | <g> Does this mean ... those who don't  
respect the past are doomed to repeat it?
```

```
Jehana             | only if it was a "bad" past <g>.
Freepowder         | *maismic*
Sue Thornburg       | <chortle>
O'Dubhain           | I think we all get our turn in the
```

"barrel"!<G>

```
Jehana             | sorry.
O'Dubhain           | The first Path according to my inner
```

vision
Beth Campbell | wrong choice of words (sorry) (must be
mercury) going to repeat it

```
O'Dubhain           | and as based upon the Oghams in Nigel  
Pennicks "Magical Alphabets" is the Way of Protection. This Way has  
the  
Oghams B L F S N on it from the outside to the center. Each Ogham  
on  
this Path teaches us a Magickal ability. The first Ogham B stands  
for
```

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the tree Birch--The White Tree of Purity and Purification.

```
Jehana             | B is birch in the norske runes, too.
```

O'Dubhain | It is used to protect and Purify us
before
we start our journey within. It was the first Ogham ever used. It
warned Lugh that his wife was going to be abducted to the Underworld
and
it will serve to show us that we are protected. Life springs anew.
To
make such a journey one should meditate and cleanse oneself of all
unclean and impure thoughts.

Beth Campbell | (sounds like Eve and the Apple)
O'Dubhain | Native Americans might do this in a
"sweat
lodge". more of a putting away of the mundane baggage of life.
baggage
that is !<G> Make an Out of Body (OOBE) type of Journey to a White
tree
shining against a totally Black Darkness. Use its image to purge
your
mind of distracting thoughts and go to the next level ---The Tree of
Life. Upon this tree one learns to shield unwanted psychic energies
and
Magicks. This Ogham is "L" for Rowan. When one is floating in an
OOBE
one needs such shielding to travel safely.

Freepowder | ?
O'Dubhain | The next symbol in our journey is
--"The
Red Man". FP ga
Freepowder | sould it be too long to cover their
protection in a bit more detail?
O'Dubhain | It would take an entire workshop.
Freepowder | thought so, <G> GA
Artemisia | :-)
O'Dubhain | I'll cover this with a post on the
Section
15 message board.

Nan | 15 or 16?
O'Dubhain | The Red Man or the Fear Dearg is a
Supernatural being
Jehana | how about a library file?
O'Dubhain | that is a fire entity. That too
Jehana!<G>
He sometimes will rescue us from the Other forces of the Underworld.
His Ogham is the Alder Tree. Fp ga
Freepowder | the whistle tree!<G>
O'Dubhain | Ah! Perhaps the whistle will lead us
from
the Underworld!?!<G>

Fea'dog | it does me!
O'Dubhain | Red is the color of life and frees us
from
conflicts and shields us in our lives. Once we are pure and can
shield
and have no inner conflicts, it is time to learn of Magick itself!
The
next step or Ogham is The Moon. It is the letter "S" for the White
Willow. This is a form of the Goddess and leads us in Divinations
to
guide our future travels on the Wheel. The last or inner Ogham on
this
path is "N". It represents the Keys to inner Knowledge that we have
gained. It is the Black Ash.

Rachel | hello
O'Dubhain | It also gives us the insight "as Above

so
Below".

Jehana | hello.
Rachel | what is the subject?
O'Dubhain | All our previous insights will aid us

in
the physical and the astral worlds. Rachel, this is a Workshop on
Celtic Magick. These keys and knowledge must grow like seeds within
us.

In the future, they allow us to work our Power, the Earth's Power
and
the Power of the Spirit. This completes the Way of Protection. I
suggest that each of you try such a journey on your own, in a Circle
or
Safe quiet place. Learn the symbols for the Oghams from the tables
in
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the library (there are about 7 there I think). Shamanistic journeys
are
very individualized. Use symbols that have meaning to You. To
complete
the journey around Fionns Wheel would cover the entire year and the
Major festivals.

Nan | is that the next workshop, the
festivals?
<g>

O'Dubhain | Really project yourselves into the
Wheel
and you will find your own inner guide and Truth.

Beth Campbell | (sorry)

O'Dubhain | Nan>I think that'd be a good one The
Major
festivals are Imbolc Beltane Lughnasadh Samhain The Solstices and
the
Equinoxes Each of these can be found on the Wheel. I hope that I
wasn't
too sketchy on this!<G>

Nan | this medium is a bit slow and time
consuming to cover this kind of stuff

O'Dubhain | I know my typing can stand
improvement.

Artemisia | You were very good...<sigh> but I
don't
think I'm ever going to get this.

O'Dubhain | John Matthews covers shamanism fully
in
his Book

Nan | can you pre-type any and use cut and
paste, that might help

O'Dubhain | "Celtic Shamanism". I could but then
we
lose spontaneity and dialogue.

Nan | we could still be spontaneous in the
discussion, but the information portion we're all being quiet anyway

O'Dubhain | Hey! Ok! Next time lends itself to
uploading on the festivals. <g> I would like you each to consider
making a shamanistic journey and messaging me about it.

Pietra | ?

O'Dubhain | You might be surprised about what you
find. Pietra ga

Rachel | I have a ?

Pietra | Is this in part where the Masonic
orders

"get their symbolism? I noticed a lot of similarities
O'Dubhain | Not sure. Not a Mason, but I wouldn't
be
surprised. I'll ask around. <that's my homework>
Falcon | ?
O'Dubhain | Rachel ga ok Falcon ga
Falcon | What is a Mason?
O'Dubhain | Any answers from the group?
Artemisia | I know a little
Pietra | !
O'Dubhain | fire away
Artemisia | My papa was a shriner, very similar

They
seem to be exclusive mens orders
Maire | H'lo, O'Dub, et all. Just peeking in
to
see the conversation.
Artemisia | the women are part of the outer circle
Pietra | Freemasonry dates itself to the time
of
the pharohs
O'Dubhain | Maire>just about done here
Artemisia | The masons did a consecration of a
washington d.c. monument
Beth Campbell | The masons were the brick layers
Artemisia | and used the earth-air-fire-water
symbols
as part of consecrating the cornerstone
Maire | O'Dub> thx. Still monitoring tho.

Might
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see something interesting <g>
Nan | isn't there a Masonic forum or section
somewhere, maybe in religion?
Pietra | and even before According to them the
square and compass (symbols of Freemasonry) stand for the masons
who
built the pyramids
O'Dubhain | Haven't seen one. George Washington
was a
Mason.
Nan | are we finished for the night, it's
past
my bedtime <g>
O'Dubhain | And the Pyramid with the Eye on it on
the
Great Seal of the US is a Masonic Symbol.
Pietra | They are a one God belief but have
lots
of cabalistic degrees
Artemisia | rilly?
O'Dubhain | I declare the Workshop over for the
night!<G>
Beth Campbell | The Masons erected a monument to GW in
Alexandria VA
Nan | look for it on the dollar bill
artemisia
O'Dubhain | Let the games begin!<G>
Artemisia | I know it's there...just didn't know
it
was masonic
Nan | thanks O'D' i didn't wanna leave and
miss

anything :) bye all, see ya next week

Artemisia | night, nan

O'Dubhain | It'll be in the library 16 as

CLTWS2.TXT

Mark A. Foster | Did I just miss a conference?

Artemisia | hehehehe

O'Dubhain | Just finished Mark.

Falcon | Night Nan

Mark A. Foster | On what?

Maire | G'night, Nan

O'Dubhain | But we're doing another next week at

10 PM

EST

Pietra | They have associated groups for women

and

adolescents.

O'Dubhain | It was on Druid Magick.

Mark A. Foster | What subject?

Beth Campbell | Folks are old if more than twice your

age.

Mark A. Foster | Druid magic. Sounds interesting.

Pietra | Falcom>> Are you confused Yet?

O'Dubhain | I think so!<g>

Mark A. Foster | I didn't see an announcement.

Artemisia | <G>, beth

O'Dubhain | It's in the Flash! check it out.

Mark A. Foster | Oh, ok. Where is that?

O'Dubhain | We'll be here everyweek on Mondays at

10PM

Mark A. Foster | Under "special"?

Falcon | Pietra>I will always be confused

Artemisia | gosh...I can feel my visa floating

away!

<G>

O'Dubhain | MArk>Are you running WinCim?

Mark A. Foster | 10pm Eastern? DOSCIM

O'Dubhain | yep EST look under Special and Notices

Mark A. Foster | Okay.

Pietra | O'dubh>. yes is forum group -- but the

info you get there

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O'Dubhain | Should be a news Flash there

Pietra | will not tell you about "secret work"

which is the real purpose of Freemasonry

Mark A. Foster | I just saw it. Never knew that was

there.

Thanks.

O'Dubhain | Ta failte romhat!

Mark A. Foster | Nite, y'all.

O'Dubhain | Nite Mark Slan leat!

Artemisia | Yes, and membership is very

exclusive...-

even used to be limited by color and financial status

Falcon | Bye Mark

O'Dubhain | Pietra>I plan to find out

Falcon | bye all

O'Dubhain | I have my ways you see!<G>

Pietra | Still is

O'Dubhain | Bye Falcon!! Thanks for coming!

Artemisia | yeah, i figured...just didn't wanna

specu-

late

O'Dubhain | Artemisia>How did the healing go?

Pietra | am Member of Eastern Star and Dad is
 33rd
 degree (the highest)
 Artemisia | great! very powerful
 O'Dubhain | Great!!!
 Artemisia | Thanks for all the encouragement!
 O'Dubhain | I was pumping the energy your way!
 Artemisia | Thanks! I knew I could feel a little
 ooomph!<G>
 O'Dubhain | Pietra>Show your dad the tables and
 get
 his thoughts please!;) Artemisia> Glad I could ooomph ya! <G>
 Artemisia | hehehehehe
 Pietra | I would if we were on speaking terms
 however I have the book
 O'Dubhain | Pietra>Good enough. Maybe some Druids
 hiding in there!?
 Artemisia | I wouldn't doubt it!
 Pietra | They would say so
 Artemisia | it seems like they take from several
 traditions
 O'Dubhain | Some of these societies formed about
 the
 same time as a rebirth of interest in the occult and Druids.
 Pietra | It is interesting that along with some
 of
 the rest of us the inquisistion tortured and put to death all Masons
 they could find.
 O'Dubhain | Might have members in both paths.
 Artemisia | hmmm
 Pietra | they certainly do --I am one
 O'Dubhain | Sounds like they were intent on
 eliminat-
 ing anyone that thought for themselves. Might have to talk to my
 uncles
 about this. They are Masons. But those guys are very secretive !
 Just
 like Druids!<G>
 Pietra | Oh good
 Artemisia | Yes, they are <G>
 O'Dubhain | Anyway, Thanks to all!
 Artemisia | Thanks to YOU!
 O'Dubhain | Gotta sleep and catch a plane!<G>
 Pietra | bye y'all
 O'Dubhain | See you all tommorrow! Hugs all
 around!
 Artemisia | tomorrow?
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 O'Dubhain | bye sure!
 Beth Campbell | Nite O'Dubh!
 O'Dubhain | just for chitchat!
 Artemisia | Oh.
 O'Dubhain | nite Beth Hugs
 Artemisia | night, O'D night, everyone
 Maire | Night, O'Dub. Happy landings, and
 hope
 your stewardess brings you lots of complimentary drinks<g>
 O'Dubhain | <G> Thanks bye all!

CELTIC WORKSHOP 3 - CELTIC FESTIVALS

This an edited transcript of the Third Celtic Workshop presented by Searles O'Dubhain. The topic for the evening was scheduled to be

the Major Celtic yearly festivals and their hidden meanings. Oghams were used to attempt to discovery the magick and Mystery within each festival.

(2-1, Freepowder) Dia duit
(2-11, O'Dubhain) Dia Dhuit!
(2-1, Freepowder) Hi KEN
(2-11, O'Dubhain) Welcome Kenneth 23!!
(2-1, Freepowder) Hi Nan!
(2-11, O'Dubhain) Hiya Nan!
(2-1, Freepowder) Hi bianca
(2-9, Bianca) O'Dub, Wren will join us later
(2-11, O'Dubhain) Tonight we are going to do a Workshop.
(2-29, Nan) 'lo all :)
(2-26, Wren) Hi, guys
(2-2, STUART NICHOLSON) Hi, are you there bianca
(2-11, O'Dubhain) Dia dhuit Wren!
Yo Stuart!
(2-1, Freepowder) too bad CIM doesn't have macro's F10=HI <G>
(2-9, Bianca) hi stuart
(2-17, Kenneth 23) Freepowder> An bhfuil Gaelige agat?
(2-17, Kenneth 23) Hi all!
(2-1, Freepowder) K> no, I think, <G>
(2-11, O'Dubhain) Ta', beaga'inin!
(2-29, Nan) what's the topic tonight?
(2-11, O'Dubhain) Tonight we are going to discuss the major Celtic festivals
(2-1, Freepowder) ever try to learn gaelic in Las Vegas? craps yes, but
gaelic?
(2-17, Kenneth 23) :)
(2-2, STUART NICHOLSON) Bianca are you still there?
(2-17, Kenneth 23) What? You mean there's a "Luxor," and "Aladdin," but no "Tara"?!?
(2-11, O'Dubhain) Anyway I'm the presenter here and everone should listen up
while I do my pitch!<g>
We are going into formal CO mode.
What will follow is a discussion of Celtic Festivals
and
their meanings.
(At this point I lost my telephone connection and
had to
log back in.)
(2-29, Nan) must've gotten dumped
(2-7, O'Dubhain) Sorry got knocked off line!<G>
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(2-1, Freepowder) He falls off occasionally, whiskey I think <G>
(2-17, Kenneth 23) O'Dubhain...I thought a renegade god ate you.
(2-7, O'Dubhain) hahahaha!
(2-2, STUART NICHOLSON) hello...
(2-7, O'Dubhain) Nope a phone call from a damsel in distress!<G>
(2-26, Wren) He's baaaack!
(2-7, O'Dubhain) hahahaha ken!<G>
(2-17, Kenneth 23) :) Well a worthy cause, at least
(2-1, Freepowder) too much of the creatur?

(2-7, O'Dubhain) I'm back and let's get going before Mercury goes RX
(2-29, Nan) can/did you turn off your call waiting O'D?
(2-7, O'Dubhain) Now as I was saying I'll present then we discuss
use a ? or a ! to ask a question or request
time to make a remark.

In ancient Ireland an additional two fire festivals were celebrated: Lughnasadh and the feast of Tara (celebrated every 3 years).

Lughnasadh was the time of the first harvest and a time of games and competitions. It is associated with the Goddess of Sovereignty. The God Lugh held this festival to celebrate the efforts of his fostermother Tailtiu to clear the fields of Ireland for planting. It was also the time when couples could enter into a "trial marriage" known as a Brehon wedding. The couple would clasp hands and thrust them through a circular opening in a special stone, while announcing to the Brehons (judges and lawyers) that they intended to live together for a one year trial period. Either party could break the marriage by a public announcement during the feast of Beltane. This festival lasted for a month! The feast of Tara was held every three years to distribute laws and gather records.

An additional festival was added later. This is Imbolc and was held in Leinster to celebrate the Goddess Brigit. This festival marks the ending of Winter's grip and the passing of the influence of the Crone or Cailleach to the Maiden of Spring. It is the time of the first lambs and of new beginnings. Brigit's sacred flame was tended in Leinster in a sacred center for female Druids. This festival was usually one of the home and the hearth and was usually presided over by the female head of the house.

The Sun festivals are MidWinter and MidSummer Solstices as well as the Spring and Vernal Equinoxes. These festivals mark periods of greatest imbalance between the Sun and the Moon as well as the periods of greatest balance. Not much is known about how these Sun festivals were celebrated by the Celts, if at all. One source I've read claims they are evidence of Anglo-Saxon influences on later Celtic life and practice. Most authors state that only the lunar festivals were publicly celebrated (at least by the Irish). Perhaps the Druids used the Solar days for Magick and Divination. I am still researching these celebrations and am not prepared to discuss them in detail this evening.

(2-7, O'Dubhain) Perhaps we should discuss the previous presentation before we get to the Magickal meaning of the Lunar festivals?

FP>ga

(2-1, Freepowder) you answered it <G>

(2-7, O'Dubhain) Ok I know this was a long spiel but now we can discuss it.

The following pieces are much shorter with more room for discussion

(2-1, Freepowder)?
(2-7, O'Dubhain) FP>ga
(2-29, Nan) ?
(2-1, Freepowder) the festivals I have heard of samhain etc. are solar?
(2-1, Freepowder) but not agreed upon?
(2-7, O'Dubhain) The Solar festivals are not really ancient Celtic public festivals.
(2-1, Freepowder) GA
(2-3, Pietra) !
(2-7, O'Dubhain) Samhain is a lunar festival. But More research must be done on the Solar festivals. ga FP
(2-17, Kenneth 23) Are the Solar festivals mentioned at all in Greek or
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Roman chronicles as Celtic festival days?

(2-7, O'Dubhain) Kenneth >Will get to that question in a minute.
Fp>done?
(2-1, Freepowder) GA
(2-7, O'Dubhain) Nan>ga
(2-29, Nan) two questions, how are the lunar holidays determined (dates) and what is the connection of
(2-29, Nan) the Sidhe with Beltane?
(2-29, Nan) ga
(2-7, O'Dubhain) Nan>I'll answer those in the following presentation.
Pietra>ga ok
(2-3, Pietra) didn't the people also jump the bonfires?
(2-7, O'Dubhain) Pietra>Yes they did. And sometimes they were sacrificed in them But that was very long ago. The Human sacrifice was replaced by animal and agricultural sacrifices.
Kenneth>The Romans influenced the Britains and also the Vikings and Anglo-Saxons This is where the Sun festivals come from although they could have been Druid ceremonies closed to the public.
Kenneth>ga
(2-17, Kenneth 23) Hmmm...I see. So as far as readily evident public festival information goes,
(2-17, Kenneth 23) the Solar festivals are recent -- at least in the sense of "post-Roman?"
(2-7, O'Dubhain) Kenneth>Yes I believe so. These festivals are part of the Wiccan year. Because Wicca embraces so many diff backgrounds and deities. anyway I'm going to talk a little about the Magickal significance of these holidays and festivals now. We will use the Oghams from Fionn's Wheel to get an inkling of what was really going on during these festivals. Any other questions before I start?

ok From the "Crane Bag" of Mannanan mac Lyr The Festival of Imbolc (First Full Moon in Aquarius) The Feast of the Goddess Brigit.

Ogham Symbol "EA":
Koad or Eadha the Sacred Grove
Death (Tarot).
Unity of the Eight Festivals of the Year.
The Wheel of the Year.
forty shades of green.

Interpretation and Meanings:

This is the festival of new beginnings. This is the time when most new life came forth (first shoots of spring, lambs and the children that were sired at Beltain). A celebration of the Triple Goddess, showing the passage of winter and the advent of summer. The Time of the Maiden who bridges the gap from the Dark Queen of the UnderWorld to the Red Mother of Life and Plenty. The Mystery here is the unity of Death and Life through the Promise of the rebirth of the Green World as represented by Brigit, the Maiden of the hearth, the home, poets and the forge. Imbolc is the time of divination, augury and seeking of new directions for the year. I believe that Imbolc is a carry over from an earlier Goddess religion in Ireland.

Discussion or questions anyone?

(2-1, Freepowder)?

(2-7, O'Dubhain) FP>ga

(2-1, Freepowder) Brigit did poets, who did musicians? <G>

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(2-1, Freepowder) GA

(2-7, O'Dubhain) Well the Dagda played a mean harp. And Lugh was multi-talented.

(2-1, Freepowder) LOL

(2-1, Freepowder) no "patron saint" of musicians?

(2-1, Freepowder) GA

(2-7, O'Dubhain) Well Taliesin was the king of Bards And was the greatest

of musicians as well. So he would be your God of Musicians.

(2-1, Freepowder) he was welsh! Amergin maybe? <G>

(2-7, O'Dubhain) Amergin was also a great bard. He seems to be Talies-

in's counterpart. Ok on to Beltaine!

From the "Crane Bag" of Mannanan mac Lyr The Festival of Beltain

(First Full Moon after the Hawthorne's bloom) The Feast of Bel and the twin bonfires.

Ogham Symbol "OI":

Oir Spi'ona'n Eirinen Fair.

Childbirth.

The Spindle of the Wheel.

White or Red.

Interpretation and Meanings:

This is the festival of life. On this day, the sacred fires were lit on the hill of Tara. Fires were lit on hills across Ireland when the signal fire was observed until the land was surrounded in a circle of fire. Beltain marks the beginning of summer when the land is filled with plenty. This a time when the ways between the worlds are open and the

Sidhe are most likely to grant gifts to those who seek them early in the morning. It is also a time that is central to the entire cycle of agriculture. It is now when the promise of spring is fulfilled. The Maypole symbolises the fertility rites of this festival. Strange that the red and white streamers of the Maypole should remind us of the DNA Helix of Life. Life is the Spindle and Love is the weave. In Ireland the people dance around a burning bush in a "serpent" dance. Beltaine is the time of our maturity and the fulfillment of desires.

Questions or should I go on?

(2-1, Freepowder)?

(2-7, O'Dubhain) FP>ga

(2-1, Freepowder) Bel was the god of the dead?...

(2-1, Freepowder) and this was a festival of life? GA

(2-1, Freepowder) <G> Ok

(2-7, O'Dubhain) There is controversy over whether Belenus is really the

God for whom this festival is named. But Belenus, Bael, Bile and Beil

are all names associated with this festival. Some of these are Sun Gods

eg "Shining Ones" Irish sources say this that Beltaine really means Great Fires! <G>

(2-29, Nan) ? Nan>ga

(2-5, JUAN) HELLO EVERYBODY

(2-7, O'Dubhain) Juan Standby please Co in progress

(2-29, Nan) what if there's no Hawthorn around? how do you know when this festival is?

(2-7, O'Dubhain) Nan>It's commonly called May Day in Western Europe. That's May 1 or the closet Full Moon to May 1.

(2-29, Nan) ok

(2-7, O'Dubhain) That's the first full moon in Taurus.

(2-17, Kenneth 23)?

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(2-7, O'Dubhain) Kenneth>ga

(2-17, Kenneth 23) Beltane seems to be characterized by masculine symbols

-- was it a special day for men, such as entrance to manhood festivals, or such?

(2-7, O'Dubhain) Kenneth>It was a day of festivities for both men and women It's also associated with the first Battle of Moytura. Women and men both fought in that battle.

(2-17, Kenneth 23) <nod> Was there any particular ascent to adulthood ritual in Celtic festivities?

(2-17, Kenneth 23) I see...

(2-7, O'Dubhain) All the festivals were used as rites of initiation since

this was a time of gathering of the clans. many times a boy would be initiated by graduating from warrior training or bardic training he could then demonstrate his prowess.

(2-17, Kenneth 23) Ah...I see. So anything involving community could be

done on those days (including Bhar Mitzvas :D)?

(2-7, O'Dubhain) Something like that! and also lots of games and competitions.

(2-7, O'Dubhain) Pressing on here From the "Crane Bag" of Mannanan
mac
Lyr

The Festival of Lughnasadh
(First Full Moon in Leo)
The Feast of the God Lugh.

Ogham Symbol "UI":
Uinlleán Fea' Ffawyddean Beech or Phagos.
Chieftain.
Magickal Hardness and Resistance.
Ancient Wisdom as a foundation.
Tawny or light roebuck.

Interpretation and Meanings:

This festival is linked to many ancient practices in Ireland.
Contracts,
marriages and other binding agreements were made on this day. This
is
the day of the Marriage of Lugh. It is also the day when the
performance
of the clan chiefs was evaluated and perhaps a new chief was chosen.
This is the time of the great horse fair and fittingly enough the
marriage of the King to the land. This could sometimes involve a
ritual
whereby the new king was symbolically mated with a horse,
Symbolizing
the Goddess of Sovereignty. The first harvest had already been
reaped.

Ogham Symbol "IO":
Pethbol Guelder Rose
The step into the Inner Mysteries.
Pink or Pale.
The dance of life.
The Crane Dance.

Interpretation and Meanings:

Since this festival is linked to the young god Lugh that replaces
the
older god Nuada, it is also linked to the mysteries as Lugh is
"Samil-
danach" or "multi-talented". It is very possible that a series of
examinations was given to Druidic students on this day,
corresponding to
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the series of tests that Lugh had to pass in competitions with the
other
Gods before he was admitted to their company. One such contest is in
the
throwing of stones or chariot wheels that occurred during the weeks
of
this fair. Another is the playing of board games at this time such
as
"fidchell", a game played with wooden pieces (possibly Oghams) and
similar we are told to chess. My own opinion is that it was a kind
of
divination. The point here being that just as Lugh proved himself

worthy
to join the company of the Gods by being "Samildanach", so I
interpret
this symbol to imply that new Druids were admitted to the inner
mysteries and Circles by passing their tests during this festival.
(2-7,O'Dubhain) Questions?
(2-17,Kenneth 23)?
(2-7,O'Dubhain) Kenneth!>ga
(2-17,Kenneth 23)Sorry...just one little thing I've always wondered
--
Fidchell, and games like it in other celtic groups, are mentioned
frequently in literature and legend. Are there any surviving
fidchell
sets? How is information known about the game?

(2-7,O'Dubhain) Kenneth>Not much is known about the game. No sets
survive but it must have been something! Everyone was playing
it!<G>
more? ga
(2-17,Kenneth 23)No...that's all, thanks!
(2-1,Freepowder)O'D? GA
(2-7,O'Dubhain) ok

From the "Crane Bag" of Mannanan mac Lyr

The Festival of Samhain
(First Full Moon in Scorpio)
Ogham Symbol "AE":
Amancholl, Mor, Xi, Pe'ine, The Scotch Pine.
Shower of the Way.
Marker of the Ley Lines.
Bringer of Illumination.
The Container of Wisdom,
The Sacred Pine Cone, Buarci'n.
Spirit.
The Sea. Green or Black.

Interpretation and Meanings:

There are many meanings to this symbol. The first is the Sea
representing the darkest depths and also the source of all life. The
mystery
here is that as life ends, so it begins in the same place and from
the
same source, the Sea (or Otherworld for which it is a symbol). This
celebration honored the Night of the Dead, when the ancestors walked
the
Earth once more and the ancient knowledge could be re-acquired. It
also
celebrated the mating of the Dagdha with the Morrigan, the Queen of
Death and Darkness, the Washer at the Ford. She gives the Dagdha the
advice to assemble the Aes Dana or skilled ones and to advance upon
the
Fomorians at Maige Turedh. The Goddess of War then goes to kill the
King
of the Fomorians (Indech mac De Domnann) in his tent at Scetne. The
Second Battle of Maige Turedh (Moytura) is won by the De Danaans on
Samhain. I interpret this story of the Dagdha (The All Father)with
the
Goddess of Darkness (The Triple Morrigan) to mean that the will of
the

One was united in the Power of Dark and Light to be used during this
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"gray time" of twilight. The Spiritual aspects overcome the Mental
and
Physical aspects (the Fomorians and the Firbolgs, defeated in the
first
Battle of Maige Turedh) to claim the Land and ALL that is. The
victory
of the Spirit assures us that the Wheel will turn eternally and that
the
three aspects of humanity are forged together through the two
battles of
Maige Turedh. Please read Steve Blamires's excellent interpretations
in
his work "The Irish Celtic Magical Tradition". This last marriage of
the
Dagda and Morrigan also represents the mystery of life from death.
I believe that to be the Ultimate Mystery of Druidism or any other
religion.

(2-7,O'Dubhain) questions?

(2-1,Freepowder)?

(2-7,O'Dubhain) Fp>ga

(2-1,Freepowder) did the Irish believe in reincarnation? GA

(2-7,O'Dubhain) Yes they did. They believed that when you were re-
incar-

nated, it would hold true to the bloodlines. Like maybe you are
your

great grandfather or grand mother re-incarnated!<G>

(2-1,Freepowder) not "karmic" then?

(2-7,O'Dubhain) Not a great deal of karma there. They did hold each
accountable for their life's actions.

(2-1,Freepowder) what about if you are adopted? <VBG>

(2-7,O'Dubhain) he Irish also believed in "fosterage" so that you
became

"blood brothers". So I suppose you could re-incarnate in someone
else

that way!<G>

(2-1,Freepowder) LOL

(2-7,O'Dubhain) yep.

More questions or What shall we discuss next time?

(2-1,Freepowder)?

(2-7,O'Dubhain) FP>ga you devil!<G>

(2-1,Freepowder) was the Morrigan just death and destruction ...

(2-1,Freepowder) or had she redeeming qualitys?

(2-2,Pietra) celtic Music (lol)

(2-7,O'Dubhain) HAahaha! She might have played the bones
perhaps!<G>

(2-1,Freepowder) ROFL!

(2-2,Pietra) !

(2-7,O'Dubhain) The Morrigan was also the patroness of Magick and
Witches!<G> Pietra>ga

(2-2,Pietra) got another Cd for you Great fire away I declare the
Workshop ended! Thanks for coming you diehards!<G>

(2-29,Nan) thanks O'D! great info see ya next week.....if i
can

rent a 'puter on the road, sigh

(2-1,Freepowder) good job, as usual! Next time?

(2-17,Kenneth 23)<clapping> Thanks for the presentation! I'm glad I
had

the recording option on!

(2-7,O'Dubhain) Ta failte romhat!(you're welcome)

I will post it in the library in the next few days.

(2-29,Nan) what's next week's subject?
(2-2,Pietra) Amam by the Clannad produced by cbs records even has
(2-2,Pietra) the lyrics in Gaelic printed
(2-1,Freepowder)P> ever listen to planxty or de dannan?
(2-7,O'Dubhain) I might touch on Sun festivals and stone circles as
well
as passage graves and the Underworld.
(2-17,Kenneth 23)Has human sacrifice been done as a workshop topic?
Esp. symbolic/actual sacrifice of rulers?
(2-29,Nan) bye all, see ya later
(2-2,Pietra) Free>no who does it?
(2-17,Kenneth 23)Bye Nan!
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(2-1,Freepowder)Slan leat Nan
(2-1,Freepowder)P> that's the name of the groups <G>
(2-7,O'Dubhain) Kenneth>Not yet. Slan Nan!
(2-2,Pietra) Free>oops
(2-17,Kenneth 23)That might be a fun topic. Well, fun for us, not
for
whoever got sacrificed...
(2-1,Freepowder)P> older more traditional than Clannad...
(2-7,O'Dubhain) Kenneth>It'll take some research to dig out the
details
like the Wicker man and other good stuff.
(2-2,Pietra) free> I'm nagging O'Dubh into buying Celtic Odyssey
and
(2-2,Pietra) then he'll thank me
(2-1,Freepowder)Enya was IN clannad before she went solo, (useless
trivia)
(2-7,O'Dubhain) Kenneth>Like torturing a volunteer to death to do a
divination.
(2-2,Pietra) free> it's traditional too
(2-7,O'Dubhain) Pietra>I'm going for it just haven't found it yet.
(2-17,Kenneth 23)Enya is part of the Dunnan family, which is most of
Clannad.
(2-1,Freepowder)Music in magick & vice versa, do that O'D!
(2-7,O'Dubhain) FP>Great idea!!
(2-17,Kenneth 23)I was lucky enough to see Clannad in concert last
year!
(2-7,O'Dubhain) <----needs to get his Pythagorean stuff from home.
(2-2,Pietra) O'Dubh bbi griosghrua garth 'aicr'
(2-1,Freepowder)P> try the chieftains too.
(2-2,Pietra) ok thanks free
(2-17,Kenneth 23)O'D> I would be more than willing to assist in
research
regarding sacrifice, if possible.
(2-2,Pietra) Kenneth >yep says so right here! (in my phamplet)
(2-7,O'Dubhain) Kenneth>Thanks I'll try outlining wwhat i need in a
post
to you.
(2-1,Freepowder)P> & the Bothy boys if you like acordian <G>... or
was
that Boys of the Lough...hmmm
(2-7,O'Dubhain) Pietra>What is that something about being glad I'm
so
sunny when you're near me?
(2-2,Pietra) kenneth > Enya is solo now
(2-17,Kenneth 23)There was a concert w/ the Chieftains and many
famous
country/western singers, including Willie Nelsen, Alabama, and
others,
which
(2-17,Kenneth 23)showed Country music's Celtic roots.

(2-17,Kenneth 23)p > I know, and I'm sick of waiting for her next album
to come out! (G)
(2-2,Pietra) Thanks I wondered what it meant O'Dubh
(2-17,Kenneth 23)it's been a couple years!
(2-7,O'Dubhain) <_----Thinking about hitting Clancy's in Manhattan.
(2-1,Freepowder)Clancy's are Waaaay Coool!
(2-7,O'Dubhain) Pietra>Are you sure about the spelling?
(2-2,Pietra) O'Dubh > I only tease the people I like Now you're definitely
(2-2,Pietra) on the way to Clancy's
(2-1,Freepowder)been teaching my Boy Scouts their Irish drinking songs,
will get me in trouble one of these days!
(2-7,O'Dubhain) Pietra>I'll work out the translation later. FP>Yep Tom
Clancy owns the place. What are those scouts adrinkin FP?<G>
(2-2,Pietra) bhi griosghura garth' aicr' gus loinhir ina ciabh mar or
Can see good now I turned the light on
(2-1,Freepowder)O'D how do you find the wood u use in the US? same trees? close?
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(2-7,O'Dubhain) FP>close to the same trees
(2-7,O'Dubhain) Kenneth>I need to upload a file on the similarities and
the locations. Also had a message about it as well.
(2-1,Freepowder)O'D > water but sometimes I wonder what their parents
think when they come home singing Whiskey you're the Devil!
(2-1,Freepowder)>or wild rover no more!<G>
(2-7,O'Dubhain) Just tell them uisce is Gaeilge for water and sounds like WHiskey!<G>
(2-7,O'Dubhain) Pietra>will translate later.
(2-7,O'Dubhain) Folks>Gotta see a lady about some hugs!<G>
(2-17,Kenneth 23)Does anyone know of ritual use of intoxicants by the
Celts, aside from alcohol?
(2-1,Freepowder)I can't even find a gaelic to english dictionary here!
(2-2,Pietra) all> i like the music because it strikes a chord inside.
but I don't know the lingo at all
(2-7,O'Dubhain) See you in the Forum; same time next week.
(2-1,Freepowder)K> isn't alcohol enough?
(2-2,Pietra) I think this means we get the brush-off now
(2-7,O'Dubhain) Kenneth>Druids drank a lot of strange stuff.
(2-9,Blood Falcon) Hi all
(2-7,O'Dubhain) might post a few brews!<G>
(2-2,Pietra) S'lain o'Dub
(2-7,O'Dubhain) now now Pietra.
(2-1,Freepowder)thanks again O'D!
(2-1,Freepowder)Slan leat!
(2-17,Kenneth 23)I'd love to hear of 'em!
(2-17,Kenneth 23)Slan leat, O'D!
(2-7,O'Dubhain) I do have to do my gentlemanly duties you know!<G>
Slan Agat!
(2-9,Blood Falcon) Bye O'D
(2-7,O'Dubhain) Beannacht De' is Bande' leat!
(2-17,Kenneth 23)Slan abhaile!

This an edited transcript of the fOURTH Celtic Workshop presented by Searles O'Dubhain. The topic for the evening was scheduled to be Celtic Music and Magick in general, the Role of Bards and Druids in Celtic Music, the Music Ogham - Aradach Fionn, Tree tones and their musical associations and some example folk songs and their interpretations.

(2-11,Nan) hi!
(2-8,O'Dubh) I see you found a laptop!<G>
(2-11,Nan) I've got to get used to translating to west coast times
<g>
(2-8,O'Dubh) It's like 7 there right?
(2-11,Nan) actually i rented a IIsi (mac)
(2-11,Nan) yep
(2-11,Nan) i decided to go for the color <g>
(2-2,Rilla) Evening!
(2-8,O'Dubh) what sort of work are you doing?
(2-11,Nan) hi n hugs rilla
(2-8,O'Dubh) Hugs Rilla!
(2-2,Rilla) hugs!
(2-8,O'Dubh) Rilla.We are gathering up here.
(2-2,Rilla) mind if I lurk?
(2-8,O'Dubh) No prob
(2-11,Nan) work? well.....I'm getting ready to move into my new house
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in June...

(2-8,O'Dubh) Hi LF!
(2-11,Nan) making decisions like carpet, paint etc.
(2-9,Rose) Rose?
(2-8,O'Dubh) Hi Rose!<G>
(2-11,Nan) sorta work sorta not
(2-9,Rose) Hi!
(2-4,Lord Falcon) <bow>Good evening all
(2-11,Nan) hi rose
(2-20,Freepowder) Dia duit all!
(2-11,Nan) hi falcom
(2-2,Rilla) Hi all!
(2-9,Rose) Yes, Hello!
(2-11,Nan) hi fp
(2-8,O'Dubh) Dia duit, a Fhreepowder!
(2-20,Freepowder) oh yeahm hang on
(2-20,O'Ba'n) There, that's better!
(2-8,O'Dubh) Everyone here knows we are gonna do a Workshop, right?
(2-20,O'Ba'n) Ta'
(2-8,O'Dubh) Slainte!
(2-8,O'Dubh) <====Typing is getting worse instead of better.
(2-20,O'Ba'n) I have a dram o' the creatur right here too! Slainte"
(2-22,Wren) Hi, folks. Dia dhuit.
(2-2,Rilla) Dia dhuit, Wren!
(2-8,O'Dubh) Dia Dhuit, a Whren!<G>
(2-20,O'Ba'n) O'd how do you say hello to a bunch of folks, same way?
(2-22,Wren) Hey Rilla, brought some chocolate chips cookies
<g>
(2-2,Rilla) ha!
(2-8,O'Dubh) FP>yep!
(2-2,Rilla) <swat!>
(2-2,Rilla) no fair!
(2-2,Rilla) I wont look!
(2-20,O'Ba'n) ok.
(2-8,O'Dubh) well boys and girls shall we start clearing our

throats?

(2-22,Wren) ahem

(2-20,O'Ba'n) ARRRGGGHHH, hack hack!

(2-8,O'Dubh) <=====listening to the hackers.<G>

(2-9,Rose) Hmmm.

(2-2,Rilla) hehe

(2-2,Rilla) ahem!

(2-2,Rilla) <how's that?>

(2-11,Nan) cough cough

(2-8,O'Dubh) Ok let's get started!

(2-11,Nan) <ptuie> 'scuse me <g>

(2-8,O'Dubh) Before I begin let me say a few words about how the Workshop is conducted. We will first hear from a presenter, tonight that is me. If you have a question type in a ? and I will acknowledge

you by tyoing "ga" at and appropriate time. When you have finished your

question type "ga" to let me know that I may respond. When we are finished I will acknowledge the next questioner in a similar manner. If you have a comment or additional information to provide on a topic, please use the "!" to signal me. I will also cycle through

those with comments in a similar manner. If their are no questions at

this point I will begin tonight's presentation.

(2-5,Seanchai) ?

(2-8,O'Dubh) The topics I plan to cover tonight are:

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Music and Magick in general.

Role of Bards and Druids in Celtic Music.

Aradach Fionn, Tree tones and associations

Some example folk songs and interpretations.

(2-8,O'Dubh) Seanchai ga.

(2-5,Seanchai) Patience is a virtue I need to learn in a hurry.

(2-5,Seanchai) I was going to ask, what's tonight's topic.

(2-8,O'Dubh) ok !<G>

(2-5,Seanchai) Ga

(2-20,O'Ba'n) LOL!

(2-11,Nan) lol

(2-9,Rose) ditto

(2-8,O'Dubh) Anyone that has ever done Magick knows that it involves resonances and associations. Magick has many color associations as well

as musical associations. We have all experienced the magick of music in

contemporary music. Sometimes this can be in the form of attending a concert, othertimes it can be when we are alone and listening to our

favorites tunes. Modern day religious services take advantage of the

Magick inherit to music to enhance their worship services. This can be

in singing hymns or hearing organ and choral anthems. I'm sure that we

will all agree that music in such situarions alters our state of being.

We are uplifted and changed by the ritual music we experience. It should be no surprise that the ancient Celts used music in a similar manner. In Morgan Llwellyn's "Druids" we find an example of such a Druidic use of music in Magick. The chief Druid of a village would

greet the Sun with song and lead the village each day in welcoming the Sun back from the Underworld. When the Sun set, another farewell song was enjoined. This practice is still followed by some in Celtic lands to this day. Examples of such incantations and greetings to the Sun may be found in the "Carmenica Gadetica" a vast resources of ancient and recent Celtic verse and song.

(2-8,O'Dubh) Please pardon the typos!<G> In many Magick systems, Words of Power using the names of the Gods are used to create resonances within the Magical Circle so that the Magicians may attain a higher state of awareness. The use of these words also serves to open the internal "Power Centers" or "Chakras" of the participants. These godnames are constructed using the letters of the Magickal alphabets of the respective Magickal systems as well as the natural tones and the corresponding resonances that are associated with each letter or symbol.

For example:

YHVH Yud Heh Vahv He
(a Kaballistic godname)

(2-8,O'Dubh) An incantaion of a godname becomes a chant with its own inherent melody and rhythm. Such sounds generated form an occult alphabet are thought by Magicians to have inherit Power in their sounds and to generate Magickal resonances within the Magician and the Circle. It is my belief that the ancient Celts and Druids used music and sounds from their secret Ogham alphabet to aid them in working Magick in a similar manner.

(2-8,O'Dubh) Druidic Bards studied for 15 to 20 years to learn the epics, chants, spells and histories of their peoples and clans. These works were memorized exactly and were a requirement for advancement to a higher or inner level of the Druidic ranks. The works had to be 3166

rendered with feeling so that the listener would be spell bound and consequently could relive the event. The Irish Druids had the following classes of Bards:

Class	# of Epics
Driseq	20 (the Beginner)
Foclaic	30 (Advanced beginner)
Cili	100 (Journeyman)
Anraid	175 (Master/Warrior)
Ollomh	175+ (Doctor/Judge)

(2-8,O'Dubh) Bards learned to play the pipes, the whistle, the harp, the lyre, the flute, the sistrum and the bodrun among other instruments.

According to Murry Hope these instruments, were used based upon the mood or tone that the particular Bardic work required. He gives a table of the following correspondences:

The Flute	-	Air	(later the Organ)
The Harp	-	Water	
The Sistrum	-	Earth	(The Bells or Bodrun)
The Lyre	-	Fire	

Poets and Bards carried branches with bells and amulets attached to them. A beginner's branch would be bronze, journeymen carried a silver branch and the Master Bards carried a golden branch. The music of the bells would announce the Bard's presence and an impending performance.

(2-8,O'Dubh) Nan ga

(2-11,Nan) what's a sistrum?

(2-11,Nan) ga

(2-8,O'Dubh) It's a stringed instrument that one beats I believe. Anyone got an opinion?

(2-2,Rilla) Ray confirms that.

(2-20,O'Ba'n) ?

(2-2,Rilla) Precursor of the lute maybe?

(2-8,O'Dubh) perhaps.

(2-9,Rose) I understand that one shakes it like Isis does in the pictures.

(2-22,Wren) Similar to a hammered dulcimer?

(2-8,O'Dubh) That's what I was thinking, Wren.

(2-11,Nan) or a tambourine?

(2-9,Rose) I have a picture of one...

(2-8,O'Dubh) Rose ga

(2-9,Rose) it looks like a tennis racket.

(2-9,Rose) with hooks.

(2-8,O'Dubh) And you beat it right?

(2-9,Rose) I think so.

(2-8,O'Dubh) ok Nan any further questions?

(2-11,Nan) got it, thanks

(2-9,Rose) shake it.

(2-20,O'Ba'n) an ancient metal frame with numerous metal rods that jingle when shaken, websters.

(2-9,Rose) bravo.

(2-8,O'Dubh) great!

(2-20,O'Ba'n) ?

(2-11,Nan) no, ga

(2-8,O'Dubh) O'ba'n?

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(2-8,O'Dubh) ok let's roll!

(2-20,O'Ba'n) wait

(2-8,O'Dubh) O'ban ga!

(2-20,O'Ba'n) are the instruments dedicated to...

(2-20,O'Ba'n) their various areas based on the tonal range they cover or...

(2-20,O'Ba'n) the quality of the sound?

(2-20,O'Ba'n) ga

(2-8,O'Dubh) It's the quality of the sound mostly. The same way they would be scored in an orchestra for instance.

(2-20,O'Ba'n) ok.

(2-20,O'Ba'n) ga
(2-8,O'Dubh) ga
(2-20,O'Ba'n) no, you ga!
(2-20,O'Ba'n) <G>|

(2-8,O'Dubh) My own belief is that the Bards usually accompanied themselves with the harp as they recited their repertorie. Just as Oghams were used as keys to memory with verses being linked by assonance and alliteration, I believe that each Ogham had a unique tone or note associated with it on the harp. The tone or string was struck as the Ogham sound was spoken or sung two notes per line. The beginning and ending notes serving to connect each line to the next line in a continuing stream. In the world of my my imagination I can hear the tones and words of the Bards echoing as they float upon a wave of melody across the room. The sound reminds me of chanting monks or the plainsong of worship (similar to modern Anglican or Roman Catholic Plainsong).

(2-8,O'Dubh) Sean O'Boyle, a late Irish scholar, made an attempt to interpret "Aradach Fionn" (Fionn's Ladder) as harp tabulature using Oghams. He suggested that the Irish practice harp that has only 20 strings has a 1 to 1 correspondence to the first 20 Oghams. As far as I know, no records survived to reach us verifying his theory. It seems to make sense to me but I only speculate.

