



The Book of Nine Moons



Being a systematic training program
in the practice of Druidic magic,
arranged in nine progressive lessons.

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*This first, special edition is dedicated to the students who use it.
With thanks for your interest and dedication.*

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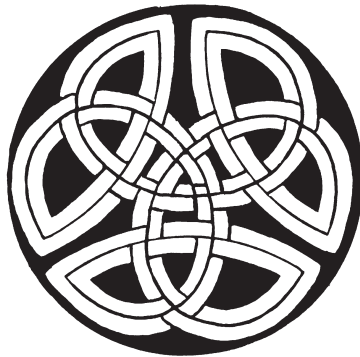
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• Introduction

It is the work of each generation to teach the next. Whether we count biological years, and the passing of wisdom from mother to daughter, or count the teacher and the student as a generation of learning, we build on what our forebears knew, and pass what we gain to the next. So this manual is a distillation of my own understanding of the work of Druidic Magic and Wisdom, presented especially to those who want to learn to practically apply those skills. While the specifics of the methods outlined here are new – and support a system of Druidic Paganism that is, itself, only a quarter-century old as of this writing – they are structured based on both traditional principles of western magic, and on the study of working practices in living polytheist and earth-based systems. I confidently present this method. Those who follow it in detail will be likely to successfully learn the skills of the Pagan Priest-magician.

This system directly serves the Initiate's training program of *Ar nDraiocht Fein*. By accomplishing each of the rites and exercises given here the student will complete almost all of the practicum work for the Initiate's program, in the categories of liturgy, trance, divination, and magic. While all of these can be accomplished from other existing Pagan books and instruction, there hasn't been a system written from inside the Druidic Pagan perspective. These lessons are – they use the ADF ritual order, tools and cosmological ideas, structured through traditional patterns of spiritual training.

When we say that we work from a Druidic Pagan perspective, what do we mean. Here's a short list of qualities that make sense to me, and have made sense to others over the years:

• **What Makes It Druidic?** – *In which I stick my neck out to suggest what the boundaries of our modern Druidic spirituality might be.*

Please, Dear Reader, understand that I only mean to present my part in our discourse, and never to suggest any of this as fixed doctrine or creed for Our Way. I hope that this paper and these ideas will provoke discussion and adaptation of these ideas.

Druidic Spiritual Metavalues

1. Nature Centered – I feel I am safe in proposing that a Druidic spirituality is one that takes nature as a divine revelation, perhaps as the very presence of the divine. We view nature as a true and good image of spiritual reality – it is unfallen and holy as we find it. This includes the rejection of the idea that nature or spirit is divided into ‘good and ‘evil’ – we are not moral dualists, imagining that nature or spirit chooses sides between the light and the dark.

2. Life Affirming – Just as we value the material world as holy, so physical life is also holy and good, and death is a natural and holy part of life. We know that sorrow and suffering will probably be unavoidable, but we have confidence in our own virtue and strength to reduce and mitigate it.

3. Human Affirming – Just as physical nature is holy and good, so human personal and social nature is a true and holy part of nature. We are as much an expression of the divine as an oak or an eagle.

4. Polyvalent – We observe that in nature every kind of thing exists in multiple examples, similar but each unique. To us this demonstrates that the divine must also manifest as many beings, and that there must be multiple paths and methods to accomplish almost any goal. Thus, we are polytheistic, and understand the divine will to exist in and as many individual wills.

ADF Customs and Models – *these will tend to have immediate influence on which models we choose.*

1. Ritualistic – We are not, generally, quietists, seeking to simply be still and know whatever. We favor expression of ideas in formal speech and symbolism, and use ritual to solidify spiritual powers into the manifest world. We are slowly developing a body of meditation practice that supports and reflects our ritual ideas, but we have not very far developed our own Druidic meditation models for seeking mystical states.

2. Reciprocal – Our work joins our personal spiritual reality with that of the greater divine and spiritual world. We intend to build relationships between the divine and the personal, the core idea of our practice is, in many ways, reciprocity. We can ask ourselves how that will apply to a more immediate union between the divine and the personal.

3. Mythic – ADF has tended to reject an ‘archetypal’ or purely psychosocial understanding of the Gods and Spirits in favor of a more directly mythic description. We enjoy working in the mythic models of the ancients – how will we use those tales in efforts to induce spiritual experiences, and in what directions will they send us?