(2-8,O'Dubh) A modern work "Trees for Healing" by Chase and Pawlik, reinforces this belief for me. This book is all about trees, their lore and their spirits. It describes techniques for meditation to determine the harmonic resonances for a variety of trees. I believe that the ancient Druids also detected certain harmonic tones for each tree and used them in their Tree Ogham Alphabet. If we use the tones that have been rediscovered by Chase and Pawlik and combine them with the ancient chants, incantations and songs of Taliesin and Amergin, we may also be able to work powerful Magicks. This Magick can take any form from enchanting an audience to calling the winds. The Greek Bard Orpheus was able to walk between the worlds in this manner and so can we. I list the trees and the derived modern tonal correspondences below:

Ogham	Old Irish	English	Musical Note
B	Beith	Birch	F
L	Luis	Rowan	C
F	Fearn	Alder	E
S	Saille	Willow	F
N	Nuin	Ash	G

H	Huathe	Hawthorn	B
D	Duir	Oak	F
T	Tinne	Holly	G
C	Coll	Hazel	D
Q	Quert	Apple.	D#

M	Muin	Vine	G
G	Gort	Ivy	G
Ng	Ngetal	Reed	F
St	Straif	Blackthorn	B
R	Ruis	Elder	A

A	Ailim	Silver Fir	A
O	Ohn	Furze	E
U	Ur	Heather	B
E	Eadha	White Poplar	E
I	Ioho	Yew	F

Ch,Ea	Koad	Grove	F
Oi,Th	Oir	Spindle	C
Ui	Uilleand	Honeysuckle	D
Ph	Phagos	Beech	A
Xi	Mor	The Sea	G

(2-8,O'Dubh) Some of these tones were derived by meditation and resonance, some are based upon the colors associated with the Oghams. My suggestion is to
 (2-11,Nan) ?
 (2-8,O'Dubh) find such a tree yourself and to meditate under it. play a pipe, a whistle or a harp (even a guitar will do in a pinch!<G>) until you find
 (2-22,Wren) ?
 (2-20,O'Ba'n)?
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the correct tone for the tree. Other tones will reflect

from the tree. The "soul tone" of the tree will be absorbed and you will possibly feel a tingle of energy that is released by the Spirit of the Tree. This experience is somewhat akin to the common belief in Ireland (even today) that a particularly gifted musician, harper or piper has been taught by the Sidhe (famed for their enchanted music).

Celts believe in harmony and rightness in all things and particularly in Nature.

(2-8,O'Dubh) Nan ga

(2-11,Nan) I noticed that many different oghams had the same note...

are these the same notes or are they in differing octaves? ga

(2-8,O'Dubh) The table I presented is not cast in stone!<G>

(2-11,Nan) or even in wood? <G>

(2-8,O'Dubh) The first approach has each ogham on a different tone

For

Fionn's ladder for instance. The second approach used meditation techniques to determine the "soul tones" of the trees Some trees evidently have a similar feel to them. I think that the table needs some work myself. Perhaps one of the more musically gifted members could undertake such a study!

(2-24,da Medic) ?

(2-8,O'Dubh) ?<G>

(2-8,O'Dubh) ga Nan

(2-8,O'Dubh) additional questions?

(2-8,O'Dubh) If not then Wren was next.

(2-20,O'Ba'n) !

(2-11,Nan) no, i think wren had some though

(2-8,O'Dubh) Wren ga

(2-22,Wren) Already answered, thanks. Gotta go, g'nite!

(2-8,O'Dubh) Sla'n Wren!

(2-11,Nan) g'night wren

(2-8,O'Dubh) O'ba'n ga

(2-20,O'Ba'n) need to have the transmogrification of what tree is which

out west for me to do it...

(2-20,O'Ba'n) but with that I'd love to do the tree/tone thing!

(2-8,O'Dubh) Ok I'll put a table in the library this week.

(2-20,O'Ba'n) GA

(2-24,da Medic) does this explain the prevalence of willow/oak in celtic

magicks? ga.

(2-20,O'Ba'n) Cool!

(2-8,O'Dubh) da Medic ga

(2-24,da Medic) sorry, saw the ga.

(2-8,O'Dubh) Yes it does to some extent. I have entire books on nothing

but healing properties of trees. I'm sure Druids knew much more.

(2-11,Nan) ?

(2-8,O'Dubh) Nan ga

(2-11,Nan) could you please post a bibliography of some of those books??? (pretty please?)

(2-11,Nan) ga

(2-8,O'Dubh) Ok will do that as well this week!<G>

(2-20,O'Ba'n) yes! yes!

(2-8,O'Dubh) Now to continue...

Some of this Magick comes down to us today in the form of folk songs still sung in the outer reaches of Ireland and the British Isles. Such a song is the "Padstow May Song" from Padstow,

Cornwall
(in part):

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"Unite and unite and let us unite
For summer is a come unto day
And whither we are going we will all unite
In the merry morning of May."

"I warn you young men everyone
To go into the greenwood and
fetch your May home."

"Arise up Mr. _____ and joy you betide
And bright is your bride that lies
by your side."

"Arise up Mrs. _____ and gold be your ring
And give to us a cup of ale the merrier
we shall sing."

"Arise up Miss _____ all in your gown of green
You are as fine a lady as wait upon the Queen."

"Now fare you well, and we bid you
all good cheer

We call once more unto your house
before another year."

(2-8,O'Dubh) I interpret this song to mean this:

This song is sung on Beltaine and is said to
charge the atmosphere of the festival. It
symbolizes the marriage of the youth with
the land. (Unite and unite and let us unite)

It also addresses 3 individuals: A man, a
woman and a Maiden in a green gown
(who represents Nature).

This song is sung around the May Pole or
May bonfires in the evening (and prior to
anyone escaping to the outer folds of
darkness for an evening of bliss <g>).

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.....
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(2-8,O'Dubh) Another ancient folk song that has hidden meanings of
Magick is the song "Green Grow the Rushes":

" One of them is all alone and
ever more shall be so.
Two of them are lily-white boys
all clothed all in green Oh!
Three of them are strangers o'er the
wide world they are rangers.
Four it is the Dilly Hour when
blooms the Gilly Flower.
Five it is the Dilly Bird that's

seldom seen but heard.
 Six is the Ferryman in the boat that
 o'er the river floats, Oh!
 Seven are the Seven Stars in the Sky,
 the Shining Stars be Seven, Oh!
 Eight it is the Morning's break when
 all the World's awake, Oh!
 Nine it is the pale Moonshine,
 the shining Moon is nine, Oh!
 Ten Forgives all kinds of Sin,
 from Ten begin again, Oh! "

(2-8,O'Dubh) This song can be interpreted to mean:

1. There is One Power.
2. The God has two aspects (Light and Dark).
3. The Celts are a wading people with the sacred number of "3".
4. The 4th Ogham is the Alder sacred to Bran the Blessed and his sister Branwen "the Gilly Flower".
5. The Wizard Merlin as well as the sacred number of the Celtic Gods (not to mention the number of points on a Pentagram).
6. Keridwen's Coracle that ferries us to the Underworld.
7. The sacred number of sea gods and the stars in the crown of Arianrhod.
8. The number of judgement or resurrection.
9. The Triple Moon Goddess Thrice emphasized The number of Priestesses that guard the Cauldron of Rebirth.
10. The necessity to find our "True Selves" in order to understand the Inner Mysteries. The endless cycle of death and rebirth.

(2-8,O'Dubh) Everone still awake?<G>
 3172

(2-20,O'Ba'n) ?

(2-2,Rilla) <I am!>

(2-8,O'Dubh) O'Ba'n ga!

(2-20,O'Ba'n) this is your interpretation?

(2-20,O'Ba'n) GA

(2-8,O'Dubh) It is also Murry Hope's interpretation. I have seen a different version of this song.

(2-20,O'Ba'n) <patting self on back> suits me! GA

(2-8,O'Dubh) that is used by OATH coven and had hoped that perhaps they

would be here tonight.

(2-24,da Medic) !

(2-8,O'Dubh) da Medic ga

(2-24,da Medic) Cunningham also had summat similar ga.

(2-8,O'Dubh) Which book?

ga
(2-24,da Medic) Not sure, will check & advise, methinks in Earth Air
Fire water ga
(2-8,O'Dubh) Ok I have that one here will check in a min. let's
finish
up a bit first!
(2-8,O'Dubh) Perhaps some of you have some ancient or even modern
Celtic
folk songs that you would like to share with us this evening? You
could
enter them here and we could discuss them in detail or maybe just
take
them to our hearts and embrace their inner messages (for Celtic
Music is
a music of the Heart and Soul). I know that many of you are very
into
Celtic Music. I'd like to have each of us contribute the names and
titles of our favorite performers and songs.

(2-8,O'Dubh) My favorite song is the "Rising Of the Moon" by the
Clancy
Brothers and Tommy Liam.

(2-24,da Medic) !
(2-8,O'Dubh) da Medic ga
(2-24,da Medic) Joe doughterty's lament, black 47
(2-24,da Medic) ga
(2-8,O'Dubh) ok ! Others?
(2-20,O'Ba'n) <embarrassed> all mine deal with young maidens getting
taken advantage of or with drinking, mostly poiti'n (e.g.Cruiscean
lan)
(2-11,Nan) !
(2-8,O'Dubh) hahaha LOL O'Ba'n !!
(2-20,O'Ba'n) !
(2-8,O'Dubh) O'Ba'n ga
(2-26,Adam) ?
(2-11,Nan) there are sooooo many i can't chose a favorite, but one
of
the more interesting is "the Tain" by Horselips ga
(2-8,O'Dubh) neat nan!
(2-20,O'Ba'n) Do you know Ben phagin? I have it but no translation,
also
the well below the valley o!
(2-8,O'Dubh) Most Celtic songs I've heard always have a hidden
meaning
(2-20,O'Ba'n) GA
(2-8,O'Dubh) un minuto OB!
(2-8,O'Dubh) Adam question? ga
(2-26,Adam) OD, I lost some of your send :P Which is your
favorite
song?
(2-8,O'Dubh) Adam> My favorite song is the Rising of the Moon. by
the
Clancy Brothers and Tommy Liam.
(2-24,da Medic) !
(2-20,O'Ba'n) O'flaherty's drake!
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(2-26,Adam) thanks :)
(2-8,O'Dubh) OB>Have that one as well.
(2-8,O'Dubh) OB ga
(2-24,da Medic) gotta go do the work thing-Blesed Be! ga
(2-20,O'Ba'n) that one is all about english occupation and
resistance as

related to a duck <G>
(2-11,Nan) lol
(2-8,O'Dubh) OB>I know it well (it's about a goose I thought)
(2-20,O'Ba'n) how 'bout 5 (or 7) nights drunk!
(2-11,Nan) ?
(2-8,O'Dubh) But it's really about a man that was killed by the English. They had to sing it in riddles to avoid being hanged.
(2-20,O'Ba'n) O'D> and how we has plenty of relatives to take up the fight!
(2-8,O'Dubh) That's right. I am reading Trinity right now. about the fight for home rule.
(2-8,O'Dubh) more favorites out there?
(2-4,Da Shad) OD, went to an Irish festival this weekend...
(2-2,Rilla) <great book!>
(2-4,Da Shad) and was really shocked at how strong a presense that the IRA had there, several booths for signing petitions and sending money to the IRA. Pledges even!
(2-20,O'Ba'n) "bad luck to the savage to grease his white cabbage that wantonly murdered me beautiful drake" BTW Drakes are male ducks...
(2-20,O'Ba'n) Ganders are male geese <G>
(2-11,Nan) <---going to the Chieftans next w'end <VBG>
(2-20,O'Ba'n) <green>
(2-8,O'Dubh) Da Shad>They need to do something settle the issues up there.
(2-8,O'Dubh) OB>Yer right yer scoundrel.
:P~
(2-8,O'Dubh) Nan>great!
(2-8,O'Dubh) Any ideas about next week's Workshop?
(2-4,Da Shad) If the IRA really wanted to get the brits out...
(2-8,O'Dubh) Hint hint hint!
(2-4,Da Shad) they just need to blow up the shipyards in Northern Ireland.
(2-20,O'Ba'n) I spoke to an Irishman who was probably in the IRA since he denied it...
(2-4,Da Shad) Once there is no more economic value in northern ireland-
...
(2-11,Nan) how about a workshop on stone circles etc.
(2-4,Da Shad) there owuld be no more need for the brits to keep troops there.
(2-20,O'Ba'n) his theory was for the Brits to just pull out, I said "bloodbath would follow", he said...
(2-8,O'Dubh) Nan> Great idea!!
(2-4,StonedAgain) Just call me stonie! (g)
(2-20,O'Ba'n) yes for 3-5 yrs then it would settle down and achieve normalcy with the rest of Ireland
(2-11,Nan) is this wkshp officially over? (loggin on long distance here)
(2-20,O'Ba'n) one would guess <G>
(2-8,O'Dubh) yes Nan we're done for the night.
(2-2,Rilla) Nice job, Odie!
(2-4,Shadow Hawk) Gee, didn't realize that there was a workshop going on, sorry.
(2-2,Rilla) <impressed>
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(2-8,O'Dubh) Thanks Rilla!<G>

(2-11,Nan) thanks for another great one O'D', see y'all next week!
(2-8,O'Dubh) Sla'n Nan!
(2-11,Nan) bye
(2-8,O'Dubh) Ta failte romhat!
(2-2,Rilla) night Nan~!
(2-20,O'Ba'n) gabhaim buiochas, O'Dubh
(2-20,O'Ba'n) Slan nan!
(2-20,O'Ba'n) did I get that right O;d?
(2-8,O'Dubh) OB>A Gaeilge/Bearla dictionary is a dangerous thing to have!
(2-20,O'Ba'n) ROFL! TOO RIGHT!
(2-20,O'Ba'n) do you know the tune well below the valley?
(2-2,Rilla) OB> are you a Bard?
(2-8,O'Dubh) OB> no
(2-20,O'Ba'n) R> wannabe
(2-2,Rilla) do you do music?
(2-20,O'Ba'n) I suspect that has all kinds of hidden meanings, will send in msg so you can figger it out <G>
(2-26,Adam) OD, I enjoyed sitting in on the workshop :)
(2-26,Adam) it was my first in this forum.
(2-20,O'Ba'n) R> *I* play Feadog! (tinwhistle)
(2-8,O'Dubh) Adam>Thanks for coming!
Go raibh maith agat!<G>
(2-20,O'Ba'n) pleased to have you Adam!
(2-2,Rilla) oh!
(2-2,Rilla) neat!
(2-15,SCOTT ZAGER) M
(2-8,O'Dubh) OB> I bet rising Of the Moon Is great on the tin whistle.
My daughter plays it on her flute.
(2-20,O'Ba'n) R> AND it's a grand Irish voice I';m havin' <laughing hysterically>
(2-8,O'Dubh) Rilla> Guess what?
(2-2,Rilla) I saw all kinds of cool stuff in the Lark in the Morning catalog
(2-2,Rilla) tin whistles and ancient instruments...
(2-2,Rilla) they were really expensive though
(2-8,O'Dubh) At my daughter's Episcopal Church this weekend they are going to have a shamnistic dancer!<G>
(2-20,O'Ba'n) O'd, it's ok but fenian men is better
(2-2,Rilla) OB> voice??? I've never HEARD it...so I wouldnt know <G>
(2-8,O'Dubh) O'B>Methinks I like the Men of the West better.
(2-2,Rilla) OD> really?
(2-20,O'Ba'n) <singing> "the lark in the morning she whistles and she sings
and she flys across the meadow with the dew all on her wings"
(2-2,Rilla) cool!
(2-2,Rilla) <smile> very nice!
(2-2,Rilla) Now where's the TAPE?
(2-2,Rilla) or WAV file?
(2-2,Rilla) hehehe
(2-8,O'Dubh) Yep Rilla>She's gonna be raising a Christian Power Cone I guess!<G>
(2-20,O'Ba'n) I have a tape, marty Burke, must make a copy & send it to you O'd
(2-2,Rilla) OD> Power is Power <G>

(2-2,Rilla) I learned all I know in High Mass <G>
(2-4,Shadow Hawk) Hmmm, OD, that's MUCH too phallic a symbol for
christians
to raise!
(2-4,Shadow Hawk) How high were you in mass, rilla?
(2-20,O'Ba'n) Bonewits has a lot on that, rituals VERY similar
(2-8,O'Dubh) I must be there to make sure they don't fry
themselves!<G>
(2-2,Rilla) SH> heheheh
(2-4,Shadow Hawk) (snicker)
(2-2,Rilla) o/~ memories o/~
(2-2,Rilla) OD> make em ground!
(2-8,O'Dubh) "O the risin o the Moon
the risin o the Moon
Many a pike was a flashin"
(2-2,Rilla) what are we doing for Beltaine?
(2-8,O'Dubh) "by the Risin o the Moon!"
(2-26,Adam) y'all, I got to leave the room now...
(2-4,Shadow Hawk) Rilla, we be raisin a cone of power (g)
(2-2,Rilla) SH> did Sz tell you that I am definitely coming to
Fla?
(2-26,Adam) I am talking with a very dear friend...
(2-8,O'Dubh) I'm heading to OATH for Beltaine if they'll have me.
(2-2,Rilla) SH> a raisin?
(2-2,Rilla) <G>
(2-2,Rilla) oh!
(2-4,Shadow Hawk) Bye Adam!
(2-2,Rilla) lucky you!
(2-26,Adam) thanks again :) MP
(2-4,Shadow Hawk) No she didn't Rilla
(2-8,O'Dubh) Sla'n Adam!! Next week and check library 16 out!
(2-26,Adam) I have been, OD :)
(2-2,Rilla) SH> thought we could all stay at the Hyatt..under the
waterfall!
(2-2,Rilla) <G>
(2-8,O'Dubh) Great!!
(2-2,Rilla) night Adam!
(2-8,O'Dubh) Beannacht leat!
(2-2,Rilla) nice to see you again!
(2-4,Shadow Hawk) Rilla, if you want, I can stay down all night....
(2-4,Shadow Hawk) I have my own scuba equipment (g)
(2-2,Rilla) hahahahahahah...an extra set??
(2-8,O'Dubh) OB>BTW what was that first thing in that post you sent
me?
(2-4,Shadow Hawk) I would bring an octopus for you.
(2-2,Rilla) time for me to go too folks...
(2-8,O'Dubh) Sounded like "Quiet child"
(2-2,Rilla) Odie> thanks!!!
(2-2,Rilla) this was wonderful!
(2-4,Shadow Hawk) Nite Rilla
(2-8,O'Dubh) or listen up kiddies!
(2-8,O'Dubh) Rilla no prob. A labor of love!<G>
(2-2,Rilla) <G>
(2-2,Rilla) it shows
(2-8,O'Dubh) Hugs!
(2-20,O'Ba'n) "Come and tell me sean o'ferrel, tell me why you hurry
so..."
got me goin o'd, "is there a bathroom on this floor"
(2-8,O'Dubh) no not that one
(2-20,O'Ba'n) (had to go change a diaper, yuck)
(2-8,O'Dubh) the one where the arch Druid said
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(2-20,O'Ba'n) oh! hang on ...
(2-8,O'Dubh) The reply was "He is the Father".
(2-8,O'Dubh) "Hush me Buch all hush and listen and
his cheeks were all a glow!"
(2-20,O'Ba'n) Can't find it right now, was supposed to say "hush
children"
and "yes father"
(2-8,O'Dubh) "I bear orders from the captain, get you ready quick
and
soon,
for the pikes must be together"
(2-20,O'Ba'n) "I bear orders for the captain get ye ready wuicka nd
soon...
(2-8,O'Dubh) "by the Risin o the Moon!"
(2-20,O'Ba'n) wuicka? a new religion? <G>
(2-4,Shadow Hawk) Wuicka-Wombat wicca (g)
(2-8,O'Dubh) OB>Great I thought it said "Quiet child and He is the
Father!"<G>
(2-20,O'Ba'n) O'd >LOL!< do you know the wearin' of the green? same
tune.
(2-8,O'Dubh) Yes!! "They're hangin men and women for the Wearin o
the
Green!"
(2-20,O'Ba'n) a gaeilge/bearla dictionary is a dangerous thing. <G>
(2-8,O'Dubh) hahahahaha!
(2-20,O'Ba'n) BTW how do you say Andrew jacob in gaelic?
(2-20,O'Ba'n) my eldest <G>
(2-8,O'Dubh) <====not a clue.
(2-8,O'Dubh) I'll ask in FLEFO!
(2-20,O'Ba'n) nuts.
(2-20,O'Ba'n) my middle is Michilene Og <G> (sp?)
(2-20,O'Ba'n) flefo?
(2-20,O'Ba'n) son that is
(2-8,O'Dubh) BTW
Conor mac Nessa from the Tain was Called Conor son of
Nessa
but Nessa was his Mother!<G>
(2-20,O'Ba'n) Really!
(2-8,O'Dubh) yeppers!<g>
(2-20,O'Ba'n) were they matrilineal?
(2-20,O'Ba'n) :0
(2-8,O'Dubh) They were bilineal!<G>
(2-8,O'Dubh) Mostly the fathers side though!
(2-20,O'Ba'n) LOL!
(2-8,O'Dubh) However they did marry the Picts
and made them agree to trace lineage on the Mother's
side!<G>
(2-20,O'Ba'n) I heard somewhere they were matrilineal, since they
were
quite open sexualy
(2-20,O'Ba'n) <G>
(2-8,O'Dubh) The women had a lot of different partners.
and the men went both ways
if you can believe a lyin Roman that is!<G>
(2-20,O'Ba'n) yup, so how do you know WHO your father is? <VBG>
(2-8,O'Dubh) Simple!! Yer da's the one that wins the fights!<G>
(2-20,O'Ba'n) the Romans were...uh... a little...ethnocentric? <G>
>LOL!
(2-20,O'Ba'n) have you got any music by planxty, or dedanan?
(2-8,O'Dubh) OB.No I wish I did though.
(2-20,O'Ba'n) Great stuff, traditional.
(2-20,O'Ba'n) or Shanachie records, mail order, HoHokus (?) NJ
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(2-20,O'Ba'n) they have an excellent Celtic catalog
(2-8,O'Dubh) that's Hoboken and it's close to me now!
(2-20,O'Ba'n) if you can't find them find a Ladysmith Black Mombasa
record and ck the pub, that's them
(2-8,O'Dubh) ok bro thanks!<G>
(2-20,O'Ba'n) those are the guys that backed up paul simon on
graceland
(At this point we all retired to the VB&G for some shots o Uisce
Beatha!<g>)

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3180

Celtic Worshop #5 - The Celtic Otherworld

This is the transcript of the fifth Celtic Workshop - The Celtic
Otherworld. We engaged in a brief period of socialization before
and
after the conference. I include that here to give an idea of the
spirit
and atmosphere with which everyone approaches the task at hand!<G>
.....Searles

(2-2,Freepowder) Dia duit aNhan!
(2-2,Freepowder) Dia duit aShearles!
(2-5,Nan) huh? <g>
(2-2,Freepowder) hello, in Ir. Gaelic
(2-5,Nan) ahhhh, thanks
(2-6,O'Dubhain) Dia Dhuir, a Shean!
(2-5,Nan) hi O'D
(2-6,O'Dubhain) Hiya Nan!!
(2-5,Nan) i'm probably gonna be a pretty quiet participant
tonight, 'cause i'm watching the oscars at the same time <g>
(2-2,Freepowder) SEE! I am psychic!
(2-2,Freepowder) oh, did you get my translation <G>
(2-2,Freepowder) 'sok Nan, I'll fill in for you <G>
(2-6,O'Dubhain) Close but no cigars!:)
(2-3,Wren) Hi, guys. Who's singing?
(2-6,O'Dubhain) Hi Wren!!
(2-2,Freepowder) i figgered that <G>
(2-5,Nan) hi wren
(2-2,Freepowder) Dia duit aWhren!
(2-6,O'Dubhain) FP will have to do the singin tonight.
(2-6,O'Dubhain) I am the Seanchai tonight!<G>
(2-2,Freepowder) "I left my haaaaaaart in knockaknorra"
(2-3,Wren) Ah, you're being serious.
(2-6,O'Dubhain) "Three things about the drink. "
(2-3,Wren) FP> Looovely
(2-6,O'Dubhain) "To have it. To Hold it, and to p[ay for it]"<G>
(2-2,Freepowder) hahahah!
(2-2,Freepowder) My wee phrase book is not up to the task, I guess.
<G>
(2-6,O'Dubhain) Good evening SUZAN!<G>\
(2-3,Wren) Alas, alad
(2-2,Freepowder) Dia duit aShuzan!
(2-14,SUZAN) hello all... OD!
(2-3,Wren) Alas, alad, that is
(2-6,O'Dubhain) FP>Some of these sayings can't be literally
translated.
(2-2,Freepowder) alad? thought that was alack?
(2-6,O'Dubhain) Tonight we talk Cosmology!<G>
(2-5,Nan) hi susan

(2-2, Freepowder) too right, uh...what do you call those?
 (2-3, Wren) If you're going to have a lass, you should have a lad
 (2-2, Freepowder) LOL! W
 (2-2, Freepowder) is cosmo here?
 (2-6, O'Dubhain) Yes!!! We have the Irish and Welsh Cosmos! Tonight only!<G>
 (2-2, Freepowder) LOL!
 (2-6, O'Dubhain) For the sake of \$\$\$\$ Shall we begin?
 (2-2, Freepowder) ok
 (2-3, Wren) <polite applause>

(2-6, O'Dubhain) "Celtic Workshop #5 - The Otherworld"

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Before I begin let me say a few words about how the Workshop is conducted. We will first hear from a presenter, tonight that is me. If you have a question type in a ? and I will acknowledge you by typing "ga" at and appropriate time. When you have finished your question type "ga" to let me know that I may respond. When we are finished I will acknowledge the next questioner in a similar manner. If you have a comment or additional information to provide on a topic, please use the "!" to signal me. I will also cycle through those with comments. If their are no questions at this point I will begin tonight's presentation.

(2-6, O'Dubhain) I would also like to apologize for not producing the list of tree correspondences this week that I promised to provide. Being on the road and away from home, I was not able to get to all my references about trees, herbs and the like. I haven't forgotten the promise however. I will post the list as soon as I return to Virginia this weekend. This list can be used together with certain meditation practices to determine the "soul tones" of the Tree Oghams. I did locate the Ogham/musical tone table of correspondences that I had mentioned in the Celtic Workshop #4. This table is by the Celtic scholar Dr. Sean O'Boyle:

For the Treble Cleff (in descending order of tone):

Ogham	Old Irish	English	Musical Note
B	Beith	Birch	E
L	Luis	Rowan	D
F	Fearn	Alder	C
S	Saille	Willow	B
N	Nuin	Ash	A
H	Huathe	Hawthorn	G

D	Duir	Oak	F
T	Tinne	Holly	E
C	Coll	Hazel	D
Q	Quert	Apple.	C#

For the Bass Cleff (in descending order of tone):

-

M	Muin	Vine	B
G	Gort	Ivy	A
Ng	Ngetal	Reed	G#
St	Straif	Blackthorn	F#

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R	Ruis	Elder	F
A	Ailim	Silver Fir	E
O	Ohn	Furze	C
U	Ur	Heather	B
E	Eadha	White Poplar	A
I	Iocho	Yew	G

-

(No correspondences were given for these Oghams).

Ch,Ea	Koad	Grove	-
Th	Oir	Spindle	-
Ui	Uilleand	Honeysuckle	-
Ph	Phagos	Beech	-
Xi	Mor	The Sea	-

In addition to the above correspondences, The following properties of our beings were associated with tone combinations:

The Body - Single tones

The Mind - Two tone intervals

The Spirit - Three tones at the same time (chords)

For more information on this subject, I recommend reading "The 21 Lessons of Merlin" by Douglas Adams (Llewellyn) or the Original work by O'Boyle: "Ogham: The Poet's Secret" (1980, Gilbert &

Dalton Ltd., Dublin).

(2-6, O'Dubhain) The beliefs of the Celts and their
Magickal/Religious
practices cannot be fully understood without becoming more familiar
with
their Cosmologies and Deities. In considering how to proceed with
the
Workshop, a variety of topics came to mind:

- The Otherworld
- The Gods and Goddesses
- The Objects of Power
- The Guardians of the Circle
- The "Place Names"
- The "Totem Animals"
- The Transmigration of the Soul
- The "In Between Times and Places"
- The "Need Fires" or Days of Imbalance.
- The Portals, Dolmens, Stone Circles, Passage

Graves

- The Rite of Three Rays
- The use of Herbs and Potions

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- The Gift of Awen
- The Act of "Becoming"
- The Charm of "Summoning"
- "Walking between the Worlds"
- "Journeys on the Wheel"
- The "Outer Darkness"
- The "Dragon's Eye"
- The "Many Speckled Rainment"
- The Charm of "Making"

(2-6, O'Dubhain) The Subject of tonight's Celtic Workshop is The
Celtic
Otherworld.

(2-6, O'Dubhain) The topics I plan to cover tonight are:

- The Otherworld
- The Gods and Goddesses
- The Objects of Power
- The Guardians of the Circle

(2-6, O'Dubhain) "The Celtic Cosmology"

The number three was sacred to the Celts and the Druids. It should
come
as no surprise that the Celtic Cosmos is threefold: The Sky World,
The
Earth World and the Underworld. Each of these realms is associated
with
particular deities and Magickal acts or techniques.

(2-6, O'Dubhain) The Sky World was associated with the heavenly
bodies:
the Sun, the Moon, the stars. This is the realm of the Gods and
Goddesses and is associated with the cycles and patterns of the Sky
(and
perhaps also associated with The Megalithic Stone Circles). These
visible objects were used as a basis for performing Higher Magicks

such
as: Prophecy and Astral travel. The cycles of the Sun and Moon also
were
used to determine the appropriate times for doing particular types
of
Magick. Festivals were held during Full Moons, Dark Moons, the 6th
nite
of the New Moon, Sunrise, Sunset and the 4 days of the Solar
extremes;
Mid Winter, Mid Summer and the Equinoxes. The heavenly bodies were
not
themselves considered to be Deities, but were thought to reflect or
contain the types of Power associated with particular entities. The
Fires of the Sun were associated with the forge and with
inspiration,
possibly making Brigid (An aspect of the Irish Celtic Triple
Goddess)
also a Sun Goddess. Bel or Belenus was usually associated with the
powers of the Sun as well.

(2-6, O'Dubhain) The Underworld is the realm of the Ancestors, as
well
as former humans and a number of Gods and Goddesses associated with
the
mystery of life springing forth from death. This process could be as
simple and mysterious as the life cycle of a seed. From old life,
new
life appears in a series of changes from planting and germination to
growth and harvesting. The passage graves and burial customs of the
Celts also reflect this expectation of rebirth and afterlife. Many
tombs
and burial sites show that Celts were buried with objects that they
could take with them into the Underworld to be used in battle, in
hunting and/or for nourishment. This practice appears to be similar
to
what was practiced by many ancient peoples, including the Egyptians.
Celts did not fear death, they expected to live on and eventually be
reborn in another life. The Underworld and the Sky world were linked
in
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this Mystery, sharing many of the same Gods and Goddesses. The daily
rebirth of the Sun and the phases of the Moon are a good instance of
this link between the World above and the one below.

(2-6, O'Dubhain) The Earth World, occupied by we the living, also
contains reflections and influences of the Sky World and the
Underworld.
These influences can be pictured as three zones (remember three is a
sacred number): the upper zone is associated with the weather, the
flight of birds, sky auguries and the elements and powers of Air,
the
middle zone is further divided into the Four Directions or Quarters
(each with it's own Powers/Guardians of the Sacred Land), and the
lower
zone containing the depths of the sea, caves, cairns, burial mounds,
"hollow hills" and sacred springs. This zone is the home of the
Sidhe
and the spirits associated with the Portals to the Underworld
itself.
The Celts in their life upon the Sacred Land expected to experience
the
influences of the Sky and Underworld in their life upon the Land.
This

attitude is demonstrated in the many dindsenchahs (stories of place names) that are told in Ireland to this day. Many of these stories are associated with a deity, an elemental, an Underworld portal or a combat of the God/desses and/or Epic heroes and heroines.

(2-6,O'Dubhain) The following is a listing of the major Irish Gods and

Goddesses:

Danu, Dagdha, Nuada, Lugh, Angus Og, Len, Midir, Lir, Manannan, Ogma, Anu, Brigid, Morrighan, Aine, Sinend, Macha, Diancecht, Gobnui, Medb, Scatach, the Cailleach.

(2-6,O'Dubhain) The following is a listing of the major Welsh Gods and

Goddesses:

The House of Don

Manogan, Beli, Don, Math, Mathonwy, Gwydion, Arianrhod, Llew, Dylan, Nwyvre, Amaethon, Govannan(the smith), Nudd, Gwynn, Penardun, Nynniaw.

The House of Llyr

Iweriadd, Llyr, Penardun, Euroswydd, Bran, Branwen, Matholwch, Gwern, Mananwyddan, Rhiannon, Nissyen, Evinissyen, Pwyll, Pryderi, Kicva

(2-6,O'Dubhain) These two groups seem to relate to one another but sometimes the correspondences can get very confusing. I include the deities that most closely resonate with my own Inner Being when working with the Sky World and the Underworld. My pantheon of Gods and Goddesses is both Welsh and Irish (as am I <G>). I include a more detailed description of them here:

(2-6,O'Dubhain) Danu

The Red Mother of All, Major Mother Goddess of Ireland, Mother of the Gods and Patroness of wizards, rivers, water, wells, prosperity and plenty, Magick and wisdom.

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Dagdha

The All Father, Eochaid Ollathair (Father of All), Ruadh Rofessa (The Red One, Lord of Occult Knowledge), Dagdha (the Good God) Many talented and powerful, Master of the harp and possessor of a dread double ended club. The Chief of the Tuatha de Dannan.

The Goddess of Sovereignty (Banbha, Fodla, Eriu) The Land and the King were wed through

many ceremonies. Essentially the fate of the King and the fate of the land were One and vice versa. The Favor of the Goddess could be granted by some heroic act or by being Magickally chosen (The Lia Fail could do this, more later). Women who held the Sovereignty of the land were often referred to as the Goddess (Such as Medb, Boudicca and Macha-Red Mane).

Nuada

The King and battle leader of the Tuatha de Dannan, Possessor of the Magick Sword of Findias, Lost his sword hand in the First Battle of Moytura, against the Fir Bolgs, stepped down from the Kingship (because the King could have no blemish) even though he was outfitted with a Magickal hand of silver. He eventually had his hand Magickally restored to lead the Tuatha de Dannans against the Fomors in the second Battle of Moytura. In this battle he was physically killed so he returned the Lands of the Sidhe.

Brigid

Breo saighead (Fiery Arrow or Power) Often called the Triple Brigid or the Triple Mother. Also Associated with Danu at times. The daughter of the Dagda. Goddess of the Sacred Flame of Kildare. Goddess of poets, feminine crafts, the hearth, martial arts, healing and inspiration. The White Maiden aspect of the Triple Goddess. Her Feast is the Major Celtic Festival of Imbolc. She who gives hope and new beginnings. The Celtic Church could not replace her, so they absorbed her as the "foster-mother" of Christ and as St. Brigit, the daughter of the Druid Dougal the Brown. Brigid is very like the Greek Goddess Athena.

Lugh

Samildanach (many skilled). This is the Celtic Mercury. The grandson of Balor (leader of the Fomorians and the son of

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Cian and Ethniu, a Sidhe princess. His feast is Lughnasadh, a celebration of the death of his "foster mother", Tailtiu. He is the combination of the Tuatha de Dannans and the Fomors. He replaces Nuada as the King and battle leader of the Tuatha de Dannan and leads them to ultimate victory in the second Battle of Moytura. He is sometimes called the "Shining One" and/or Lugh Lamhfada (of the "long arm"). He also has attributes of a carpenter,

mason,

poet, Druid, physician and a goldsmith. He can be considered the Irish God of just

about

everything. He was also the father of the great Irish hero, Cuchulain.

(2-6,O'Dubhain) I see only the diehards are still with me!<G> (many more Deities to come folks)!<G>
(2-2,Freepowder) wimps. leaving early!
(2-5,Nan) :)
(2-6,O'Dubhain) hahahaha!
(2-6,O'Dubhain) Videotapers!
(2-5,Nan) <---multitasking (watching & reading & reading)
(2-2,Freepowder) LOL!
(2-6,O'Dubhain) More to come!..... <G>

Mannan mac Lyr

Chief Irish God of the sea. Not a member of the Tuatha de Dannan. A happy-go-lucky gypsy type. Always carried "the Crane Bag", a kind of Magick "horn of plenty". He gave the last 5 Oghams to the Druids (also called the "Crane Bag"). He preferred to roam among the people in disguise and aid their

exploits.He

could change his shape at will. Despite his antics, he was an extremely powerful God and was usually associated with fertility, rebirth, weather, sailing and Magick. He

also

had a Magickal ship that moved without sails and was directed by the mind. Linked to the Isle of Man.

Gwynn ap Nudd

The Master of the Wild Hunt, The Welsh

Guardian

of the Dark Portals of the Underworld. He

rode

the Night in a flowing grey cloak upon a

pale

horse following his Hounds called Cwn Annwn. (very large, white with red tipped ears).

They

would seek out and collect souls.

Arianrhod

"of the Silver Wheel", A star goddess of

Wales,

Her palace was called Caer Arianrhod (Aurora Borealis), Goddess of time and karma. Mother aspect of the Triple Goddess in Wales.

Goddess

of beauty, the Moon, fertility and

reincarna-

tion. Also associated with the sea.

Cerridwen

Welsh Goddess of Nature, associated with the Sacred Cauldron of Wisdom that allowed

Taliesin

to become enlightened. When she discovered

that

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Gwion had tasted of her cauldron, she chased

him

through a variety of mutual shape changes

until

at last she caught and consumed him as a

grain

of wheat. This caused her to give birth to

Taliesin.

Cernunnos

Known to all Celts as the "Horned God ". God
of nature, virility, fertility, animals, sex,
reincarnation and shamanism. Known to the
Druids as Hu Gadarn. God of the Underworld and
Astral Planes. The Consort of the Great Goddess.

Amergin/Taliesin

The two greatest Celtic Bards that ever
lived. Amergin was the Chief Bard of the Mileseans
and aided them in overcoming the Magicks of the
Tuatha de Dannans to become the heirs to the
land of Ireland. Taliesin was the great Bard of
the Welsh, whose poetry and songs, Including the
Cad Goddieu, tell us most of what we know about
Druidry in Wales. He gained his knowledge from
the Cauldron of Cerridwen. They are both patrons
of Bards, music, Magick and poetry.

Morrighan

The Dark aspect of the Celtic Triple
Goddess. The "Washer at the Ford" (seem washing
bloody laundry prior to battle by those destined to
die). The Battle Goddess, also Queen of the
Witches and Goddess of Magick. Could appear as
a Raven, a beautiful Maiden or an ugly Hag.
Marries the Dagdha at Samhain. The Goddess of
Death.

Ogma

The "Sun Faced" One, so called because he was
a God of Wisdom and of speech. He invented the
Oghams and was also a great Warrior. Sometimes
associated with the Greek Herakles. Also Irish
God of music, spells, the arts and eloquence.

Scathach

"She Who Strikes Fear". The Irish/Scottish
Goddess of martial arts. The Destroyer aspect
of the Dark Goddess. A great sword warrior and
instructor. Native to the Isle of Skye.
Teacher of Cuchulain. Patroness of martial arts,
prophecy, blacksmiths and magic.

2-6,O'Dubhain)

"The Objects of Power"

The Tuatha de Dannans are the Children of the Mother Goddess Danu.
They are the Gods and Goddesses of Ireland. Some say they come from the
sky,
others say the North. They were masters of Occult knowledge learned
in
the four great Magickal cities of Findias, Gorias, Murias and
Falias.
They were given a great treasure by the Chief Mages of each city
(Uiscias from Findias, Esras from Gorias, Semias from Murias and

Morfessa from Falias). These gifts are the four treasures of Ireland:
The Sword of Nuada, the Spear of Lugh, the Cauldron of Rebirth and the Stone of Fal. We can use the Power of such gifts in our own Magick by invoking the four Masters of the North. Once invoked, the Power of

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their gifts can once again be manifested in our very own Magickal Talismans.

2-6,O'Dubhain) "The Sword Of Nuada Argetla'm"

The first object of Power comes from Findias. It is the invincible sword of Nuada "of the silver hand". It represents the forces of insight and illumination. It is a representation of the terrible Powers of creative energy. The drawing of such a sword is what gives us new and terrible abilities (Atomic Power is an example of what such inspiration can create). The wisdom to not use or to maintain control such powers is what the use of this Sword is all about. Many times the wisest course of action is to keep the Sword sheathed and to resolve our conflicts peacefully.

Here is a description of this Magickal weapon's use in a modern day ritual:

<I walk to the altar and pick up the Sword.
Advancing to the East, I raise the Sword and say:> "Here is the Sword of Nuada Argetla'm in its deady scabbard.

Heed the Magicks of Findias!
Uiscias wrought this blade!
He of the Silver Hand lives again!
Who will dare to grasp it and define
the boundaries of our safety?"

<After the sword has been accepted by a member of the Circle,
the following is said while walking three times
(deosil)
around the perimeter of the Circle :>

"Come forth Old One of the East!!!"

<After the completion of the three circles, I light the Red Candle of Life that sits upon the Eastern Quarter and say:>

"Guard us well so that our lives may be our own.

Dia is Bandia linn!
(So Mote It Be!)"

2-6,O'Dubhain) "The Spear of Lugh Lamhfadha"

The second object of Power comes from Findias. It is the irresistible Spear of Lugh "of the Long Arm". This gift represents the ability

to
act across a distance. It is represented by the Powers of fire that
can
also act across a distance, leaping between burning buildings yet
also
warming us from within the hearth fires. This flaming spear always
finds
its target once thrown. It is no surprise that Lugh must defeat
Balor
"of the Evil Eye" allowing the Tuatha de Dannans to conquer the
Fomor.
Today the ability to act across a distance might be better
characterised
by the telephone/communications networks. The free exchange of
information has fanned the flames of creativity in the modern world.

2-6,O'Dubhain) Here is a description of this Magickal weapon's use
in
the same modern day ritual as before:

<I walk to the altar and pick up the Spear.
Advancing to the South, I raise the Spear and say:>
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"In my Right hand I hold the Spear of Lugh Lamhfadha.
Brought from Gorias and given by Esras.
It contains the Wisdom of Many acting across the Ways.
No battle can be sustained against us while we possess it.
Who will wield this Power?"

2-6,O'Dubhain) <After the spear has been accepted by a member of
the
Circle, the following is said while walking three times (deosil)
around
the perimeter of the Circle :>

"Come forth Old One of the South!!!"

<After the completion of the three circles, I light the White Candle
of
Inspiration that is in the South and say:>

"Guard us well so that our ideas may burn
as does Thy eternal flame.
Dia is Bandia linn!
(So Mote It Be!)"

2-6,O'Dubhain) "The Cauldron of Rebirth"

The third object of Power comes from Murias. It is the "Cauldron of
Rebirth". This gift has the Power to regenerate life and is usually
associated with the Dagdha or Bran the Blessed. It can also be
linked
with portals to the Otherworld through which all life passes during
the
death/life cycle. Mannanan mac Llyr who rules the sea and who is the
possessor of the "Crane Bag" (another symbol for the Cauldron) is
another deity associated with this Magickal device. The Welsh
Goddess
Cerridwen is also a keeper of the Sacred Cauldron. The Spring of Life
and
wisdom flows forth from the depths of the sea (another use for this
cauldron).

2-6,O'Dubhain) Here is a description of this Magickal device's use in our modern day rituals:

<I walk to the altar and pick up the Cauldron.
I place it upon the West Quarter and say:>

"This is the Cauldron of Rebirth,
by it's waters we are reborn.
Fashioned in the fires of Murias,
Forged by the will of Samias.
Life eternal is its gift.
We pass through Death with each use.
May the waters of rebirth ever flow forth!
Who will call us back
from the deepest meditation?
Who will summon us from the Shadows
of the Sea?"

<The Cauldron has sea salted water poured into it by a member of the Circle, This water is sprinkled three times (deosil) around the perimeter of the Circle while the following is said:>

"Make thy Presence known Old One of the West!"

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<After the completion of the three circles, I light the Gray Candle of Twilight that stands in the West and say:>

"Keep our Spirits safe within Your soft embrace.

Dia is Bandia linn!
So Mote It Be!"

2-6,O'Dubhain) "The Lia Fail"
This is the Kingship stone of Ireland. It was brought from the Northern city of Fal by the Tuatha de Dannan. This stone represents the Land and it's Sovereignty. It also represents the Power of the Earth to Judge all men. The other portals to the Underworld (caves and raths) are represented by this Magickal object. The dark reaches of the Underworld hide the secret knowledge of Death and Life. It is into the earth that Celts are buried to begin their journeys after death. Small wonder it is that the Goddess guarding this object should be the dread Morrighan. She represents the Wisdom that is gained via the Dark Pathways, yet she is also the bringer of victory in battle as well as new life, where none was expected. She represents the stark reality of Life and Death.

2-6,O'Dubhain) Here is a description of this Magickal device's use in

our modern day rituals:

<I walk to the altar and pick up the Stone. I place it in front of the North Quarter candle and say:>

"This is the Lia Fail, let all here be sobered by its True Judgement. This is the Stone of Judgement, Solemn sacred One of Falias, grant our space your Sovereignty. Morfesa has worked the Earth's Power within you. Judge of Kings, Center of Earth, Speak and we shall listen! Do not let us fail to heed your warnings!"

<I turn to face the members of the Circle and ask:>

"Who will Stand with the Stone of Destiny?"

<The One that has accepted the challenge, steps upon the stone and cries forth:>

"Manifest your Power Old One of the North!"
"Open Your Dark Pathways
Give us True Judgement!
Bring forth Thy Hidden Knowledge!"

<I step back to the altar and face to the North. I light the Black Candle of Darkness and say to all those who are gathered:>

"May our souls know the Truth of Eternity.
Dia is Bandia linn!
So Mote it Be!"

<Starting at the East with arms open, I turn deosil around the Circle, stopping when I have come back to the East and say:>

"My Brothers and Sisters in the One Power, Hear my Words! Our Circle is complete! We have Perfectly Created a Sacred Space, a Place out of Time. Let none seek to enter who would violate our Purpose. Our will shall be done and none shall be harmed! May the Guardians of the
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Four Quarters keep Their Watch over this Circle and lend us Their Mighty Aid!"

2-6,O'Dubhain) That pretty much sums up the prepared presentation, any questions?

(2-5,Nan) Whew!

(2-5,Nan) I'm still absorbing

(2-2,Freepowder) bet your fingers are cramped <G>

(2-6,O'Dubhain) yep! Well there is a lot more I could say!<G>

(2-2,Freepowder) ok!

(2-2,Freepowder) <hehehehe>

(2-6,O'Dubhain) Like We could talk about just where those cities

were?

The Sky or the North?

UFO's maybe?

(2-2, Freepowder) ok, first tho, was the stone of fal...

(2-2, Freepowder) the same as the stone of scone?

(2-2, Freepowder) ga

(2-6, O'Dubhain) That was what the Scots and the Sassanach would have us believe.

(2-2, Freepowder) you say?

(2-6, O'Dubhain) But the Irish tradition is that it is still inside of Tara.

(2-2, Freepowder) thought so. hrumph.

(2-6, O'Dubhain) Why would we every give away one of the treasures of the Land?

(2-6, O'Dubhain) Besides!<G>

(2-2, Freepowder) stolen?

(2-5, Nan) what's the stone of scone? (other than a very old tea snack <g>)

(2-2, Freepowder) LOL

(2-6, O'Dubhain) If it really was stolen then it sits in Westminster Abbey! And hasn't cried out in over 400 years!<G>

(2-2, Freepowder) nahm, it's still in Tara, yup!

(2-6, O'Dubhain) Meaning....that the Sassanach are not the rightful kings of Ireland!!!!<GGGG>

(2-6, O'Dubhain) The stone of Scone was the kingship stone of the Scots

(2-5, Nan) ahh, now i remember

(2-2, Freepowder) N> Scotland had a similar legend to that of the stone

of Fal, it was taken to westminister abbey when the english took scotland

(2-2, Freepowder) And they niver give it back!

(2-6, O'Dubhain) Fp>That's right....thieving Sassanch!<G>

(2-2, Freepowder) rude!

(2-5, Nan) lol

(2-6, O'Dubhain) <=====Just finished "Trinity" and in a very unforgiving mood.

(2-2, Freepowder) the 4 cities, which world were they in?

(2-2, Freepowder) LOL!

(2-2, Freepowder) grand book! read it a few years ago.

(2-6, O'Dubhain) Yes it sure makes one think that they'll never resolve

the Problem of Northern Ireland.

(2-2, Freepowder) I met a fellow, prob IRA, said...

(2-2, Freepowder) the brits need to just pull out...

(2-2, Freepowder) I said ther'd be a blood bath....

(2-6, O'Dubhain) Fp>The Four Cities were in the North but in the 3192

Spirtual Plane.

(2-2, Freepowder) he said for a few years then it would come right.

(2-2, Freepowder) sky or earth or underworld?

(2-6, O'Dubhain) Fp>Sky types always associated with the Spirit and Big

associated
Magick. But of course two of the gifts were

with the Underworld. The Stone and the Cauldron.

(2-2, Freepowder) sounds like a commercial, 'Big, Big Magick!' <G>

(2-6, O'Dubhain) Goes back to that dual nature of the Deities again.

John Matthews has a great picture in his book, "Celtic Shamanism" of a World Tree that has roots in the Underworld and branches into the Sky World. The two are connected by a Rainbow of colors , stars and Totem animals!

(2-2,Freepowder) you have more books than I have money <G>
>sounds like Yggdrisll

(2-6,O'Dubhain) The Rainbow "brige" exists outside of the Physical World entirely.

(2-6,O'Dubhain) Yes it does sound like Yggdrisll! I have a GIF of this

Cosmology at home and will upload it to Library 16 this weekend.

(2-2,Freepowder) now, where have I heard of the rainbow bridge....Jesse

Jackson? <G>

(2-5,Nan) well, i should be on my way.....thanks for another great workshop O'D. Looking forward to more :)

(2-2,Freepowder) cool!

(2-6,O'Dubhain) Yes folks Jesse JAckson is the new Celtic Rainbow God!<G>

(2-2,Freepowder) Rofl!

(2-6,O'Dubhain) Thanks for coming Nan!<G>

(2-5,Nan) see ya next week.....bye (poof)

(2-2,Freepowder) bye nan!

(2-6,O'Dubhain) Hey Fp>What do you think we should cover next time?

(2-2,Freepowder) I was heart broken, couldn't come up w/ ?s from last wk

<G>

(2-6,O'Dubhain) Think folks are just hanging back and uploading the transcripts?

(2-2,Freepowder) the rest of the stuff at the top of this.<G>

(2-2,Freepowder) yeah, it might help if the right rom was listed in notices

(2-6,O'Dubhain) Oscar night is a tough night to compete with the Tube!:(I did mention that to the Sysops, but I guess they have their hands full.

(2-2,Freepowder) as long as they are reading..'sok

(2-2,Freepowder) hey! I volunteered to get into sysopery <G>

(2-6,O'Dubhain) <====would like to get some additional opinions on some of this stuff.

(2-6,O'Dubhain) FP>You did? Great!

What was the response?

This workshop is closed! BTW!<G>

(2-2,Freepowder) well, maybe if you are in the right place at the right time bla bla...

(2-2,Freepowder) I figured that out

(2-6,O'Dubhain) LOL!

(2-6,O'Dubhain) <====just wanted it in the transcript!<G>

<We next engaged in some generalized Celtic discussion that I thought

would be of interest to the offline class readers!<G> ...>

<Our discussion was joined by DRUID at this point>

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(2-13,DRUID) I'm a member of OBOD in southern England.

(2-2,Freepowder) OBOD?

(2-22,Grey Wolf) Gotta go, I've got School in the mornin, Be sure to write though

(2-6,O'Dubhain) GW>Bye!
(2-8,Pietra) bye GW
(2-2,Freepowder) Slan leat Gdub!
(2-13,DRUID) Order of Bards, Ovates, and Druids.
(2-22,Grey Wolf) later
(2-6,O'Dubhain) Great Nice to have you here.
(2-2,Freepowder) Ah! heard of them! stop in next wk!
(2-13,DRUID) I am working on my Ovate Initiation at this time.
(2-6,O'Dubhain) DRUID>Do you recommend any books?
(2-2,Freepowder) we're gopnna re-create balor's eye! <G>
(2-13,DRUID) I am also a member of the F.O.I. located in south
eastern Ireland.
(2-2,Freepowder) FOI? sorry <G>
(2-6,O'Dubhain) FP>yeah !!! Chunk another hot spear into that
Fomorian
peeper!<G>
(2-13,DRUID) Fellowship of Isis. Olivia Robertson
(2-6,O'Dubhain) Dia dhuit, a DhRUID!
(2-2,Freepowder) there is one referent to lugh using a rock I think
<G>
(2-13,DRUID) as far as books, i have quite a few, would
(2-6,O'Dubhain) The FOI sounds Thelemic to me.
(2-13,DRUID) not know what to recomend.
(2-6,O'Dubhain) I read the Book of Druidry by Ross Nichols
(2-6,O'Dubhain) Found it to be based upon the works of Davies and
Morganwig.
(2-13,DRUID) I saw that you were giving a workshop on Ogham.
(2-13,DRUID) I have seen some of the original standing Ogham
stones
in northern England.
(2-13,DRUID) They are standing in remote fields, not even marked
very well.
(2-2,Freepowder) Must be nice to live on the ground so to speak
,less
the economy, tho <G>
(2-6,O'Dubhain) DRUID>It's my belief that the Oghams carved upon
sticks
have long since disintergrated.
(2-13,DRUID) They are weather beaten, but you can still make
them
out.
(2-6,O'Dubhain) BTW They did find some Standing stones in this
country
with Oghams upon them!<G>
(2-13,DRUID) Yes i would agree, however these are stone,
tall about 4 feet.
(2-2,Freepowder) OD> really?! where?
(2-13,DRUID) I do not think so.
(2-6,O'Dubhain) <=====looking in reference right now
(2-13,DRUID) On an island in northern England, the name of the
island escapes me,
(2-2,Freepowder) and don't say L.A.!
(2-2,Freepowder) the ones in the US, Druid
(2-13,DRUID) but i could go look it up if you want. I also have
pictures of them.
(2-2,Freepowder) they have some in Ireland yet don't they?
(2-13,DRUID) say it is highly possible.
(2-2,Freepowder) where did the 'key' to the oghams come from,
culdeans?
(2-13,DRUID) I have that information, i would need to refresh me
memory, but it was from the old Ogham alphabet, and religion.
(2-2,Freepowder) seems to me I read about some, in the south I
think,
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no, ulster?
(2-13,DRUID) from the old Ogham alphabet, and religion.
(2-6,O'Dubhain) Druid>the reference is "America BC" by Professor Barry Fell
(2-13,DRUID) Does it actually say there are stones in this country.?
(2-2,Freepowder) well, yes but how did the info survive, i.e. what was the 'rosetta stone' for oghams
(2-6,O'Dubhain) FP>The key came out of the Book of Ballymote
(2-2,Freepowder) OD, Culdeans? or other?
(2-6,O'Dubhain) DRUID>I was looking at a reference to a reference. FP>Culdeans.
(2-13,DRUID) Would you care to have me go and hunt up the info
(2-13,DRUID) on what island it was.?
(2-2,Freepowder) no not online Druid <G>
(2-2,Freepowder) and where are the ones in the US?
(2-6,O'Dubhain) Actual refernce was Celtic Gods Celtic Goddesses by R. J. Stewart
(2-2,Freepowder) post a msg at your convience <G>
(2-13,DRUID) Ok i will try to join next week with the info at hand.
(2-2,Freepowder) cool!
(2-6,O'Dubhain) great !!! Go raibh maith agat!
(2-13,DRUID) I spent a month in Ireland & England last year doing
(2-13,DRUID) a systematic search of the old Pagan & Druid Holy sites.
(2-2,Freepowder) WOW!
(2-2,Freepowder) <turning green>
(2-6,O'Dubhain) DRUID>Pick up any strange sensations or Power?
(2-13,DRUID) Got to join in a Autumn EQ. in the Catacombs of Clonigal Castle with Oliva Robertson. It was
(2-13,DRUID) real intense.
(2-13,DRUID) That was where i joined the FOI.
(2-6,O'Dubhain) DRUID> Is the FOI based upon Crowley's work? What is it based upon?
(2-13,DRUID) Is it too late in the course to join and still benefit.?
(2-6,O'Dubhain) We are only scartching the surface We still have a lot of "Works" to cover.
(2-13,DRUID) No it is an open organization, all forms of religion
are welcome.
(2-6,O'Dubhain) Like "Making:, and "Dragon's Eye" and The Three Rays
(2-2,Freepowder) BTW, have you seen a little book called 'Irish Earth Folk' by Diarmuid Mac Manus, Devin Adair Co. 1959?
(2-13,DRUID) Good, is there a listing of dates in the LIB.?
(2-13,DRUID) I dont recall, however i went thru a lot of used book
(2-6,O'Dubhain) DRUID>The Workshops have been uploaded into library 16
(2-13,DRUID) stores while i was over there.
(2-6,O'Dubhain) as CLTWS1.TXT TO CLTWS4.TXT
(2-13,DRUID) I will try and join in next week after i download the List.
(2-6,O'Dubhain) CLTWS5.TXT should go in the nextfew days. In it we mention additional topics of discussion.
(2-2,Freepowder) and the tree list <G>

(2-13,DRUID) Tree list?
(2-6,O'Dubhain) The list is in CLTWS5.TXT
(2-6,O'Dubhain) Druid>I'm generatiog a tree cross reference between
(2-2,Freepowder) a correspondence between Irish trees and american
trees
(2-13,DRUID) I run a Pagan Based BBS called Echo's of
Enchantments.
European/American/Eastern/Westen types of trees.

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(2-2,Freepowder) where?
(2-13,DRUID) Its been up for about five years.
(2-13,DRUID) Here in southere Cal.
(2-2,Freepowder) Where in SoCal? <G>
(2-6,O'Dubhain) DRUID>ever yack with the ADF types?
(2-13,DRUID) I also teach Wicca at a shop in LongBeach.
O'Dubhain,
I was impressed with your list of credits in the who's who list.
Congrat's for all your effort.
(2-13,DRUID) Boy i need to type better.
(2-6,O'Dubhain) DRUID>Thanks!<VBG>
(2-6,O'Dubhain) <=====Thinks Magickal greats can't type!:)
(2-2,Freepowder) Druid> I'm going to play my whistle for some trees
and see what happens(probably get sucked into
Faerey
and you'll never me again)
(2-13,DRUID) Well better go will grab the files and jump out.
(2-2,Freepowder) Boy, I must be *really* magickal!
(2-6,O'Dubhain) FP>Better ground and center first<g>.
(2-13,DRUID) Thanks for the time. Blessed Be! to all. Bye..
(2-2,Freepowder) still trying to work that out! <G>
(2-2,Freepowder) Slan leat Druid!
(2-6,O'Dubhain) Or at least have a safety line!<G>
(2-6,O'Dubhain) DRUID>Beannacht leat!
(2-2,Freepowder) now what is that?
(2-6,O'Dubhain) hey hey hey!
(2-2,Freepowder) a safety line?
(2-6,O'Dubhain) <=====would like to conjure up a room full of
DRUIDS!
(2-2,Freepowder) really!
(2-2,Freepowder) wonder where they all are?
(2-6,O'Dubhain) didn't you say that you were gonna play your
whistle
to the trees?
(2-6,O'Dubhain) Fairies like music.
(2-2,Freepowder) I did do a kind of minor healing thing the other
night
on myself, worked!
(2-6,O'Dubhain) and We Celts are a real pushover!<G>
(2-2,Freepowder) cold much better today
(2-6,O'Dubhain) good
(2-6,O'Dubhain) <=====Hopes you took my advice to heart.
(2-2,Freepowder) yeah, that thought you had a while back really
intrigues me.
(2-6,O'Dubhain) Which one?
(2-2,Freepowder) yes, got modern magick, celtic magick (conway)
>the one about playing ...
(2-2,Freepowder) music for trees to see what happens.
(2-6,O'Dubhain) I think you'll get a response.
(2-2,Freepowder) have a Modesto ash in the back yard, gotta be kin
to
the irish ash, right?
(2-6,O'Dubhain) right!!
And that's a great Faery tree.

(2-2, Freepowder) BTW how come I don't see mulberry trees anywhere in those lists?<G>
(2-6, O'Dubhain) Faeries love Oak ASH and Thorn trees.
(2-6, O'Dubhain) Shhhh!!!
(2-2, Freepowder) that book, Irish earth folk talks about those, and ...
(2-2, Freepowder) puca's
(2-6, O'Dubhain) Secret inner initiate stuff!:)
(2-2, Freepowder) yeah, right! lol
(2-6, O'Dubhain) ROFL!
pucas!!!

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(2-2, Freepowder) will you be doing a full moon rit online the 27th?
(2-2, Freepowder) puca's, mostly dogs
(2-6, O'Dubhain) <=====Thinks Sasquatch is a Puca!
(2-2, Freepowder) LOL! might could be!
(2-6, O'Dubhain) We are doing a Spring Equinox thing in Religion on Wed
(2-2, Freepowder) open to the pub?
(2-6, O'Dubhain) Think about it....Pucas and Sasquatch got a lot in common.
(2-2, Freepowder) <fishing for invitation>
(2-6, O'Dubhain) FP>Sure is... the Cyber Coven HPS was here a while ago
advertising it!<G>
(2-6, O'Dubhain) Please come along with me
(2-2, Freepowder) yeah, but aren't pucas mostly horses and dogs and 4 legged in general?
(2-6, O'Dubhain) They can take any animal form.
(2-2, Freepowder) Super!
(2-2, Freepowder) what time?
(2-6, O'Dubhain) It's at 10 PM EST in CO 8 over in the Religion Forum
On Wed Nite.
(2-2, Freepowder) ok!

<At this point DRUID rejoined us with some additional Information.>
(2-13, DRUID) The island in nothern England was IONA...
(2-2, Freepowder) yeah, but I've read Llewellen, and she's no McAvoy!
(2-13, DRUID) However the largest gathering of stones we saw
(2-2, Freepowder) that was one of the last outposts of the Druids during the roman times,
(2-13, DRUID) were in fact in Ireland on the island on Valentia, in
(2-13, DRUID) northern ireland.
(2-6, O'Dubhain) Did you write down the inscriptions?
(2-2, Freepowder) last retreat during the reign of Caradoc & Bodiciae
(2-13, DRUID) No,... it was hand to read, however i did make some video, and stills
(2-13, DRUID) could look them over real well, or have them blown up.
(2-6, O'Dubhain) <=====remembers the tale "How the Tain was Recovered"
(2-6, O'Dubhain) <===== two young Druids found the stone over Fergus MacRoy's grave "summoned" him and listened to his Shade recite the TAIN for 3 days!<G>
(2-13, DRUID) Next week will try and give a discription and direc-
tions to the stones.
(2-2, Freepowder) Slan leat aDhruid!
(2-13, DRUID) Later.
(2-6, O'Dubhain) Slan!
(2-13, DRUID) bye..

(2-6,O'Dubhain) I'm gonna bag it too FP!
(2-2,Freepowder) ok, Slan leat! and thanks!
(2-6,O'Dubhain) TA failte romhat!<G>

"Celtic Workshop #6 - Dindsenchas, Totems and Transmigration"

This is a transcript of the sixth Celtic Workshop - Dindsenchas, Totems and Transmigration. The purpose of this Workshop was to investigate the Celtic Inner Spirit by looking at beliefs about the Land, the Family, the Spirit and the Soul. The stories about name origins as well as the practice of having totemic beasts seemed to be a good place to start. I also hoped that such investigations would give added meaning to understanding Druidic concepts of Being.

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Before I begin let me say a few words about how the Workshop is conducted. We will first hear from a presenter, tonight that is me. If you have a question type in a ? and I will acknowledge you by typing "ga" at and appropriate time. When you have finished your question type "ga" to let me know that I may respond. When we are finished I will acknowledge the next questioner in a similar manner. If you have a comment or additional information to provide on a topic, please use the "!" to signal me. I will also cycle through those with comments in a similar manner. If there are no questions at this point I will begin tonight's presentation.

(2-21,O'Dubh) The Subject of tonight's Celtic Workshop is:

Dindsenchas, Totemic Animals and Transmigration of the Soul.

During the previous Workshop, we studied the Celtic Otherworld and their God/desses. We saw how Existence was divided into a Higher, Middle and Underworld reality. The Spirit of the Celt would be tied to and migrate between these various worlds. A Celt was very connected to the land as well as having a strong belief in his "code of conduct" and the immortality of his Being. Tonight's Workshop will attempt to clarify how A Celt arrived at these strong inner concepts of connection to his family, his Land and his Eternal or Spirit life. In order to understand the Celtic Spirit, one must know the Dinseanchas, the Totemic Animals and the Druidic concept of Transmigration of the Soul.

(2-21,O'Dubh) The first topic to be covered will be the

Dinseanchas.

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Dinseanchas or "Place Name Stories"

The Dinseanchas or "Place Name Stories" are among the earliest tales of Ireland. This tract gives the etymology of the names of several of the more well known places of Erin. The first such "place name" that we will discuss is the origin of the Names "Meath" and "Uisnech". These two locations are tied into the history of the Kings of Ireland. Meath is the "fifth" division of Ireland set aside for the Ard Reis to rule and Uisnech is the hill that represents the Spiritual center of Ireland.

(2-21,O'Dubh) This is the story of Uisnech:

"After the Tuatha de Dannans had been conquered by the Sons of Milesius (Mileseans), Midhe the son of Brath, son of Detha, was the first to light a fire in all of Erin. This fire burned upon his hilltop for seven years and all the fires of the land were lighted using this fire. Midhe and his clan were entitled to a sack of corn and a pig from every house in Erin each year in return for maintaining this fire. Naturally the Druids were envious of this fact and they met together to conspire against Midhe and his clan. Midhe discovered the plot and attacked the Druid conclave, cutting out the tongues of the Druids so they could not speak against him. He buried these tongues in the earth and sat upon the spot while his mother exclaimed that it was "proudly" or "Uaisnech" you sit up there this night! This then is the derivation of the name of the hill, Uisnech and of the province of Meath "Midhe". BTW Uisnech is pronounced "ISH nuk".

Uisnech is the site also of the "Well of Life" where twelve major Magickal rivers flow forth from the Underworld. Could this be the Magick

of the Druids tongues?

(2-10,Adam) ?

(2-21,O'Dubh) Yes Adam? ga

(2-8,O'Ba'n) !

(2-8,O'Ba'n) I've never heard this story

(2-21,O'Dubh) Ok O'Ba'n a question?

(2-8,O'Ba'n) GA

(2-21,O'Dubh) This story is from the ancient Irish Writings.

You can find it in "A Celtic Reader" by John Matthews It's source is

from Eugene O'Curry

(2-8,O'Ba'n) GA

(2-21,O'Dubh) ok

(2-21,O'Dubh) Here is a story of the origins of the name "Tara":

"Another significant hill is Tara. This hill had it's name changed five times. It was first called Druim Descuin or "the Conspicuous Hill", next it was Liath Druim after a Firbolg chieftain who was first to clear it of woods. The third name for the hill was Druim Cain "the Beautiful Hill", then Cathar Crofinn, and finally Teamair (Anglicized Tara) from the name Te'a the wife of Eremon the son of Milesius."

This story gives us a mini history of Ireland, from the original names of the hill through the names ascribed to various invading tribes until we see the name that it retains to this day "Tara". BTW this name is pronounced "CHOW irr" in Gaeilge.

(2-21,O'Dubh) Another Dindseanchas is the story of Lughaidh Delbaeth "the fire-producer", a Dalcasian Druid. "Lugaid had a considerable amount of land, while the husband of his daughter, Trad, though a king, 3199

had little land and a large family. Trad asked Lugaid for an oracle to find out how he could gain more land. Lugaid consulted his oracles and announced that if Trad would ask any man on that day to surrender his lands, that man would be bound to comply. Trad then asked Lugaid to surrender his lands which he did. Lugaid took his six sons with him across the Shannon river where he started a fire by means of his Druid Power. This fire had five streams issuing from it. Each of the eldest five sons followed these flames to the site of their new lands. Lugaid remained behind with his youngest son, Nos, and eventually dies and was buried next to a lake, near to Carn Fiacha (now called Loch Lugh-phorta or the Lake of Lugaid)."

(2-21,O'Dubh) This story is important for a few reasons:

1. It is an instance of the use of Druid Magick to create fire.
2. It shows the the use of oracles to determine a course of action.
3. It demonstrates the sanctity of one's word of honor.
4. It shows the derivation of several place names as well as the family name of "Devlin" (from Dealbhna, derived from Debaeth).

A story of this sort was used to establish place names, to derive family traditions, to demonstrate morality, to show the worth of cunning and integrity. It is also a good example of Druidic Powers. it was from a large wealth and variety of such tales that our ancestors remembered their past and learned their code of living.

(2-21,O'Dubh) This serves a similar function to the new book by William Bennett.....can't recall the title. But I think it's on the best seller list right now....anyone know the book? Something like the

Book of.....?

(2-21,O'Dubh) O'Ba'n ? ah well continuing onward!<G>

(2-8,O'Ba'n) dunno <G>

(2-4,Nan) the book of o'ban????!!!! <vbg>

(2-21,O'Dubh) I'll find the name and insert it! Nan!!!!LOL!

(2-8,O'Ba'n) great writer ain't I?

(2-10,Adam) <g>

(2-21,O'Dubh) The next topic to be discussed will be the Totemic Animals.

"Celtic Totem Animals"

Celts and Druids held the belief that each person and family had a special relationship with animals and animal Spirit Beings that were sacred to each clan. This belief is what Patricia Kennealy is referring to in her book "Strange Days, My Life With Jim Morrison". MS. Kennealy is a member of an ancient clan of Irish "Wolf Shamans" whose tradition states that they are the Magickal leaders of their people. This association of Spirit Animals or "Totems" is based upon the ancient Celtic belief that all life is related, the Land, the waters, the spirits of a place, the trees, the flora and the animals that they lived with side by side. Many ancient stories tell how the Druids could "shapeshift" into animal form to escape or work Magick. To know your 3200

Inner Celtic Spirit, you must know your clan and your personal Spirit Animal.

(2-25,Denise H) I am here at last :)

(2-21,O'Dubh) The following animals appear throughout Celtic tales and Magick:

The Salmon (Brionnfhionn)

This is the fish of All Wisdom. It lives in the depths of the Sea from which all life springs. It is said to acquire it's great knowledge from eating the Nine Hazels of Wisdom that fall from the Tree of Knowledge. This fish was said to be among the oldest of living creatures. The great Hero and Druid Fionn mac Cumhail gained his wisdom by touching his thumb to a salmon that he was cooking for the Druid Fintan.

The Deer or Stag (Abhach, Sailetheach)

The deer was said to be a fairy creature that could pass between the world's. This was especially true for a white deer. Fionn's wife Sabha became a deer when she went to the Otherworld. Beautiful women frequently became deer in many tales while fleeing from hunters. The Druid Tuan mac Carill is the sole survivor of a group of early Partholanian Irish settlers. He lives at first as a wildman of the woods eventually becoming a stag, an eagle, a salmon and eventually is reincarnated as himself at a much later date to give the ancient history of Ireland to the more recent settlers.

The Horse (Cab-all)

The horse was one of the most important animals to the Celts. A mare is ritually symbolically mated by the King in the Rite of Sovereignty. White horses are also mystical beings. It is a pale horse that is ridden by Gwynn ap Nudd the Master of the Wild Hunt in Wales while gathering souls. A huge horse shape is sculpted into the hills of Wiltshire called White Horse Hill. This animal is another guide to the Otherworld.

The Hawk (Seg or Aracos)

The most famous Hawk is the Hawk of Achill that can riddle and discuss with the Druidic poet Fintan. This animal is also as old as time and another storehouse of great knowledge.

The Blackbird (Druid-dhubh)

This is yet another animal that can freely pass into the Otherworld. It is associated with the Druids and the Goddess Rhiannon. This bird has mystical arts and can sing one into a trancelike state. It can give one access to the Magick of the Otherworld and is an excellent familiar. This is not the Crow or Raven but a songbird.

The Hound/the Dog (Abach)

This is an animal of the hunt and is frequently associated with humanlike intelligence. The hounds of Fionn mac Cumhail, Bran and Sgeolainn, are actually transformed humans, The Cwn Annwn, are the Gabriel hounds that accompany Gwynn ap Nudd during the Wild Hunt as well as guarding the gates to the Underworld or Annwn the kingdom of the God

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of the Dead, Arawn. Cuchulain the Champion of Ulster gets his name from replacing the Hound of Cuchul that he kills. He is called the "Hound of Ulster" from this event. The hound is also his totem animal.

(2-21,O'Dubh) <a slight pause>

There are many other Magickal totemic animals in Celtic Magick and history: the Eagle (Iolair), Crow (Badb), Raven (Bran), Sow (Airc), Boar (Bacrie), Cat (Caoit), Otter (Balgair), Bear (Arth), Badger (Breach) and the Eel (As-chu).

The Dragon is another mighty Magical animal that appears in British and Welsh stories. It is, of course, a creature of fire but is also related to the Power of the Land. Another word for Ley Lines is Dragon Lines. Another name for raising Power is to invoke the "Eye of the Dragon". The whole Earth was viewed by the Druids as the body of the Dragon. Menhirs and stone Circles were located at great Power nodes. The Celts called Dragons "Fire Drakes".

(2-21,O'Dubh) The importance of these animals is in their use as Spirit Guides in the Otherworld and their aid as a familiar in working Magick. To find your totemic animal will require you to experience a shamanistic trance. This is usually accomplished by "drumming" and meditation. (You'll need someone to drum or a "drumming tape" to allow yourself a chance to really meditate). Open yourself up to the God of the Hunt as you meditate upon the Tree of Life. He will come to you while you are in trance (usually after 10 to 40 minutes of drumming). Your totem animal will appear running from the Great Forest. When the animal appears, let its essence fill you. Become your totem. Dance its dance and sing its song until you are one in the Spirit. You should repeat this ritual as often as necessary to have a close rapport with your Spirit Animal guide. Much of what you are told and given will be from the perspective of the Animal and will be difficult to understand unless you are truly One with it.

(2-4,Nan) does one usually only have a single totem animal or is it possible to have more than one? ga

(2-21,O'Dubh) It's possible to have more than one. You might have a clan totem as well as a personal totem animal.

(2-21,O'Dubh) Ok I have one more topic to cover "The Transmigration of the Soul"

I would like to start this discussion by quoting an ancient Celtic

Culdean verse:

"Out of a Timeless World
Shadows fall upon time.
From a beauty older than earth
A ladder the soul may climb.
I climb by Fionn's Stair
To a whiteness older than time."

The above verse is referring to Aradach Fionn, a listing of the Oghams. Each rung of the ladder or stair represents a lesson learned or a new life of continuing perfection. Such a series of lessons and rebirths are a manifestation of the Druidic concept of the Transmigration of the Soul.
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A few quotes about Druids:

"The principal point of their teaching is that the soul does not perish, and that after death it passes from one body into another."
.....Julius
Caesar.

"Among them the doctrine of Pythagoras prevails, according to which the souls of men are immortal, and after a fixed term recommence to live, taking upon themselves a new body."....Diodorus

According to some sources, this transmigration of the soul was done in an upward fashion, with each incarnation bringing the Being closer to the True Spirit. According to others, we are reincarnated into future lives of our progeny...thus Mongan is The Spirit of Fionn reincarnated in the Seventh Century CE (Fionn himself was said to be Cumhail reincarnated). As we have seen previously, the Spirit of Tuan mac Carill is reincarnated several times as a variety of animals until he is reborn in the sixth century and relates his history of Ireland from the time of Partholan forward, St. Finnen is the Irish monk to whom the story was related. This story was eventually recorded in the Eleventh century manuscript, "The Book of the Dun Cow". No record exists to indicate that the Druids believed in "karma", duality (as seen in the concept of "good and evil"), original sin (actually they believed man was inheritly good), nor a heaven and hell afterlife.

Where did one's soul reside then ? Many stories were told and written of the Otherworlds that awaited the Spirit between incarnations, These stories are called immrama or "wonder voyages" and usually involve taking ship to a Magickal Isle. The voyages of Bran and St. Brendan generally fit into these catagories.

When one arrives at an Otherworldly island, time can pass extremely slowly compared to the Physical world. Oisín the son of Fionn went to such a faery world for a few days only. When he returned for a visit upon one of those Magickal White Horses, he discovered that many hundreds of years had passed. Although he had been cautioned not to dismount during his visit, he did so and was immediately transformed into an extremely elderly man. St. Patrick was brought to him and heard his many stories of the exploits of Fionn and the Fianna as well as the lands of Tir na Og. Oisín was eventually rescued by his Sidhe princess and returned to the Land of Eternal Youth. Some of the other Lands are called:

Tir fo Thuinn - Land under the Wave.
 Tir na mBan - Land of Women.
 Tir na mBeo - Land of Life.

These four Tirs or lands make up the Celtic Underworld where Souls reside until reborn. There are also Plains above that are generally the habitations of the Gods.

These are:

Sen Magh - Old Plain
 Magh Argetal - Plain of Silver Clouds
 Magh Mell - Plain of Delight
 Magh Ionganaidh - Plain of Wonder

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The Irish Celts felt that the Being had the following attributes or divisions:

Outer form	Delph	- The appearance or
	Duile	- The Body Elements
(flesh, bone, blood, etc)	Ana'l	- The breath or anima
	Menma	- The Mind and the Will
	Cuimhne	- The Memory
	Fein	- The Self
	Pu'ca	- The shape-shifting
Shadow	Enaid	- The Soul.

I would like to finish my remarks on Reincarnation and Transmigration with another ancient verse. This verse is from the Fifth Century CE and is the translation by Kuno Meyer:

sea	"I invoke the seven daughters of the
	Who fashion the threads of the sons of long life.
	May three deaths be taken from me!

dealt to me!
circuit!
come
of time,
breasts
extinguished!
years.
upon me!"

May seven waves of good fortune be
May no evil spirits harm me on my
In flashing corslet without hindrance!
May my fame not perish!
May old age come to me, may death not
to me until I am old!"
"I invoke Senach of the seven periods
Whom fairy women have reared on the
of plenty.
May my seven candles not be
I am an indestructable stronghold.
I am an unshaken rock.
I am a precious stone.
I am the luck of the week.
May I live a hundred times a hundred
Each hundred of them apart!
I summon their boons to me.
May the grace of the Holy Spirit be

That's the Celtic view of life! To live but to have variety and
passion, while reincarnating over and over!<G>

Celtic Workshop #7

"In Between Times and Places", "Need Fires" or Days of Imbalance,
Portals, Dolmens, Passage Graves and Stone Circles"

Tonight the Magickal nature of "In Between Times and Places" will be
discussed and examples will be given for their use in Magickal "wor-
kings". The Druidic concept of "imbalance" in Magickal workings will
be
introduced and discussed. The nature and use of the stone megalithic
sites will also be presented and discussed.

Tonight we undertake a journey to the lands that are between the
worlds.
This is the same place where anything can happen that Rod Serling
referred to as the "Twilight Zone". The ancient Celts sought out
this
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Magickal place to aid their Magickal Power and to seek the
Otherworld.
Before we can undertake this journey of the Spirit as well as the
Mind,
a brief review and synopsis of our previous discussions on the
Celtic
Otherworld and Magick are in order.

"In Between Times and Places"

As we noted previously, the Celts believed that Reality actually
consisted of multiple worlds. As a minimum, they believed there was
a
World of the Stars or Gods, a Middle World (the Earth) and an Under-

world. All these worlds were connected in some way, with events and Magicks from one affecting events occurring in a different world. The Celts believed that these Worlds were closer at certain times. These are the "In Between Times" that we are going to speak about tonight. It should also be no surprise that the Celts and Druids practiced their most important Magicks during such times of transition as the sunrise, sunset, the moonrise, moonset and the transitions of the seasons (Beltaine and Samhain) and the extremes of the Sun (Mid-Winter and Mid-Summer) or the great "Fire Festivals". Later during our discussions of stone circles and passage graves we shall see one way that this desire to do Magick at the optimal times was possibly implemented.

"The Magickal Laws of Druidic Power"

Celtic tales of Magick are filled with events that are linked to "in between states". This could be a mysterious fog, a time of dusk or next to the edge of water. All of these conditions have one state in common, they represent imbalance. Any student of the physical sciences can tell you, that all forces can be resolved into the sum total of the individual forces. One of the factors that must be overcome when moving anything is inertia. During times of change, when imbalance occurs naturally, is the time chosen by Druids for their Magicks. This is an example of the Law of Magickal Association, the Law of Similarity and the Law of Contagion as stated by Issac Bonewits in his book "Real Magick". Here is a listing of those three laws of Magick:

Law of Association.

If two things have anything in common that thing can be used to control both, and they have a mutual influence on each other, depending on the size of the thing shared. The more they have in common, the more they influence each other.

Law of Similarity.

This is the basis of "Sympathetic" magic and basically says that effects resembles causes. "Lookalikes are alike".

Law of Contagion.

It states that once things come into contact, they continue to interact after separation. "Power is contagious".

These three Laws of Magick basically say that if you want to do Magick pick a time when Magick occurs that is similar to the kind of Magick that you want to accomplish. There is a very similar belief held by modern Wiccans. Wiccans normally do creative or "positive" magick when

the Moon is in its waxing phases. Banishing or "dark" Magick is done
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during the waning phases of the Moon. Druidic Magick took advantage
of
the times when the Sun or Moon "touched" the Earth (Sun/Moon
rise/set).

At such a time, some of the Power inherent to these heavenly deities
could be "borrowed". This is the Law of Contagion at work. At
Sunrise
and Sunset is when the mists "Magickally" appear, making fog or
mists a
time of Magickal workings. The area of transition between states of
matter such as the edge of a river or lake was also thought to be a
Magickal location. This could have been due to the belief that all
knowledge flowed forth from the Well of Segais or Conla's Well but
I

believe it is more closely associated with the belief that where
different worlds met was also a place where entry to the Otherworld
was
the easiest. This also explains why they favored divination by the
edge
of water. Fire scrying is another example of this "Magick" in
transition
states. Fire is the ultimate transitory state of matter and leads us
to
the next topic of discussion, "Need Fires" and "Days of Imbalance".

"Days of Imbalance"

As you will recall, another time of greatest imbalance was when the
change of the seasons and the extremes of the Sun. This is, of
course,
Beltaine, Samhain, Mid-Winter's and Mid-Summer's Solstices. Great
fires
were kindled during these festivals for two reasons: To encourage
and
enhance the energies of the Sun and to create conditions favorable
to
Transmutation of Power.

These "need fires" were used to scry, to purify and to sacrifice as
well. Animals and other offerings were cast into the flames. As we
have
seen in a previous Workshop, cattle were driven between the fires
and
youths engaged in jumping through the flames. (It has been
conjectured
that this practice of flame jumping had its origins in earlier
practices
of human sacrifice. I personally have not seen a single valid
reference to Druidic human sacrifices.) The thought was also held
that
"like attracts like", so that the Power of the flames would also
attract
the Magickal Power of the Sun.

Being periods of imbalance, the Druids also took advantage of the
flows
of power to perform divinations. These great fires also served to
signal the Power of the Druids to all people, as well as to unify
their
control over the minds of the Celtic nations.

"The Otherworld, Portals and Domans"

Although the Celts did not build the megalithic structures found within their lands, they were certainly aware of them. Without exception these monuments were attributed to the God/dessess, heroes and/or to the Tuatha de Dannan. The many dolmens were thought to be passage ways or portals to the Otherworld. Many myths and tales surround trips made to and from the realm of the Sidhe by passing through a dolmen archway when the Moon was full. Modern archeology has determined that these dolmens are actually neolithic burial sites.

"Bru'gh na Bo'inne (Newgrange)"

One of the oldest structures in the Western world is found in Ireland upon the banks of the Boyne river. This is the Bru'gh na Bo'inne, the burial place of Irish kings and the legendary palce of the Dagdha and Angus mac Og. The area is also known, in English, as New Grange. This structure was erected by the original inhabitants of the land around 3206

3500 BC, predating Stonehenge and being contemporary with the Sphinx and the Pyramids of Egypt. The structure was covered with white stones in ancient times and would "shine" in the Sun when seen from great distances. This is very similar to the way the Great Pyramid was also described when seen in the sunlight with it's reflective coating.

Many ancient Irish legends and tales are associated with this structure and the passage of time. Most of these tales are about time standing still or seeming to pass without notice. Their stories center around Angus mac Og (the Young God), his birth in a day, his attaining the ownership of the Bruig for "only a day and a night" (lasting forever in endless cycles), and his arrangement of his foster father Midir's marriage to Etain (who is the subject of many stories of shapeshifting and transformation).

"Spirals, Symbols and Carvings"

This theme of timeless days and transformation is very important when one considers that one possible use of this structure was the taking of shamanistic journeys. (Angus himself was visited by an aisling or "dream woman" who played for him upon a timpan and eventually they are transformed into white birds of enchantment).

Martin Brennan, an Irish-American, was the first person to note the

relationship between the carvings at New Grange and the rays of the Sun.

Using the discoveries of Brennan and our previous information about Celtic Shamanism, I am going to suggest that the interior chambers of this structure were used for shamanistic ceremonies and journeys.

Let me describe the geometry of Bru'gh na Bo'inne that a Draoi' priest might have encountered when approaching the structure for religious/Magickal ceremonies. The first thing that would be noticed is a brilliant white bowl or hemisphere shining amidst a sea of green. This mound is surrounded by 97 kerbstones and the entire structure is then encircled by a ring of standing stones. At the entrance is a stone that one walks around to enter the inner chambers. This stone is covered with spirals that have been carved into the stone. The stone is divided by a line that is aligned with the Mid-Winter Sunrise, the right hand spirals being counter clockwise (tuathal or widdershins) and the left hand spirals going clockwise (deosil). This is exactly the same type of path through the sky that one would observe for the sun during the year. (In fact, if you take a lens and focus the Sun's light on a board and leave it in place for a year, a track will be burned upon the board in the shape of an interconnected double spiral. This experiment was done in the early 1970's by American artist Charles Ross.) The entrance to the interior chambers, beyond the entrance stone, is 70 meters in length. One must pass beneath three large stones that are thought to be symbolic of the Celtic Cosmology, the Sky World, the Middle World and the Underworld. Once past this Otherworldly entrance, one encounters a large chamber with four smaller side chambers that are oriented to the four cardinal directions (North, South, East and West). The inner walls are covered with spirals and symbols, among them is an eight-rayed sun symbol (depicted within a circle). This symbol as well as the rest are selectively illuminated by the Sun's entrance through a small hole in the roof box that is oriented directly to the Mid-Winter sunrise. A finger of light would shine within the chamber to illuminate the carvings, shining in golden flecks upon the chamber walls. Within the

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main chamber were great stone bowls that were possibly filled with water and arranged to further enhance the solar display within by acting as mirrors. The seemingly hap-hazard arrangement of carvings upon the walls are organized and transformed by the rays of the Sun.

"A Night with Angus mac Og"

Now that the stage is set, imagine yourself to be a seer of the fourth millenia BC. You have fasted for days and have spent the long dark night of Mid-Winter meditating within the inner chambers of Angus mac Og. You have performed your rituals you have attained a trance-like state and you await the rising of the Sun, the new God of Light to return to the world. What far journeys or estatic visions will be triggered within your Sacred Space by the new Sun's first rays? A sudden thin ray of white light pierces the blackness of the inner chamber with an illuminating shower of images as the inner darkness explodes! Your mind reflects the brilliance of the new born Sun as your inner consciousness expands into infinity! Your brothers and sisters would follow the dark shadow the standing stone to the carn's entrance to find you and the inner chamber reborn within the rebirth of the Mid-Winter Sunrise! What stories you could tell! What prophecies you could make! I sometimes think that Bru'gh na Bo'inne is really the Hyperborean " ...temple of the Sun..." mentioned by the ancient Greek writers, rather than Stonehenge.

"The Land of the Hyperboreans"

Perhaps the British Isles are the Islands of the Hperboreans after all? Where else is found such a system of large scale, megalithic structures all centered around the Sun and the Otherworld? One has only to step within any of these raths to be transported to another time or another age. Bru'gh na Bo'inne is only one among many such locations. Three great mounds exist in this area of the Boyne river, New Grange is the most elaborate but the nearby mounds of Dowth and Knowth are also fascinating. Dowth is oriented to receive the rays of the setting Sun on Mid-Winter while Knowth has two passages and is oriented to receive the rays of the Equinoxes. These chambered passages are not limited to Ireland, but are found throughout the British Isles and even in Brittany. Two noteable sites are located at Maes Howe in the Orkney Islands and at Gavrinis in Brittany. The interaction of carvings and site orientation is also wide spread and not limited to just the rays of the Sun. Many sites also used the beams of the Moon to illuminate passages and special formations. Although these sites could be called observatories by those of a purely scientific viewpoint, that would be in direct contradiction to the aims and worldviews of their creators. To fully appreciate the beauty, majesty and wonder of these Magick sites, requires us to use our entire mind. Perhaps we should now consider

the
other great location that has equal claim to being the Hyperborean
Temple of the Sun? That location is called Stonehenge.

"Faery Rings"

Who has nor heard of the mysterious lights that are seen within
faery
rings when the Sidhe dance within the Moon ways? Such lights have
also
been observed within Magickal Circles constructed by Wiccans and
modern
day Ceremonial Magicians. The crop circle phenomena has also been
associated with light displays and formations. All these phenomena
have
been reported and seen by reliable witnesses (although , as with all
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such events, there have been cases of fraud as well). The fact is
that
such circular formations have all been associated with light
displays
and other unexplained phenomena. It is no coincidence that all of
the
previously mentioned Magickal phenomena are also associated with the
oldest such locations, the stone circles. Many hundreds of these
sites
are found in Britain, Ireland, Scotland and Wales. The two greatest
of
these are Stonehenge and Avebury. I will discuss Stonehenge tonight.
I
may discuss Avebury in the future if it is of sufficient interest to
the
other members of the workshop.

"Stonehenge"

Has there ever been a place to fire the imagination such as
Stonehenge?
What secrets does it hide as it sits amid the many other marvels to
be
found upon the Salisbury Plains ? This question and thousands more
like
it have passed through the minds of mortals for at least the last
3000
years. Why was it built? Who built it? How was it used? Can it be
used
again? I'm sure you many have a few questions of your own!<G>
Before we
get to the questions, let's go through a few of the details we know
about the site and some of the more recent discoveries that have
been
made regarding its possible uses.

"Stonehenge I"

Stonehenge was built in three phases, starting with the construction
of
Stonehenge I around the year 1900 BC. This is about a thousand
years
after the Pyramids and the tombs of the Bru'ghna Bo'inne and a few
hundred years before the fall of ancient Troy and the Oddessy. The
first phase of construction was a great circular ditch with banks
being

piled upon either side. The people building it were late Stone Age people, Not much is known about them except that they were hunters. An opening was left on the northeast side with four holes being left at the entrance that may have contained wooden poles. Two other holes inside the enclosure may have held upright stones. A third hole was dug that still contains the "heel stone", over which the sunrise is observed. A variety of other features are associated with this first phase of construction. I shall refer you to "Stonehenge Decoded" by Gerald S. Hawkins and John B. White for a more indepth discussion of these or other Stonehenge details. The entire structure was about 320 feet in diameter and about 6 feet high by 20 feet wide with the heel stone and possibly two other standing stones being visible. The entire bank would have been glaring white since most of the surrounding surface region is composted mostly of chalk. The heel stone rises about 16 feet into the air and is about 8 feet thick by 7 feet wide. Around the inside of the bank was a series of 56 holes called "Aubrey" holes. These holes contain the created remains of men and women from that period. Even in its first phase, I'm sure you'll agree, it must have been an imposing structure.

"Stonehenge II"

Work upon the second phase of Stonehenge was begun about 1750 BC by another race of people known as the "Beaker People". These people built two concentric inner stone rings consisting of 82 bluestones on about a 70 foot diameter around the center of the mound. The entrance was widened in the ditch bank by about 25 feet and a double row of 10 bluestones was placed in the entrance to the stone circles. This work was done during about a hundred year period and was never finished due to some unknown interruption. With their departure, the Stone age closes
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in Britain and awaits the coming of the Bronze Age.

"Stonehenge III"

The third and final phase in the construction of Stonehenge was undertaken by the "Wessex People" in about the year 1650 BC. These people were much more highly skilled than the "Beaker People" and carried on commerce with the peoples of the Mediterranean area. So many artifacts are found from these areas that some scientists have developed the theory that Stonehenge was finished under the auspices of a "Master Builder" from the Mediterranean. Since this is the only large megalithic

structure attributed to the Wessex People, they may well be correct. The previous double ring of bluestones were removed and set aside for later use. They were replaced by a single row of huge sarsen stones coming from Marlborough Downs. A horseshoe shaped structure consisting of "trilithons" was placed inside of the sarsens and aligned upon the northeast opening and the center of the new stone ring. These "trilithons" are not found in other stone circles and are further evidence of the sophistication of the builders. The cross pieces are held in place using a woodworking technique called "mortise and tenon" construction. All of these stone pieces were hand-worked. The uprights are very close together (about a foot or less). The outer circle is 97 feet 4 inches in diameter. The outer stones are about 14 feet high by 7 feet wide by 3 1/2 feet thick. The inner horseshoe is formed by stones ranging from about 20 to 25 feet high. A temporary structure which was oval shaped was constructed around the sarsen horseshoe that used the previously removed bluestones. This oval was removed and the stones were later used to form a horseshoe of bluestones inside of the sarsen horseshoe. A number of holes was also dug outside the sarsen circles called the "Y" and "Z" holes. These are in a pair of roughly circular rings around the entire structure. One stone remains to be described and that is called the "altar stone" though no hole has been found for it and no use has been clearly defined. It is of a different material from the sarsens or bluestones. It came from a quarry 30 miles away and is of fine grained green sandstone with mica flakes. If clean, it would glitter in the sunlight. Stonehenge III was completed about 1600 BC and now we are left with the Mysteries of its construction and use.

"A Quick Word about Construction"

The construction techniques would take an entire Workshop to cover and will not be discussed tonight. I refer you to "Stonehenge Decoded" for details. An estimate was made of the effort required using the conjectured techniques and an estimate of 1,500,000 man days was determined to be the level of effort required to build Stonehenge. These techniques were demonstrated using modern day men to determine how many were actually required for each task. I believe the estimate to be realistic and accurate. The question remains, "Why undertake such a truly monumental effort?" Although the "Hows" of Stonehenge are fascinating, I am much more mystified by the "Whys"!

"A Quick Word about Uses"

I can classify the "Uses" into five categories:

1. It was used as a Calender to predict the seasons, the

phases

of the Moon, and the times of the Sun Festivals.

2. It was used as a site for performing Ceremonies (everything from sacrifices to Season fesitivals).
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3. It was used as a Computer to determine Solar and Lunar eclipses. (The use as a celestial observatory also fits in here).

4. It was used as a place to work Magick, take shamanistic journeys (similar to a Native American Medicine Wheel), and was used to initiate new shamans or priests into the order.

5. It was used for some other purpose that is subject to conjecture and awaits the revelations of our own "illuminations".

I will attempt to provide details about the site that have been determined by computer analysis and let each of you decide for yourself-
ves what you think, since tonight we are very limited timewise. We may return to these topics for additional details in the future.

"The Computer Analysis"

How well did Stonehenge predict the Mid Summer/WInter sunrises and/or moonrises? When the stone alignments were analyzed by Hawkins in 1961, using a digital computer borrowed from Havard University. The analsis showed a TOTAL correlation of all major Sun alignments and an almost total correlation with alignments of the Moon as well. The accuracy of these correlations was within 1.5 degrees. The calculations were based upon the positions of the Sun and Moon circa 1500 BC. When the various phases of Stonehenge were considered, it was found that Stonehenge I had 11 key positions that pointed to ten of the twelve extremes of the Sun and the Moon and Stonehenge III pointed 8 times to 8 of the same key positions! Needless to say, the position and day of the key Solar/Lunar days could be easily determined using Stonehenge as a calendar. (I will construct and upload GIFs showing these alignments to Library 16). The computer was also used to determine a method where the 56 "Aubrey holes" were used to predict eclipses. (BTW 56 is also the number of years that the moon takes to complete its entire cycle through the skies). These facts have been used to support the arguement that the priests using Stonehenge could have reinforced their apparant "power" over the elements by not only predicting the "dreaded" eclipses but also to "miraculously" cause them to disappear. I personally couldn't say if this speculation is valid. It seems rather cynical to me. Another very interesting fact about the location of Stonehenge is that it is almost

EXACTLY at the right latitude (51 degrees 17 to allow the Sun and Moon azimuths to be separated by 90 degrees. It would seem that the site was NOT chosen at random.

"Shamanistic Flights of Imagination"

Before starting, I'd like to quote the ancient Sicilian historian, Diodorus about Britain in 50 BC:

"The Moon as viewed from this island appears to be but a little distance from the Earth and to have on it prominences like those of the Earth, which are visible to the eye. The account is also given that the god visits the island every 19 years, the period in which the stars to the same place in the heavens is accomplished.There is also on this island both a magnificent sacred precinct of Apollo and a notable temple.... and the supervisors are called Boreadae, and succession to these positions is always kept in their families."

(BTW the Moon rises farthest to the North every 18 to 19 years as seen from the center of Stonehenge).

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I would like to speculate upon some of the possible Magickal aspects of Stonehenge:

1. The site is situated in the midst of a lot of so called "crop circle" activity. Could the energy of these verified phenomena also be harnessed by Stonehenge? Could an outbreak of crop circle like marks have sparked the neolithic people to have constructed their own more permanent circles?

2. Is there an Earth power that is yet to be discovered by modern science. Is this power related to "orgone" as postulated by Wilhelm Reich from his work with "bions"? Reich said that this energy could be seen spiralling into the air through tubes made from organic matter. His "accumulators" were like batteries for orgone and were made of alternating layers of organic and inorganic substances (like the roofs of the great chambers at Bru'gh na Bo'inne). Guy Underwood was also a proponent of what he called "earth force" (also described as being spiral in nature). Underwood used divining rods to locate pockets of such energy within Stonehenge.

3. Is there a "Dragon" or "Serpent" power waiting to be harnessed within the Earth? Many of the ancient tombs have such a mark above their entries. The Druids certainly believed it was so. Could ancient kings have married the land here as suggested in Marion

Zimmer

Bradley's "The Mists of Avalon"? I know the area is surrounded by the burial mounds of many ancient kings. Is the "Dragon Power" awaiting a new infusion of energy from a group of dedicated Magickal practitioners. Does the Dragon sleep?

4. The many solar/lunar occurrences at Stonehenge suggest it may have been associated with shamanistic practices and initiations in a manner similar to the areas of the Bru'gh na Bo'inne. Such a practice is suggested in Douglas Monroe's "The 21 Lessons of Merlin". Is Stonehenge a portal to the Otherworld?

"Ley Lines"

One cannot discuss "earth force", "orgone" or the Earth Power nodes such as Stonehenge without discussing ley lines. These lines are geometrically located by standing at a Power node and sighting towards other power nodes. Using such techniques, "ley hunters" have determined that most of southwestern England is criss crossed by such lines. Are ley lines "power conduits" between "power nodes"? To answer this question I read "Earth Memory" and "Shamanism and the Mystery Lines" by Paul Devereaux, the editor of the "Ley Hunter" magazine and the Director of the "Dragon Project". Devereaux has embraced, investigated, evaluated and rejected more theories about the "ley lines" than anyone else (as far as I know). He acknowledges that "death roads" do exist near many of these sites but rejects them as being solely responsible for all ley lines. (NOTE: death roads are straight roads leading to such ancient centers for the express purpose of burials and funerary processions. They are well documented and universal to mankind). His own personal theory is that the ley lines are the result of shamanistic OOB conducted at the so called "power nodes". The ley lines are the result of marking in this reality the pathways that the shamans take in their altered reality from one sacred site to another. He suggests that these "traces" of the Earth's Spiritual Pathways are the means by which we can become re-attuned to the Earth's Power and ancient knowledge. 2312

Well there we have it, a discussion of Druid Power and Power centers. I know from my own experience that Magickal Power is stored within my own Solitary home Circle. How much greater can the True Power be at a site as special as Stonehenge or Bru'gh na Bo'inne?

Awen"

As usual, we gathered slowly, in fact I was late. After some brief initial hellos, we got started. Freepowder was still trying to live down an experience with Coyote (the Trickster) from early in the day!<G> I discussed the book "The 21 Lessons of Merlin" by Douglas Monroe as an example of a work produced by "Awen". I wanted to give the Workshop members a perspective on the pluses and minuses involved with such works. I also went over some formal and personal rituals and meditations I do to receive "illumination". All in all, a very stimulating evening of presentation and dialogue.....Searles O'Dubhain

Tonight I would like to do things a little differently than I had planned. Before we discuss the "Rite of 3 Rays" or the "Gift of Awen", let's talk about one of the references that I have used and some of you may have read, "The 21 Lessons of Merlin".

As we have previously discussed, not much was written down about the Druids by the Druids. The best we can get is the ancient writings of the Irish Celtic Culdean Monks who may have been Druids in disguise. Our next best sources are oral traditions found in Celtic families, legends and Bardic lore. Comparative analysis between the other ancient Indo-European traditions of the Brammans, Greeks, Persians, Egyptians and the Siberian Shamans may yield some of the hidden Druidic secrets. A lot of the time we are making some educated guesses based upon how similar peoples worked Magicks and conducted rituals. Sometimes we have biased "eye-witnessed" accounts such as Caesar's or the other Roman historians. When a gap exists in our knowledge of Druidic or Celtic practices we must do what the ancients did.....we must ask that we receive the "Gift of Awen". I'll mention some ways that this can happen and what we can do to aid our quests for "illumination" a little later in our discussion tonight.

What does all this have to do with "the 21 Lessons of Merlin" you ask?

..... The answer is that this is precisely the approach that Douglas Monroe seems to have taken in his book. He fills in the gaps with concepts that have come to him as illuminations and also uses the illuminations of the "Bardic Mysteries" of Wales (also arrived at by the aforementioned methods). Since we are all humans, some mistakes can occur when we interpret our "illuminated" thoughts and concepts. This is precisely why ALL SOURCES should be viewed critically and questioned (even as our very own Freepowder is prone to do!<G>). I know I constantly question and compare. Monroe's book has some very good concepts

in
it and some that I dispute. My primary dispute with him is over his
concepts regarding the sexual polarities and workings of Magick.

He states that Druids were segregated in their Magickal workings
because
men and women cannot work together in a symbiotic manner Magickally.
He
says that women receive Magick from men but do not return it when a
working is done. This is directly opposite my own experiences where
I
have found the presence of women to Powerfully enhance the working
of
Magicks. He also states that male Druids did not marry and were
celibate. That may be true in Wales, but the Irish Druids married
and
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had many children. Abstaining from sex would have severely depleted
the
Magickal "gene pool"! The Druids were not stupid! I doubt seriously
if
they abstained from sex or procreation! Sex Magick is Big Magick!
(As
I'm sure we will all agree!<G>). So Monroe does make mistakes....so
do
it.<G> Time and experimentation are the two best tools to evaluate
any
system and the systems of this book will be analyzed fully before we
are
done in this series of Workshops.

Now I would like to briefly summarize what is in "The 21 Lessons of
Merlin":

1. The 3 Rites of Assumption

This lesson refers to the manner in which a student
can
first develop the ability to tap Power and to receive inspirations
from
the Higher Consciousness that exist around us. Monroe uses the "Song
of
Amergin", "The Song of Taliesin" and the "Song of Blue Star" to
introduce us to Druidic imagery and visualization.

2. The Pelen Tan

In this lesson, Monroe says that the "Pelen Tan" or a
kind of glass globe with a candle or light inside of it was used to
create a lighted space under trees that literally caused the area to
glow with a "blue light" (used by male Druids). He also says that
the
white robes of the Druids emphasized the "black light" effect of
these
fire globes. He says that the female Witches of Avalon used "red
lights'
when performing their ceremonies, giving rise to the association of
"red
light" districts with prostitution in later ages.

3. The 4 Symbols of Mastery

This lesson is concerned with the development of
Magickal

symbols, arch types and correspondences. The concept of "Mastery" over the elements is introduced and the need to be creative and original in all occult work is emphasized.

4. The Summoning

A complete rite of Magickal evocation is described here. Monroe tells how to call the shades of the dead from their graves. He introduces the use of herbs and incense into ritual. The specific shade being evoked in this ceremony is that of Merlin.

5. The 4 Signs of Portal

This lesson shows how to form a Magickal Circle, to call forth the Guardians of the 4 portals to the Otherworld. Symbols are given for each Quarter (Air, Fire, Water and Earth) as well as the symbols for the "Sign of Three Rays" that represents Spirit or Akasha (similar to the Pentagram). The Old ones called are Uscias, Semias, Esras and Morfessa of the Magickal cities of the North. The God in the form of Herne is also invoked.

6. The 4 Sacraments of the Earth

The concepts of sacrifice to the elements upon a "Sun" day is presented. (Not human sacrifice BTW).
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7. The 8 Grove Festivals

The eight major grove festivals of Samhain, Imbolc, Beltaine, Lughnasadh as well as the Mid-Winter, Mid-Summer Solstices and the Equinoxes are described. Some of the special items associated with each festival are given.

8. The 16 Leeches of Diancecht

The use of herbs in Druidic ceremonies and practices is introduced. A discussion of Reincarnation is given and a Magickal journey is undertaken using these herbs.

9. The Rite of 3 Rays

A means of achieving protection is described. The rite is likened to the Ceremonial Magick rite of the Banishing Rituals of the Pentagram as practiced by the Golden Dawn.

10. The Battle of the Trees

The Oghams are discussed and the "Battle of the Trees"

is described. A battle between wizards occurs and the Magick of the trees is used to defeat Merlin's adversary, just as the tree Magick was used to defeat invaders during the Cad Goddeu (circa 400 BC). One of the nine draughts of inspiration is described that will allow the Druid to commune more thoroughly with the spirits of the trees.

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11. The 8 Songs of Cycle

The correspondences of the Oghams to music and the use of music in Magickal acts is presented. The use of musical instruments is described for the various elements and a tie between the Druids and Atlantis is suggested.

12. The Herbs of Continence

This lesson centers around Monroe's belief that Druids segregated by sexes for education, Magick and workings. He describes a concept called "Duality". He uses a trip to the Sisterhood of Avalon (Glastonbury) to present his case. He also advocates celibacy for male Druids but not for the Sisters (beyond Maidenhood). Four herbal concoctions are presented that enhance male sexual powers.

13. The Gateway Rite

A visit to Stonehenge is described. The history and lore of the site is mentioned with references to Atlanteans, Hyberboreans and even the Tuatha de Dannan. A method of merging with the consciousness of inanimate objects is also described.

14. The Dragon's Eye

The act of creating Druid fire is mentioned during a visit to the Isle of Wight. The ley lines and the Power of the Land are called Dragon Power during this lesson. A rite that allows one to "call the Dragon" is presented and the symbol for the "Dragons Eye" is drawn.

15. The Rite of Inspiration

The use of meditation and Magickal Circles is described to allow one to receive enlightenment to the Awen (the inner spirit that is illuminated). Two rituals are given and the connection between the Sun and Awen is given.

16. The Wild Hunt

The use of the Mandragon herb is described during a shamanic contest between the Druid and the forces of Nature (usually done during Samhain). The gains and losses of such a competition are mentioned.

17. The Life Board

A Magickal symbol for the Three Circles of Existence (Ceugant, Gwyned and Abred) is given. Fionn's ladder is discussed. The use of such an empowered Magickal Symbol for makings and pathworkings is described.

18. The Rite of Libation

A variety of Druidic draughts is given.

(2-10, Trailstalker) RE #16: I thought that Druids were in alignment with Nature. What are they contesting?

(2-22, O'Dubhain) This particular lesson is about being in the Woods
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during the Wild Hunt of Gwynn ap Nudd when the raw primal forces of Nature heighten one's inner fears.

(2-22, O'Dubhain) It's a rite of Mastery whereby the young Druidic Initiate masters himself and faces the power of Nature, the winds, the Darkness, the lightnings and such. So it's really a test to see how in tune you are with Nature.

19. The Threshold Rite

The use of herbs and incense to enhance a journey to the Otherworld is given.

20. The Triscale Stones

Divination using stones is presented. A pathworked trip to the Otherworldly city of Caer Idris is made to show the origins of the technique. The suggestion is given to find one's personal "oracle tree" under which divinations will be optimized.

21. The Rite of the Active Door

The secrets of color and the concepts of invisibility are given along with a ritual that opens all occult knowledge to the Druid. This Ritual is the rite of passage to the Inner Mysteries.

If you read this book, you'll see that the Druids are presented doing Magicks that harm others at times. Some of the Druids even do battle!

This certainly violates the Wiccan Rede that states "Do what you will if you harm none"> The fact is that Druids were not Witches and they frequently did battle as well as aiding their clans and kings in war. The great Druid Amergin aided the Milesians in their battles with the Tuatha de Danann. Many other examples exist of Druids harming plenty, least of all none. Druids were definitely not Wiccans. Monroe's book follows this philosophy, so some may call it "unethical". He also advocates the use of a variety of natural drugs to aid in Magicks, meditations and Illuminations. I personally think these practices are a matter of individual judgement and neither recommend nor reject them. Do what you will. The choice is yours.

"The Rite of Three Rays"

This Ritual is similar to the Lesser Banishing Ritual of the Pentagram and the Banishing Ritual of the Hexagram performed during Ceremonial Magick and Ritual by the Golden Dawn as outlined by Donald Craig or Israel Regardie. Monroe gives his version of this ritual in his book "the 21 Lessons of Merlin". I haven't found any historical support for it in my Celtic references but it seems to be typical of what I think a Druid might do. (The Ritual smacks of Egyptian/Thelemic Magickal practice IMHO). Monroe likens the 3 Rays or gestures in this ritual to the first 3 Rays of the Mid-Summer Sun over the horizon (the Celts called this Awen as well).

This ritual is primarily used to generate Power within the Druid for protection or receiving "illumination" according to Monroe. It uses the vibratory energies of sound coupled with the physical act of deep breathing and communing with the Sun to create an "altered state" within the Druid.

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Here's the basic steps of the ritual:

1. Stand in direct sunlight (noon if you can do it).
2. Close your eyes and breathe deeply to relax and start the path to a meditative state.
3. Once you are relaxed, exhale then breathe in deeply as you raise your hands above your head.
4. Slowly lower your arms while intoning loudly, "EEEEEEEEEEEEEEEEEEEE" or "I" (The name of Isis in CM or Golden Dawn, this is the invocation of the Goddess Power). Bring your arms to your sides.

5. Repeat this step while intoning "Ahhhhhhhhhhhhhhhh" or "A" for Apophis the Destroyer. Monroe calls this the "Crystal Ray" or Ray of Balance and Separation. He says this represents both Male and Female energies and also neither (sounds a lot like the Book of the Law).

6. Repeat again while intoning "OOOOOOOOOOOOOOOO" or "O" for the Male God Osiris. This invokes the God Power to your aid.

7. repeat the arm gestures a final time while intoning "IAO" or "EEEEEEE-Ahhhhhhh-OOOOOOO!" Then open your eyes.

At this point the energy has been raised and the work is to be done. One could shield from Magickal attack or seek the "Gift of Awen" or some other Magickal act. Monroe doesn't state this but I recommend "grounding" afterwards and if possible. Do this by eating and drinking a lite meal. (I never recommend doing any Magick on a full stomach). Wiccans do similar rituals using athames, wands and swords to draw Circles and/or Pentagrams for protection and Ritual. This ritual is nice because the 3 movements are tied to the 3 Rays of Awen. (As with all Magick, ritual is very personal, if it feels right do it!<G>). Monroe says that one could reverse the direction of the arm movements and the intonations to "banish" energies that are directed at you. He also says that one could only do the "male", the "female" or the "crystal" movements depending on what is needed or banished. He suggests experimenting as do I. I'd next like to discuss some ways that I achieve "illuminated states".

(2-24,Nan) how would you describe the basic differences/similarities between Wicca and Druidry? (25 words or less <g>)
(2-22,O'Dubhain) The Druids use the Sun and the Moon. And the Druids were more political back then. Nowadays I'd say that the Druids tend to be more left brained than the Wiccans and they tend to be more bilateral with their Deity worship.

(2-24,Nan) a point of clarification for meWicca doesn't use the sun?
(2-22,O'Dubhain) Most of the major Wiccan celebrations are done under the Moon. The Sun is also used but does not play as great a role as in Druidry.

(2-6,Heather & Michel) We have both Wiccans & Druid here, so perhaps

we
can clarify...
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(2-22,O'Dubhain) good
(2-6,Heather & Michel)

Wicca uses the sun as much as Druidism. Moon is primarily for
esbats... Wiccans don't tend to be culturally specific with their
worship, while Druids go for mostly celtic stuff and only share 4
of...

Wicca's 8 festivals. (At least how we do it.) ... ga

(2-22,O'Dubhain) ok!! seems to be a diversity of opinions and
practices as usual! thanks

(2-10,Trailstalker) Where would "shamanism" fit in with all of this?
We

do ceremony under the Sun, the Moon, the Stars,... in swamps,
forests,
deserts, living rooms, ... you get the picture... and what's an
"esbats"?

(2-22,O'Dubhain) Shamanism comes in when you seek assistance from
the
Spirit world or you seek to control the elements. Esbats are Full
Moon

Wiccan Rituals held every month Sabbats are Major festivals like we
outlined previously

(2-10,Trailstalker) I've found that with shamanism if you are
seriously
working the path, there comes a time when rather than you working it
and
using medicine items, you more or less become a medicine item for a
Greater spirit power. And it works through you.

(2-17,Freepowder) I remember, Druids are left brain based on
Bonewits?
or others too?

(2-22,O'Dubhain) Actually Druids are both sided. I think some
Wiccans
tend to reject the left side approach at times Bonewits seems to be
left
brain heavy!<G> IMHO!

(2-17,Freepowder) modern druids, as previously cited?

(2-22,O'Dubhain) yes.... Modern Druids.

The ancients were a lot more in tune with their entire minds
They
didn't really draw a line as such. To receive the "Gift of Awen"
requires us to achieve heightened or altered states of
consciousness.

First let's describe what an altered state is. An altered state of
consciousness is just that, a different state from that which we
normally experience. This can be anything from a heightened
awareness of
our physical surrounding to a totally different way of perceiving
all of reality. I have basically recognized the following states in
myself:

1. Sensing the mood or spirit of the land around
me,
the trees, the streams, animals, the wind, the soul of the Earth.
This
state is achieved by quieting the spirit and/or the mind. Being at
peace

allows the world around us to communicate and touch us. I do this by relaxing and releasing my thoughts and emotions. I float and accept. I observe what IS. Not what I expect to see. Reality is as it is and not filtered by my conditioning.

2. Having access to the Akasha for inspiration and divination. (Usually coming in flashes.) I blank my mind in a manner similar to the above process but usually do this in a secluded room without light and external distractions. I fix my purpose in my mind and seek for an answer. I do not allow anything to distract me. When my answer comes, I can immediately recognize it.

3. Being out of "time sync" with others. Being slightly in the future of what's happening around me. This usually

3219 happens to me without trying and sometimes accompanies other heightened states. It also happens when I've taken anything with codeine in it.

4. Seeing "visions", things that are happening in the future or the past as if they are happening right now. This state comes on me when I have a quest that requires me to see through a different set of eyes or a different point of view. I actually let myself just look into another world or time through the eyes of a native being (sometimes me or a relative, sometimes an artificial construct.)

5. Sensing people from previous lives. I usually have no control of this. It just happens and can be triggered by some familiar gesture word or other similar event. I just feel very at ease and comfortable (or hostile at times) with the person I've known before.

6. Reading minds. (This also just happens). This is not in words. It is in images and feelings. I just know what someone is thinking or feeling.

7. Going out of the body. I have to relax totally, isolate all external distractions. I start at my extremities and work inward. (Did I mention that I am lying down on a comfy surface?) I release all the tension in my physical body first. I next calm my emotions, then my thoughts. Once I only exist within my head, I start releasing all external inputs. I shut down all my creative centers. I turn off all the monitoring that goes on. I relax and float. If Thoughts or emotions enter in, I sink them into the Earth away from me. I banish them. I float. Once I am completely isolated and floating in total darkness, I try to see behind me and in front of me at the same time. This is not possible while embracing the normal physical existence.

It can only be done in our Spirit forms. This takes total concentration and practice. Not force, just persistence and release. I liken this process to what happens when one is born. A long persistent pushing through the birth canal surrounding us. The physical barriers thin out before our efforts and suddenly we are born anew on the Astral plane. I can then see in all directions at the same time I am aware of all around me. Physical barriers are only thought forms to be ignored at Will. I can go anywhere I desire to go. (However I am only a child in this existence and am also very aware of the far greater Powers around me). I exercise extreme caution when traveling the Astral. It is very easy to be "noticed" and to become the object of unwanted attentions. My conscious mind distracts me continually as I maintain a hold on my physical existence. When I return to my body, I actually have to struggle back into it! Part of me wants to stay on the Astral. The barriers that separate and protect us from Astral Intrusions are tough to penetrate even when we hold the keys! Be careful and cautious and you can learn a lot. Slip for a minute and you can be trapped, possessed or lost.

8. Communing with the God/esses.

I commune with the God/esses in several ways. I recognize that all things have life and Power within them. I especially feel a closeness to trees, plants, rivers and lakes. The ocean just overwhelms me with it's Power. The clouds constantly change in their forms and interactions. Celts believe that places have Spirits. I am a Celt ,by birth but also because I feel this Oneness and connection to Nature. You can be a Brother or Sister the same way. Birth is unimportant. Who we are in the Spirit is very important. The first way to commune with the Spirits

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is through Nature. When in this state my physical senses are extremely heightened.

The next way to commune with the God/desses is through Ritual. In Ritual we open the Pathways within us to be filled with the One Power. We invite It within and share Its Touch. Magick is nothing more than specialized Ritual and is a focusing of the Power. We can actually become the God or the Goddess or some Other at these times. They can have a physical body through us. I have sat back at such times and been amazed at the words pouring forth from my mouth from the Energy that possesses me. This Power is benevolent and will vanish anytime we reassert ourselves. I caution those who would try this to be CERTAIN that they are within a Sacred Space and are Protected before opening

up
to a Spirit Entity. All Spirits are not benevolent and some WILL
try to
violate your presence and assume complete control of your body. It
happens all the time. Watch the news and see for yourself. When out
of
the body and feeling no constraints, it is possible to experience
the
touch of the God/desses. I have felt Their Wonderful Presences
filling
me. I usually feel Their approach as a feeling of tremendous
anticip-
ation. I sense that something monumental is going to occur.
Something
coming to me. The space around my spirit begins sparkling in golden
crystals. Then I experience a thrill of Joy and Happiness. I am
completed and embraced by the Knowledge of the Ages and The Love of
my
Fellow Spirit. It's beyond words but so very uplifting, comforting
and
peaceful. I feel that I am where I should be. My sense of my life's
purpose and my need to finish my work on this plane pulls me back. I
also feel that I need to share myself with those on the physical
plane
I love. I cannot yet abandon the world of form. I bid Them adieu in
Perfect Love and struggle back into my body. I carry Their Blessings
and
Love within. I try to share this in my life with others.

9. Working with Power.

I always work within a Circle when using Power. This can be a Circle
surrounding my person in an emergency. I prefer to use traditional
methods to create Circles more formally. Circles tend to hold
residuals
of the Spells of Protection that are cast for them. My Circle at
home is
such a place. Anyone can enter it but only those that are invited
may
work with Power there. Sleeping within this Circle is guaranteed to
make
you travel and have the strangest of dreams!<G>

To use Power I merely open myself to it. No meditation is necessary,
though it helps me to be more sensitive to the nuances of Power. All
I
really need is a Magickally isolated place, a Circle. Once I am
open, I
reach for the Power of the Earth and the Sky. I let the Energy flow
through me. (It feels like it comes into my feet and out of my hands
and
head! This is similar to the way lightning flows.) I leave the
stream
open and charge myself as full as I can get. My hair usually stands
up
a bit and I get all "goose pimply"! I keep in mind the goal of my
working and I release the Power I've stored. (At the same time the
Power
leaves me, I see it going as a beam of energy. If the Working is
large
or systemic, I tie the beam to the same source I've tapped. This
permits
it to continue after I've released it. (I actually visualize the
beam

remaining and pumping the energy out.) I leave the beam with a spell that allows it to quit when the Work is done. I release the Power back to the Earth and Sky and thank the God/dess for their help. It helps to eat or drink or something equally grounded in Physical Reality after such an effort.
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10. Dying.

This is the Ultimate altered state. I myself have never actually died in this lifetime yet. I have been at the Portal many times. I have sensed the Ways to Tir na Nog. Always when I am close I sense a peace and a surrender within me to the call of the Guardian of the Door. I actually laugh from happiness. I have been told to return to this life because my Work is not yet done. I have spoken to members of my own family about their near death experiences and they are remarkably similar. A releasing and a faith in what will come. A sensing that all is right and that the Ultimate Will Accomplishes Its Purpose. I have read many books and accounts of the experiences of others who have gone through that door and returned. My belief in the Afterlife is strengthened by their revelations. The ancient Celts and Druids believed so strongly in such an afterlife that they sometimes chose to voluntarily accompany their loved ones through the Door. Druids would even borrow money to be repaid in another life! Needless to say their strong beliefs in another Life after this One caused the Celts to have no fear of Death!<G>

I have watched the Spirits of those I love leave their bodies and have seen the Light that surrounds them in Happiness. I have seen their smiles to have finished their Work and receive their New Lives. Death is no End, Death is an Accomplishment and a Release.

How do we tell when these states occur? We don't have to!!! We are in them! They happen to us and we react to them!! We can't mistake them!! They are beyond all Time and Space!

Seriously, If you are in one of these states, you feel very "charged up" and full of energy. You sense an Exaltation of the Spirit. You are extremely "Alive"! You will know and You will enjoy!<G>

How do we induce altered states of consciousness? The answer to this is that we "open" ourselves up to them. We release our grasp on the Normal state of Consciousness. We expand ourselves to the limits that are actually there and not the ones we are conditioned to accept. Seeing

things that can't exist in Normal Reality helps sometimes. It shakes us out of our conditioning. This can be as simply as seeing a glorious Sunset or as strange as seeing a UFO or a Demon. I have achieved altered states through meditation, drugs, Circles, Rituals, Drumming, Singing, Reading, Dreaming, Involuntary or accidental occurrences, sickness and by being Possessed. I don't recommend narcotics or heavy drugs, sickness or Possession. Incenses and herbal drinks are ok though. (We'll discuss these next week).

"Practical Meditation for Awen"

I'll try to elaborate a little here on the practical side of meditation. I usually meditate lying down with my head to the North and my body relaxed. If I am in Ritual I can Meditate while standing or kneeling. The most important aspect to remember is to relax each part of your body and mind. I usually start at my extremities (feet and hands). I tell myself, "Relax your right foot, relax your left foot, relax your.... and so on. I release all the tension in each part and let it flow out. I do this several times until I don't feel my body any longer. Next I start on my breathing and my heartbeat until they are automatic and transparent. Then I quiet my thoughts until only Darkness persists. Next I try to ignore the Darkness until I am floating. To go further requires 3222

additional techniques. At this point I am a blank tablet and can just rest or I can receive "messages" from Others. It's very important to be where you are absolutely secure from unwelcome intrusions of the Spirit or the Physical at this time. Without such a safe place, you will always be slightly on your guard. It helps if another Being you trust will watch over you at this time. This can be anyone from an elemental, a totemic animal, a Spirit Guide, a person to a God/dess. Just thinking about how it feels to meditate and then writing this answer, makes me meditate.<G> I guess that remembering how it felt to meditate makes it easier to meditate the next time you try! Practice makes Perfect!<G>

"Druidic Meditation"

Some of this material was covered previously but I repeat it here for clarity and the benefit of those that may not have seen that particular Workshop yet!<G> Druidic meditation was usually done for divination and

foretelling the future. This was called by the names: Tenm Laida, Dichetal Do Chennaib and Imbas Forosna.

Tenm Laida (Illumination by Song) is an altered state usually achieved by chanting or singing of a repetitive pattern. This can also include drumming and dancing. These activities synchronize the body and mind to an external rhythm allowing us to cast off the chains of normal existence. This allows you to float at peace within the song (dance, beat, mantra, etc.) This is a strictly Druidic or Shamanistic practice even though it may look like TM.

Dichetal Do Chennaib (Cracking open the Nuts of Wisdom) is a state achieved by relaxation and clearing the mind in a Ritual environment. It usually involved using some Magickal implement such as a knife, a sword or a staff to touch a subject (usually upon the head) or by handling an item to discover what secret knowledge was contained within it. This information could be events from a person's past life, a detailed history of who and what had happened to an object or how and why the subject was being hexed or spelled. I know this sounds like ESP but it was enhanced through Ritual and relaxation techniques.

Imbas Forosna (Illumination) was a form of altered state used by seers and bards to create or see visions. The Druid would be totally isolated from all sensory inputs, sounds, lights and feelings. This was usually a very dark room or a covering of hides. The Druid would attempt to float and relax. When in the proper state he would signal for the hides to be removed or he would open the door out of the Darkness. The sudden, instantaneous transition from Darkness to Light would cause them to see visions or to spontaneously utter poems, prophecies or achieve a total Awareness of the secret Knowledge of their Surroundings. This sensory deprivation It was their Ultimate Meditation technique.

The Druids also used music, colors, trees and numbers to alter their consciousness. They were familiar with the Pythagorean Mysteries and may have actually been the source of them!<G>

Druids shared IndoEuropean roots with the Indian Brahmins but I don't have any hard data to support any similarities in their practices.

"Drugs"

I have experienced Magickal states from drugs but I don't think the 3223

technique is sufficiently controllable or repeatable. It's like playing

your Steinway with a sledgehammer. Sure you can play a song but at what cost to the instrument? Plus I find that the songs are usually more sophisticated if I don't use the sledge!<G>

I would caution anyone using drugs to know their track records, side effects and purity before starting. Then do them under gradually increasing controlled and supervised conditions. Never experiment with drugs.

There is always a documented lab record of their effects. Know your suppliers and don't get the wrong ones! The best recommendation is don't do drugs. Your Mind, Body and Spirit can achieve better and more lasting results. (As I mentioned previously, some natural herbal drinks and incenses seem to aid meditation and ritual. We'll discuss those next week). Well there we have it! All the different ways to achieve illumination to Awen!

(End of Celtic Workshop #8 - The "Rite of 3 Rays" and the "Gift of Awen")

"Celtic Workshop #9 - The use of Herbs and Potions"

The role of herbs in healing, Magick, ceremonies and rituals as well as in mind alteration were presented and discussed in detail. The effects of the most popular Druidic herbs and potions were detailed and discussed. Some reformatting was done on the transcript for clarity's sake as well. A final note!!!! Please exercise caution around most of these herbs!! Some of them are considered to be POISONS! The effects of some of the others are very powerful in areas of "mind alteration". The author of one of the texts, used as a reference, presents his suggested methods for how the Druids used these herbs (they are ONLY used in a greatly dilluted state!). Once again I urge caution and good judgement before proceeding. All in all, the Workshop participants evidenced a very thorough respect and understanding of the use and effects of these herbs.

Entering Workshop/Seminar 1 room...

"Druidic Use of Herbs"

We must look at many sources to determine how the Druids used drugs and herbs. Some of these sources are historical (such as the Greek and Roman historians). Other sources are the traditions of the Bards and Seanchai. Still others are the folk remedies and fables of the major Celtic areas of the world (Ireland, Scotland, Wales and Britain). We can also look to information that comes from the inspired "Awen" of others (such as Llewellyn Sion of Glamorgan and Douglas Monroe). Archaeological

evidence
is also being found (the bodies of sacrificial or other burial
victims
have been recently discovered). Each of these types of sources will
be
matched against the others (where possible) to give us the best
possible
idea of how Druids worked with drugs and herbs.

A quote from one the ancients, Pliny, a Roman, referring to the
Druid
veneration of mistletoe:

"Seldom was the Mistletoe found growing upon the Oak, but on such
occasion, the Druids gathered it with due religious ceremony, (if
possible on the 6th day of the new Moon-when the influence of the
orb
was waxing, and said to be at its height. Following an elaborate
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banquet, a white-clad priest cut the plant from the oak tree with a
golden sickle, while another Druid held out a white cloak for its
reception. They believed that the Mistletoe, immersed in water
within a
cauldron, would impart fecundity to barren animals, and that it is
the
antidote for all poisons - its name meaning 'all healing.'"

I recommend acquiring the following books to aid in your tree and
herbal
work:

Scott Cunningham's "Encyclopedia of Magickal Herbs".
Llewellyn Publications. ISBN 0-87542-122-9.
Medicinal and Other Uses of North American Plants
by Charlotte Erichsen-Brown. Dover
Publications,
ISBN 0-486-25951-X.

Peterson's Field Guide to Edible Wild Plants by
Lee Allen Peterson, Houghton Mifflin Co.,
ISBN 0-395-31870-X.

The Book of Forrest and Thicket by John Eastman,
Stackpole Books, ISBN 0-8117-3046-8.

Trees for Healing by Pamela Louise Chase and
Jonathan Pawlik, Newcastle Publishing, ISBN
0-87877-157-3.

Many of the herbs can be had from your local health food store as
well
or can be ordered from the

New Forest Gardens,
P.O. Box 491,
Westfield, NY 14787.
(This is Run by Douglas Monroe I believe.)

(2-1, Freepowder) there are 2 varieties of Mistletoe.... american
and
european, the effects of them are almost opposite... european lowers
BP,
american raises.... the *berries* of either are deadly poisonous. GA

(2-11,Rhianna) Foxglove is another example - Digitalis (which comes from (foxglove) is a poison, yet it's used for treating heart patients.

(2-28,cherokee) my gt grandma used mistle toe to bring prople out of fevers and unconsciousness. aspirin bark is poisonous too. its all in how you prepare it

"The 16 Leeches of Diancecht"

Diancecht was the physician of the Tuatha de Dannan. He healed their wounded during and after their Battles with the Fomorai and the Firbolgs. He is the God of Herbs and Medicines.

The following list contains herbs listed in "the 21 Lessons of Merlin" and contains their correspondences to the four elements as well as their applications. How to prepare a suitable "store" of these medicines is also given. The recommended dossages are also given. Note: Some of these herbs can be considered "POISONS"! I heartily recommend using extreme caution with them. I have attempted to identify those that may be considered harmful. Please proceed at your own risk. I must say that
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generally Monroe stays away fron poisonous herbs in topical or internal medicines. He does use some very dangerous substances in some of his recommended incenses. a long list will follow please bear with me!<G>

"The 16 Leeches of Diancecht"

Spirit

Mistletoe Uchelwydd or All-Heal vertigo, dizziness, headaches, heart/problems/palpitations, high blood pressure, arteriosclerosis, nervine.

Preparation

one ounce of dried herb, in a jar with twice it's volume of vodka. Leave for two weeks, strain and place in labeled dropper bottles.

Dosages

1 drop for every 10 pounds of body weight every 3 hours.

Earth

Phu (Valerian) sedative, cramps, pain, coughs.

Hoodwort (Skullcap) nerves, fevers, coolant

Nerve Root (Lady Slipper) nervine, indigestion, headache

Absinthe (Wormwood) digestion, liver/gall bladder, worms, topically for:
insect bites, sprains, rheumatism, bruises.

Air

Golden Pipes (Chamomile family) stomach aches/digestion/gas, calamativ
vs insomnia in children, eye wash and open sores, kidneys.

Holigold (Calendula) Marigold. topical application for sores, burns, bleeding hemorrhoids & wounds, in oil for ear aches, vaginal infections.

Eerie (Yarrow) internal bleeding (especially lungs), gas, diarrhea, fevers (measles, colds, flus). also antiseptic.

Brittanica (Vervain) colds, flus, coughs, upper respiratory inflammations, stomatic, insomnia, pneumonia, asthma.

Water

Catwort (Catnip/Catmint) digestion/stomach ache or cramps, calmativ, fevers, headaches, bronchititis & diarrhea.

Beerflower (Hops) Sleep aid, liver/digestive/gas/cramps. externally for: boils tumors swellings & skin inflammations, refrigerant.

Withe (Black Willow) pain, fevers, arthritis, kidney/bladder troubles, antiseptic, gargle, tonsilitis, refrigerant.

Coneflower (Echinacea) antibiotic (immune system stimulant), tooth/body abscesses, lymph node swellings, digestive aid.

Fire

Goldenruthe (goldenseal) Antibiotic, general purpose internal/external, eye-wash, female infections, sores, skin conditions, colds/viruses/infections

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Amber (St. John's Wort) nerves, bed-wetting, liver tonic, insomnia, mix with olive oil: use externally for skin conditions, tumors, wounds, ulcers, burns, swollen glands, bruises and muscle pains.

Sacred Bark (Buckthorne) Constipation/laxative, digestive stimulant, gas, liver, gall bladder/ stones.

Quercus (White Oak) internal bleeding, vaginal infections, antiseptic for all wounds/bites/skin conditions, poison ivy/oak, gum problems, lymph node swellings, varicose veins.

To activate these drugs, the Druids would include a small amount of Mistletoe preparation to each before use. Since it was considered "all heal".

"Draughts of Inspiration" (Only one is given)

These drinks are thought to instill the correct state of mind required for "Awen". According to Monroe, nine exist in total, though only one is

given in his book. Perhaps we can discover the others? I suggest that the other tree barks that were used are from the red chestnut, white chestnut, Elm, Beech, Larch, Oak and Fir trees. I would guess these based upon Hints contained in "Practical Celtic Magick" by Murry Hope.

I also would guess that ivy was used in a draught based upon information from Scott Cunningham's "Encyclopedia of Magickal Herbs".

5 tablespoons of spring water
1 pinch Evening Primrose Flowers
1 pinch Black Willow Bark
1 pinch Thyme

sit in Glass bottle (closed in the Sun) for 3 days strain/ add 1 tsp apple cider vinegar before use add 1 tsp chlorophyll (alfalfa) take 3 drops sublingually prior to Magickal Workings with trees/plants.

"Threshold Smoke"

These concoctions are used to aid one in having an Otherworldly experience. They are cast upon the flames of a fire. Please note that some of the ingredients are POISON! and that another one of them is considered "illegal". The use of these herbs are indicated to aid solitary meditations in the deep woods. Be aware that they will induce "Dark Visions" and reveal your inner fears. According to Monroe, the Druids required one to master such fears to be in tune with Nature and to achieve "Balance"..I recommend that none of them be tried when unsupervised and I also recommend extreme caution.

To make the incense:

Blend and compound the following plants:
Neckweede (Hemp)
Nightshade (Belladonna) (poison)
Ghostflower (Datura)
Keep in a dark (light free) box.

Burn as an incense to facilitate "threshold" and "traveling" works.

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"The Spirit of the Mandrake"

This incense is used to attain a state of altered consciousness for resolving one's inner fears and becoming one with the Spirit of the Land and its animal Nature. I caution anyone considering using it to be aware that Mandrake is considered a POISON! This herb is used during the Night of the Wild Hunt that we discussed last week.

Toss dried Mandrake (poison) root upon a bed of hot coals or embers and let the smoke cause you to travel within the darkness of the night.

May
apple, Peony; Ginseng or Briony roots may be substituted (also considered poisonous!).

"The Song of Bluestar"

Another herb used to achieve altered states was the Bluestar flower or the Blue Morning Glory. This plant is considered poisonous! Do not eat or drink anything made with it and handle it with care. Monroe suggests drying the flowers and seeds to make an incense for a rite of assumption or tapping into Powers. This might also be called "mind expansion". (The same plants have been used to create LSD in recent times, so I am not surprised that they are used here). I'm not advocating that anyone of you try this incense, but Monroe says the Druids did. I'm not surprised.

Here is the essence of the trip or rite of assumption:

"I will be as a Bluestar upon a field of Green, circling upward towards a golden Sun."

.... translation by D.W.Nash

The Druids believed all life was interrelated from the lowest forms to the highest. This quote from the ancient Welsh document, the Mathnawai, shows their philosophy:

"I died as a mineral and became a plant,
I died as a plant and rose to an animal,
I died as an animal and I was a man.
Why should I fear?
When was I ever less dying?
Yet once more I shall die as a man,
to soar in the Blessed Realm;
but even from godhood
I must pass on...."

One further quote from "The Gorchan of Maeldrew": "Each atom an evolving life, each blade of grass a potential soul."

"The Draughts of Oblivion"

I give here the "fast" (meaning quick to make) version of Celtic drinks and libations from the "21 Lessons of Merlin" as well as the festivals at which they are used:

May Mead for Beltaine

Add a half ounce of each of the following to 1 gallon of your favorite white wines:

heather flowers, meadowsweet, woodruff

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leaves. Let sit for about 6 hours.

Filter

and chill before serving.

Midsummer Ale

Add a half ounce of each of the following to 1 gallon of your favorite red wines:

fresh oak leaves, chamomille, red rose petals. Let sit for about 24 hours.

Add

9 tablespoons of honey and 1 teaspoon

of

vanilla. Filter and chill before

serving.

Samhain Absinthe

Add a 2 teaspoons of each of the following to 2 pints of your favorite port wines:

wormwood, dried apple/mint leaves,

dried

pumpkin blossoms. Let sit for about 1 week. Filter through muslin and bottle.

Garnish with raisins and cloves before serving.

Midwinter Mulsa

Add a half ounce of each of the following to 2 quarts of your favorite dry white wines:

crushed juniper berries, wintergreen, Elder Flowers. let sit for about 6

hours.

Filter and chill before serving.

Garnish

with a sprigg of green pine or hot

with

a cinnamon stick

Now these are drinks I can get excited about! I think we can all see that Druids used a variety of herbs in their work....from "visions" to partying.

(2-24,Trailstalker) Before we break up for our "free-for-all" I wanted to share a couple of addresses.

1) Natural Labs in Sedona, AZ.

They make great herbal tinctures. Pure and powerful. The man who runs

it is very knowledgeable about herbs and remedies. They can be reached

at:

602-284-9551.

45 Castlerock Road, Suite 2,
Sedona, AZ 86336.

(2-24,Trailstalker) The other is Winter Sun Trading Company in Flagstaff, AZ. It is run by Phyllis Hogan who is the ... head herbalist

in AZ. She's at:

602-774-2884.

18 E. Santa Fe,
Flagstaff, AZ 86001.
(2-24, Trailstalker) BTW the man's name is Don Hall.

Celtic Workshop #10 - The Act of "Becoming" and The Charm of
"Summoning"

How to actually influence your surroundings. How to perform Weather
Magick, to call animals to you, to improve your crops and to
influence
the outcome of events. How to discover your past life, find your
Inner
Teacher or Self and how to summon "Spirits" to your presence.
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Our Cyber Tuatha gathered upon the moors and among the raths once
more.
This night was a night of Magick and the Power of the Moon Goddess
in
her full glory. We engaged in some preliminary greetings and then
the
presentation began

(2-8, O'Dubhain) Celtic Workshop #10 -
The Act of "Becoming" and The Charm of
"Summoning"

Tonight's workshop is advertised to cover the following topics and I
intend to give them all my best efforts at explanation. Tonight's
topics are:

How to actually influence your surroundings.

How to perform Weather Magick, to call animals to you, to
improve your crops and to influence the outcome of events.

How to discover your past life, find your Inner Teacher or
Self.

How to summon "Spirits" to your presence.

I am being ambitious in talking about these topics! <G> I trust we
can
cover them all tonight and I also hope to have many contributions by
all
of you regarding your own personal experiences in these areas. We
will
learn from our "Inner Druids"! <G>

The key words to remember tonight are "Becoming" and "Summoning".
They
along with "Will" and "Authority" are the basis of most Druidic and
Celtic Magicks.

What do I mean by "Becoming"? What does this act have to do with
Magick?
How did Druids do this? I asked myself all of these questions before
making this act a topic for tonight's workshop. The inspiration for
the
act of "Becoming" is the "Song of Amergin" from the ancient Irish
manuscript the Leabhar Gabha'la (Book of Invasions). Hear now the
words
of the Druid Amergin:

"

The Mystery

I am the wind which breathes upon the sea.
I am the wave of the ocean.
I am the murmur of the billows.
I am the ox of the seven combats.
I am the vulture upon the rocks.
I am a beam of the Sun.
I am the fairest of plants.
I am a wild boar in valour.
I am a salmon in the water.
I am a lake in the plain.
I am a word of science.
I am a point of the lance in battle.
I am the God who created in the head the

fire.

Who is it who throws light into the meeting
on the mountain?
Who announces the ages of the Moon?
Who teaches the place where couches the

Sun?
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(If not

I) "

This was the translation by Dr. Douglas Hyde from his work "Literary History of Ireland". This poem was once as well known in the Celtic world as the "Lord's Prayer" is in today's world. It is said to be the first verse made by the Milesians as they arrived in Ireland (circa 1000 BC). This is also an incantation by a mighty Druid and is a good illustration of the act of "Becoming". Amergin is using the Magickal Law of Identification that is given by Isaac Bonewits in his book "Real Magick":

"The Law of Identification ...states that by maximum association between your metapattern and that of another entity, you can actually "become" that entity and wield its power."

Bonewits is a Neo Druid and the founder of the group A'r nDrai'ocht Fe'in (ADF for short though it really means "Our Druidic Magick" in Gaeilge). This act of "Becoming" is one that is not lightly undertaken.

The danger exists of being trapped within the other entity (whether natural, human or spiritual). I suggest you not actually try this sort of thing until you know your True Will (exactly who you really are without self delusion). This was also true of the Greek and the Egyptian Mysteries. Their first and major requirement was "Gnothi se auton", literally "Know thyself"! The ability to control and return to one's being is linked directly to one's knowledge of Self. Sometimes this process goes the otherway as well, as when a Wiccan "Draws Down the Moon". The threefold Goddess actually Manifests within the High Priestess (HPS) in such a ceremony. She who has no Name is benevolent, usually, so that this possession results in the HPS afterwards being returned to control of her own body. "Becoming" is a two way street

and
a matter of "Will".

Now that we know a little about the act of "Becoming", I think you can appreciate just how great a Druid that Amergin was....he "became" multiple entities at the same time in his Invocation of the Mystery. He controlled all of these elemental powers and made them his own. This act of Power allowed the Mileseans to land upon Eireann though they were opposed by the Magicks of the Tuatha de Danaan. He also lived to do other Magicks (though I must say that his invocation of Ireland is rumored to have caused him to marry and join the de Danaan within the spirit world of the Sidhe). We must remember that Amergin was a Druid and so had studied his arts intensively for anywhere from 12 to 20 years as a minimum. He was able to return to himself after such Magical Working because he knew his True Self and Will. This strong connection is the Way of Return for us all. I urge that you all exercise due caution when "Becoming". Know yourself first.

Another saying worthy of note while discussing the act of "Becoming" is a common saying of the ancient world that I quote from Doreen Valiente's book "Natural Magic": "Ten measures of magic were given to the world. Egypt took nine. The rest took one."

I include this saying here to establish one other connection....that of the Druids to the Egyptians. The lineage of Amergin and the Gaels includes his mother Scota (daughter of the Egyptian Pharaoh) as well as Mile and Niall "of the Languages" a Scythian prince from Syria. No small wonder then that Pliny, a noted ancient scholar, says of the Druids in his work "Natural History" that the Druids practiced Magick with such elaborate ritual that it would almost appear that it was they "who had
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taught the Persians". These are none other than the Magi or "wise men" from whom the word Magick is derived. Another ancient historian, Dio Chrysostom groups the Druids together with the Persian, Hindu and Egyptian priesthoods regarding their use of magical powers. While I'm connecting Magical schools, I may as well say that Liber Al vel Legis (The Book of the Law) is the channeled revelation of the Egyptian deities Nuit, Hadit and Ra-Hoor-Khuit (Otherwise known as Isis, Osiris and Horus) Horus is two in one, Horus and Harpocrates or Set/Apophis). We have already seen the use of these three godnames in the "Rite of Three Rays" from a previous workshop. This was the intonation of the sounds "IAO" used when invoking the One Power. In Thelemic Magick

the
Book of the Law is the basis for the revelation of a "New Aeon" or
"New
Age". It was channeled in 1904 by Aleister Crowley 90 years ago this
month. "Do what thou wilt is the whole of the Law". "Love is the
Law,
Love under Will". (caps are mine).

I have digressed quite a bit here but I think the time is well
spent.
Celtic Magick is tied through the Druids to the Egyptians and the
Persians to a far older Magick arising out of Summeria and from
there
beyond time. It is true and powerful Magick and I give the same
caution
to you that I gave about herbs last workshop....think long and hard
and
with great deliberation before undertaking this journey. Once the
path
is taken, the journey must be completed.

Now I finally get to my first topic of the night! <G>:

"How to actually influence your surroundings"

The key to any act influencing the world around us is to be in tune
and
in touch with it first. You must hear the tune before you can change
the
music or even write your own song. I suggest a lot of meditation in
Nature. Find a spot that "speaks" to the Pagan within you. Be at
Peace
and "feel" the pulse of Nature, the God and the Goddess. Once this
rapport has been established, one is ready to influence the
surround-
ings. The Druids left us few writings concerning their spells and
Magicks. We must "rediscover" these Works by looking at the Magicks
that are done in the world today and by Using our "Druid filters"
and
"Celtometers"!! <G> I have included examples of such "Natural
Magics"
from my own experiences, the experiences of other Witches and Druids
as
well as those that I found in the writings of Doreen Valiente,
Bonewits
and Scott Cunningham.

"How to perform Weather Magick"

For weather Magickal examples I turned to our very own Thunder
Being,
Shadow Hawk, shaman and wizard extraordinaire!<G> He obliged me with
a
few examples:

The first example involves the control of weather fronts and
rain.
Our favorite shaman uses the techniques of dancing and drumming to
attain a higher state. He invokes the Lightning beings and they join
the
dance with him. By being so in tune with them he can ask that they
do
his bidding. If he must act upon an existing weather front, he sends
his

"power animal", Dragon into the clouds. Dragon is a manifestation of this Shaman in the power planes. Dragon then interacts with the clouds and controls the storms. When the work is done, he is recalled to his shaman. The use of such a "power animal" or Magickal construct allows the wise shaman to "become" one with the elements of the storm and

influence them without "losing himself" in their wild natures. The connection is retained with the Self (Shadow Hawk) back upon the ground while the power animal (Dragon) works among the clouds. The use of such Power has its price.... Shadow Hawk suffers sever headaches for three days following these episodes.

The second example of how our Dark Shaman uses the weather for Magick is in charging his Magickal tools: his sword, wand and athame. During a MPH hurricane, he faced the Power of the storm, shouting out the invocation of the Quarters, forming a Magickal Circle and calling the storms Power into his sword, his wand and his athame. He also captured the storm's rain in a cauldron for later magickal workings. Can't you see him with the storm's winds lashing at his cloak? Sword upraised as lightnings crash all around him, exploding in sparks and reflecting in eerie blue lights off the steel of his blade and the aura of his Magick!!! He has used these tools in many Powerful workings.

"How to call animals to you"

This is a matter of "becoming" the animal in your mind and "willing" it to come to you. Actually the "Beastmaster" movie illustrated this technique quite well. Most good hunters do this subconsciously and naturally.

"How to improve your crops"

In this Working, invoke no other spirits than your own. Burn no fires nor incenses. Carry four stones with you that have been blessed by you in a previous ceremony. Set these stones to define the area that is to be planted. Cast a Magickal Circle within this field. Sit upon the ground and place both hands upon the earth at your sides. Feel the earth, it's dampness, its fertility, its calm. Reflect upon your needs and the crops you are about to plant. Next recite a suitable chant or poem. I like this one:

"Go maith raibh agat, na mBande'.
Go maith raibh agat, na De'.
Go maith raibh agat, talamh me'ith.

Cuirim fad beannacht na greine thu.
Cuirim fad beannacht na gealai thu.
Cuirim fad beannacht mo chroi' thu.

Go me'adai Bhri'de do sto'r san
ba'isteach de earrach.
Go me'adai Danu do sto'r san
greine te de tsaamhradh.
Go me'adai Dagdha do sto'r
san gaoth ple'isiu'rtha

fo'mhar."

As I sit and reflect upon the bounty that the Land has given me I
give
back to the earth of my own personal Power. I remember the blessings
it
has bestowed to me and my pleasure in its well being. After a
suitable
amount of reflection and meditation, I arise to do my plowing and to
plant my seeds for another turn of the Wheel.

"How to influence the outcome of events"

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I try to create a feeling of Positive Magick within me. I banish all
negative thoughts. I surround myself with a glow of positive golden
energy. I tap the flows of the earth and the sky and "project" a
creative field all around me. I find that this works well in casinos
and
just before having important meetings. It helps to strongly
visualize
the outcome that is desired and to see the results occur and not the
actions that cause them. Let events sort themselves as they may. Let
the
Magick work. Be patient and await the rewards.

"How to discover your past life"

Some people use tapes and hypnosis to do past life regressions.
Perhaps
some of you have and can share those experiences with us tonight. I
find
that what works best for me is to read about a time to understand
the
events of that period and to set the stage for my Work. I then allow
myself to "daydream" and reflect about that time and to see myself
within it. What usually happens next is that no revelation comes to
me
immediately. I maintain my focus over perhaps as long as three days
constantly checking to see if my "dream" search has produced any
results. When I least expect it, sudden revelation will show me a
scene
from a past life and my part in it. It's like seeing a photograph
from
an album for me.

"How to find your Inner Teacher or Self"

This is the start of all real Magick, finding your True Will. Many
techniques exist for doing this in a variety of books, everything
from
"the 21 Lessons" to Donald Michael Kraig's "Modern Magic". I will

relate
how it happened to me. I studied the works of Magick, Science and Religions (as many as I could find). I sought for the Truth that was external to me. I was a bulldog chasing down many paths and wrestling with many concepts. The Truth eluded me, always constantly out of my grasp....the fox and the grapes. I was incredibly frustrated. One night I gave it all up. As I lay in the Silence of my mind, I left all of the mundane world behind and suddenly I was surrounded by Spirit in a place not a place. It was not within me...I had ceased to exist I was the student and the Spirit was the teacher. Since then, if I have need of an answer, I create a sacred space for me to be silent and I await enlightenment. I listen to my Inner Guide. Sometimes the lessons are easy and othertimes I have to learn the hard way. (Frequently I get off of My Path and am "guided back" with many "object" lessons kicking me in the seat of the pants<G>)! I would be interested in hearing how anyone else found their True Will. Mine search was long and hard and I still stray in confusion at times!<G>

"How to summon 'Spirits'"

I will give an example of how to summon the Spirit of Merlin as found in the book "The 21 Lessons of Merlin" by Douglas Monroe. Before we begin there is a chant we must learn in old Welsh:

"Bedd Ann ap lleian ymnewais fynydd
lluagor llew Ymrais
Prif ddewin Merddin Embrais."

the meaning:

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Embrais, Newais Mountain:
Emrys." Lord of Battle, Llew
Chief Magician, Myrddin

the pronunciation:

"BETH AHN ahp T-Lay'in, eem-NEW-ais
FEEN-ith
T-loo-AH-gor T-loo EEM-rais
Preeve DEW-in MEER-thin EHM-rihs."

I find that using an unusual language in a chant helps me to free myself from the chains of the mundane and allows me to focus upon the Working. After memorizing the above chant one must search for a suitable site....a grave yard or burial ground that is isolated from prying

eyes
and situated upon a hill. This sounds hard but is not impossible to do.
I know of such a place where my great, great grandfather and grandmother
are buried upon a hill beneath a copse of trees in a farmers fields.
Many such spots exist... though work can find them (and hopefully also
permission to use them).

Pick a suitable night for the ritual, Samhain being the absolute best
night. Gather nine pumpkins that are carved with faces (though candle
holders will do...just not as spooky). Set the circle up the day
before
the ritual as you don't want any distractions from your Work.
Arrange
the pumpkins with candles around you in a circle (about arms width)
with
the faces looking outward. Always light the candles from within the
circle. Pick a suitably soulful dirge (for meditation and mood
setting)
from your favorite songbook (Monroe suggests his but you know what
you
like better). Sing this song as you meditate and reflect upon the
Working. Place an iron cauldron within the circle upon a bed of
coals.
Into this cauldron place a mixture of an herb, a flower and a tree
(Monroe suggests using 1 part wormwood, 2 parts Ghostflower (Datura)
and
3 parts Yew (juniper or cypress) as an incense mixture. (Store
bought
incenses work just as well and can be burned in an incense burner
instead of a cauldron). Start the entire ritual at 30 minutes before
Midnight. At precisely Midnight throw additional incense on the
coals
and recite the above invocation nine times without stopping.
"Become"
one with the chant! See into the Darkness! Expect the coming of
Myrddin
Emrys! Sit quietly and await the coming of the shade of Merlin! You
may
ask for the answers to three questions. Release the shade by
extinguish-
ing the fire and incense completely, then extinguish the 9 circling
fires of the pumpkin heads. You can now pack up and leave. The key
to
successfully working this Magick is setting the mood, performing the
meditations and reflections and reciting the invocation properly.
The
ritual can be adapted to allow you to invoke other Spirits as well
to
equal effect.

The ancient Gaels would do similar rituals to communicate with the
dead.
They would usually lay and sleep upon the grave of the person to be
summoned while fasting, until the shade appeared. This process was
not
lightly undertaken by them, as the dead could be quite dangerous to
the
living, wanting to regain the pleasures of the flesh (hence the need
for

the Magickal Circle of pumpkins and light). In a previous workshop I told how the Ta'in Bo' Cuailnge was recovered by a young Druid sleeping upon the grave of Feargus Mac Rioch. I'd like to caution you all once more to do these rituals only when in dire need. That's why it's important to do two things...
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1. Always work within a Circle.
2. Have someone there that can aid you if

things

get out of hand. This means severing the connection and banishing the entity.

This is also why it's so important to know your True Will. When you have that anchor you can come back from anywhere. I know... because I have done it. It's like climbing a hill though...

(2-28, Cherokee) Rhianna, I think as Od said it's important to remember that you are working with very powerful energies. You must be pure and centered before doing the work. The Indians believe it is not possible for an animal to take over a human because the animals are here as guides who keep us close to our source.

Celtic Workshop #11 - "Walking between the Worlds" and "Journeys on the Wheel"

We met on Tuesday evening because the online Bealtaine Ritual was on Monday. The topics of discussion were Out of Body Experiences (OOBE), Astral Travel and Inner Journeys. An example of a "pathworking" on Fionn's Wheel was given.

Tonight's workshop discusses Astral Travel and Inner Journeying. Tonight's topics are:

Out of Body Experiences

Astral Travel

Example Inner Journey on Fionn's

Wheel

Tonight we talk briefly about the subject of Out of Body Experiences (OOBE). This experience is the means by which one can effect or achieve Magick. It is central to the methods behind the Magickal Law: "As Above, So Below". A complete workshop will be offered here soon by another, so I touch briefly on these techniques tonight.

Three excellent books on these subjects are:

Astral Projection by Denning and Phillips.

Journeys Out of the Body by
Robert A. Monroe.

Traveling With Power by Ken
Eagle Feather.

I will present the results of an Inner Journey later, using Fionn's Wheel as a guide to the Astral Archtypes within each of us.

The basic techniques of OOBEE are these: "disassociation" and "release". Another word for "disassociation" is "meditating". Meditating allows us to break free from the conditioning forced upon our thoughts by the ever so mundane, so-called "normal" world. It places our mind into a rhythm that allows it to "vibrate" in resonance to other realities (some might say other dimensions or even other worlds). I achieve this state by 3236

going through a process of literally forcing myself to "relax". I relax my extremities first, then my legs, arms, trunk, head, breathing, heart and lastly, my mind. The body is calmed by physically lifting, then releasing a body part and "feeling" the waves of relaxation flow inward and up the body. This is done in succession until only the mind is active.

Once totally within the mind, relaxation of thought must occur. I achieve mental quietness by visualizing a totally "Black" void into which all thoughts, feelings and flickers of thoughts and feelings are fed. This process continues until all is "black". I float before a sea of Darkness. I see nothing, I feel nothing, I am nothing. Once this state is achieved, one may proceed to "travel" or have an OOBEE.

"Leaving the Body"

To leave the body requires an additional two steps: an increase in the vibratory rate of the Spirit and a "pushing" out of the body. I am lucky that I seem to have discovered these techniques while experimenting on my own. The proper level of Spiritual vibration or "ecstasy" is achieved by further relaxation and through belief or "Will". I totally believe that my Spirit can leave my body and do anything. This focused and concentrated belief through Will is the essence of all Magick. It is absolutely necessary to achieve results. Some might call this process "faith". It is the stuff by which mountains are moved and with which entire worlds and even universes are created. It is also the basis of Love and it is through Love that most of us discover the Power that we

all have to create and perform Magick.

Everyone from Ahura Mazda to Jesus to Crowley says the same thing about this process. Love is Power. It is the fundamental requirement for creative Work. Let us soar upon the wings of eagles and fly on the wings of doves into the Astral. I "key" the process of leaving my body to seeing in every direction at the same time. This is impossible for me to visualize or to consider in my "normal" existence while contained within the physical shell of my skull and the confines of my body.

The "Darkness" I have achieved by relaxation of the mind is seen as a balloon. I see only one side of it. As my Magick squeezes this balloon, it expands toward me and through me until I am surrounded by the Darkness. While this process of transformation and metamorphosis occurs, I maintain constant contact with all aspects of the Darkness that I encounter when the passage is complete, I see the inside and the outside of the Dark Bubble. I see in two directions! This is one step. I take as many steps as are necessary, piling belief upon work and work upon belief until no direction is unseen. I see myself from without and myself from within. I float and I create. I "travel" and I do anything I can conceive. My existence is a "waking dream". I am the master of Reality. I am a new creation! This is the essence of OOBIE. Where one goes from here is for a more advanced workshop. I trust the New Age forum OOBIE Workshop will be just such an experience for all of us. I plan to be a part of it and I trust you will all join me there.

"A Journey Through the Veil at Bealtaine"

In the spirit of this Bealtaine season and to Honor the Mother of Summer and the Lord of the Greenwood, I took out a copy of Fionn's Wheel to use
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as a focus for my reflections and musings. I found a quiet spot with no distractions and I gazed upon the Magickal Oghams of the Wheel. I sought guidance about the world around us and clarity as to my purpose. As I gazed upon the symbols, a mist began to form and I slowly began to journey. The veil between the worlds is thinnest on the spindle of the Wheel this night. What follows is the story of my journey upon the pathways of the Wheel: (A voice within my mind spoke to me.)

"Tonight is a night of Magick. Come with me into the rath ..enter the home of the Sidhe. Let us walk the moonways and take the path of the journey within:"

"The Mists of Draiocht"

<The mists arise in the meadow and gather in whorls and spirals. The
air
is filled with mystery. A strange call sounds...

can you hear it?...shivers and silvers..
bells?... or ... harp strings and laughter?
We are called...called are we....called...
we must go...we must go...we must go...
Wrapped in wraiths of shimmering silver..
flowing, ever flowing from without..
time is not here...reality dissolves...
consciousness journeys within.
Into the night i must go...on spirit wings,
leaving this world behind!! I must go!
Billowing fog and music calls to me!
I have no legs...the mist rises! ...
I ride the waves...no arms..none! The
Power flows within always within.....
within...always.....always.....
within.....I float I float I float..
Only me in the silence and the drums...
Only me...the spirit me survives!
And my heart lives on in echoes! It
calls to me across the void as I journey.
Hear the beat of my heart's drum...hear
the beat of life's blood...my thoughts
are a rhythm...a drumming, a rhythm of
life and thought across the shimmering
moonways....come withinwithin..
Feel the energy in waves as it comes
...in waves and we float..we float as
the waves...the waves...the waves...
come to us we are...not
we are not...we are not..we are not! Not!
It comes!! The darkness comes!
Darkness.

"The Point of Light"

One point of light...one point of life!!
Only that ...only that...and the drum...
the drum as we journey...mists of silver...
we are mist and we float to the light..
the Silver wheel turns on mists of...
mists of...silver and light...a moth...
drawn...the light beckons..to the wheel...

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swirling in light and darkness....how
can this be? Where can we be? How?
How? The Wheel turns and we turn as
we spiral....spirals of life within...
within....no drumming...the silence is
all...Nothing and ALL!! We are!!

Nothing.

The journey begins:

"The Hallway of Music"

(Who is it that speaks?)

"Come to me my children...come within!"

It is time... your time..our time...all
of time...and no time...We are here!
We are! We rejoice!

Rejoice!!"

"Let us laugh and play the old songs!!
Let us sing and discover!! Dance the
dance and travel!"

<Arms surround me and sweep me across
a floor that was not there a moment
ago. Laughter fills the air. I am happy.
I smile with lips I do not have. I am
me but I am theirs as well!>

(How can this be?)

The colors are every color!! Multicolored
hues and rays abound!! They are many and
they are one !!! They are one and they are
many! The colors! The colors are all one!
The signs of mystery...abound...the Mystery
is in the signs ... The signs of Mystery!
All is Pefect ...all is Beauty...and...
I choose the first sign."Huath"

<The flames engulf me!! I burn and I
am gone!! Into the Dark!! and the Light
beckons...Death and Life!!Love and
Sex!! I am steel!! I am a sword!!!
Goibhnui hammers upon his forge!! I was
steel and now I am a sword!! I am a tool!!
I am a use!! Knowledge is upon me!! Waves of
sex lap upon the shores of death!! I am the
Crane walking the waters edge. I am Life
and Death endlessly ... endlessly ...
until the Beginning. I must be shaped and
molded. I must burn the impurities! I must
sacrifice them to the Holy Fires! Purity!
Into the Twin Fires!!! Flames of Purity!!>

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Purity!

<I have been remade!>

"The Endless Sea"

<The fires are gone!! The world is a Sea!
Deep Waters! Holy Waters! Healing Waters!
Awash in cooling , soothing waters
of forgetting and solitude...I am not here.
I am a wave upon a sea of stillness....
I am the reflection of the moon in
pathways of silver!! I am an endless sea.
A sea that flows around a Great Tree....
A Shining Tree of Light! A Tree within
the Light...a Tree that has been and
is always. It is the way!! It is a doorway!
A doorway to purpose!! A purpose that

endures!!

Enduring for all time!! A White Tree of many

branch a

branches...many branches of life! Each

gathering of silver ... silver leaves in the moonlight. Moonlight and songs of Magick! The music begins!!! The music of the leaves sing to me! Each note...a lifetime of purpose...attempted and tried.... gained and lost...melodies of song... life's song...the call of the wren... each small note builds with the others!! a symphony of souls...a multitude.... all the same...It is I!! They are me!! I am them!!! I lust and I long for me!! All of me....The sound gathers and the music swells!! It is the call!! The call is made and we/I/us/they/I gather to BE!>

The doorway is open yet the door itself is closed! Pass within with me:

"The Oaken Door of the Greenwood"

<I pass through the Oaken timbers of the door itself! I step into a vast room... the Great Hall of the God...the Grove!! It is the Green Man...It is He!! The forest is alive and sings the song! He sits in Giagantic Majesty...humanlike in shape upon a living throne of evergreen and Holly!! His flaming eyes gaze upon a burning bush!!>

(Hear the words of the God:)

"Come sit at my fire!!! Look within and SEE!! SEE!! SEE yourselves!!! See them all! Your lives and your deaths!! See your

travels!

See your loves!!! I am HE! I am Lord of the Greenwood!! I am life reborn from the womb of the Mother. and You are a seed...you are a forest!! You are remade!! Be One!! Be

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a part of the All!! Live with me and my children!! We are life...your life and the forest...all souls in the green song. We are verdent...green upon green... upon green... Let us wed the Bride and be ONE as we are always...you and I! We wed the Land!!"

<I am a vine of flowers blooming upon a canvas of green...painted against a sky filled with grey...green birds all flocking together...as one bird... a giant creature of the Air... and I soar through the beams and boughs of the Holly King's Hall and into the Sky!>

Join me upon the wings of Air:

"The Flight of the Starling"

A lush green earth spreads in fields

below me as I soar upon the winds.
I journey through and above a garden.
Many blooms...many flowers...many scents.
The air is filled with sounds and scent
and I see Forever across the World of
the Living even unto the Hill in the
Center. The Center of all things. A great
stone temple arises within a grove of hazel
and is framed against a golden light. White
and grey stones surround a crystal well
that sparkles within the mote of the always
seeing eye! The Crystal Light shines forth!
It guides me to the spring!! The Waters
of Life!! The Wellspring of Knowledge!!
Crystal twinkles of light play music upon
my mind's eye and cascade in fountains of

joy!

The Song of the Ages of Man and Woman
so Many and so Right...the temple is filled
by the Song and the Dance ...step and sing!
Brothers and Sisters! Are we all here? What
is this place? Am I here? Are you here?
We are within... I am AWARE.

"The Fountain and the Field"

<I approach the fountain within the temple.
The roof is open to the sky and many birds
can be seen...yet only two are with me..
and they stand within the waters. One is the
white Crane from the Dead Sea.. I am speared
upon the point of his eye. I am pierced!!
I am lifted to a ledge of stone that

surrounds

the inner temple...Here there are many

artifacts.

The spoils of war...the fruits of

labor...the

ancient Magicks and Alchemies!! Tools of
Magick!! Tools !!! >

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"Choose wisely....do not waste this spin

upon

the spindle of life!! Now is the time of
change!! One choice only can you have!!

Choose

wisely.... or be gone!"

<A rounded shield fashioned from hazelwood

....

gilded and bronzed with a covering of

symbols

catches my eye...and I choose...wisely...
wisely...wisely I trust!!! Guide me!! I cry
out....Guide me my Guide!!! Aid me now!!>
This is the answer that appeared:

"The Fruit of the Tree"

<A small voice croons to me..the voice of

the

White.

querc....small and brown ...common....yet..
It is Beautiful!! and it sits in a tree of

White Blossoms above the Eternal Fountain.
Perfect Beauty and Promise!! I approach the
querc and the Tree.>

I ask,"What is this Tree that grows within
this Sacred Place oh small brown one? What
is this Tree and why am I here? Guide me!
Let your Spirit show me the way!"

<The bird hops along a branch to where a
fruit of greens and pinks swells forth in
its ripeness.>

"Take...eat...SEE...and know life!!!Here
are the five points of Eternity!!! Here
are the seeds of Life itself!! Eat only
if you are wise! Live only if you are pure!
Endure only if you are strong and return
to choose wisely once again!! Now is the
time of the Five Pointed Star!! You must
become a Star child and grow!!! Be a
Point of Light in the Darkness!! Be the
Darkness and the Light!"

<I reach up and take the fruit. I split
it into two halves...one more pink than
green ... the other more green than
pink. Within are the star shaped seed
chambers of life. The Star is born!!!
I bite into the Querc, the fruit of Life!!
I am BECOME!>

The World Beckoned to me once more:

"The Light in the Darkness"

The point of light recedes rapidly into

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the night, a shooting star across the skies.
I am alone once more looking at the wheel,
wondering about myself...Who am I? What
does this mean? What awaits me? What awaits
us all? We are alone and the Wheel turns.

Once more I gaze upon Fionn's wheel...
and know my journeys continue....It's
knowledge is my shield. I am a sword and
the fires of summer beckon to us all.

Such is the nature of an Inner Journey. I continue to see this
journey
and to reflect upon its meanings to me and to who I am. I recommend
that
each of you also undertake such journeys for yourselves. Go within
to
your Inner Guide and travel the Wheel. Journey the pathways of
Fionn to
Wisdom and Knowledge. Beannacht libh! That was my experience in an

Inner Journey.

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Celtic Workshop #12 - The "Outer Darkness", the "Dragon's Eye" and the "Many Speckled Rainment"

This Workshop was presented and hosted by Searles O'Dubhain. We covered the basis of Druid Magick or Draíocht. We discussed the "Dragon" or "Serpent" Power that is inherent in the Land. We touched on the many different areas of knowledge and discipline necessary to be a Druid. We also discussed the Mysteries of "Death" and "Rebirth". Some preliminary socializing soon gave way to the formal presentation and discussion:

Here is what I hope to cover tonight:

- The Road to the Grove.
- The Druidic concepts of Being.
- The use of the Power of the Land in the Rite of the "Dragon's Eye".
- The "ley lines" and the "death roads".
- The attainment of Druidic enlightenment (Initiation to the Inner Mysteries)
- Authority and the "Many Speckled

Rainment"

"The Road to the Grove"

There are many paths to Magick though only One True Magick IMHO. The Grove is a home to this Power as is the Circle and the Temple. How do we attain the Power to do Magick for ourselves and for all of humanity? Let us look to see what the Pathways were for others.

"The Ancient Druidic Orders"

I have discussed the Ancient orders or levels of Druids in a previous workshop. I include them here for the sake of our current discussion.

Druidic Bards studied for 15 to 20 years to learn the epics, chants, spells and histories of their peoples and clans. These works were memorized exactly and were a requirement for advancement to a higher or inner level of the Druidic ranks. The works had to be rendered with feeling so that the listener would be spell bound and consequently could relive the event. The Irish Druids had the following classes of Bards:

Class	# of Epics	
Driseg	20	(the Beginner)
Foclaic	30	(Advanced beginner)
Cili	100	(Journeyman)
Anraid	175	(Master/Warrior)

It is to be expected that the lawyers, seers, scientists, judges, and clergy of the Draoi underwent similarly lengthy training periods.

"The Cloak of Many Colors"

In the Christian Bible, Joseph was awarded a cloak of many colors by his father because he was beloved among all of his brothers. Due to the jealousy and greed of his brothers, Joseph was also sold into slavery in Egypt and suffered a "death" to his old way of life. Because he was open to wisdom and could perceive the meanings within signs and dreams,
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he became the chief counselor to the Pharaoh and rose above his death to "new life". Just as the history of the Gaels is tied to Egypt, so the rites of Druids are tied to this idea of "many colors" and rebirth. Please recall that the Mileseans descend from the Pharaohs of Egypt and that their Druids were said to be better Magi than the Persians. To be as good a Druid as Joseph, one must learn the art of interpreting dreams, divination and eloquence. This is a mighty job and worthy of us all!

"My Own Personal Paths"

When I embarked upon the quest for my roots and for the nature of Draoi'ocht, I was immediately impressed by two things:

1. The Druids were acute and patient observers of Nature.
2. The Druids were the scholars and scientists of their day.

Using these two ideas, I created a color-coded series of educational levels for myself in my quest into the secrets of the Draoi.

I believe there are five areas of knowledge in the Mysteries:

Knowledge of Self,
Knowledge of the World,
Knowledge of the Spirit,
Knowledge of Magick,
Knowledge of the ONE.

The entire process of learning and growing never stops. As a minimum I have required myself to know the following:

Knowledge of Self (The Blue Level)

The Student must be able to meditate until he/she can know their inner voice. The Student must know truth and abstain from lying. The

Student must be able to love and be loved. The Student must know the limits of self. The Student must identify their Sexuality. The Student must know their life goals. The Student must know their bodies and how to maximize and maintain their health.

Knowledge of the World (The Green Level)

The Student must know the physical world. The Student must know how the laws of Nature work. The Student must be Holistic with Creation. The Student must be able to shape the forces of Physics and Chemistry. The Student must know the ways of Botany and Zoology. The Student must study animals, plants, insects, birds, fish, trees and rocks. The Student must hear the voice of the Waters and the Winds. The Student must SEE within the Fires, The Student must be connected with the Earth. The Student must know the history of civilization. The Student must know the laws of man. The Student must learn Music. The Student must learn Poetry and Writing.

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The Knowledge of the Spirit (The Yellow Level)

The Student must know the Spirit within. The Student must study the Religions of Humanity. The Student must make a Spiritual Journey. The Student must leave the body and walk the Moon Ways. (OOBE) The Student must see the origins and travels of the Spirit within. (PAST LIFE REGRESSION) The Student must Know the Spirit in Music, Colors, Symbols and Life. The Student must hear the Akasha.

The Knowledge of Magick (The Orange Level)

The Student must read the Great Works (Cayce, Crowley, Enoch, Fortune, Hermes, Jung, Ogham, Pythagorus, Qabalah, Science, Solomon, Thelema, etc.) The Student must learn to "See." The Student must learn to "Divine". The Student must learn to "Shield." The student shall learn to "Speak." The student shall learn to "Heal." The student shall learn to "Travel."

The Knowledge of the ONE (The Red Level)

The Student must create and lead a Ritual. The Student must focus the

three Powers (Earth, Self, ONE). The Student must perform the Great Rite. The Student must change Reality. The Student must perform the rite of "Making." The Student must be reborn and become ONE.

After passing through all levels successfully, the Student then becomes the Teacher and can wear the White, Multi-speckled or the Dark Robes of their choice. This is my path to Draí'ocht. You alone can choose the proper path to your Inner Light of Whiteness or Darkness. All colors are one color. All Draí'ocht is ONE DRAI'OCHT!

"The Druidic concepts of Being"

I would like to quickly touch on some Druidic concepts about states of being. These states of being correspond to the previous cosmology that we discussed in workshop 5. (Time does not permit me to make a complete discussion of these topics tonight. I may add another workshop to cover them more completely in the future.)

"Barddas and The Circles of Being"

The Welsh Bardic work "Barddas" contains a description of the three Circles of Being:

1. Abred or the Realm of Matter
(The physical world of form)
2. Gwynyd or the Realm of Blessedness
(The Magickal Astral world of Spirits)
3. Ceugant or the Realm of Infinities
(That which is the home of the God/desses and the Blessed)

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These states of being are separated by three veils that must be passed:

1. Annwn or "Dark Forgetfulness"
(This is the gap or veil that must be passed to achieve birth and rebirth in the Physical World.)
2. Cythraul or "the Ghost"
(This is the veil that must be passed to achieve enlightenment.)
3. Lyonesse or "the Isle of the Blest"
(This is the final veil that is passed when one has achieved complete enlightenment and complete growth.)

"Awen" or "illumination" is like a lightning bolt that can come to us across these veils and bring us knowledge and understanding.

The key to our Power and true wills is how well we are able to pass between these states of being. I will discuss some of these techniques next.

"Circles of Thought" or, "The Cyclatron of the Soul"

One of the marvels of modern science is the atom smasher or particle accelerator. Another name for these powerful devices is a "cyclatron". This is basically a phased array of electromagnetic devices that take charged particles and accelerate them to tremendous speeds around a circular field until they approximate the speed of light or at least they approach relativistic velocities. The particles are then smashed into a target and the history of the mutual destruction is observed and recorded so that humanity may unlock the secrets of the Gods. I trust that most of us here tonight have experienced this acceleration effect within the vortex of our thoughts and Spirits. We strive mightily to increase the relativistic mass of our thoughts so that we may observe their behavior as they approach God-like reality in their manifestations. Whirr and strive as we might, we are doomed to the universal restraints of our own humanity in much the same manner as nuclear physicists are limited by the universal limits of "C" or light speeds (warp Factor 1, Mr. Sulu!<G>). Such are the limits of thinking.

"The Salmon Leap and the Shaman's Death"

I have gone through the process of questing for ultimate meaning in life many times. Most of this effort has been exhausting as well as futile. Only through extraordinary efforts have I actually attained results. These results came about through quantum leaps of the mind and spirit across the "void". Since the salmon is the totem of knowledge, I call this leap the "Salmon Leap". It is very appropriate to name it thus since the "void" is actually "death" and the salmon "leap" up the streams of it's birth to spawn new life from it's own death struggle. The ancients also referred to mighty feats as a "Salmon Leap". We must experience the "Shaman's Death" in order to attain our new life and knowledge. The "Salmon Leap" brings us to a New Reality and altered state of Being. Included in the initiation rites to all of the Great Mystery Schools was just such a rite of Death and Rebirth. Anyone care to reveal their secrets now?<G> OTO'ers? GD'ers? Druids? Wiccans? AMORC? Freemasons? Templars? Illumatti? Assassins? Channellers? Others? The floor is now open. Let's hear the words of Life and the words of Death. Josey

Wales

faces Ten Bears in the moment of Truth. The gauge is cast...the
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challenge is issued. The floor is open to all comers!

"Enlightenment"

Coming through the "dark night of the soul" or the "Shaman's Death" purifies and releases us so that we can experience illumination and enlightenment. Our "darkness" and ignorance are burned away in the flames of the Phoenix as we are reborn into the Light! Such a wonder!

The Akasha and all knowledge are there to be received! Our training and our quest are rewarded. We are a new creation!

"The Dragon's Eye"

The "Dragon's Eye" is another word for Earth Magick or the Power inherent to the Land that is at the root of the Celtic Soul. This is the power of Excalibur or Caliborn, the sword of Arthur. It is the "Dragon's Breath" that Merlin works with to create a Magickal Mist while using the charm of "Making". We have already seen the "Eye of the Dragon" in a previous workshop ritual. I would like to now open the floor for a further discussion by everyone here as to how we sense this Power in the Land and particularly how we sense it at many sacred sites such as "Stone Circles", Rathes, Menhirs, Hills, "Ley Lines", "Stonehenge", "Avebury" or any other site of your experience. The floor is now open for Magickal discussion!

Anyone else have a good story for how they've sensed the Power of the Land? How it just is laying there waiting for the call?

(2-10, Freepowder) Some time, when you can be alone for a while.. climb up into the mountains, my mountains are the Sierras get up high, above treeline, and sit there, find a rock... where the wind blows all the time and just sit. it may take a while maybe an hour, maybe a day... but you will feel it.. strength more than power, but power just the same coming up from the rocks... singing in the wind... when you have got it right.. the animals will come you may not see them, the conys and the birds but you will feel them too if you are lucky. they will talk to you not in words but in thoughts. if you are ready your totem will make itself known I have found that no great preparation is necessary but for an open heart and mind it happens for me everytime I go there which is not nearly often enough oh! don't do this in a lightning storm <G>

(2-8,O'Dubhain) Beautiful Freepowder! A hymn to the Mother!
We can all sing the song of the Health of the Earth! She is
beautiful
still in some places and will be again in others as we....and I do
mean
we.... all get together to release the Power of the Dragon! THAT
has
been safeguarded for us by our ancient Shamans within the Earth. I
sense
that the keys for this Work are soon to be given to us all once
more.

(2-15,Nan) Well, I can think of many times that I've
felt
the Power of the Land but I'll offer just a simple recent example:
Last week I gave my ankle a nasty sprain, I knew that one thing it
needed for healing was to walk barefoot on the land, so that's what
I
did <g> in general I find that going barefoot on almost any ground
allows me to feel the power of the land.....I don't do it long in
the
snow though <g>.

(2-8,O'Dubhain) I'll bet!!!<G> Many of the ancient sacred
sites
are no longer in active use. I think that the day is rapidly
approaching
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where the Land will call us to Work Magicks at such sites. We will
re-establish the "ley lines" of Power that are now just echoes of
their
past. These lines and sites require a Human/Dragon magickal
connection
to re-Power the grids that exist all across this planet. Many events
occur today that point to this Work.

(2-15,Nan) I just wanted to comment that a few years
ago I
visited a more obscure stone circle and noticed by items left behind
that it had been recently used..... so not *all* the ancient sites
are
inactive and I'm glad!

(2-8,O'Dubhain) That's true! I believe Shadow Hawk told
about
feeling serpent lines of Power beneath Avebury's Circles during a
visit
there as well, though Stonehenge seemed inert. He told me recently
that
he sensed that it could come "alive" again for the right combination
of
persons working there. If that happened, it would have to be tended
on
a regular basis. Too much of the Dragon sleeps at that site. Myrdin
Emyrs sleeps nearby himself! Anyone else have a "Dragon" sense?

(2-17,cherokee/wwc1) Many of the american indians have the same
legends only we call it the serpent my great grandmother taught me
to go
out at night and to feel the serpent move beneath my feet and to
listen
to the song it made in the wind. We believe the time for the
serpent to

rise is here [it is in the] spirit of the people and the land. I have been a healer in my past lives we used the crystals to awaken the serpent when it was time. That time is soon and I feel the serpent singing to me.

(2-8,O'Dubhain) Thank you My Princess!<G> Some legends say that crystals were used at Stonehenge as well. They were placed upon the tops of the lentils there to provide a Power connection. Perhaps the crystal skulls will provide an answer. I hope to see one in Miami next month.

(2-15,Nan) All this talk of serpents reminded me of Australia, where the Aborigines have the story of the rainbow serpent (I think it may be part of a creation myth) there they call the ley lines songlines. Bruce Chatwin wrote a wonderful book by that name that covers a lot about the Aboriginal beliefs

(2-8,O'Dubhain) I want to check into that some more. Isn't it also amazing that everyone connects the serpent to wisdomeven the Christians do it!<G> Though I must say they try to make out like it was a bad thing to get smart!<G>

(2-17,cherokee/wwc1) All peoples have stories of serpents many of them have head cult legends where the skulls were used as resonators to focus energy and to sing to the serpent to wake it up the aborigines believe this as did the mayans and the cherokees and other native peoples

(2-17,cherokee/wwc1) ga

(2-8,O'Dubhain) Thanks!! ok Trailstalker M'lady ga!

(2-1,Trailstalker) Sorry... I'm coming in late on the conversation...

are we talking about snake/kundalini power?

ga

(2-8,O'Dubhain) we are talking about the power in the Land ga

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(2-1,Trailstalker) ok I just needed a ref. pt. for the conversation.

(2-1,Trailstalker) ga

(2-8,O'Dubhain) ok Freepowder ga

(2-10,Freepowder) The serpents are everywhere, but watch out! some of

them are snakes <G> couldn't resist, sorry

<VBG>

"The Many Speckled Rainment" "The Song of Amergin"

This translation by Dr. Douglas Hyde from his work "Literary History of Ireland" was as well known to the Druids as the "Lord's Prayer" is

to
 today's priests. It is a perfect example of the many different
 Magickal
 skills used by the Druids. It is one of my personal favorites as
 well!<G> I would like to use it to discuss the "many-speckled"
 rainbow
 of Draí'ocht! Once again I give you the words of the Bard:

The Mystery

I am the wind which breathes upon the sea.
 I am the wave of the ocean.
 I am the murmur of the billows.
 I am the ox of the seven combats.
 I am the vulture upon the
 I am a beam of the Sun.
 I am the fairest of plants.
 I am a wild boar in valour.
 I am a salmon in the water.
 I am a lake in the plain.
 I am a word of science.
 I am a point of the lance in battle.
 I am the God who created in the head the

fire.

Who is it who throws light into the meeting
 on the mountain?
 Who announces the ages of the Moon?
 Who teaches the place where couches the Sun?
 (If not I)"

Let's just go down the line and list the Druidic attributes used in
 this
 one spell by lines and in order (I also assigned colors to each
 attribute):

	Attribute	Color
—		
	The Powers of: Wind, Sea, Fire.	(Red) (Grey) (White)
	Persistence.	(all)
	Death in battle.	(Black)
(Golden)	The Power of the Sun.	
	The Power of the Green World.	(Green)
	Courage in extremis.	(Red)
(Yellow)	Infinite Knowledge.	
(Purple)	The resting place of the soul.	
(Yellow)	The Knowledge of Science.	
	Focus through Discipline.	(White)
(Orange)	The Gift of Awen.	
(White)	*Draí'ocht*.	

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I could write an entire page on each of these attributes but not
 tonight!<G> "Fire in the Head" is the name of an excellent book by
 Tom

Cowan on the subject of Celtic Shamanism. "The 21 Lessons of Merlin" by Douglas Monroe agrees with my assignments for most of the above colors. A true Druid worn the Cloak of many Colors for festive occasions, White or Black robes to conduct Magick and during ritual and a bull's hide when in battle.

"Authority"

This the source or result of working with Magick for Druids. It is a measure of their Power and the strength of their "True Wills". In the "21 Lessons" Monroe states that the students of Draiocht were awarded colored glass beads (called Gleini na Droedh) that were strung on leather cords for necklaces. These multicolored necklaces were kept secret by each Druid and produced only to demonstrate their Authority to other Druids. Magick knowledge, discipline and practice determined the level of Authority thus attained.

"Into the Light"

Fionn's Wheel can also be multicolored. I have made the one in the library that way!<G> (Make it so Number One!<G>) Seriously, to become a Master Druid, one must transcend the separation of colors and walk into the Light. This involves knowing the many fold paths of the Wheel and primarily the Inner Mystery of the relationship of Life and Death, White and Black, Balance and Action, Being and Not being. The Initiations into most of the Great Mysteries included this Dualism of Transcendancy. (An excellent book on this topic is "The Great Initiates" by Edouard Schure, translation by Gloria Raspberry.)

What does this mean?
What is this Initiation?
What is the Mystery?

What follows is what I envision COULD have happened during such an initiation. Hear the words a modern day Druid might hear as he achieves his full Knowledge:

<the Initiate will have been fasting and meditating within the total darkness of a cave or a dark room for at least a night. Just before the rising of the sun or the lighting of the fires he/she would hear a loud female voice cry out!>

"I am Arianrhod, Queen of the Heavens! You who approach me must

now ask yourselves these questions:

How can you achieve the Inner Knowledge?
Where can you find the Signs that show you the Way?

Heed My Words!
I am Arianrhod, Queen of the Stars,
I am She of the Silver Wheel!
My crown spreads across the Vault of the Heavens!
Your dreams shall be filled with the Secret Ways of the
Night!
It is I that will show you the Paths of Knowledge!
It is I that will fire your Spirit in sparkling crystals
of
Wonder!
I am Arianrhod! Come to Me My children!
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Be filled with Expectancy for what is yet to come!"

<The chief Druid could follow these words with the following
caution.>

"Hear the Words of the Ard Druids:"
"You who seek the Ways of Power must dare to approach the
Queen of the Stars!
You who seek the embrace of Wisdom must approach Her
Presence
without fear!
You that seek for Love must first know your True Selves.
What
is your Authority?
Are you truly Human? Speak now if you dare!"

<Then the Initiates should ask for entry to the Inner Mysteries.>

"Oh Arianrhod of the Silver Wheel!
Bless us in Your Mysteries!
Fill us with Your Spirit!
Let us place no limits upon Your exalted
Being!
You are Infinite!
You are the Unknown! The Darkness!
Admit us into Thy arms!
Grant us Your Blessings!
Our speech is confounded!
Chaos is upon us!"

<Once again, the Ard Druids would charge the Initiates.>

"Now is the Great Re-awakening!
Now is the time of enlightenment!
Those who are untrue shall be cast out
into the depths!
Cleanse yourselves through trials of fire
and fasting! The way is long,
Only the strong shall attain Knowledge!"

<A flame or beam of sunlight should be produced to shine upon an
open
doorway, admitting the Initiates into the Inner Sanctum.>

"Behold the Flaming Door!
Behold the Burning sword of Gorias!
Enter if you dare the halls of Lugh!!
Wear the many speckled cloak of
Samildanach!"
"Hear the words of the Sun!"

<A male Druid dressed in Robes of Gold and bearing a torch should address the Initiates.>

"I am Lugh Lamfadagh!!! I am Samildanach!
I am thy burning desire for Knowledge!
I am the Power that illumines the Heavens!
Life is my gift to you, even as your Death is the Mother of
Life.
To know Me is to know yourself completely, even beyond Death!
Enter if you dare!
Approach the fires of Life!!!
Die and live again!"

"I, Lugh am the focus of the Power and you My Druid are its
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Manifestation!
Enter the Flaming Door!
Cead Mile Failte!
Maith an Drui!"

<At this point the Initiate should be robed in the multispeckled robe and presented with a golden sickle and a staff fashioned from the wood of the tree that is his "soul tone". Standing before the gathered assembly, He should recite his geneology and the many achievements of his necklace of Gleini na Droedh. The ceremony should then be completed by the conducting of the Initiate's personal ritual (from his work on the Red Level).>

Such is the end of a long journey.
An Fhi'rinne Roimh an Saol!
We must awaken the Dragon Power within us
all!!

DRAI'OCHT LIVES AGAIN!
TA' ME' DRAI'OCHT!!

Celtic Workshop #13 - The "Charm of Making"

This Workshop was presented and hosted by Searles O'Dubhain. We covered some concepts touching upon the beginings of all things. We also covered how symbols are used to describe reality and Magick. We discussed the necessity for *belief* in performing Magick. I led a discussion about a ritual that was centered around the Charm of "Making". The arch[e]types and the Quarters used in Celtic Magickal systems were also discussed. Some preliminary socializing soon gave way to the formal presentation and discussion:

Opening Remarks

Tonight I attempt to tie together the beliefs of the Celts in Cosmologies and Magick or Draiocht to what we know of the world and reality through the study of modern science and more recent Magickal

systems and their resulting Cosmological models. It is my hope that all of this discussion will clarify the history of the Celts and the workings of the Druids. The highest form of Draíocht was the Charm of "Making". This is the essence of creation by the use of the Will. It is into the Cauldron of Primordial Creation that I plunge tonight as a Midwife to Magick. Draíocht shall live again! The Dragon will once again be reborn!

"Chaos"

In many mythologies and some philosophies, Chaos is the void that existed in the beginning of all things before even time existed and from which all things have arisen.

"The notion that creation came from nothing (creatio ex nihilo) appears in several accounts of creation. The biblical story of creation contained in the Book of GENESIS begins with a formless, watery chaos that God shapes into the ordered world. The hymn of creation from India's epic Rig Veda (see VEDAS) describes the primordial situation as one of neither existence nor nonexistence and further states that no one, not even the gods, knows who produced the universe. In marked contrast is an Egyptian myth attributing creation to the deity Khepri. In this myth Khepri states that when he came into being, being himself

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came into being; all other beings were then produced from his actions and his body; but before him there was only nonbeing. Among the Polynesians, creation myths emphasize the dimensions of void space and the qualities of darkness as the primordial structures of creation. In these myths, the initial state of darkness and void in which the deity dwells is later transformed and the forms of the universe then emerge. Creation is thus predicated on a void or a nothingness--a reality totally different from any form or substance of the created order. In addition, the deities who create from nothing or emerge from this void are given a new and special kind of power; for though creators of the world, they remain distinct from it in their originative form."quoted from The Online Edition of GROLIER'S ACADEMIC AMERICAN Encyclopedia, Copyright (c) 1993, Grolier Electronic Publishing.

Magick is the ability to cross the void of Chaos and to create order in the universe that surrounds us. The primary way in which this creation occurs is through the focus of our own Wills.

"The Void was without Form"

"Chaos theory, a modern development in mathematics and science, provides a framework for understanding irregular or erratic fluctuations in nature. Chaotic systems are found in many fields of science and engineering. The study of their dynamics is an essential part of the burgeoning science of complexity--the effort to understand the principles of order that underlie the patterns of all real systems, from ecosystems to social systems to the universe as a whole." ..quoted from
The Online Edition of GROLIER'S ACADEMIC AMERICAN Encyclopedia, Copyright (c) 1993, Grolier Electronic Publishing.

The BIG BANG theory of the creation of the universe is widely accepted by astronomers. "It holds that the universe began with the explosive expansion of a single, extremely condensed state of matter. A further development of this model, known as INFLATIONARY THEORY, describes the original condensed matter as arising from virtually empty space. Whether the universe will expand forever, slow to a halt, or contract again and continue to oscillate indefinitely from one big bang to the next is the subject of ongoing speculation....." Charles Longquoted from
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"Order"

Out of Nothingness was Reality formed. The diversity of Reality is due to the two great forces of separation: projection and reception (the male and the female aspects of Power). From this duality of all things, the rest of Creation is manifested. This manifestation can be described and modeled in many ways. I have chosen to limit myself briefly to two such descriptions during tonight's workshop. The first such model or description is the science of "quantum mechanics". According to this area of science, everything is composed of waves and the interaction between wavefronts. With two primary and distinctly different sources of waveforms, we get interference patterns. These lines of intersection have their own "nature" and give rise to other "quantum effects" in their own localized area of the space/time continuum. This ongoing process of interaction and manifestation can create Infinite Combination in Infinite Diversity (IDIC). I will discuss this concept later.
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The other way in which two differing states can create their own "reality" is through the laws of Boolean Logic and Algebra. In digital design and simulation techniques, this fact is well known. I work in such areas and can reduce any system to a series of "min" and "max" terms of inputs and "truth tables". This Boolean discipline of using "min and max terms" has given birth to the CyberSpace that we

currently inhabit. I suggest that our present existence is no more than a "real-time" simulation in a greater system and that our creative/destructive interactions are constantly birthing new realities and new creations. We are each a "star" as some Magickal systems teach.

All Physical and Magickal systems have hidden controls that operate from outside the program flow (another word for this flow might be called "life"). This outside intervention might be what appears in the form of "Magick" to an internal observer of that system. The operating system for the host platform, such as DOS, determines the form of the relationships between all programs, files and other processes. A magickal way of stating this might be, "As Above, So Below". Tonight, I have discussed only two ways that some realities are postulated and created. In the wide variety of the Infinite Cosmos, Diversity is carried to the extremes. Anything CAN and DOES happen!

"Symbols"

One way man has attempted to understand and quantify his universe is through the use of symbols. The most often used symbols are numbers, letters and sigils. The Jewish Kabbala, the Celtic Oghams and the other Magickal alphabets are good examples of the use of such symbols to order and understand most physical, spiritual and Magickal relationships. I have talked about Oghams and Fionn's Wheel/Ladder in previous workshops. I have also talked about the Celtic Cosmology. Tonight I will briefly touch on numbers and math. Please refer to the previous Celtic Workshops #1, 2, 3, 5 and the Online Wicca Kabbala Threads for more information in those areas. Another kind of symbol that can describe our reality is a relatively new form of mathematics called Fractals.

"Fractals"

"A modern mathematical theory that radically departs from traditional EUCLIDEAN GEOMETRY, fractal geometry describes objects that are self-similar, or scale symmetric. This means that when such objects are magnified, their parts are seen to bear an exact resemblance to the whole, the likeness continuing with the parts of the parts and so on to infinity. Fractals, as these shapes are called, also must be devoid of translational symmetry--that is, the smoothness associated with Euclidean lines, planes, and spheres. Instead a rough, jagged quality is maintained at every scale at which an object can be examined. The nature of fractals is reflected in the word itself, coined by mathe-

matician Benoit B. Mandelbrot from the Latin verb frangere, "to break," and the related adjective fractus, "irregular and fragmented."

The science of fractals has been found to exist within many natural formations . Fractals are found everywhere we look, from the shape of coastlines to the geometry found in cellular divisions. Most dynamical systems that change their behavior over time become CHAOTIC in nature and can also be described using fractals. The reason I mention fractals tonight is twofold. First, fractals show us mathematically how reality and life are manifested. As I said earlier, fractal geometry and

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mathematics are a fairly recent discovery. One important type of Fractal that is found in nature is called a Mandelbrot set. This particular set of fractals becomes inherently unstable as one looks closer at it's component fractals. What is so interesting about this fact and study is that FRACTALS in the FORM OF MANDELBROT SETS have been appearing as CROP CIRCLES on the Salisbury Plains. This is the same area that is located close by both Stonehenge and Avebury. What is the source of these symbols? Where is this information coming from? Are these crop circles some sort of Magickal alphabet or symbols? Are they communicated to us across time and space from other Magicians or other Entities? If they are such symbols, has this phenomena occurred before in the past? Did the Druids observe, record and understand this type of information during their times?

My second point is that our knowledge of Magick is itself like a fractal. With each piece of information we receive from our searches into the nature of Magick, we discover more and more questions. This gives rise to more and more associations and consequently more questions and disorder. Our attempts to totally understand Magick by close inspection consequently results in chaotic thinking. We see fractals everywhere when we look at the world. This world seems to be a fractal. Everything from shorelines, earthquakes, cell structure to computer graphics have been found to obey the laws of fractals. Perhaps Magick and the heavenly cosmologies are fractals of the Higher Will? Perhaps our True Will is a fractal? Maybe fractals are the new Ogham, the new Wheel of Fionn?

"Transformations"

If an idea can be reduced to mathematical or Magickal symbols, then

it
can also be manipulated or transformed. These relationships are called
"veils" or "pathworkings" in Magickal works. In mathematics, such transformations occur frequently. What is complex in one domain is simple in another. Engineers use such techniques as vector and tensor analysis to handle complex systems all the time. Magicians use
the principle, "As Above , So Below" to aid their Magickal Workings. Sometimes this Magickal work is also done while using symbolic logic to
aid in the act of manifesting or "making" a new creation. We will next
discuss how some of these Magickal transformations are done.

"Vibratory States"

The addition of external energy to a molecule or the introduction of additional molecules into a solution causes its electron configuration
to change. The electron "jumps" across an energy barrier to obtain a different orbit or geometry. The Molecule changes its behavior, sometimes with amazing results. This change in electrons through levels
or states of energy is directly analogous to the levels or states of vibration that a Magician goes through to "resonate" with other spiritual forces. These principles of resonance and vibration are the
keys to the techniques of OOBEE and energy transfer in Magickal systems.
To discover how we as Magickal/Spiritual entities can go through these
types of transformed states, I looked at my own experiences, once again.

"Personal Experiences"

The keys to working Magick are BELIEF, DISCIPLINE and FOCUS. Focus is a
matter of personal ability and is sharpened through practice and effort.
Discipline is inherent to our very natures. Belief is absolutely
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necessary to any Magickal Work. I have had three types of personal experiences that are the foundation of my BELIEF in MAGICK.

"The All from the None"

This experience I have discussed before. It is the first veil that must
be passed to obtain BELIEF in Magick and the resulting Powers.
Briefly
stated, I was able to detach from the ordinary (while conscious) and encounter Spirit and Magickal Beings. These experiences have reinforced
my ability to work Astrally and Magickally. The secrets to this experience are meditation, inner quietness and the increased vibrational
level of the spirit or "ecstasy".

By going into the "void" of Nothingness, I was touched by the Power of
the Akasha! Anyone can do this, if they are willing to put in the

time
and effort to meditate to achieve inner "quietness". The "Void" is
the
place where the Will can focus to create and produce all Magick!

"The None From the All"

These are experiences I have had from "lucid dreaming". I have
basically
been able to go anywhere and do anything in my dreams. I have had
many
revelations and Super Normal experiences in these dreams. I guess
the
most outrageous experience was experiencing "death". Some deaths
were
just an abrupt end to one existence while manifesting into another
body
and another existence. One particular "death" was at the center of
an
exploding sun or bomb. I was literally blown into Nothingness and
Non-Existence. I "floated" there in endless time without thought or
being. I just was. Only my Will still existed and through the
exertion
of my Will I was able to awaken into my body once more. This was not
and
ordinary dream. In fact, I'm not really sure this is the Reality I
started out in! <GGG> A Powerful incentive to learn more about
Magick
(to prevent such a thing from ever happening again)!!!!

"IDIC"

IDIC is borrowed from the Vulcan, Mr. Spock. It stands for Infinite
Diversity in Infinite Combinations. This basically means the
Universe
is filled with possibilities and that anything can (and will)
happen.
This is all those strange events that can be dismissed if taken one
at
a time but will stagger you if you keep a log of them. This includes
such things in my life as: Flying or "floating" in the air by
myself,
reading minds, seeing the future, seeing creatures that are in
another
plane, hearing the music of the Sidhe and incredible feats of
strength
and speed (that could not possible have happened). All these many
events
taken together point to a variety of techniques that people can do.
The
secret is in remembering how we did it!!! Or maybe in finding a
really
excellent teacher. I am the worst of students but I am very persis-
tent!<GGG>

"The Charm of Making"

The following is the merest sketch of an outline for performming the
Charm of Making, the very same chant that Merlin was heard to use in
the
movie "Excalibur". Much of this ritual comes from the following
works:
"The 21 Lessons of Merlin", "Celtic Magic", "Witta", "The Irish
Celtic

Magical Tradition" and the "Sacred Cauldon". Some of it is changed to suit my personal (*Irish*) preferences!<G>
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"Circles of Draíocht "

Druids' Circles are very similar to other Magickal Circles. Each direction should have a candle and color associated with it. (I use Red for East, White for South, Grey or Blue for West and Black for North). I also have candles for the God and the Goddess. these are usually Green and Red respectively. I light the candles as the Spirits are invoked.

"The Guardians"

"Air"

The Guardian of the East Quarter is Esras associated with the Power of Air. The sacred city of this Spiritual realm is Gorias. The Celtic Deities usually associated with this Quarter are Nuada and Scathach. The sacred treasure or weapon is the invincible sword. The Magickal Deity for the elemental Powers or the wind singers and sprites is Paraldas, ruler of the Sylphs, Zyphyr and the Winged Sprites. This direction is most often associated with ideas, thoughts, inspiration and psychic powers. Ritual work for this direction is associated with dawn, sunrise, Spring, harmony, travel and freedom. A suitable invocation of the Guardians might be:

"Tugaim cuireadh do Garda de Soir!
Tugaim cuireadh do Duile de Gaoth!
Tugaim cuireadh do Esras de Gorias!"

Translation:

East! "I give invitation to the Guardian of the

Winds! I give invitation to the Element of the

I invite Esras, Master of Inspiration!"

Pronunciation:

"TUG-im KIR-oo gu GAAR-du gu SKULL!
TUG-im KIR-oo gu DOO-li gu GWA!
TUG-im KIR-oo gu ES-rah gu GOR-ah!"

"Fire"

The Guardian of the South Quarter is Uscias associated with the Power of Fire. The sacred city of this Spiritual realm is Findias. The Celtic Deities usually associated with this Quarter are Lugh and Bridgit. The sacred treasure or weapon is the flaming spear. The Magickal Deity for its elemental Powers or Salamandes and Firedrakes is Djinias, ruler of the Consciousness and flames. This direction is most often

associated
with Action, Passion and Change. Ritual work for this direction is
associated with Summer, noon, sexuality and purification. A
suitable
invocation of the Guardians might be:

"Tugaim cuireadh do Garda de O'Dheas!
Tugaim cuireadh do Duile de Tine!
Tugaim cuireadh do Uscias de Findias!"

Translation:

South!
I give invitation to the Guardian of the
Fire!
I give invitation to the Elements of the
Action"
I invite Uscias, Master of Conscious

Pronunciation:

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"TUG-im KIR-oo gu GAAR-du gu OWE-yass!
TUG-im KIR-oo gu DOO-li gu CHIN-e!
TUG-im KIR-oo gu ISH-kah gu FIN-jah!"

"Water"

The Guardian of the West Quarter is Semias associated with the Power
of
Water or the Sea. The sacred city of this Spiritual realm is Murias.
The
Celtic Deities usually associated with this Quarter are Mannanan and
the
Cailleach. The sacred treasure or weapon is the cauldron. The
Magickal
Deity for its elemental Powers or Nymphs and Undines is Niksas,
ruler of
the depths of the Sea and the spirits of the waters. This direction
is
most often associated with Emotions, healing and Marriage. Ritual
work
for this direction is associated with Fall, sunset, plants, the
subconscious mind and dreams. A suitable invocation of the
Guardians
might be:

"Tugaim cuireadh do Garda de Siar!
Tugaim cuireadh do Duile de Muir!
Tugaim cuireadh do Semias de Murias!"

.....
.....
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Translation:

West!
I give invitation to the Guardian of the
Mystical Sea!
I give invitation to the Elements of the
Waters!"
I invite Semias, Master of the Mind's Deep

Pronunciation:

"TUG-im KIR-oo gu GAAR-du gu SHEER!
TUG-im KIR-oo gu DOO-li gu MWIRR!
TUG-im KIR-oo gu SEM-ahs gu MUR-ahs!"

"Earth"

The Guardian of the North Quarter is Morfessa, associated with the Power of Earth. The sacred city of this Spiritual realm is Falias. The Celtic Deities usually associated with this Quarter are the Morrigan and the Dagdha. The sacred treasure or weapon is the Stone of Fal. The Magickal Deity for the elemental Powers or Gnomes and Dwarfs is Ghobas, ruler of the inhabitants of the Earth and a crystal spirits. This direction is most often associated with Destiny, Prosperity and Fate as well as Magick. Ritual work for this direction is associated with Winter, night, midnight, self will and treasures. A suitable invocation of the Guardians might be:

Cloch!
"Tugaim cuireadh do Garda de O'Thuaigh!
Tugaim cuireadh do Duile de Talamh is

Tugaim cuireadh do Morfessa de Falias!"

Translation:

North!
"I give invitation to the Guardian of the

I give invitation to the Elements of Stone

and
Earth!

I invite Morfessa, Master of Destiny and

Magick!"

Pronunciation:

"TUG-im KIR-oo gu GAAR-du gu owe HOO-ee!
TUG-im KIR-oo gu DOO-li gu TA-loo is KLOKH!
TUG-im KIR-oo gu MOR-fes-ah gu FAL-ah!"

"Spirit"

The Center of the Circle is protected by the Power of the God and the Goddess and the balance and diversity that They each manifest and control. This is the province of the Goddess of Sovereignty, Macha, and the Horned God or the Hunter, Samhan. The center is protected by the combined Powers of the Quarters and their Masters. A suitable invocation of the Spirit might be:

"Tugaim cuireadh do Ana'l Fein!
Tugaim cuireadh do Duile de Anam!
Tugaim cuireadh do Grian agus Geala!
Beannachtai' DE' agus mBANDE' againn!"

Translation:

"I give invitation to the Souls of our Ancestors!
I give invitation to the Element of All Spirits!
I give invitation to the Sun and the Moon!
The Blessings of the God and Goddess be upon us!"

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Pronunciation:

"TUG-im KIR-oo gu GAAR-du gu AN-aal FINN!
TUG-im KIR-oo gu DOO-li gu AN-um!"

TUG-im KIR-oo gu GREE-un AG-us GYAL-a!
BAN-uck-ta JAY AG-us BAN-jay UG-een!"

"The Words of Power"

After the Guardians have been called, then the Words of Power Are Spoken and the Rite or Sign of Three Rays is performed for each of the Quarters.

"IAO"

This is the name of the God/dess of All and is intoned three times while making the appropriate hand gestures,

"EEEEEE-Ahhhhhh-OOOOO".
"EEEEEE-Ahhhhhh-OOOOO".
"EEEEEE-Ahhhhhh-OOOOO".

"Threshold Experiences"

If a portal to another plane or place is to be opened then the following Charm of Making is to be said three times (this Charm uses the Power of Sea and Stone):

"A ELFNTOOD DWYR SINDDYN DUW
CERRIG YR FFERLLURUG NWYN;
OS SYRIAETH ECH SAFFAER TU
FEWR ECHLYN MOR, NECROMBOR LLUN"

"Dragon's Breath"

If something is to be caused to happen or prevented then the following Charm of Making is intoned three times (this charm invokes the Powers of Fire and Air):

"ANAIL NATHROCK
UTHVASS BETHUDD
DOCHIEL DIENVE"

At this point the Power has been raised. The Will of the Draoi' should be directed and stated forcefully in the direction of greatest Power using the sign for that Quarter. Once the work, is completed, the God/desses and Guardians should be thanked and the Power Earthed by lowering both hands to the ground while kneeling. The Circle is opened in the reverse of its creation and the bounty of the Land and Tuatha should be enjoined and enjoyed by all.

This is the end of the prepared presentation on the Charm of "Making". This and "Pathworking" are the two most powerful abilities of a Druid.

Celtic Workshop #14 - "The Wheel of Elements or Seasons"

Forum member Freepowder noted similarities between the Plains Indian Medicine Wheels and Fionn's Wheel from Celts sources. His analysis

and
presentation on these topics led into a discussion of other cross
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cultural similarities. I added some info from a study of the
indigenous
peoples of the world as well as Celtic topics.

Tonight our man of many names, Freepowder, O'Ba'n, John White, Sir
Freep,
etc. will give us his thoughts on the wheel and the directions as
compared between the Plains Indians and the Celts. It looks to be
good!<GGG> I may have a few comments of my own. I also have some
info on
theses directions compiled by a noted anthropologist, Angeles
Arriens,
for the indigenous peoples of the world. I hope we can discuss the
use
and meanings of directions to all of us in our magical work.

"The Wheel of Elements or
Seasons"

The world over, aboriginal religions have used the circle as a
symbol of
the world, the cosmos and the spirit. Tonite I will attempt to draw
some parallels between the Celtic version, Fionn's wheel or window
and
the Plains Indian version, the Medicine wheel. Both of these wheels
are
pictured as a circle bisected by two lines, one vertical and one
horizontal. In Plains Indian (PI from here on) the circle represents
the
cycles of the earth, of learning and of life.

The lines represent the 'roads' one must travel to achieve
enlighten-
ment. The points at which the lines intersect the circle signify
the
four directions, east to the right, south at the bottom, west to the
left, and north at the top. There are qualities and totems (animal
spirit guides) assigned to each direction. The totems and qualities
vary somewhat, tribe to tribe, and the following is an attempt to
combine several, mostly Lakota (Sioux) and Tsisistis (Cheyenne) .

East:

red, illumination, child, the sun, spring, the source of life,
eagle, hawk and birds generally

South:

yellow, innocence, youth, daylight, summer, fullness of life, snake,
lizard, mouse, horse, elk

West:

black or blue, introspection, maturity, sunset, autumn, waning of
life,
thunder beings, Bear, buffalo

North:

white, wisdom, old age, night, winter, death, wolf, raven, buffalo

The PI speak of the guardians of the quarters as 'Grandfathers' or
'Grandmothers'. Animals in mundane life are referred to as 'Little
Brother or Sister.' At the center of the wheel is, in Lakota, 'Wakan

Tanka', the Great Mystery. The source of all life, of all that is. Although Wakan Tanka is referred to as Grandfather, it has no sex, no body, it is at once the creator and all of creation. Also at the center is White Buffalo woman (or Sweet Medicine to the Cheyenne), the personification of the earth, and the female aspect of Wakan Tanka.

The cycle of life as illustrated by the Medicine Wheel starts at the east. The PI believe that as an infant a person knows all things, thus the connection with enlightenment. As you grow into youth these things are forgotten so you may learn, and grow, symbolised by the south and innocence. When you are mature you move to the west and introspection.
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Here you take your vision quest. As you approach old age you achieve wisdom in the north and, if you survive you return to the enlightenment of the east.

On to the Celts!

The Celts use either a four spoked wheel, identical to the medicine wheel in appearance or enhance the image with 'cross quarters' making an eight spoked wheel. One difference in the Celtic version of the Wheel, is probably due to the variation in weather patterns between the British Isles and the Great Plains. The British Isles are around 1000 miles north of the Plains causing several things to happen. The sun, even at midsummer will rise far further to the north in Britain. Britain's proximity to the trade winds cause the prevailing winds to come from different directions. Therefore the Celts start their journey of life in the north. The qualities of the quarters are remarkably similar if somewhat skewed as to direction. (Note: the animals assigned to quarters and cross quarters are approximate and individual impressions as to what animal goes where are most important IMHO)

They are:

North:

black, winter, wisdom, clarity, death, earth, animals, minerals, fallowness, darkness, winter solstice, salmon, wolf, the Morrigan,

East:

red, spring, inspiration, life, birth, renewal, air, birds, smell, dryness, germination, spring equinox, otter, crow

South:

white, summer, spirit, humanity, change, power, fire, sun, light, vegetables, summer solstice, bear, hawk,

West:

grey, autumn, creativity, ripeness, fertility, compassion, love, emotions, hearing, water, moon, twilight, fish, autumn equinox, stag, hound

The cross quarters mark the seasonal festivals, have associated animals and are used to represent the ages of mankind:

Imbolc: 31 Jan, child, eagle
Beltaine: 30 Apr, youth, sow
Lughnasadh: 31 Jul, adult, horse
Samhain: 31 Oct, elder, heron

The Celts assign Gods and Goddesses to the quarters as well. The following courtesy of O'Dubh, and subject to interpretation.

God/esses are directional <G> as follows:

North:

Master Morfessa of Falias, The Morrighan, Goibhniu, The Dagdha, Epona, Eriu, Macha (The Land, the Lia Fal, Magick, Soveriegnity)

East:

Master Uscias of Findias Danu, Anu, Lir, Lugh, Bridget, Scathach, Ogma, Nuada (The Invincible Sword, Wisdom, Strength, the Winds)

South:

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Master Esras from Gorias The Dagdha, Lugh, Bridget, Danu (The Flaming Spear, Action, Fire, the Sun or Shining One)

West:

Master Semias from Murias, Manannan mac Lir, The Dagdha, The Cailleach, Cerridwen, Danu, Dianecht, Arianrhod (Rebirth, the Undry, the Sacred Cauldron, the Sea, Water)

Many of these God/desses are assigned to more than one direction because they have more than one aspect (The Dagdha, Danu, Bridget, Lugh, the Morrighan). The best way to associate them with a particular direction is to base their direction upon their role in your Working or upon their use of the magickal tool involved.

The Celts have this multi-faceted diversity in the nature and directions of their God/desses due to their travels across Europe and their incorporation of the local Deities into the Deities of their respective clans. When they finally stopped their travels, these Deities were then more fixed in their associated directions and attributes. As modern day Celts, we have the use of all of these Archetypes to aid or worship and to enrich our Magicks!

(2-21, cherokee) the cherokee say that all ancient cultures descend through the pliedades and that the druids and the cherokee have origins in atlantis the cherokee calendar as are most medicine wheels are based on the mayan system of time. The Dogon of W. Africa say

the
same. which is very similar to the celtic most ancient cultures say
they got the wheel from the stars

Also some of the first sailors to come in contact with North
American
Indians were Welsh and they could converse with some of the tribes!
Seemed the Indians were speaking Welsh!<G>

(2-21,Cherokee) the Cherokee also claim twelve tribes came
out
of Atlantis when it was destroyed and populated the areas of the
earth
bringing this ancient wisdom to other cultures like the 12 tribes of
Israel there are 12 clans in the Cherokee matrilineage. There was
contact between the Nordic Vikings and the Indians after contact
with
the Celts too.

(2-9,M&J) As to the NA Indians speaking Welsh, I
attended
a Celtic League symposium a year or two back, and this was one of
the
talks. I'll have to go back and review my notes, but as I recall
this
is heavily debated. The accounts go back to a Welsh prince who
supposedly sailed to America. Whether or not this is true is highly
uncertain.

(2-8,Freepowder) The Welsh Prince was Madoc, and I believe...
he was supposed to have sailed in the 11th century.... there were
records of his sailing away.... but nothing on where he ended
up....he
most certainly never returned to Wales.... One possible explanation
for
the 'Welsh' Indians is the occurrence of grey eyes in some of the
southern tribes, notably... the Choctaw and Cherokee.... There are
some
similarities in the languages, but it is possible.. that this is due
to
some wandering Celt heading east from the orient. <G>

Ok Thanks FP!<G> There are many other similarities...notably the
common
belief among both sets of peoples, the Cherokees and the Celts, that
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springs were doorways to the Underworlds and possessed their own
spirits. There are other similarities... The Irish have legends
about
the first settlers coming from the west after a flood.

This was later Christianized to be the daughter of Noah
Ceasir....but
it was first thought to be Atlantis. Also some of the alignments of
the
stone circles are on the Pleiades. In fact, The two major hubs of
the
Celtic year are connected to when the Pleiades first ascend into the
constellation of Taurus That is when Bealtaine and Samhain actually
occur.

As to use in your magickal workings, given the eclectic nature of
most

American Mages, introduction of the Plains Indian version of the attributes of the quarters is allowable. Perhaps even justified given our geographical location. I personally use the Indian colors and animals in conjunction with the Celtic God/esses. As they used to say in the Toyota commercials, 'It just feels right.' <G>

Ok I have another set of values for directions. Then a brief discussion of future topics. I know everyone is suffering from too much Holiday!!- !<GGG>

Here's my blurb on directions: The "Four Fold Way" by Angeles Arrien a survey of sacred directions and paths of the indigenous peoples of the world gives the following characteristics to the directions:

North:

The Way of the Warrior, Direction of Power, Element is Air, winged creatures, Standing Meditations, Right Actions, Dancing, instrument is the rattle and season is the Winter.

East:

The Way of the Visionary, Direction of Vision, Element is Fire, desert and no legged creatures, Walking meditations, Truth telling, Singing, instrument is the bell and season is Summer.

South:

The Way of the Healer, Direction of Love, Element of Earth, All four legged creatures, Meditating while laying down, Right Speech is the way of living, Paying attention, Story telling, instrument is the drum and the season is Spring.

West:

The Way of the Teacher, Direction of Wisdom, Element of Water, All Water creatures, Sitting meditations, Right Timing in life's actions, Being Open minded to outcomes, Silence is the best wisdom, instruments are sticks and bones and season is Autumn.

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{file "How to use Magick with a straight face" "bos652.htm"}

"HOW TO USE MAGICK with a Straight Face"
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MYSTIC MOON Metaphysical Books, NEW MOON RISING journal & BBS
8818 Troy St., Spring Vly, CA 91977 (619) 466-8064; BBS: 466-5403

"People that eat blowfish are stupid.
People that do not eat blowfish are also stupid."
--Japanese proverb

With the advent of the New Age, many people are airing great new ways to change your life for the better. These ideas are based on the premise that we have total control of our lives on some level. All we need do is reach that level with our desires. This is, of course, the big challenge. You can read millions of words on that subject. Why is there so much information? Because achieving this kind of control is a very individual thing. There are so many different ways that each person could write his own book. To succeed, each must find his own path. The reason there are instructions at all, though, is because each can find guidance in the successes of others. Magick is one of these many guides.

This file is relatively short because it concentrates less on the myriad details of magick and more on how to find your own path. The task is never as easy as it sounds, but it is not complex, either. With straight forward exercises (good, honest work on your Self) you will achieve whatever you desire. We all have this power. The way we use it is not by gaining a new ability, but by getting out of the way of the ability we already have. This book outlines the basic blocks and the kinds of things to do about them. But, as with any advice, it is up to you to honestly assess your own situation and discover what works best for you. Remember, achieving your personal Power is everyone's path in life. You will succeed, it is only a question of when. This book is designed to bring that success more quickly and, overall, more easily.

Many people these days still appeal to the "booga-booga" aspect of magick: "We will grant you incredible powers to use on whomever you please if you send us money." As we enter into the New Age of understanding, people are learning that occult powers are actually a natural part of everyone's life. It is our goal to help this process along. We hope to teach newcomers what magick is about. This book is written not only to inform, but also to circumvent the psychological barriers set up by living in a mechanistic society. The mechanistic paradigm (the idea that each person and object is totally separate from the rest of the universe except through physical interaction) precludes magick (non-physically affecting one's environment). The magickal paradigm states that your beliefs create your reality. This choice is like contemplating eating blowfish-- when you analyze it, you can conclude that adopting either paradigm is stupid. Since you can't please everyone else, pick the one that you like best. If (and only if) the magickal paradigm appeals to you, then choose it. Then the trick is to get out of the mind-set that says that magick is impossible. We hope that you will try some exercises to prove to yourself that magick works. Once you have
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done so, then you are on the way to achieving anything you desire.

POWER

Power can be a very misleading term. The way most people mean it is in the sense of "power-over." People recognize power as the ability to get others to do what you want, especially when these others have different ideas. This is not Power (with a capital 'P') at all. When you rely on someone else to do something for you, you give your Power to him. This is very different from doing something *with* someone, then both parties gain. But, to

believe that you must force or trick another is to say that you need this person to do something that you cannot. You may steal their power (lower case) but you give away your Power.

Power is, among other things, the innate ability to bring whatever you truly desire into your life. When you "make" others manifest them for you, you create blocks in your own mind. These blocks say "I cannot do this myself," which obstructs your Power. This is "giving away your Power."

When you "take your Power," you accept responsibility for your life. This is not guilt or martyrdom, it is honestly assessing your life and recognizing your successes and failures. Give yourself credit for even the smallest success and recognize that you can overcome every obstacle. Then you allow your Power to express itself. What you need comes to you; projects work for you.

We often think of many obstacles as insurmountable. For instance, many believe the lottery to be their only desperate hope of escaping poverty. Such people give away their Power. And why shouldn't they? Everything they've experienced tells them this. Our whole society is rooted in the mechanistic paradigm (all causes and effects have a physical link), which precludes a belief in Power. How is one to know that this concept works? How can this be real when it is so different from what we are used to?

Our society has a concept of "Reality" as an objective existence of which we are all a part. When two people have different ideas of the nature of some detail, then at least one is Wrong. We all have a fear of being Wrong. When we are Wrong we miss out on things and people don't like us as much. Therefore we desperately strive to be Right. It turns out that Right is what ever those around you happen to feel that it should be. It's as if they all took a vote when you were out of the room. But "Right" changes all the time: from preservatives are harmless, to preservatives cause cancer; from Stalin is a great leader, to Stalin was a monster; from Ptolemy explains the forces of the universe perfectly, to Newton explains the forces of the universe perfectly, to Einstein explains the forces of the universe perfectly. The philosophy of science this calls this evolving better (or at least different) explanations. Yet, while these ideas hold sway, people call them "Reality."

Just how reliable is Reality? We all live our lives using our
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individual concepts of Reality to get along. We update them as we see fit. But few will fundamentally change their concepts. We are sure that, although we may not have the details, we certainly have a feel for the basics. Anyone who disagrees with the mechanistic paradigm, for instance, must be missing at least a few marbles. Such a person is irrational in a universe that we know to be rational.

But is the universe truly rational? Science has pursued the mechanistic paradigm down to the smallest scale, particle physics; here it fails to explain the universe. The building blocks of Reality do not behave rationally. If you drive a car from one side of a mountain to the other and you have a choice of two tunnels, you will drive through one of them. If a single electron has a choice of two holes in a plate to pass through, it will go through both. You can plot the speed and position of your

car to the limit of the accuracy of your instruments, but you will never be able to do both to that electron.

When you observe this mythical car, it is a solid object. If it were not, it would not be a car. If you drove it around, then tested to see if the car were not solid and discovered that it wasn't, what would you think? Around the turn of the century, scientists figured out that light acts like a wave when you test for a wave, and like a particle when you test for a particle. In the regular world it must be one *or* the other. The two are as mutually exclusive as a non-solid car that you can none the less drive. Mysteriously, light was behaving like both. Eventually, scientists concluded that light doesn't work like the universe we are used to. The act of observing light defines its character. This is called wave-particle duality. Later in the century, scientists found that atomic particles, the building blocks of all matter, behave this way, too.

Now imagine that you can find no evidence that this car crosses the space between where you see it and where you saw it last. Suppose the car isn't actually "there" when you're not looking-- the act of looking brings it into "existence." What would you think if noticed that your expectations seem to have an effect on where it turns out to be? This is awfully strange, but it is the kind of universe that particle physicists find. "Looking at" a subatomic particle "brings it into existence." Also, scientists are finding that whatever kind of particle they expect to find in an experiment, tends to be there. This is starting to look less like brilliant theory and more like an effect of the observers. They are no longer separate from their experiments. It turns out that the universe doesn't actually work the way we've always assumed it does.

This is the nature of matter on the smallest scale, and it doesn't make sense in every day life. This does not mean that we should abandon our present ideas of how to live. Keep what works ("If it ain't broke, don't fix it"). Particle physics won't affect how you drive through tunnels, for instance. But, if you accept physics, the epitome of the mechanistic paradigm, this means that our mechanistic ideas of how the universe works are fundamentally incomplete. In other words, the mechanistic paradigm is not the whole story.

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Big deal. What does this mean in a practical sense? The world seems to work just the same as it did when the mechanistic paradigm was unchallenged. But what if our preconceptions dictate what we are aware of? It is a common trick to set up a group of people for startling event and see how many will overlook a strange inconsistency. In one instance, a teacher took a student off into an adjoining room on a pretext. There was the sound of an argument and a crash and the student ran out through the room. One of the other students suspected a set up and she was the only one who noticed that the teacher's accomplice was carrying a bone. A much more dramatic example is the story of Magellan's ships.

When the explorer landed on a particular island, the natives, who had never seen europeans before, recognized them as funny looking men in funny looking little boats. But Magellan soon found that the natives were unaware of the large ships that carried them there, though they were impossible to overlook. The natives had seen men and small boats before, but they had never seen a large ship. Such a thing was outside of their experience and therefore

outside of their comprehension. Their eyes must have seen the ships, but their brains did not. The natives gathered to try to see them, staring intently at where they supposed to be anchored. Soon the local shaman could discern the barest outline which he described to the others. Eventually they could all perceive ships.

Who can say what we make ourselves unaware of? It is only after we've expanded our perception that we learn how limited it was before. But we can't go around indiscriminately "expanding our consciousness." What we choose to believe is based on our desires. If you are happy with what you believe, there is no reason to change. "If it ain't broke, don't fix it." Change is challenging and even if you succeed, it may well be unpleasant. But if you feel unable to overcome obstacles in your life (and you *really* want to), then you have nothing to lose. Magick will only expand possibilities. If it's all a crock, you've lost nothing. If it's true, you can do anything you're willing to work for. It is a draw-win situation. The only way you can lose is to make your choice out of fear. Don't let the opinions of others influence what you choose to believe. Don't give away your Power. Everyone else is in the same situation you are, so when it comes to your own life, there is no greater authority than yourself. If you're interested in magick, try it and see for yourself if it works for you.

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WHAT MAGICK IS

Magick is a way of using your Power. More technically, magick is the process of non-physically affecting your environment through messages consciously impressed on the subconscious with a system of symbols. (This will become clear later.) This is the broadest definition and it can include such things as prayer, meditation, chanting, positive thinking, subliminal tapes, programming and hypnotism.

Some think that magick is unnatural and evil. It is no more evil than any tool. A knife, for instance, is "good" or "evil" depending on its use. It can be invaluable in many beneficial projects, yet it can also harm. Nothing is immune to misuse. People even try to use prayer against others. Such potential is not a reason for fear, but for respect. The idea that magick is unnatural is a modern misconception. Magic has only recently come to mean Hollywood special effects or pulling rabbits from hats. It is often spelled magick in order to distinguish it from this new meaning. For millennia magick has been a path to enlightenment and self mastery or just plain getting what you want. It is nothing supernatural. Magick uses natural powers and the natural flow of the universe to bring about the changes you desire. We are so immersed in magick that, like still air, we are unaware of it. We all use this power without thought, like breathing. Magick is using these powers with awareness.

Magick involves placing a message of your choosing into your subconscious. This is all that is necessary to achieve any goal. The power of the subconscious is awesome. When you unite it with your conscious will, you can do anything you want. Remove the internal barriers and the external barriers melt away. Oriental philosophy would call this "following the Tao." Achieving this is the challenge of magick.

HOW MAGICK WORKS

How can programming the subconscious affect the world around us? What are the mechanisms involved? According to the occult view, it works because that is the nature of the universe.

In the West, we use the mechanistic paradigm. A paradigm is a pattern or model, in this case describing the way the universe works. We use paradigms to function, usually without even realizing it. The mechanistic paradigm is one of the most basic that underlie our culture. This model states that there is an objective reality in which objects interact solely through physical contact. Science has updated this to include fields like gravity and magnetism, but the principle is the same. The result is a universe in which the individual is nearly powerless. You can only make real change through physical action. Magick is the act of making such changes non-physically, so it does not fit in with the mechanistic paradigm.

Most westerners are unaware that the magickal paradigm represents a majority view among the world's cultures. Basically, it is the antithesis of the mechanistic view. It states that there is no objective universe, only subjective universes. These

universes are the perceptions of each individual. You couldn't possibly do any experiment that would show your universe to be either subjective or objective. You must be an objective observer in order to tell the difference. You are automatically a subjective observer because you are in the universe. That's life.

At this point, there is no practical difference between these views. The universe looks the same either way. But the magickal paradigm also states that the universe is an expression of your perceptions and your perceptions are that part of yourself over which you have control. When you change your own attitudes and preconceptions, the universe will follow. This gives an individual as much power over the universe as he has over himself.

Metaphysics

We obviously don't exercise infinite power. There is more to magick than merely having a desire or belief. That is because we have many conflicting desires and beliefs on many levels. There is a level called, among other things, the Little Self. This roughly corresponds to the subconscious and the super ego. The ego, the part of ourselves which we think of as "I," is called the Middle Self. The Little Self is the gateway to the High Self, our connection with godhead and the universe. Infinite power lies with the High Self, but our access is through the Little Self which has its own ideas. The Little Self is aware of and accepts everything around it and everything you think, even when you are not aware. These perceptions build up very strong ideas in the Little Self. When these ideas are different from yours (those of the Middle Self), your ideas loose. To succeed, you must unify your will.

Of course, people rightfully complain that even if we do create our universe, it's still tough to make changes. That is because there is quite a bit of inertia to ideas that have been strongly supported since childhood (or before, if you accept past-lives). In an extreme example, the original "Peter Pan" had to be changed to keep from harming children. In the original

version, the characters flew because "they believed." Many children attempted to fly and discovered the hard way that their Little Self did not agree. Things like a belief in gravity may be possible to overcome, but no one will argue that it's commonly done.

This example sounds silly because our experience of gravity is so compelling that it seems ridiculous to consider it to be "merely a thought construct." But another belief that is nearly as widespread is that of poverty. This is a significantly less daunting belief which many have overcome. As long as you believe you are poor, you will be. This is often a very strong belief. Many cannot even genuinely imagine themselves as being wealthy. But, because it is not beyond reasonable comprehension, it is possible to reprogram your Little Self-- much as it's possible for left-handers to learn to be right-handed. Magick is an effective way to do this.

If you are unconvinced, consider how many little messages you
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heard when growing up, which you now believe on some level. Frequent messages, especially with children, usually become true. If you have heard all your life that you are poor or dumb or unsuccessful, eventually you believe it and eventually it's true. You probably know many people with an unjustifiably poor self image. This is an image which their Little Selves accepted, probably during childhood when they couldn't protect themselves. That is how messages to the Little Self work against you. And the Little Self is aware of everything, even when you are asleep. It also believes everything it hears. So the next time that you hear that you're not good or that you need to buy a product that you don't really want, consciously give your Little Self a different message. Talk to it and tell it what you want to believe. This is what makes your universe, so make it the way you want it. When you have a particularly powerful belief to overcome, then you must send a powerful message. That is the role of magick.

Religion

The religious rendition of magick is prayer. Although they are different things, the principles are similar. Techniques that are effective for one will work very well in the other. In fact, they use many common symbols. One could say that magick is secular prayer.

Prayer works when "God answers it." This is entirely in line with the metaphysical explanation. You can say that the Higher Self is God or your connection to God. This is simply a different way of expressing the same ineffable principles. You can adapt anything here to fit into your views. Don't let the way these concepts are phrased put you off. Feel free to interpret this as much as you like in order to make it acceptable and usable to you.

Psychology

The explanations so far require new way of thinking about the universe, but those entrenched in the mechanistic paradigm need not miss out. Psychology has enough respect as a science to offer hope. If you replace Little Self with subconscious, the principle is the same. Although there is no longer a source of infinite power or non-physical change. But influencing the subconscious is the next best thing in a mechanistic world.

Psychologists would say that magick directs all your unconscious efforts toward your goal. It also eliminates those unconscious efforts keeping you from your goal. This may not sound like much, but it is primarily these efforts that determine success or failure. It is easy to overlook because, for the most part, the conscious will is the same as the unconscious will. Thus, we succeed at endeavors such as waking up, getting to work on time and fixing dinner. This may seem silly, but when your subconscious doesn't share a goal, even simple tasks are exceptionally difficult. The power of the subconscious can either fight you or help you. Where ever you succeed, it's almost certainly helping. Where ever you fail, it's almost certainly fighting.

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The subconscious represents everything the mind does that we do not think about. This involves a most of what we do. When you are driving on a familiar freeway in good conditions, you are usually thinking about the music on the radio or salient problems. At such times it is your subconscious driving. If you notice something strange in the road, it was your subconscious that brought it to your attention. This is very helpful, but that isn't necessarily the case. The subconscious can throw up all kinds of barriers, preventing even the simplest tasks. It can make you late for work when it doesn't feel like going-- you can wake up late, feel ill, misplace car keys or even have an accident. This influence sometimes goes to the extremes. People can even be paralyzed by hysteria, a condition that lies entirely within the mind. Pathological fears are another example. An agoraphobe, for instance, can have such an extreme reaction to being outdoors that he cannot leave his house no matter how badly he wants to.

The subtle action of the subconscious can be almost as profound. Even when the influence of the subconscious is indistinguishable from chance happenings, on larger scale the effect is dramatic. Psychologists try to ensure that experiments are "double blind" for this reason. They must set up an experimental group and a control group. In the latter, there is only the single element, the target of the experiment, that is different.

In drug testing, experimenters use placebos on a control group. The act of administering a substance can have a profound mental effect, even when that substance is inert, a placebo. When they expect effective drugs, people can have great results with a placebo. But the "placebo effect" is purely psychological. If either the experimenter or the subject think that they know which is being administered, that is enough to throw off the results. The subconscious of the subject reacts to what the subject expects. If the experimenter knows what he is administering, then the subject's subconscious reacts to cues from the experimenter's subconscious. This is sometimes called the "Clever Hans effect" after a horse which seemed to be able to do math. In reality, clever Hans but was reacting to cues from the people around him. When someone near him knew the answer, the horse could sense that person's expectation. It was sometime before researchers even considered these nearly invisible clues. Although such subconscious actions are very subtle, they can dramatically change the results of an experiment.

The subconscious similarly affects results in your life as

well. Magick programs the subconscious to work for you. This is not as potent as the metaphysical concept, but it will make you as effective as you can possibly be in a mechanistic world. A unified will directs all your efforts, conscious and otherwise, toward your goal. Since the subconscious can present insurmountable barriers, working out these barriers is all it takes to be on the road to success.

Some may be disturbed to think that magick may be misrepresenting how it works, but that should not be a problem. In one experiment, scientists gave placebos to a group of 3273

subjects. After the placebos "took effect," the scientists explained what they were. Even when the scientists made it clear to the subjects that the placebos had no biochemical action, many subjects still wanted a prescription for them. (It would be interesting to see how much more effective prescription placebos are versus over the counter placebos.) Were these people stupid? Or were they wise to stick with something that worked?

New Science

Those that cannot extricate themselves from old mechanistic views need an excuse to allow the placebo effect to bring them success. Ironically, the same discipline which made magick so difficult can now provide this excuse. Scientists are exploring some new ideas which depart from the founding mechanistic paradigm. Ideas consonant with the magickal paradigm show up in Jung's synchronicity, quantum physics, the Gaia hypothesis and the morphogenetic field hypothesis (see Rupert Sheldrake's "A New Science of Life"). When these views obviously challenge the traditional mechanistic paradigm, they are a source of hostility or amusement. When the challenge is more subtle, people ignore it. Never the less, the West is gradually turning toward a view more in tune with magick. With greater frequency, people are willing to consider the idea that we affect our universe on more than just a physical level.

Scientific evidence now supports the idea of non-physically affecting your environment. Quantum physics suggests that an experimenter's goals seem to create whatever particle he's looking for. The morphogenetic field hypothesis suggests that actions affect all other actions to the degree that the circumstances are similar. This explains why it becomes easier to grow a certain type of crystal over time and how new animal behaviors "jump" from one isolated population to another. Science is continually finding support for things that metaphysicians have said for millennia.

If your respect for science is such that you cannot take magick seriously, do some research into these areas. If you can find an acceptable explanation, then you can respect magick. This respect is essential for success. But don't look for "proofs." The concept of magick is nebulous. It's designed to explain the way things are. "Contrary evidence" only shows that you misunderstand. Change your definition to include the new evidence.

Magick can never be proven wrong because it can't be pinned down. Since it explains a subjective reality, it can never be proven right, either. The magickal paradigm will confirm any preconceptions, so the mechanistic paradigm will look "true" if that is what you expect. Since it also postulates so many

unknowns in the mind, this paradigm states that what you get is what you expected. As with so many things, you will believe if you want to and you won't if you don't want to. But when you're on the fence, the right explanation can help you accept the possibility. Only then you can honestly try magick. If you experiment with a negative attitude, it is the nature of magick to confirm this. Magick works best for those practical enough to 3274

be skeptical, but open minded enough to give it an honest try. If a part of you is genuinely interested in magick, work to become comfortable with it. Start with simple and harmless work. Leave the embarrassing stuff for later, after you've seen it work and you don't care so much if your friends find out.

Avoid getting too involved in the "explanations." If you need one, pick whichever you like. It doesn't have to be any of those here. Each has to build his own models. In any case, reality transcends the understanding of waking-consciousness, so any expressible explanation is "wrong" in the traditional sense, anyway. For a good illustration, try to "understand" wave-particle duality in any but a mathematical sense. It's as impossible to picture as a four dimensional cube.

However the universe "actually is," always act in a manner that is responsible in an objective universe. If this were not essential, people would have abandoned the objective universe long ago. Objective or subjective, there are many empirical rules of behavior that we all know. Magick doesn't change these rules. Don't drive crazily because you've done a protection spell. Don't spend unwisely because you've done a prosperity spell. Don't jump off a building because you've done a flight spell. Remain within these rules and you loose nothing by acting as though the universe is subjective. You should not be doing anything you don't want to do in the first place, because such acts are pointless in either universe. If the universe is objective, then you have had some harmless fun. If the universe is subjective, then you have the chance to get anything you want. If you approach it properly, you can't lose.

THE EMPIRICAL RULES OF MAGICK

Karma, the golden rule

So far you have read a few possible explanations of how magick works. This is to open your mind to the fact it *can* work. But any explanation puts a limit on the possibilities. The possibilities which a model rules out are much harder to achieve while you use that model. Please don't limit yourself unnecessarily. But remember, no matter how much you may try to believe that you can fly, it's not likely you'll succeed. The obvious lesson here is, be careful: test the waters of your subconscious, act responsibly (but not over cautious). Don't jump off a cliff after your first flight spell. Don't quit work after your first job spell. Start slow and find out how your Little Self works before you do any life changing work.

There is a hazard so universal that you should treat it as fact: Karma. This is the old saw of, "what goes around, comes around." You attract things of a similar nature to what you concentrate on (similar to morphogenetic fields). And remember, when you concentrate on something, your Little Self does so at least as much. The mechanistic reason for this may be "the subconscious mind directing subtle actions to bring about

circumstances in tune with its thoughts." Metaphysicians often explain it as "like vibrations attracting like."

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Everything has a "vibration." This is similar to the vibration of musical notes, though obviously not the same. As with musical notes, one vibration can start a sympathetic vibration. One vibrating piano string will start similar strings vibrating. Karma is the word for this principle in magick. There is a certain vibration associated with any act. If you hit someone, the emotions and actions involved are of a certain vibration. This will tend to attract things of a similar vibration, primarily violent acts. You will tend to attract someone to hit you. It turns out that everything you do to others you essentially also do to yourself, and vice versa. It sounds trite, but being nice to others and yourself truly makes the world a better place for everyone.

It doesn't matter how you understand karma, or even if you believe in it-- you are warned. Many people don't believe. The action of karma, particularly on such people, is often too slow to notice. It can easily take lifetimes for a soul to work through karma. But the soul will, so avoid bad thoughts. This is impossible, but you will get better with practice. Each unpleasant thought has a negative effect on you and others. This brings negative things into your life. This is pretty rotten, but remember that each positive thought brings positive things-- that can be pretty good. In any case, you needn't respect karma to find yourself a happier person for trying to live this way.

If you are just learning about karma, you will probably find that it is now a little more obvious in your life. But sometimes it's difficult to figure. If you do a spell to heal someone, you would expect to be attracting good things. But what if immediately afterward you receive a transfer back home to live near your scummy relatives? Hardly fair! Yet that's the kind of result you can expect if you do anything to a person without permission. People have enough difficulty with their own Little Selves, it's nearly impossible to divine the desire of someone else's. The most beneficent act could violate someone's will on some level. If the person asks you, then you are free to act. But, even if you are absolutely sure that the person would want it, if he hasn't asked you, don't do it.

Another fantastic example is the love spell. Do a spell to attract the kind of person you want, not a specific person. Exercising your will on others without their consent is always nasty-- doing so magickally has an even higher cost. Watch yourself. Many people working with magick do so under a "threefold law." This means that any karmic response is tripled. This is to keep people particularly scrupulous when they are fooling around with this stuff. Take it seriously.

Know Thyself

Karma is best described by the golden rule, "Do unto others as you would have them do unto you." The other major rule of magick is just as common place, "Know thyself." This is essential because of the Little Self. Magick is the science of expressing your will. Because there are many aspects to your will, it follows that you must be aware of all these aspects to be an effective magician.

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"Know thyself" means be aware of the thoughts and feelings of your Little Self. Learn how it feels about the things you want. Learn it's beliefs. You must know your starting point to effectively change negative beliefs. To do this, you have to pay attention to all the subconscious cues that your Little Self gives you. Explore your feelings, keep track of your dreams, look at your past. One of the best clues is your own life. If you create everything on some level, then part of you "wants" each thing in your life. You must not deny this, but work with it. The goal is healing because destruction is at best temporary.

Different desires on other levels interfere with your conscious desire. Your Little Self picks them up everywhere. You must be aware of this so that you can counteract it. Every ideal commonly in the mass media impresses itself strongly. When Madison Avenue spreads the word that young and thin are the ideal, your Little Self will accept this if you are not careful. If you are not young and thin, this message undermines your sense of self worth. The resultant sense of undeserving works against your success. There is so much exposure to these messages that it is a real battle to avoid them. Particularly in childhood, when we can't protect ourselves, others deeply ingrain ideas that can be with us for life. You must work hard to discover these feelings and counter act them. If part of you feels undeserving, genuine success seems impossible.

There are other aspects to this problem. Not only might you feel undeserving, but you could even desire failure. There are many reasons for this, usually based in childhood. Whatever the cause, you must look at your failures to see if there might be some reward. Many people are subject to chronic illness, for instance, because of the attention they get or an unpleasant situation they avoid. If you really want to succeed, you must consciously release your desire for the rewards of failure.

You must also look at the fear of success. Many times we do not consider the problems associated with what we are striving for, but the Little Self does. It may be afraid of the responsibility of a better job or a new spouse. Think through your goals very carefully. What would life be like if you had what you desire? You will have to address any new tasks and responsibilities. You will have to be aware of any sacrifices. Once you are sure that you want not only your goal, but the sacrifices and responsibilities that go with it, then release your fears. People fear change, because it is unknown. You must be aware that you are taking a leap and welcome it. Have faith in your Self. When you know your Little Self well enough, you will be able to trust that it will bring you what you desire. When you don't know it that well, work on that. If you fail, it's time to work harder.

When you and your Little Self have the same goals, and you have healed all the blocks to your success, you *know* that what you want is coming. When you know, you do not feel desperate. If you are feeling desperation, you are blocking. In that case, back to work! When you have worked hard enough, then you are ready for the easy part, the spell or ritual. When you enter ritual you should know what you want and why you want it. You should have
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healed all feelings of failure and undeserving and you should know that your spell will bring it. Work to cultivate this feeling of calm expectation, it is an important key. When you do

a ritual, you will release all the power you have built to do its work on the universe. You should not even have to think about it again.

Once you achieve this, though, there is another caveat. Many people have something unpleasant happen to them and later realized that they had asked for it. "Be careful what you ask for, you just might get it." Always think carefully about what you want and how you ask for it. Once again, solid background work is the key.

USING MAGICK

Magick is a field with many different disciplines. There is sympathetic, Earth, Ceremonial, Enochian, Celtic, Egyptian and Kabbalah magick just to begin. These are occasionally different in their basic techniques, but mostly they differ in the symbols they use to achieve their goals. The principles are the same, however. Whichever form you prefer, it is how you observe these principles that determines your success. Beyond that, it is only personal preference.

Preference is very important, too. It is your Little Self that you are addressing, and it is as individual as you. You must learn what works best for you. The first clue is what appeals to you most. Once you find the best methods for you, you build your own personal magickal system. It is up to you to find these methods, through research and experimentation. There is so much information that it is impossible to give more than a sample here. The information in this book is enough to get started. It is your work that will complete it. If you are happy with what you get on your own, you need never open another book. But you must at least pay constant, careful attention to your work to fine tune it. As with anything, the more work you put in, the better your success.

The first principle is to take what you're doing very seriously. This is not so easy when you're struggling with society's negative attitudes. Ignore any intrusive thoughts you might have. Concentrate on what you are doing. You must passively avoid any distractions. Do not try to actively avoid them for that usually becomes an even bigger distraction. As long as you enter with the right attitude, the rest will come with practice.

Magickal ritual is a very special thing. You must set it apart from your ordinary functions. When you do this, your Little Self is aware that you have that an important message to give it. Not only is the message less cluttered by stray thoughts, but it proceeds more directly to the Little Self. The more special things you have surrounding your ritual, the more effective it is. (As long as you don't have so much that these things become a distraction in themselves.)

Pick a time when you are relaxed and awake and not under the influence of any drugs (e.g., alcohol or medication). Take the
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phone off the hook and see that you are not disturbed. Create a "sacred space" that is only for ritual. If you can set up a regular time or place which you use for nothing other than ritual, this is ideal.

Before you begin, take a bath or at least wash your hands and use this to symbolically wash away all other thoughts and

distractions in your mind. Relax your body and mind. Remove watches and tight clothes. Make sure the time of the ritual is clearly separated from your usual day. Use a symbolic act like knocking three times to open and close the ritual. Anything that you can add to the ambience will help: incense, special or no clothing, candle light, silence or meditative music (or whatever music is appropriate to the spell-- be careful of any lyrics!). If you know a second language that you don't ordinarily speak, such as hebrew or latin, you may want to use this. Alternatively, you can use the Thee's and Thou's of archaic english.

During the ritual, concentrate on your goals. Make sure that your ritual is not so long that you can't keep your mind focused! It is better to repeat a ritual over days or weeks than to have an enormously long one in which you spend most of your time thinking about balancing your checkbook. Know what you will do before you start. You may ad lib, but your purpose must be completely clear before you start. Don't be surprised, however, if a ritual goes differently from expected. You may, for instance, gain an insight as you work that seems unrelated to your goal. It is important to consider this! It may be the key to what you are trying to achieve. It may also be a distraction, so be aware.

The Attitude

Since magick is the science of controlling your Self, the entire key is in attitude. Not only must you take it seriously, but you must also cultivate the right feelings. You must want and expect your goal.

Wanting seems easy, but this is deceptive. That is because the many facets of a personality often want different things. You must unify your desire just as you must unify your will. A person who grew up abused may learn, on some level, to associate this with love. That person's Little Self will seek out abuse as an expression of love. It will want abuse even if the individual does not. Changing the desire of the Little Self to that if the individual is the challenge.

An even bigger challenge is that of expectation. According to the magickal paradigm, you not only get what you want, but you get it in the way that you expect it. Thus, if you do a spell for money and you think "I'll never win the lottery," the money cannot come that way. If the spell is to work, the money must come from another source, such as finding a better job. Too often we rule out all possibility. When you do a spell, you know that has already worked. If you do not know this, it has not worked. This is the ideal. It may well take some time before you work up to this point.

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For these reasons it's usually best to start slow. Remember, to be completely successful, you have to want and expect on every level. Begin with a project easier than levitation! Work your way up to something life changing only after you have proven yourself. And don't look for dramatic results. Don't rule them out, of course-- you can win the lottery or even have ET hand you a suitcase of money. But remember, this is dealing in what you believe, and people rarely believe that dramatic things can happen to them.

Look at magick as an extra push-- something to make the random

events break your way. In addition to magickal means, strive for your goals on the earthly level. Preliminary results usually tend toward things like improved success in your ordinary pursuits: business picking up, a bonus, getting that job interview. Also, the energy you put into these mundane efforts also supports your magickal work. Even if you concentrate on winning a lottery, you must at least buy a ticket. All your efforts help to build expectation and gives a very strong message to the Little Self.

Affirmation

The message you give to your Little Self is the most important aspect of Magick. The whole process is communicating the right message. Desire and expectancy are the two most important messages. But often these do not get across. The Little Self has the understanding of a child. There are certain messages that work well and quite a few that work disastrously. You must learn how to talk to your Little Self.

The Little Self understands images and feelings; it does not understand negatives or time. When you say "I will not fail," the image in your mind is that of failure. The message to another person would be what you mean, because they understand the negation, "not." The message to the subconscious is "I will fail." Never, never, never use a negative when talking to your Little Self.

If you change your message to, "I will succeed," you still have a problem. Since the Little Self does not understand time as we do, it will perpetually see success as being in the future. Success will never arrive. The proper message would be, "I succeed." This is not the way we are used to thinking, but it is necessary for magickal work. Always formulate your goals this way when you begin a ritual or spell. In addition, the more you think in this way in everyday life, the more powerful will be the positive messages to your Little Self.

Visualization

The images which you give your Little Self are even more important. It is the images which your words conjure that actually do the communicating. When you choose your goal, you should try to choose one or more images to represent it. The image must include you in it, either see yourself in a scene or picture it as if looking out of your eyes. The scene should represent to you exactly what you desire.

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The more you imagine in your scene, the better. Details, smells, sounds and textures all help enormously. The scene is most effective when it brings up all the emotions that you would feel if you were actually there. A drawing or picture is a good aid. Surround yourself with as many things you can find that make you think of your goal. Imagine you have what you want and know you have what you want. That is a successful ritual.

Symbols

Over the millennia, people have discovered symbols which speak to the Little Selves of nearly everyone. Various sets of symbols form the foundation of the many different schools of magick. They are often culturally oriented. Because our culture is far removed from its magickal symbols, each must discover his own. There are

myriads of occult books that offer as many different symbols as you could want. If you are interested, research them. Look first to your religion or ethnic background for your symbols. Mythology and astrology are also good sources.

One kind of symbol is the magickal tool. This is a physical object which you have consecrated for magickal work. If you have, for instance, a cross or star which you want to use for protection, you must empower the object for that purpose in a ritual. You will direct you will, through statement and visualization, into to object. From then on it is a constant tangible reminder to you and your Little Self. Treat it with the greatest respect.

When you want to use a symbol, first explore your feelings as you look at it. If it conjures the feelings you want, then use it. With symbols from a source, try do this before you read what the "authentic" meaning is. Sometimes you can get new information by not prejudicing yourself. Be careful if the meaning is very different, though. If you are not entirely in tune with your Little Self (and few beginners are), you may be missing something that will affect your spell.

Chakra

To give you an idea of what to look for and a sample to try, here is a simple set of symbols based on the Chakra. Chakrum (singular) is Sanskrit for wheel, although vortex would be a better word. Chakra refers to points in the body where certain energies localize. These types of energies correspond to many different things: herbs, stones, times, planets, moods, political beliefs. It is possible to relate anything to a chakrum. This chart gives points on the body, one of the many color schemes and how one experiences these energies. This becomes useful when you seek a reinforcing energy. You can use this chart to decide where to apply a magickal oil or what color is best to use in a given project.

RED	ROOT	Physical Health and Energy
ORANGE	SPLEEN	Sexual and Reserve Energy (Second Wind)
YELLOW	SOLAR PLEXUS	Mental and Emotional Energy
GREEN	HEART	Love, Prosperity, Fertility, Growth
BLUE	THROAT	Command, Creation, Will, Expression
INDIGO	BROW	Magick, Psychic Energy
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LAVENDER	CROWN	Spirituality
WHITE		Positivity, all colors combined, the Universal Deity (God)
BLACK		absorbs negativity
PINK		Filial Love, "Agape" (look it up)
BROWN		Earthiness, Grounding, Hearth & Home
GOLD		Wealth
	TEMPLES	Thoughts, mind

The blue is a very light blue. Indigo is a very dark blue, like navy blue. Lavender is a mixture of the colors and the energies of red, indigo and white. It is a very light color which you might be able to see at the edge of a gas flame. The root chakrum is at the base of the spine. The spleen is a few inches higher and to your left or along the spine (your choice). The Solar Plexus at the navel (there is a

major nerve nexus here). The Brow or Third Eye Chakrum is associated with the pineal gland. On the skin, the point is on the brow between the eyes. The crown is the top of the head, associated with the fontanelle (soft spot). If you use something black (like obsidian) to absorb negativity, be sure to wash it occasionally to get rid of the negativity. When you burn a black candle, this creates a vacuum. This may be filled by for negativity unless you also burn a white candle to bring in positive energy.

EXERCISES

Magick is not just an occasional exercise to bring what you want, it is a way of life. It requires a certain kind of relationship with your Self. This does not preclude any kind of life style or religion, it is entirely separate. It isn't what you do but why and how you do it. Magick demands that you love and respect your Self and that you accept your Power. This is the goal. "Getting what you want" is a small bonus.

Building a magickal relationship with your Self is much like building one with a best friend. You learn all you can about its beliefs and feelings. You help heal it and it helps you. You achieve this through communication and love. You love through learning acceptance. You communicate by learning and listening to the language of the Little Self.

Dreams

The Little Self expresses itself most clearly in dreams. You should keep a regular dream diary. Have a journal handy by the bed. As soon as you wake up in the morning, write down as many details as you can. If you scribble down notes, transcribe them into a clear, coherent text. If you remember no dreams, write this down. You should have an entry for every day that you sleep. It is best to record them in present participle (e.g., "I dream that I am writing in my journal").

Once you have a dream recorded. Consider it and write down your impressions. How does it make you feel? To what does it pertain? What symbols are there? What does it tell you about yourself and your life? After you have considered these things, you may choose to look up the possible meaning in a dream dictionary. It is best to do this afterward because someone else's interpretation could prejudice your own. The advantage is that many dreams are "contrary." Such dreams actually mean the

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opposite of what they seem to on the surface. A dictionary can help jog your awareness. Once you've tried on your own, it's not a bad idea. Remember, though, your impressions are the most significant.

You can make great progress during your dreams as well. The more control you have in your dreams, the more Power you have in your life. Try to develop this control. Remind yourself each time before you go to bed that you will remember your dreams and exercise your will in them. The ideal is called a waking or vivid dream. In this you are consciously aware that you are dreaming and everything, especially color, is very clear. The most important thing to remember in a dream is to defeat everything that attacks you. Attackers represent those things afflicting you during the day. Don't let them beat you in your dreams. If you

need help, call for it. When victorious, make the attacker give you a gift. The gift is the benefit that you can gain from any situation. Defeat your dream monsters and you gain power to face your real monsters.

From your dreams you can learn what your Little Self desires and fears. You can also gain powerful symbols for your work. These are all highly personal and it is up to you to divine this information. But, don't try to interpret too much. Much of what you dream is reviewing the events of the day and other items of no great insight. Look at all your dreams and discover which ones hold meaning for you. Don't worry when you don't understand. Your Little Self will keep trying when it has something important to tell you. As long as you keep listening, you will progress.

Diary

You should also keep a daily diary. It too, is a line to your Little Self. Use this to record the events of the day and your thoughts and feelings. These will reflect what is going on inside you. Use it also for introspection. You must do a lot of soul searching to learn about your Little Self, this is most effective when written.

It is even more important to track the progress of your magickal work. Each time you do a spell or ritual record your goal, your feelings before and after and your methods. Before you get to this point, you should also have explored all your feelings associated with it. Then pay careful attention to all that happens to you (part of the reason for the daily diary). Often, a spell will work and we will not even notice.

Since magick works with what we believe, things come to us in the way we expect or allow. When you do a healing, it will tend to look entirely natural, rather than miraculous. If you do a prosperity spell, receiving a tax refund check the following month could be the universe's response. Keep an eye out for any hint of possible results. Even the weakest indication is very positive. It may not be enough to satisfy, but it means that you are being effective. If you keep working, you will be able to improve until you achieve the result you desire. When you give yourself credit for even the smallest success, you build the relationship between you and your Little Self.

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Pendulums

Another good way of communicating with your Little Self is through pendulum work. You can use any object on a string, but if it holds significance for you, so much the better. Hold your arm steady and think about the pendulum swinging forward and back. It should eventually begin to do so without you *consciously* moving your arm. Next change the movement to left and right by thinking about it. Once you can do this with facility, assign "yes" to one direction and "no" to the other. If you choose forward and back as "yes," alternate thinking the direction and thinking the word. Eventually, even when you start cold, the pendulum will swing forward and back when you think "yes." Repeat with the word "no" for the opposite direction. Now you have a way of talking with your Little Self. You can ask it questions directly.

Eventually, you can even get your Little Self to spell words by holding the pendulum over a semicircle with the alphabet on it. The direction of swing will indicate each letter. Another

method is automatic writing. With this you hold a pen and relax and let "it" do the writing. (This may sound like an Ouija board, but it is not. Do not try to use one for this purpose or vice versa.) Whatever method you use, be careful. Your Little Self wants to please you. It will tend to give you the answer you want. Make sure you want the truth and that your Little Self understands this. Always be friendly, as you would with a child. Praise success and don't berate failure. After all, it is only trying to please. As usual, this requires regular work over time, but eventually you can have such a good understanding that you need no tools. You will simply "know" how your Little Self feels. This is the ideal.

Meditation

Another way to achieve this awareness is through meditation. This is a method of calming the conscious mind. There many physical benefits from the stress reduction alone. It also allows your inner thoughts and feelings to express themselves. All the skills you learn in meditation are very useful in magick. Not only is it a line of communication with the little self, but it teaches you to quiet the conscious mind which is essential in ritual. You would do well take instruction in a meditation technique such as yoga or self-hypnosis.

If you are learning this on your own, observe these rules: Relax your body consciously and completely. You must be in a comfortable, calm environment to do this properly. Starting at your feet, think about each part of your body and let it relax. It may help to tighten the muscles first. Use a cue to tell your mind to relax. This can be something like mentally going down stairs or counting backwards. [Do not use a common cue. For instance, "three, two, one" is something that you might encounter on the radio while driving. This could be dangerous. It would be better to use, "three, three, three, two, two, two, one, one, one." This is less likely to cause a problem. It is dangerously easy to get into a meditative state during automatic tasks like driving. This you must avoid.] Once relaxed, you can use this state to allow subconscious thoughts to float to the surface, or
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you can use it in ritual to give a powerful message to your Little Self. This mental state is another key to magick.

You will find that it is very difficult to focus your conscious mind at first. See how long you can hold one word or picture in your head without any other thought. It is probably an astoundingly brief time. Watch commercials to see how many seconds they show one unchanging scene. This represents the average attention span. This is one of the reasons that magick is so difficult, you must remain focused for the entire ritual. Be aware of you concentration span. While it is short, you should be working short rituals. It is better to have three five-minute rituals than one half-hour ritual if you spend twenty minutes of the latter thinking of other things.

In order to improve your concentration, spend some time each day trying to hold a word or picture as long as possible. Another good exercise is to pick a word and try *not* to think of it for a week. Count how many times you think the word in your head, if you think it again when counting it, count that instance, too. This is very difficult, but eventually you will even be able to hear or see the word without thinking it.

These skills immediately become useful in communicating with your Little Self. You will want to hold positive thoughts, such as "I am a loveable, successful person." You will want to dispel negative thoughts, as when the T.V. tells you, "I was very unpopular until I started using Crealm Toothpaste!" When you are trying to reprogram your Little Self, feel free to use aids such as subliminal tapes. Another good one is colored cards. Place your simple, direct message, such as "I succeed," on a colored card where you will see it each day. Put small pieces of the same color where you will encounter them throughout the day. Each time a bit of card comes in your field of view, your Little Self will notice and remember the message, even when you don't.

Symbolic acts are also very powerful. When you clean out your house and get rid of everything that you don't *need,* you make way for new things to come into your life. This is a good thing to do in concert with a major change in your life, quitting smoking or graduation, for instance. It helps to tell your Little Self that your old life is over and your new one has begun. The more you can eliminate the symbols of your old life, the more you can shape your new life to your liking. Be aware of all that you do, for you can use ordinary acts to give messages to your Little Self. Your morning shower can be a ritual to "wash away" all your stress or yesterday's mistakes. If you do this, however, you must *make* it a ritual. Develop a routine and concentrate on the purpose of the act throughout. This is true of all magickal works.

Once you have begun this work to focus your conscious mind and reprogram your Little Self for success, then you can begin some small works of magick. You want to start small because most people have difficulty accepting a great success on a deep level. If start with a spell to win one million in the lottery and you are not ready for this, your failure will set you back. If you do prosperity spell and you get a small raise or win \$10 in the 3285

lottery, that is a start that you can build on.

One of the better starting goals is manifesting an insignificant object. Manifesting means bringing it into your life. Things tend to manifest in unremarkable ways, so keep a look out. The blue feather is a classic. Set up a ritual in which you concentrate on a blue feather. See it, feel it, smell it, want it, then let it go. Then pay attention for the following week (and keep track in your journal). You may find a blue feather on the side walk. You may notice one for the first time on a billboard that you pass every day. You may see one on T.V. All of these are successes.

It is best to start with insignificant, uncommon (but not rare) objects. An uncommon object gives you a good indication of success. A rare object is a challenge you can work up to. An insignificant object is easier because you do not have interfering desires or fears. You have to be relaxed and confident and let go of your desire as you complete the ritual. You should be able to manifest such an object before you proceed to a greater challenge. It is valuable to repeat this exercise every so often in any case.

Another good spell to start with is a spell to do good spells. That is, you can use magic to help remove blocks and fears. For instance, if you have discovered that you feel unworthy, this will seriously impair your ability to manifest what you want.

But, you can use your desire for self worth to empower magickal work toward feeling worthiness. You can also do a spell to support your ability to concentrate on your goal. This is just an extension of all the other methods of getting messages to your Little Self.

When you discover blocks and fears, when thoughts intrude and your mind wanders, or when you find yourself thinking exactly what you're supposed to avoid, don't worry! This happens as you learn to control your will. The idea is not to avoid these problems, but to *learn* to avoid them. You can't do this by trying to force yourself. There are no instructions on how to do this, only exercises. Just do your stuff and the rest will follow. When problem surfaces, recognize it and go on. Don't try to stop it and don't dwell on it, just continue. You may know that you have "spoiled" a ritual with a stray thought, but complete it anyway-- it's a good exercise. Sometimes you can deal with stray thoughts by *trying* to think about them. Concentrate on these thoughts and let your mind tire of them, then go on with your work.

Work steadily, but not overly hard, on these exercises and make magick a part of your life. Unify your will. Take and prove your Power. Only after you have done this are you ready to do magick. When you feel you are ready, develop the messages and visualization which will be the most powerful for you. Decide how you are going to set up your ritual area and how you will orchestrate your spell. Whatever you feel best with is what will be the most powerful. If you need an idea of how to start, consider the examples that follow.

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SPELLS

Once you have discovered and addressed your blocks, you are ready to do a spell. This is only a little different from what you have already been doing. In a spell you do nothing new, you do it differently. A spell is a ritual, an act carefully planned to have the greatest effect. You must do the planning, for only you know what will be the most effective ritual. Plan carefully and completely. You may want to use a script (it would be best to memorize it). You can ad lib once you're more experienced. At this point, you have enough information to develop more powerful rituals than you are likely to encounter in any book. However, since this is so different from what most of us are used to, here are some samples to give you a starting point. Feel free to use and change these rituals as you please. They are here to give you an idea of how you may want to approach things.

The ritual starts in a special place. It could be out in the woods or in a special room. Ideally, you would never use this place for anything but ritual, but this may be impossible. If in the home, choose a quiet time and unplug the phone. Make sure that you are not disturbed.

Before the ritual, carefully clean and arrange the area and take a bath or wash your hands. Think about washing away the days thoughts and cares. You are now ritually purified. You should not engage in any mundane activity until after the ritual. Enter your ritual area and knock three times, to mark the beginning. From this point all your thoughts are on the ritual. Don't do anything automatically. No matter how familiar, think about every action

and what it means.

Light candles and incense (only if there is no danger of fire!). Imagine the ritual area surrounded in a circle of white light. You may physically trace this circle to reinforce it. (Traditionally, all such movements are clockwise when invoking and counterclockwise when dispelling.) Repeat an act of purification. This is like the bath only more symbolic. You can hold your hand in the incense smoke and touch water from a ritual cup to your forehead, for instance. Next, relax and aum-- that is chant the mantra "ohhhmm" (or whatever works for you) to bring your mind to the proper state of alert relaxation, ready for work.

At this point you will state your will. Tell your Self and the Universe how you choose it to be. This is not merely verbalization, during ritual your word is law. What you say, is. Feel your statement with your entire being, with every sense. Use all the techniques that you have found effective. Then, let the feeling go. It is going out into the universe to do its work. End your expression with a statement like, "According to free will and for the good of all." This helps to avoid problems with karma, as long as you mean it. Do not allow other thoughts to intrude at this point, it is now time to close the ritual.

Imagine removing the white light circle (counterclockwise). Knock three times to end the ritual. Put out the candles, clean 3287

each item and put it carefully away in a special place. The ritual is only finished once you have completed all of these steps. Only then can you resume thinking about what's on the T.V. and how big a jerk your boss is. As a beginner, you should always be prepared to go through this entire procedure before you start. Even in an emergency, you should at least remove the white circle and knock (very quickly, perhaps, but do at least this much when possible). Nothing in a ritual is mundane, so it must be clearly delineated from your mundane actions. Otherwise you will dilute your spell and give the wrong messages to your Little Self. When ritual is obviously separate, your Little Self will know when to pay close attention.

Once finished, do not talk about your work. Silence is another important key to magick. If you discuss it with anyone else, they cannot help adding their thoughts. This is almost always detrimental. It is fine to work with people, then your energies multiply. But never talk about specific spells that you have done.

Destroying Your Enemies

This is one aspect of magick that attracts many. It is a big mistake! Karma will get you every time. Don't try to rationalize. Though you may be able to put it off, you will not escape karma. In the mundane world, you might justifiably do violence in order to defend yourself or another from physical attack. In magick, this justifies only defense, never attack. Don't imagine yourself to be an agent of karma or a martyr saving others at your own expense. Who ever has done you wrong will get his. It's frustrating to wait and we all want to be there when it happens, but it is never worth trying to make it happen.

When you have any kind of relationship, particularly a magickal one, you develop a karmic tie. You will want to avoid

such ties with people you don't like. Even if you get the best of such a person, he will still drag you down. It's difficult to resist when you feel that the person owes you. If you have been swindled and left with no legal recourse, it's tempting to use magick to get your money back. Trying to get even will develop a tie with this person and probably set you up for some bad karma. Don't worry about the money, either. You can get that from anywhere (see "Prosperity"), In seeing this swindler as your only source you give your Power to him. If you are brave, you can demand justice in such a situation. This incurs no karmic debt, but you, too, can expect justice. Not very many people genuinely want this. Most prefer mercy because we have all done plenty of things that we would rather not have to pay for. If you want mercy, you must extend it to others. When you ask for justice, all your debts present themselves. If you survive, great, but it won't be fun. There are much safer ways of dealing with nasty people.

Protection

Psychic attack can be a real problem because it is so prevalent. When you make someone angry, the person is attacking you. Simply directing angry thoughts is a psychic attack. (This 3288

incurs bad karma, so learn to avoid this yourself!) We all have natural defenses, so these attacks seldom have an effect. But if someone has ability, or if he concentrates a lot of energy, you are likely to suffer. Psychic attack usually comes in through the neck and manifests as a headache. As you become a better magician, you will be more sensitive to the energies around you. You become more vulnerable to psychic attack. You also become better able to defend yourself as long as you remain alert. This work will also help protect you from physical threats. Keep in mind that, though magic may help, you must still act responsibly!

Affirmations: I am now safe and secure. All negative influences are reflected off me into the Earth to be healed. I allow only the positive into my life.

Visualizations: See an egg of white light around you-- because this keeps in negative energy, also see it filled with violet light, which will turn the negative to positive. Another good visualization is three concentric circles around you (or whatever you wish to protect) of white (outside), blue (middle) and pink (inside). Also, you can imagine a mirror at the back of the neck or encasing the whole body, reflecting outward.

Other: Religious symbols are especially good for this work.

Purification

Remember that the things you have in your life are those that you have drawn to you. When someone upsets you, he usually has a lesson to teach you. If you can learn this lesson, you can escape the situation. If you escape without learning your lesson, you'll probably be in a similar situation soon. Sometimes people often make us angry by reflecting a part of our personality that we are unhappy with. Also, the negative vibrations we pick up during our everyday lives attract negative things. The purpose of the ritual bath is to remove such influences. It is also a good idea to do an entire spell for purification. This is not only good to do on yourself, but also your home and wherever else you spend much personal time.

Affirmations: The white light cleanses me of all negative thoughts and energies. Only positive feelings remain in me. I release all negative vibrations into the Earth to be healed.

Visualizations: See yourself being washed clean by white or violet light from above you (your High Self). Each time you inhale, take in pure white light. When you exhale, release all your negativity. See this negativity go down into the earth to be healed.

Other: Place a piece of rock salt under your tongue. Use incense smoke or water to cleanse yourself. Again, religious symbols are very effective.

Love

You must take love spells very seriously, for they are quite dangerous. Never, never, never do a love spell on an individual.
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This is often a great temptation, but don't even risk the possibility of imposing your will on another. The karmic results are severe. Even if you succeeded, you would still lack real love, for you would have to continually renew the spell to keep the person. What you want, among other things, is someone to help express your love for yourself. As you will often hear, you must love yourself first. This isn't a problem, for you already love yourself-- that is the main reason you are alive. The problem is when you block that love. Eliminating these blocks is the Soul's goal. But don't despair, you needn't actually remove them to draw love to you. Just beginning the work can attract that special someone who will help.

Affirmations: I am a perfect manifestation of love and I draw love to me. I now allow love to come into my life. I feel and express perfect love and draw other loving people into my life.

Visualizations: Picture yourself as a magnet, feeling and drawing love. Imagine yourself bathed in green or pink or orange light, depending on your goals. Pink is for filial love (agape) and for that of a lover. Orange is for the sexual aspect (spleen chakrum). Green is for both (heart chakrum). But the distinctions are somewhat blurred, for love is a combination of all of these.

Other: Friday is the day of Venus and the waxing to full Moon is a time of increase, so these are good times for ritual. The ubiquitous heart symbol can be useful.

Prosperity

Money is not all there is to prosperity. What do you want the money for? What kind of life do you want to live? What do you want to have? Keep these goals in mind. You may get them instead of the money.

As you work through your blocks to prosperity, you will probably find that one of the biggest is guilt. Our society functions under the assumption that a person can only gain at the expense of others. Don't try to get money by taking it from others through force or fraud, magickally or otherwise. That is giving your Power away. In the magickal paradigm, you create. When you understand this, there is no greed because you can have whatever you desire and without taking from others. It is not

money that is a root of evil, but the love of money. It doesn't matter how much you get, but how you get it. When you do a prosperity spell, it should be a joyful expression of the infinite supply available to you. If you are begging or hopping to be rescued, you have more background work to do.

Another aspect to remember is that money, like all other kinds of energy, flows. In order to get it, you have to spend it. There must be an outflux for there to be an influx. This is not an excuse to be irresponsible! It is easy for the flow to be too much in either direction (especially out!). Don't be miserly or wasteful, remember the flow. Use each bill you pay to remind you that you've drawn the money to pay it and that more money will come to take its place.

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Affirmations: I allow prosperity to manifest itself in my life in great abundance. I draw from the infinite source all the money I need and more. In my life, I now express the infinite supply of wealth around me.

Visualizations: Imagine yourself bathed in green light (heart chakrum). This is a situation where visualization works particularly well, because it's a tangible object. You can even use a picture or model of the new home or car you want.

Other: Good times for a prosperity ritual are Thursday, the day for increase, and during the waxing Moon. The \$ (or appropriate regional symbol) has a great deal of power-- consider using it.

Health & Self Improvement

Your body is the most direct expression of your Little Self. It is one of the most accessible, yet challenging things to change. If you can find and address the root causes of health problems, like heart disease, it is often relatively easy to do something about them. But self image problems can be very difficult because of the way our society approaches the subject.

Over weight is a good example of a self image problem. Madison Avenue bombards us with an ideal of beauty. It is almost impossible to escape. If you are over weight and unhappy about it for other than health reasons, you are probably a victim of this. It is dangerously easy to make self love or approval contingent upon losing weight. Until you've lost it, you may feel undeserving and thus fail. You may succeed, only to have old habits or new crises can throw you back into old eating habits. You have made no fundamental change, so the cycle reinforces itself. So many different problems manifest this way.

You will certainly want to deal with eating habits and exercise, but this is often insufficient. People have different metabolic rates and different body types. Do not make liking yourself contingent upon your having a different body type! If you dislike your body, you dislike your Little Self. You must love yourself unconditionally. This is the same transcendent spirit expressed in wedding vows: for better or worse, richer or poorer, in sickness and in health. Love yourself not regardless of how you look, but because of how you look. Wanting to improve doesn't mean that you must dislike yourself as you are. If you were given \$900, you wouldn't despise it because it wasn't \$1000. Rejoice in your Little Self's expression of being alive. Until you do, this lesson will hang over your head. Ironically, you are

most able to change your looks when it matters to you least.

Remember to be responsible. Always get good health care. When trying to lose weight, follow a sane plan under a doctor's care. But in addition, work to love yourself unconditionally. Strive constantly to fight the messages from the media and those around you. You are a loving, loveable person and your looks reflect this. Make yourself aware of that. When you succeed, you may eventually look like your ideal, but even if you don't, you will see the beauty in yourself. You will be more able to defend yourself from those small minds unhappy enough to attack you for

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not conforming to their ideal. You will also draw those who can see your beauty. As an extreme example, anorexics always feel that they are too fat. They cannot lose more weight, for that would kill them. The answer lies with truly seeing themselves.

Any time your goal is self improvement, the principle is the same. In order to better yourself, you must first realize that you are loveable, now and always. Never try to better yourself to become loveable-- it doesn't work. The goal of magick is to heal those things you do not like in yourself, not destroy them. You better yourself by first bettering your self image. You change your behavior by healing the hurts that cause you to do harmful things. Recognize that all unhappy things are in response to pain. Your Little Self can hurt you, much as a favorite pet may bite you because it is in pain. Do not feel anger or misery but love and healing.

Affirmations: I love myself completely as I am now. I surrender to love. I know that I am a loving and loveable person. I heal all hurts. I now express perfect health in my life. I bring complete health into my life. My body is now a beautiful, healthy expression of my Self.

Visualizations: Imagine yourself so close to the sun that you can see nothing else. Visualize the area you want to heal bathed in blue-green light. Listen to or imagine the note F#. Concentrate on the heart and throat chakra (green and blue, respectively). The root chakrum (red) is another good focus for physical well being. When healing someone not present, put a photo next to a candle. Put the name of the subject on the candle and use this to focus your concentration.

Other: Rituals to increase energy and health are most effective during the waxing moon and at high noon. Rituals for eliminating disease or losing weight are best done during the waning moon. The five pointed star (symbol of Man) might be a good symbol (if you do not have any negative associations with it).

Good Luck!

At this point you are on your own. It takes forty days to make or break a habit, so you should concentrate on daily exercise for at least this long. Magick is not a quick, easy way of getting what you want. It is a long, hard road. Though it's quite possible to have instant success, visible results can take months. Real rewards can take years. But we all must travel this road some time. Be cautious of those promising an easier path. Though it may appear slow, magick is one of the fastest ways of taking your Power. The difficulty lies not in feats of physical or mental prowess, but in steady diligence. Do not try too hard,

or you will not last long. If you are not happy with the way your life is going now and you desire to take your power, then commit to the life changes which magick demands. If your commitment is genuine, then everything will fall into place over time. Above all, be patient.

Best of luck and stay on the path.

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"HOW TO USE MAGICK with a Straight Face"

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{file "Nine Noble Virtues (Norse)" "bos653.htm"}

Nine Noble Virtues

(Written by Lewis Stead from the Raven Kindred's ritual book)

The Odinic Rite lists the 9 Noble Virtues as Courage, Truth, Honor, Fidelity, Discipline, Hospitality, Industriousness, Self-Reliance, and Perseverance.

It would be hard to get much argument on any of these values from anyone. They simply and briefly encapsulate the broad wisdom of our Gods and ancestors.

Courage

In virtually every statement of values applied to Asatru, Courage is listed first. As Stephen McNallen has said, courage and bravery are perhaps the values which the Vikings are best known for. However, despite our history, few of us face such turmoil as a literal battle for ones life. In fact, I believe it might be easier to manifest courage in such a situation than to do so in the many smaller day to day occurrences in which courage is called for.

The most common of these occurrences for modern Pagans, is the courage

to acknowledge and live ones beliefs. It is also, sadly, the one that

we most often fail at. While we may often be full of the type of courage that would lead us to face a shield wall, many of us quake at

the thought of the topic of religion coming up at the office or a friend asking what church we attend. We won't offer easy answers, but

we ask this: if you toast the courage of your ancestors to fight and die for what they believed in, can you trade away your religious identity for a higher salary or social acceptance?

In an essay on values there is also the question of moral courage. The way of Tyr is difficult to lose ones hand for ones beliefs but, Tyr thought the price worth paying. In a million ways modern society

challenges our values, not just as Asatruar who are estranged from mainstream religious practice, but for religious people in an increasingly not just secular, but anti-religious culture. Values are

also not in favor in modern society. Breaking or getting around the rules is encouraged to get ahead. Living honorably is simply too inconvenient. I think most people, Asatru or otherwise, find this repugnant, but the only way to change it is to have the courage to refuse to take part in it.

Truth

The second virtue, that of Truth, is the one that most led our kindred to embrace the Odinic Rite's statement of values as our own. Early in our discussions, we decided that no matter what values we chose to hold out as our own, truth must be among them. It is a word that holds so much in its definition, and includes such a wide variety of moral and philosophical beliefs that we were all drawn to it as a simple statement of what we stood for.

At least one of the reasons we wanted to adopt it was the simple issue of honesty. As Bill Dwinells said at a recent sumbel while toasting truth and honesty: if you don't want people to know about something, don't do it. Truth, in the sense of honesty, is essential to personal honor and also to any system or morality that is not based on rigid

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legalism. If one is to uphold an honor code, one must be brutally honest with oneself and with others.

Truth is also the Truth that comes with a capital T the kind of Truth that one talks about in terms of religion or morality. It's common to talk of different peoples having different "truths," but it's equally important to remember that while we acknowledge that each person or people has their own belief as to what Truth is or where to find it, there finally is a single Truth. This is not the Truth as we believe it, but ultimate Truth. While we may respect other people's truths and seek our own, we must never forget our search for The Truth. Like the Holy Grail of Christian legend, it may never be ours to reach, but when we cease to search we perish.

Honor

Honor is the basis for the entire Asatru moral rationale. If anything comes out in the Eddas and Sagas it is that without honor we are nothing. We remember two types of peoples from ancient times: those whose honor was so clean that they shine as examples to us and those who were so without honor that their names are cursed a thousand years after they lived. Good Asatruar should always strive to be among the former.

However, honor is not mere reputation. Honor is an internal force whose outward manifestation is reputation. Internal honor is the sacred moral compass that each Asatruar and God should hold dear. It is the inner dwelling at peace which comes from living in accordance

with ones beliefs and with ones knowledge of the Truth of what one is doing. It is something deeply personal and heartfelt, almost akin to an emotion. It's a knowing that what one is doing is right and decent and correct.

In many ways while the most important of all the virtues it is also the most ephemeral in terms of description. It is all the other virtues rolled together and then still more. The best way I have found to describe honor is that if you are truly living with honor, you will have no regrets about what you have done with your life.

Fidelity

Fidelity is a word that is far too often defined by it's narrow use in terms of marital fidelity. By the dictionary it simply means being faithful to someone or something. In marriage this means being true to ones vows and partner, and this has been narrowly defined as limiting ones sexual experience to ones spouse. While I have found this to be great practical advice, many treat fidelity as if there were no other ways in which one could be faithful or unfaithful.

For we Asatruar fidelity is most important in terms of our faith and troth to the Gods. We must remain true to the Aesir and Vanir and to our kinsmen. Like marriage, Profession (the rite in which one enters the Asatru faith, similar to Christian confirmation or Wiccan initiation) is a sacred bond between two parties; in this case an Asatruar and the Gods. In order for such a relationship to work, both must be honest and faithful to each other.

Asatru, although currently being reborn, is at its roots a folk 3295

religion and we also uphold the value of fidelity to the ways of our ancestors. This is why historical research is so important to the Asatru-folk: it is the rediscovering of our ancient ways and our readoption of them.

Discipline

In any discussion of the values of Asatru, discipline is best described as self-discipline. It is the exercise of personal will that upholds honor and the other virtues and translates impulse into action. If one is to be able to reject moral legalism for a system of internal honor, one must be willing to exercise the self-discipline necessary to make it work. Going back to my earlier criticism of society, if one rejects legalism, one must be willing to control ones own actions. Without self-discipline, we have the mess we currently see in our culture.

Looking at discipline in terms of fidelity, we see a close connection.

Many Pagans go from faith to faith, system to system, path to path. Asatruar are much less likely to do this. The discipline of keeping faith with our Gods and the ways of our ancestors is part of our modern practice. In this way, we limit ourselves in some ways, but we

gain much more in others.

Hospitality

Hospitality is simply one of the strongest core values at the heart of virtually every ancient human civilization. In a community/folk religion such as our own, it is the virtue that upholds our social fabric. In ancient times it was essential that when a traveler went into the world he could find some sort of shelter and welcome for the night. In modern times it is just as essential that a traveler find friendship and safety.

In our modern Asatru community, we need to treat each other with respect and act together for the good of our community as a whole. This functions most solidly on the level of the kindred or hearth where nonfamilial members become extremely close and look out for each other. It can mean hospitality in the old sense of taking in people, which we've done, but in modern times it's more likely to mean loaning someone a car or a bit of money when they need it (that's need, not want).

Part of hospitality is treating other people with respect and dignity. Many of our Gods are known to wander the world and stop in at people's houses, testing their hospitality and generosity. The virtue of hospitality means seeing people as if they were all individuals with self-respect and importance. Or perhaps from time to time, they are literally the Gods in human form. This has profound implications for social action in our religion. Our response to societal problems such as poverty (that's poverty folks, not laziness) is in many ways our modern reaction to this ancient virtue.

In terms of our modern community as a whole, I see hospitality in terms of frontier "barn raisings" where a whole community would come together and pool their resources. This doesn't mean we have to forget differences, but we must put them aside for those who are of our Folk, and work for our common good.

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Industriousness

Modern Asatruar must be industrious in their actions. We need to work hard if we are going to achieve our goals. There is so much for us to do. We've set ourselves the task of restoring Asatru to it's former place as a mainstream faith and by doing so reinvigorating our society and culture. We can't do this by sitting on our virtues, we need to make them an active part of our behavior. Industry also refers to simple hard work in our daily vocations, done with care and pride.

Here's a few concrete examples. If you are reading this and don't have a kindred, why not? Stop reading now. Go and place ads in the appropriate local stores, get your name on the Ring of Troth, Wyrd Network, or Asatru Alliance networking lists, and with other Pagan groups. Put on a workshop. Ok, now you're back to reading and you don't agree with what I'm saying here? Well, be industrious! Write

your own articles and arguments. Write a letter to the editor and suggest this material be banned better than than passivity. Get the blood moving and go out and do it. That's how it gets done. The Gods do not favor the lazy.

The same holds true for our non-religious lives. As Asatruar we should offer a good example as industrious people who add to whatever we're involved in rather than take from it. We should be the ones the business we work in can't do without and the ones who always seem to be able to get things done. When people think of Asatru, they should think of people who are competent and who offer something to the world.

This doesn't just apply to vocational work, but to the entire way we live our lives. It is just as much a mentality. The Vikings were vital people. They lived each day to its fullest and didn't wring their hands in doubt or hesitation. We should put the same attitude forward in all that we do whether it is our usual vocation, devotion to the Gods, or leisure time.

Self Reliance

Industry brings us directly to the virtue of Self-Reliance, which is important both in practical and traditional terms. Going back to the general notion of this article, we are dealing with a form of morality that is largely self-imposed and thus requires self-reliance. We rely on ourselves to administer our own morality.

Traditionally, our folkways have always honored the ability of a man or woman to make their own way in the world and not to lean on others for their physical needs. This is one of the ways in which several virtues reinforce and support each other. Hospitality cannot function if people are not responsible enough to exercise discipline and take care of themselves. It's for those that strive and fail or need assistance that hospitality is intended, not for the idle who simply won't take care of themselves.

In terms of our relationships with the Gods, self-reliance is also very important. If we wish the Gods to offer us their blessings and gifts, we must make ourselves worthy of them and the Gods are most pleased with someone who stands on their own two feet. This is one of the reasons for the Asatru rule that we do not kneel to the Gods
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during our ceremonies. By standing we acknowledge our relationship as striving and fulfilled people looking for comradeship and a relationship, rather than acting as scraelings looking for a handout from on high. It takes very little for a God to attract a follower, if worship simply means getting on the gravy train. We, as Asatruar, are people who can make our own way in the world, but who choose to seek a relationship with the Gods.

In mundane terms being self-reliant is a simple way to allow ourselves the ability to live as we wish to. In simple economic terms, if one has enough money in the bank one doesn't need to worry as much about being fired due to religious discrimination. We can look a bigot in the face and tell him just where he can put it. It's also nice to have something in the bank to lay down as a retainer on a good lawyer so we can take appropriate action.

On the other side of this is self-reliance in the sense of Henry David Thoreau, who advocated a simple lifestyle that freed one from the temptations of materialism. Again, here we are able to live as we wish with those things that are truly important. Religious people from all faiths have found that adjusting ones material desires to match one's ability to meet them leaves one open for a closer relationship with deity and a more fulfilling life. While our ancestors were great collectors of gold goodies, they didn't lust for possessions in and of themselves, but for what they stood for and could do for them. In fact, the greatest thing that could be said of a Lord was that he was a good Ring Giver.

Being self-reliant also means taking responsibility for ones life. It's not just about refusing a welfare check or not lobbying for a tax exemption, but also refusing to blame ones failures on religious intolerance, the patriarchy, or an unfair system. The system may, in fact, be unfair, but it's our own responsibility to deal with it.

In societal terms, we have become much too dependent on other people for our own good. As individuals we look to the government or to others to solve our problems and as a society we borrow billions from our descendants to pay for today's excesses. Most problems in this world could be solved if people just paid their own way as they went.

The final virtue is Perseverance which I think most appropriate because it is the one that we most need to keep in mind in our living of the other values. Our religion teaches us that the world is an imperfect place, and nothing comes easy. We need to continue to seek after that which we desire. In this imperfect world there are no free lunches or easy accomplishments especially in the subjects we have set before ourselves. If we truly wish to build an Asatru community that people will hold up as an example of what committed people can do, then we must persevere through the hardships that building our religion is going to entail. We must be willing to continue on when we are pushed back. If one loses a job for ones religion, the answer is not to go back and hide, but to continue until one finds a vocation where one can move forward and live as an Asatruar should.

Finally we must persevere when we simply fail. If one's kindred falls

apart because of internal strife, one should go back and start over. Pick up the pieces and continue on. If nobody had done this after the disintegration of the Asatru Free Assembly, this would probably never
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have been written. We must be willing to continue in the hard work of making our religion strongnot just when it is convenient and easy to do so, but when it gets hard, inconvenient, or just plain boring. To accomplish without striving is to do little, but to persevere and finally accomplish a hard fought goal brings great honor.
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{file "Dark Moon Ritual" "bos654.htm"}

DARK MOON
by Magus and Ariel

Chanting before and while entering circle. Soft background music when ritual starts.

Priest: We are gathered here in recognition of the dark, to celebrate the dark mother, the crone of time, grandmother of us all!

All ears hear! The circle is about to be cast, let none be present but of their own free will! Be it known that we are in the presence of the dark Goddess.

Priestess: circles deosil with the salt, casts the first circle. I cast the circle thus! With salt, deep from the womb of the mother!
From oceans deep and cold! I consecrate this space! So mote it be!

Priest: circling deosil with water. I cast the circle thus! With water, ancient and old; with the life blood of the world! I consecrate this space! So mote it be!

Priest: circling deosil with censor. I cast the circle thus! With fire and air, clean and hot! I consecrate this space! So mote it be!

Priest: And ever it was thus!

All: So mote it be!

Calling of the quarters:

Priestess: Ancient one of elemental Air! I call and summon thee by name!
Raphael of the wide ranging air! Sylph of the endless skies! We bid you come! Stand in our presence and guard this circle cast. So mote it be!

All: So mote it be!

Priest: Ancient one of elemental Earth! I call and summon thee by name!

Oriel of the fertile plain! Gnome of forests deep! We bid you come! Stand in our presence and guard this circle cast! So mote it be!

All: So mote it be!

Priestess: Ancient one of elemental Fire! I call and summon thee by name!

Michael of flickering flame! Salamander of scorching fire! We bid you come! Stand in our presence and guard this circle cast! So mote it be!

All: So mote it be!

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Priest: Ancient one of elemental Water! I call and summon thee by name!

Gabriel of oceans and streams! Undine of pools and ponds! We bid you come! Stand in our presence and guard our circle cast! So mote it be!

All: So mote it be!

Priest stands in the east, Priestess stands in the west.
Together with outstretched arms begin chant A U M !
<invoking Spirit pent>

All: So mote it be!

Priestess: And ever it was thus! From the beginnings of the world,
air and earth, fire and water weaved together with spirit and love!

All CHANT

We all come from the Goddess
And to her we shall return.
Like a drop of rain,
Flowing to the ocean.***

Isis, Astarte, Diana, Hecate,
Demeter, Kali, Inanna **

Priest: Dark Mother!! Crone of time!! We ask your presence and your blessing! All things to you must go, though darkness and death are your domain, you promise peace and rest! Thy gift is life! Yours is the hand that turns the wheel and cuts the thread. Be with us this magickal night! Give each of us your wisdom and bless our rite! So mote it be!

All: So mote it be!

Priest and Priestess circle while chanting:

Hecate, Hecate of visage dower,
Dark Mother, Dark Mother come in power.

Hecate, Hecate of visage dower,
Dark Mother, Dark Mother crone of time.

While Priest and Priestess chant, everyone else can chant
also if the mood strikes.

Each person will take a sheet of parchment paper and write down
that which they have outgrown and want removed.
They will keep the paper with them until later when
this petition will be burned and tossed into cauldron.

Priest and Priestess:
And ever it was thus!

Priest: As God

Priestess: To Goddess

Together:
So woman to man
From the beginnings of the universe
3301

The energies joined and co-mingled
whereby we are sustained and carry on.

Priestess takes chalice:

Dark Lady, Mother of night, we thank you for your presence and
wisdom. (pouring liquid into libation bowl) as the fruit of the
vine was plucked and pressed, it came to know the touch of death
and thereby we are sustained and carry on!

Priest takes cakes:
Likewise as the grain of the field ripened and fell beneath the
scythe it came to know the touch of death, whereby we are
sustained and carry on!

While cakes and wine are passed around all will chant:
<in retrospect this works better if you've got the music.
Hebrew is hard>

Hine matov umanayim
Shevet akim gom yokad
(Happy are they that dwell
together as brother and sister)

Priestess: And ever it was thus!

All: Blessed be!

Priestess stand in the west with cauldron in front of her.

Priest kneels and silently draws down . While still kneeling
Priest says:

Dark Lady of the waning moon!
We thank you for your presence
and your blessing, and in silence we turn within
and willingly offer
to thy realm that which is old and outdated,
that which no longer has life and no longer grows.
We offer to thy Blade that which

we no longer need.
(Priest stands and lights cauldron)

Priestess draws invoking earth pentegram in front of Priest saying:
Of the Mother darksome and divine
Mine the scourge, and mine the kiss;
The five-point star of love and bliss -
Here I charge you, with this sign.

Priest: Here ye the words of the Dark Lady; we who of old was called
among men Hecate, Persephone, Kali, and many other names.

Priestess: Worship me as the Crone! Tender of the unbroken cycle of
death

and rebirth. I am the wheel, the shadow of the Moon.
I rule the tides of women and men and give release
and renewal to weary souls.

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Though the darkness of death is my domain,
the joy of birth is my gift.

Everyone in turn ignites their petition off the cauldron and
tosses it into the cauldron.

Priestess embraces each person as they go by.

Priestess: And ever it was thus! That which falls to the hand of
the
crone finds regeneration and new life!

All circle and CHANT:
She changes everything she touches and
everything she touches changes!

Priestess: Grandmother! Blessed thou be! Depart to thy realms .
Thank you for the lessons learned this dark night! Blessed be!

All: Blessed be!

Priestess: Ancient one of elemental Air! Thank you for your vigil
here!
Leave with us a renewed mind as clear as air! Blessed be!

All: Blessed be!

Priest: Ancient one of elemental Earth! Thank you for your vigil
here!
Leave with us steadiness and patience! Blessed be!

All: Blessed be!

Priestess: Ancient one of elemental Fire! Thank you for your
vigil
here!
Leave with us swiftness and action, a flaming soul to always do
what is right! Blessed be!

All: Blessed be!

Priest: Ancient one of elemental Water! Thank you for your vigil
here!
As you depart leave with us the fluidity of water that we may

have compassion for our fellows as well as our selves!
Blessed be!

All: Blessed be!

Priestess: Let all ears hear! The circle is open but remains
unbroken!

Brothers and sisters, we are children of the Lord and Lady!
May they always dance within our hearts.
Merry did we meet, merry do we part, merry we meet again!

All: Merry did we meet, merry do we part, merry we meet again!
Blessed be!

3303

{file "Brigit, Two Prayers" "bos655.htm"}

Prayers to Brighid

These are some prayers to Brighid that I adapted from prayers to the
Irish Saint Brigid. Comments are welcome.

"KINDLING THE FIRE"

This morning, as I kindle the flame upon my hearth, I pray that the
flame of Brighid may burn in my soul, and the souls of all I meet
today.

I pray that no envy and malice, no hatred or fear, may smother the
flame.

I pray that indifference and apathy, contempt and pride, may not
pour
like cold water on the flame.

Instead, may the spark of Brighid light the love in my soul, that it
may
burn brightly through the day.

And may I warm those that are lonely, whose hearts are cold and
lifeless, so that all may know the comfort of Brighid's love.

"COVERING THE FIRE"

Brighid, preserve the fire, as You preserve us all.

Brighid, may its warmth remain in our midst, as You are always among
us.

Brighid, may it rise to life in the morning, as You raise us to
life.

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3304

{file "House Cleansing Ritual (David Piper)" "bos656.htm"}

House Cleansing
By: David Piper

 Banishing And Sealing Ritual For The Home

To be performed during at the New Moon, but may be performed at any time in need.

You will need a new white Candle (any size with holder), small bowls for Water and Salt, and a large bowl of water as well, and the censer and an appropriate incense. (Choose one that brings to your mind qualities you wish to have in your home.)

Banishing Ritual:

Meditate for a few moments on the task ahead; then make a brief invocation to the Goddess and the God, asking for Their Aid and Power in the Work you will do.

Light the white candle in its holder, and charcoal in the censer (or an incense stick may be used instead).

Consecrate Water and Salt in the usual way.

Consecrate the water in the bowl in the same manner, but do not add Salt; place this bowl in the center of the room.

Take the consecrated Water, elevate it to North, and say,

 "In the name of (Goddess) and (God)
 I banish with Water and Earth."

Sprinkle the Water lightly widdershins around the perimeter of the room.

Bless the incense, then elevate the censer (or incense stick) to North, and say,

 "In the name of (Goddess) and (God)
 I banish with Fire and Air."

Cense the perimeter of the room widdershins.

Take the Candle and cast a Banishing Earth Pentagram at North. (Draw the Pentagram with the censer or incense stick, starting from the bottom left point up to the top point, and so forth.) As you cast the Pentagram say,

 "With this Sign I banish ye, foul shades of the (Quarter)!
 Let this home be freed of your baneful influences!"

Then go widdershins around the perimeter of the room, casting a Banishing Pentagram at each Quarter beginning at the West and ending back at North, repeating the above at each Quarter. (Do not repeat it again at North.)

Now turn and face the center of the room, where the bowl of water sits.

With your hands, draw any negative energy or vibrations remaining, and cast them into the water in the bowl by flicking or snapping your fingers at it. Repeat this action until you are satisfied the room is cleansed. Do not touch the water in the bowl, as it is being filled with the negative forces you are eliminating.

Move the consecrated Water, the Salt, the Incense, the Candle, and the bowl of water (being careful not to spill it) into each room in your home and repeat this ritual.

After banishing every room in the home (including bathroom, closets, pantry, etc.) you have finished. Empty the large bowl of water into running water (a sink or toilet will do). Wash the bowl thoroughly with cold water, scrubbing with some of the consecrated Salt.

Sealing Ritual:

Take all the Elemental substances used in the Banishing Ritual (Salt, consecrated Water, wax drippings from the Candle, and ashes from the Incense) and mix them into a paste.

Using your forefinger, use the mixture to draw an Invoking Fire Pentagram at each opening leading outside the home (the doors and the windows - and even the water pipes, if you should feel the need) while concentrating on the Intention of protecting your home from outside influences. (Draw the Pentagram from the top point to the bottom right, and so forth. Form the Star so that it is point up, or point out, as appropriate.) You may make two Stars at each opening if you wish - one on the sill or threshold, and the other on the door or window itself.

Remember that Intent is the key to success in this, as in all magickal operations; going through the motions without Will brings no results.

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{file "Celtic Centering Ritual" "bos657.htm"}

The Center Point (Celtic)
By: Airmid

The methods that I use involve putting oneself in the center of the Three Realms, constructed as a triskele. The first is a movement meditation that I call "The Center Point." It involves both movement and a breathing pattern used to time the movement. Breathing is, ideally,

timed to the heartbeat. Three each beat is one count. Breathing pattern is to inhale for 3, hold for 1, exhale for 3, hold for 1.

Movement is slow, rhythmic and deliberate. Each movement has its own meaning.

Start standing erect, arms relaxed at your sides.

Close your eyes and relax. Clear your mind, concentrating on your breathing, and listening to your heart beat. Breathe in and out in the 3-1-3-1 pattern three times as you allow yourself to relax.

As you breathe in the fourth time, raise your hands from your sides and cover your heart with your palms, one over the other -- you are at the center of the world.

Exhale, moving smoothly to one knee, placing your palms on the ground in front of you -- you stand firmly upon the Land.

Inhale as you rise to your feet. As you stand, move your hands behind you as far back as you can comfortably reach at waist or hip height. Your hands should be cupped as though you are holding liquid.

Breathe out, moving your hands in an arc around you until they meet in front of you at about the level of your navel -- the Sea always surrounds you.

Breathing in, move your hands back to your sides, holding them slightly away from your hips with your palms flat, facing forward and your fingers spread open.

Exhale as you raise your arms above you in a smooth curve over your head until the tips of your thumbs and index fingers touch --the Sky spreads itself above you.

Inhale again, lowering your hands in front of you until they are once again cupped over your heart -- you are at the center of the Three Realms.

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{file "Candle Blessing (Coven of New Gwynedd)" "bos658.htm"}

CANDLE BLESSING

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Coven of New Gwynedd

Blessings be upon thee, O creature of light! Thrice blessed little herb! Herb o' grease, with thy waxen stem and thy blossom of flame! Thou art more potent against spells and terrors and the invisible menace than fennel or dittany or rue. Hail! antidote to

the dealy nightshade! Blossoming in the darkness, thy virtues are heartsease and quiet sleep. Sick people bless thee, and women in travail, and people with haunted minds, and all children.

<to be spoken when a new candle is annointed with oil, or when candles are being made -- when wax is being poured or the candle dipped -- preferrably on Candlemas>

Blessed Be,
Gwydion

3307

{file "Covens and Witches (Julia Phillips)" "bos659.htm"}

The Coven
By: Julia Phillips

Greetings All!

This article was written by me several years ago, but I thought it might be of interest here, as it discusses several issues relevant to modern Witches. Any thought or feedback most welcome! Please remember, that although the historical stuff is pretty general, the other parts of the article are my own ideas, and not necessarily applicable outside of my own tradition :)

Covens and Witches

In 1662, Isobel Gowdie of Auldearne made four separate confessions of being a Witch, and in the process, gave the word "Coven" to the world.

Although there is no other historical evidence for this word, it has proven to be one of the most lasting facets of Witchcraft - ask anyone today what Witches do, and the answer will almost certainly include the fact that they meet in groups, called "Covens".

So given that a number of modern Witches do, in fact, either run, or belong to, a Coven - just what is its purpose in 20th (and 21st) century Western Civilisation? Why has this word of such dubious historical veracity survived over three hundred years? Is there a place in our modern world for a social group which, as far as we know, occurred only in 17th century Scotland?

The very fact of its survival for over three hundred years argues that there is a place for such a group. In my own case, I have been a member of, and run, Covens of Witches for a number of years, and it is a social model which fits extremely well within modern society.

The structure of a coven varies, but generally has one or two leaders,

and a number of members of varying levels of experience. In a sense, the modern Coven has replaced the tribal family, and its members often fulfill familial roles, which are no longer available to them in the family in which they were born.

Some researchers have commented that many modern Witches come from a background which was disrupted; i.e., did not provide a safe family environment during their formative years. As I know a great many Witches for whom this was not the case, I think this is only a partial reason, and only for some people.

Humanity itself seems to be inherently tribal; any common bond between people will generally result in the creation of cults or sub-cultures, where those of a like-mind will bond together. They will evolve their own social order (generally hierarchical), have their own common language, and often are identifiable by their demeanour and appearance.

Witches gather together in Covens for very much the same sorts of reasons; we are apart from general society by virtue of our beliefs and practices. Meeting with others who think and feel similarly to ourselves gives us the opportunity to share ideas and skills, as well as being able to practise our Craft.

A modern Coven provides a family-style environment, where the "Elders" can, by virtue of their experience, give encouragement, support, and advice to those who seek to learn about Witchcraft. As with all families, Covens have very unique and individual ways of approaching this. Just as no two families are the same, neither are any two Covens.

Some Covens are run by people with an academic bent, and as would be the case in any family, this characterises the way in which their "children" are brought up. Other groups are oriented towards a more simple approach, and the oral traditions play an important role in the way in which the Coven is structured. Some combine these two approaches, and the variations upon the basic themes are endless.

For any "family" to exist harmoniously, everyone within the group must feel a part of the group, and wish to learn and grow within that group environment. With a path such as Witchcraft, with its emphasis upon personal growth and development, it is likely that individuals who may

at one time have been happy within their family group, will change, and wish to move away. This is a perfectly natural process, and the wise coven leaders will send those people off with their love and blessing.

Trying to keep them would be like trying to keep your sons and daughters tied to your apron strings forever!

Ultimately, and despite the popularity of the word "coven", I do believe that most Witches are solitary in nature, and will generally spend at least part of their lives without being a member of, or running, a coven. I think the inward exploration during these periods is vital to self-development, just as we believe it is important to encourage social-awareness in children. However, I also believe that at some stage it is important to learn the practices of Witchcraft from another person; to be an apprentice, if you will; because the act of passing knowledge from one person to another cannot be replicated by books, correspondence courses, or be self-taught. This may seem an almost impossible task to some people, but as all the magical traditions teach: when the student is ready, the teacher will appear! What's more, it's true!

B*B Julia

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{file "Group Ethics Essay (Raven)" "bos660.htm"}

Group Ethics Rules: Opening Suggestions!
By: Raven

Too often I had seen the Craft used as a personal power-trip, or with a disregard for the effects on others. This time it happened in my home.

I introduced two guests, acquaintances of mine, to each other. One was interested in learning about the Craft; the other offered to teach him. The would-be teacher went on about his skills, describing the would-be student's aura and psychic shields; leaned back in his chair, said, "I really shouldn't do this, I really shouldn't" -- then leaned forward and, with no warning or other preliminary, SLICED the student's shields "open" (as he said), leaving the student feeling naked and exposed.

To prove a point, I suppose, but what point I can't guess.

I was outraged. Guests in my home are not to be abused -- by anyone. Even to a complete materialist, it would be clear that the student had had his personal space invaded, his emotional consolation removed, with no informed consent involved, and with no feeling of other protection.

I already knew the would-be teacher himself was taught by people of no great concern for ethics. His was chiefly a fault of poor training, added to which he had never stopped to think that "occult" dealings with people might involve the same ethical issues as "mundane" dealings.

One of the several outcomes of that event was that I wrote the following guidelines for those two specific people, and suggested (NOT ordered) that they adopt these -- if they did still decide to work together. After that, well, several other people did express an interest.

Note! This was written as a PROPOSAL; no-one has enacted it as a LAW.

The hope is for it to be used by, and among, those who like the ideas.

(Really, all it does is put the concept of "Harm ye none" in practice.)

RULES OF THE CIRCLE

THE RULES OF INFORMED CONSENT:

1. Tell everyone participating what to expect, before the circle is closed or anything else begins.
2. Give everyone participating the chance to say NO and to withdraw, before the circle is closed or anything else begins -- and then respect that decision.
3. Be open, honest, and fair: spring no surprises, trip no traps; NEVER use what you learn or do in circle to manipulate or compel any other person, or diminish anyone's dignity and free will.

THE RULES OF PRIVACY:

4. Encourage people not to wander in and out of any session between its beginning and ending, or cross the circle while it is closed.
5. Protect every session from interruption by (or intrusion on) any outsiders -- by closed or locked doors, a fence, or some other clear marking outside the circle.
6. While proceedings may not be secret, they ARE always private; keep silent about who and what you see or hear in circle, unless you have each other participant's specific consent.

THE RULES OF SHIELDING:

7. ALWAYS, ALWAYS close the circle and raise your wards before beginning, or continuing after a break.
8. ALWAYS, ALWAYS dismiss your wards and open the circle after ending, or to allow passage across the circle.
9. Conduct yourself with mutual respect and due courtesy, without malice or ill will toward anyone, or else ask that the circle be opened and that you be dismissed from the session.

COVENANT

THE TEACHER PROMISES THE STUDENT:

1. I will abide by the Rules of the Circle.
2. I will ask from you no more than you can give.
3. I will not expect you to read my mind.
4. I will not hide from you my limits or gaps in knowledge; if I just don't know, I'll tell you so.
5. I will explain, to the best of my ability, not only what to do and how, but also why.
6. I will not push you beyond your ability or willingness to proceed.
7. I realize that I may be tempted to become dominating, a "leader" -- and I will do my best to resist this temptation.
8. Because I received from others without payment, I will give to you without payment.
9. As I can, I will learn from you in turn.

THE STUDENT PROMISES THE TEACHER:

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1. I will abide by the Rules of the Circle.
2. I will ask from you no more than you can give.
3. I will not expect you to read my mind.
4. If I have questions about what you show me, I will ask you.
5. If I fail to understand anything, I will mention it.
6. If I feel unready to proceed, I will tell you.
7. I realize that I may be tempted to become dependent, a "follower" -- and I will do my best to resist this temptation.
8. Because I receive from you without payment, I will give to others without payment.
9. As I can, I will teach you in turn.

A CIRCLE IS NOT A LINE: IT HAS NO BEGINNING AND NO END.

A CIRCLE IS NOT A PYRAMID: IT HAS NO TOP AND NO BOTTOM.

A CIRCLE IS NOT AN ASTERISK: IT IS NOT RUN FROM JUST ONE POINT.

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3310

{file "Wiccan Ethics & The Wiccan Rede (David Piper)" "bos661.htm"}

Wiccan Ethics And The Wiccan Rede
By: David Piper, Sat 21 May 94 12:16

Part I: What Sayeth The Rede?
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The "archaically worded" construction "An it harm none, do what ye will," rendered into modern English is literally, "if it doesn't harm anyone, do what you want."

Many modern Wiccans "reverse" the construction, however, taking the first part and putting it after the second to read: "Do what ye will

an
it harm none," or in modern English "Do what you want if it doesn't
harm
anyone."

Many people give the word "an" or "if" a value of "so long as" -
which
is acceptable substitution, because it doesn't alter the meaning of
the
Rede itself. However they then proceed to read "so long as" as
"only
if," and that is *completely different*, because the Rede has ceased
to
be a "wise counsel" [anyone checked the meaning of "rede" in the
dictionary lately?] and become an injunction: prohibitive
commandment,
rather than permissive advice.

In other words, the original archaic construction actually says "if
it
is not going to hurt anyone, it is ok to do" - this is *not* the
same as
"if it hurts anyone it is *not* ok to do."

What is the significance of the change? A larger one than you might
see, at first glance.

The "actual construction Rede," or AC Rede, says it is ok to do
something that won't harm anyone, but it *does not say anything*
about
those things which do cause harm, except to set an ethical standard
of
harmlessness as the criteria to judge by.

The "modern reconstruction Rede" or MR Rede, explicitly says that
any
and all actions that cause harm are forbidden.

The two constructions do *not* mean the same thing at all. And it
should be obvious that this has implications on our thinking, and
discussions of the possibility of "obeying" the Rede.

Most of you will have heard or read, as I have, people saying the
Rede
is something to strive to live by, even though mundane reality makes
it
very difficult, if not impossible, to do so to the letter. *This is
only true of the MR Rede, not the AC Rede!* As examples, they cite
situations such as self-defense; *this violates the MR Rede*.
Period.
But it does *not* violate the AC Rede. Period.

Earlier, I stated that the AC Rede does not rule on actions that do
cause harm - and this is true. It only rules on those actions which
do
not, by saying that they are acceptable. This is relevant to
"victi-
mless crimes" for example - civil "crimes" may in fact be "ethical,"
by
the judgment of the AC Rede.

What the AC Rede *does* do, in terms of actions that cause harm, is
state an ethical value by which an individual must judge the results
of

her/his actions before acting. In other words, by stating that a
3311

harmless action is ethical, the AC Rede sets harmlessness as the
criteria for evaluation. Acting to prevent greater harm - but in
the
process causing lesser harm - may then be ethical, if there is no
harmless, or more harmless, method of preventing that greater harm -
because *not* acting to prevent harm is to *cause* it, by an act of
omission rather than *commission*.

In short the difference between the AC Rede, and the MR Rede, is
that
the AC Rede is a perfectly-obeyable ethical standard, but the MR
Rede is
not, as so many people have pointed out. Do we take as our ethical
standard a "counsel" which *can* be obeyed, or one which
*necessitates
rationalizing in some instances*? Which is truer to the Wicca, and
to
the *real* Rede?

"rede: n. [Middle English rede < Old English raed < base of
raedan, to interpret] [archaic] 1. counsel; advice 2. a plan;
scheme

3. a story; tale 4. an interpretation"

(from Webster's New World

Dictionary)

Part II: "Do good, an it be safe..." (from the Ordains)

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The MR Rede is the most common interpretation in Wicca today; so
much
so, that not only do many Wiccans not realize there's a difference
in
the two constructions, but they *deny* it when it is pointed out to
them, holding firmly to the MR Rede as what the original has always
meant.

At first the change of language was only an attempt to bring the
language up from archaic, to modern English; but in doing so -
especial-
ly with the public relations campaign, to convince people that
Wiccans
are "not black magick/not devil worship/not evil nasty curse-
casters"
the "harmlessness" aspect of the Rede was stressed, over the
personal
responsibility aspect. And in essence Wiccans became the victims of
their own PR campaign.

An additional result is the injunction that one may never work
magick
for others, even to heal, without their knowledge and consent. Of
course, we are allowed by this injunction to ask "Can I pray for
you?"
as a means of obtaining the consent. From "a love spell aimed at
one
particular person is unethical because it violates their will only
to
serve our lust" we've moved to an extreme: to the prohibitive
injunction

against ever doing any magick for another without permission, since it violates their free will. Does anyone *really* believe the Gods will judge them ill, for attempting to heal someone?

What of the case of an unconscious accident victim and family unavail-able to ask - are we forbidden to work? No, of course we're not - but we *do* have to accept the karmic consequences of such acts. Do you really think that a neurotic who uses an illness as a crutch wouldn't be better healed of that neurosis as well as the illness? Of course that may call up some karma if the person isn't strong enough to give up that crutch yet. Once again the real criteria is *personal responsibility* and consideration of the consequences of one's actions *before* one acts rather than the "thou shalt not" prohibitive commandment.

There is however another reason for the "prohibitive form" of these 3312

redes - one which has some validity. The teacher bears a karmic respon-sibility for the student. There was a group whose teaching was, "No magick may be done for another, even to heal, without their consent; any exceptions may be decided only by the High Priestess and the High Priest." The point of this is that a student is not yet experienced enough, not yet wise enough (since wisdom is the harvest we reap of our experience and knowledge), to have that kind of decision, and the resulting karmic burden, left to rest fully upon her/his shoulders - hence, some teachers and some Trads do not allow neophytes to have responsibility for that kind of decision-making.

It is far better, however, to teach a student the essential importance of personal responsibility, the need to look ahead for possible consequences before they act, than to lay "thou shalt not's" upon them despite Wicca's insistence that we have none.

I received a comment about the last sentence in part I, paragraph 3, that said "Ack! Welcome to the One Wiccan Commandment! Any 'thou shalt not's' lurking around?" Food for thought, my fellow Wiccans! Food for thought!

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3313

{file "Charge of the God 1 and 2 (Siobhan)" "bos662.htm"}

Here's something I picked up recently. The writer felt that there should be a Charge of the God to go with The Charge of the Goddess.

Listen the the words of the Great Father, who of old was called Osiris, Adonis, Zeus, Thor, Pan, Cernunnos, Herne, Lugh and by many other names:

"My Law is Harmony with all things. Mine is the secret that opens the gates of life and mine is the dish of salt of the earth that is the body of Cernunnos that is the eternal circle of rebirth. I give the knowledge of life everlasting, and beyond death I give the promise of regeneration and renewal. I am the sacrifice, the father of all things, and my protection blankets the earth."

Hear the words of the dancing God, the music of whose laughter stirs the winds, whose voice calls the seasons:

"I who am the Lord of the Hunt and the Power of the Light, sun among the clouds and the secret of the flame, I call upon your bodies to arise and come unto me. For I am the flesh of the earth and all it's beings. Thru me all things must die and with me are reborn. Let my worship be in the body that sings, for behold all acts of willing sacrifice are my rituals. Let there be desire and fear, anger and weakness, joy and peace, awe and longing within you. For these too are part of the mysteries found within yourself, within me, all beginnings have endings, and all endings have beginnings."
So Mote It BE!

Charge of the God 2

By: Siobhan

Tue 12 Jul 94 10:33

This is the second Charge of the God I have.

THE CHARGE OF THE GOD

Listen to the words of the God, who is the son, brother, lover, and consort of the Lady:

I am the fleet deer in the forest, I am the beach which receives the waves, I am the sun which warms the earth. I am the Lord of the Spiral Dance of Life, Death and Rebirth, the gentle reaper, the Winter stag and the Spring fawn. All things are of me, for I am of the Goddess, opposite, yet not opposing. I bring birth forth from the womb that is a tomb, for I am the seed which fertilizes. I am abundant Life, for I am the grain that grows and I am death, the harvest in the Fall. And I am rebirth after darkness, for I am the seed that springs forth anew.

I am fertility, the spreader of Life, and I am the Lord of Death, which adds value to life.

I am the Guardian of the gate between Life and Death. I am King of

the Underworld, where no living being may venture, but I am also the King of Rebirth, turning the tomb into a womb.

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I bring love and strength, peace and passion, hope and joy, for I am the gentle lover in the night.

All that I am comes from the Great Mother, the Divine Star Goddess, who is Mother of us all.

Feel free to use this one as is, or to adapt it in whatever way feels right to you.

Blessed Be!

-- PattiMom --
The Crazy Lady in the Wheelchair

(Pattimom and Ariadne wrote this one)
If you like it, snag it and use it. :-)
Blessed Be!
Siobhan

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{file "For A Few Myths More (WofW #7)" "bos663.htm"}

For a Few Myths More
by Aries

"...Aries shows us how modern images (albeit set in 19th century America)..." Julia, Web of Wyrld No. 7.

For me, that "albeit" sounded like a gauntlet being slapped down. Can we show the presence of myth in films other than Westerns? We don't plan to go on in great detail, but we suspect that what we're trying to get across is the suggestion that maybe "The Mythic" is not the stories or rituals, but the substrate out of which our tales and trials grow.

When we talk about myths we are really referring to ancient stories, and not every ancient tale grew out of "The Mythic". More than enough were for entertainment, propaganda, satire or pornography _ to see everything that is old as also being venerable is to fall into the Confuscan Heresy. In much the same way our modern literature/film culture produces works serving as varying purposes as moral tales, epic adventures, pulp and hardcore porn, but also produces work that grows direct from "The Mythic".

In the rubric of science, "The Mythic" can be seen as being non-

local;
it stands outside of space-time, being here, there and everywhere;
now,
then, and everywhen. Our tales do not grow out of the ancient
tales/myths,
but draw afresh from the same wells as they did (do/will?).

In the printed media a good many SF novels are based on the
inner/underground journey; all that Phillip K Dick and Edmund Cooper wrote
seemed
based on this theme, in the same way "Metropolis" is of the
"descent"
type story. One of the great advantages of film is the way it can
make
the sensations of the "descent" seem "real"; possibly by a species
of
autohypnosis into a state that Robert Anton Wilson refers to as
virtual
reality in his book, Cosmic Trigger 2. For us other examples of the
descent theme are Orson Welles' films; Touch of Evil and The Trial
(based on Kafka's book), giving a long shot of the journey.

The classic "Casablanca" we suggest is the story of the "descent"
from
a viewpoint inside the underworld itself. That Casablanca is the
place
of death is always suggested by the comment that Rick makes to Elsa
when
she says that Victor Lazlo will die in Casablanca; "What of it? I'm
going to die in Casablanca. It's a good place for it." Full of
refugees
(lost souls). Rick exists in his own emotional limbo awaiting the
descent of his own Inanna to set him free.

"Apocalypse Now" and the Conrad novel it is based on, "Heart of
Darkness", gives a great example of the same story set at both ends
of
the century; the parallel of the inner and outer journey, especially
as
Conrad went through his inner journey whilst writing the book, and
Francis Ford Copolla and crew went through theirs while making the
film.
I would strongly suggest that "The Mythic" emerges into our lives
first
and foremost; through tales we make sense of the patterns, and warn
those
who follow on from us.

Another great advantage of film is its ability to show us inside the
underworld in such a way that we may lose track of where the
boundaries
lay, and become uncertain of what is real and what is illusion. If
the
previous films can be seen as "descent" themes, the following, we
suggest, can be called "Chapel Perilous" themes. In "The Maltese
Falcon"
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we have the characters chasing the elusive bird, crossing and
double-crossing each other, unconcerned by anything but possession of the
miraculous object, which we discover at the very end is nothing but;
"The stuff that dreams are made of".

With "The House of Games" _ Mamet's six year-old cult movie _ we enter the image of the labyrinth, a subterranean night world of confidence tricksters, who lead a lady psychiatrist along until she, and us (the viewer) have problems distinguishing between what is real and what isn't, until it all becomes part of the game.

That is the nature of "Chapel Perilous", its existence can be denied, we can believe we're somewhere else (watching a movie?), but all the time we're trapped in it, unable to discern what is really going on. Another cult movie that gives a beautiful experience of Chapel Perilous is Orson Welles' film "F for Fake", except this time we are the targets of the con. A documentary film about two fakers, itself really a clever montage of existing film clips put together to give the impression of a series of interviews. At some point the film moves into the realm of total fantasy, and the beauty of it is that we don't notice _ that is the Chapel Perilous experience. From here it is logical to move onto the ascent, or what could be called the "Promethean" theme. The film "Frankenstein" is the classic promethean film, but is full of timid, anti-Luciferan morality; i.e. to steal the "fire" from the gods instantly incurs punishment; as a myth, that is no longer useful to us.

All of the above examples are tales based in the twentieth century. For a promethean theme we feel we should be looking forward; "2001 A Space Odyssey" is wonderfully symbolic in that it is based in the first year of the next millenium. There are four stages in the film: the first is "The Dawn of Man", taking place in prehistoric Earth, where "the slab" appears _ the promethean gift, but what is the gift? fire? tool use? weapon use? the ability to kill? We would suggest that it is the gift of imagination; the ape man looks at the bone and "sees" a weapon; he has the ability to manipulate images in his mind.

In the film the image cuts instantly to a space craft on its way to the Moon. This journey between the worlds we feel signifies that we have entered mythic space. In the next stage of the film, "The Moon", we meet "the slab" again, where it dispenses its next gift, the awareness of something beyond. In Qabbalistic terms we have moved from Malkuth to Yesod; the following stage of the film, "Journey to Jupiter", has us ascending the sephiroth to Chesed.

On the approach to Jupiter, Dave has to disconnect the higher

functions
of the computer, Hal. We would suggest this can represent a distrust
of
reason; a return to child-like ways, or a stepping away from the
constraints of language. As Hal closes down, it is language that
deteriorates; i.e. it is language that constructs the world we
perceive.
So to go into the infinite beyond, to take the Next Step, we have to
go
beyond language, hence all the descriptions of mystical experiences
end
up sounding like gibberish.

For the final stage of the film, "Jupiter and beyond to Infinity",
we
have the leap across the Abyss to the Supernals; Chokmah, Binah,
Kether.
Because language fails us at this point, Kubrick relies solely on
the
visual image; the sequence seems baffling, but we wonder if he is
trying
to explain something that is also suggested by Ken Wilber in his
book,
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"The Atman Project"; i.e., we evolve by changing how we translate
the
incoming information of our senses. We go from looking through to
looking at each developmental stage. For most of us, we construct
the
world by looking through a semantic framework or grid; when we
transcend
this stage, we will be able to look at our semantic structure.
Likewise
in the film, Dave sees the next stage from outside and then becomes
it:
the outsider, the astronaut, the urbane man, the old man on the
death
bed, and finally rebirth as the Star Child. Or as Crowley puts it in
"Magick" when describing the grade of Adeptus (Exemptus); "Completes
in
perfection all these matters. He then either (a) becomes a Brother
of
the Left Hand Path or, (b) is stripped of all his attainments and of
himself as well, even his Holy Guardian Angel, and becomes a Babe of
the
Abyss, who having transcended the Reason, does nothing but grow in
the
womb of its mother."

So we contend that "The Mythic" is everywhere, everywhen, and
despite
our cultural estrangement from myths, "The Mythic" still emerges
through
our media in many guises, which includes, but is not exclusive to,
Western movies.

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{file "Handfasting Ritual Notes" "bos664.htm"}

This is adapted from "Magical Rites from the Crystal Well" by Ed Fitch and is a combination of their handfast ritual and American Indian ceremonial prelude. I'll skip over the consecration as it is a standard one and get straight to the ritual itself. We had a Priestess only, so this was written with that in mind but could easily be adapted for a Priest and Priestess.

At this time and in this place
Do we call upon the Spirits of the Land
As well as the Mighty Ones of the Skies.
We call upon the Gods of our own distant past
From lands far away.
We call upon the Gods of our spiritual brethren
Who once called this place
Their own.
Witness and rejoice with us in this moment
As love is affirmed.

__Groom's name__ and __Bride's name__ step forward
Stand before the Gods and those who witness on Earth

__Groom's name__, if it is your wish to become one with this woman
Will you pledge your love through all that may come
As long as love shall last?

<Groom replies: I so pledge>

__Bride's name__, if it is your wish to become one with this man
Will you pledge your love through all that may come
As long as love shall last?

<Bride replies: I so pledge>

Does any say nay?

As the Gods and the Old Ones are witness
With those of us present now,
I now proclaim you man and wife
Thus are thy hands fasted...
The Two are now One,
This work is done
And joy is yet begun!

There is also a portion for the rings using a wand that was left out of ours but is normally placed immediately after the vows and is as follows...

The rings are placed upon the wand before the ritual and the wand upon the altar. (This is written for both Priest and Priestess present)

The priest picks up the wand and holds one end before him in his right hand, the priestess likewise holds the other end in her left hand.

Place your right hands

Over this wand...
And your rings...
His hand over hers.

Above you are the stars
Below you are the stones
As time passes, remember...
e a star should your love burn brightly,
Like the earth should your love be firm.
Be free in giving of affection and of warmth.
Have no fear, and let not the ways or words
Of the unenlightened give you unease.
For the Gods are with you,
Now and always!

The rings are exchanged during the vows.

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{file "Handfasting, Celtic" "bos665.htm"}

Handfasting (Celtic)

This is a copy of a Celtic handfasting I found in the book Finn Mac Cool by Morgan Llywelyn.

Bride and Groom repeat the following together:

You cannot possess me for I belong to myself. But while we both wish
it, I give you that which is mine to give. You cannot command me
for I
am a free person. But I shall serve you in those ways you require
and
the honeycomb will taste sweeter coming from my hand. I pledge to
you
that yours will be the name I cry aloud in the night, and the eyes
into
which I smile in the morning. I pledge to you the first bite from
my
meat and the first drink from my cup. I pledge to you my living and
my
dying, each equally in your care. I shall be a shield for your
back,
and you for mine. I shall not slander you, nor you me. I shall
honor
you above all others, and when we quarrel, we shall do so in private
and
tell no strangers our grievances. This is my wedding vow to you.
This
is the marriage of equals.

The Priest or Priestess says:

These promises you make by the sun and the moon, by fire and water,
by
day and night, by land and sea. With these vows you swear, by the
God
and Goddess, to be full partners, each to the other. If one drops
the
load, the other will pick it up. If one is a discredit to the
other,
his own honor will be forfeit, generation upon generation, until he

repairs that which was damaged and finds that which was lost.

Should

you fail to keep the oath you pledge today, the elements themselves
will

reach out and destroy you.