4. Social and Tribal – Our Druidry has been focused on the social group, from the Hearth to the fully developed Grove. Personal spiritual practice is commonly done alone or in small focused groups – how will we adapt our direction for that?

Advance Notice and Fair Warning

Three Important Preparations:

• **The Home Shrine and Hallows:** Before beginning the work you should have your home shrine established. Much will be done to enhance and empower it during the work, but you should have the Hallows of Worship in place along with all the small vessels and tools you need for a full High Day style Druidic ritual. The First Moon work will have you doing full rituals within the first couple of weeks. The Shrine should ideally be arranged so that you can sit comfortably at it, being able to make offerings to the Fire and Well as needed. In some cases you will be asked to take your Hallows out-of-doors, so have them arranged in such a way as to be moveable.

• **The Journal:** If you have not begun formal journaling during the Dedicant's work, you must begin immediately for this system. This work is constructed in the way that it is in order to allow you to complete nearly all the practical work required for the ADF Initiate's program. All of the practicum courses require journaling, so in this program we recommend keeping one big journal for the entire work. When the time comes to write up your observations for the Initiate's coursework you'll have everything in one convenient place.

• **The Cauldron and Wand:** This system teaches a method of practical magic that uses the undoubtedly Celtic ritual tools of the Blessing Cauldron and the Druid's Wand. Both of these tools are undeniably a part of Gaelic magical symbolism, and both will be discussed in detail later in the work. However in order to be prepared you should begin immediately to seek the objects you will use for your tools. There are a variety of Cauldrons to be found in Pagan and other retail outlets. You should choose one that can be kept food grade, so that you can drink from it, wash it and drink from it again. This may require a vessel of ceramic or silver or modern pewter. You should try to choose and obtain your Blessing Vessel in order for it to be hallowed at the Third Moon. However the wand should ideally be made by the student's own hand. So we must give a little detail even in this introduction.

You should begin immediately to find a proper piece of a proper

wood, whether oak or rowan or birch or whatever tree seems true to you. Find the wood, ideally a sound piece lying on the ground, or dry and dead upon the tree. If you must cut green wood leave an offering of milk or ale, saying "I give so that I may take, and you may take from me when I am a tree in the wood." Take the wood home and strip and dry it. Green wood will require at least three months of drying in a warm place where it can lie flat. In the Fifth Moon of the work you will be required to hallow and empower your Wand for the first time. Have the wood dried, sanded and smoothed by that time.

The Order of the Work

The Work of the Nine Moons is serious spiritual effort. It will require your attention and planning, your devotion and focus. The four monthly Retreat Days include focused ritual and trance work that is intended to open you to new experiences, expand your consciousness and attract the attention of the Spirits. This may produce unusual effects in your mind, your spirit and in your life. Careful advisors tell us to consult our physicians before beginning any exercise program. We don't have a formal way to get a spiritual check-up, but we can only advise you to check yourself before beginning the serious work of the program. The work requires a certain amount of formal introspection, journaling, etc. Please don't neglect it. Be mindful of yourself and your reactions to the work, and consult an Elder if you feel you are having difficulties. If you reach a point where the work and your reactions to it are producing effects you can't handle, stop the work, perhaps continuing only the simplest meditation and devotion, and take time to relax and evaluate yourself.

The Monthly Work

Each month requires four Retreat Days if the work is to be done at the nine-month pace at which it is written. These days are based on the phases of the moon.

New Moon: is worked approximately one day following dark moon, when the tide is just turning. It is focused on meditation, divination and trance.

Sixth Night: worked in the first full quarter, focused on spellbinding and practical magic.

Full Moon: Focused on invocation and theurgic rites.

Dark Quarter: Focused on study and journaling, though the household rites are performed.

The One-Day Retreat

This work is based in the performance of a series of one-day, rising-to-sleeping, observances – “retreat days”. This pattern of spiritual work is written to allow the Dedicant to work through the practicum of the training for initiation. It prescribes a moderately busy day of spiritual practices that should still leave time for accomplishing some of the basic needs of modern life. If possible, any day set aside for a retreat should be as free of common distractions as possible – the student should refrain from common entertainments and pastimes, in favor of spiritual reading, preparation and practice.

The retreat requires the student to have a full set of Druidic ritual

tools and a space available to be set up as a complete shrine for the day. It is best, of course, to have a permanent Shrine established in the home, but the student may also wish to take her gear into the out-of-doors. It is best if the required elements of ritual can be removed from the shrine and safely and handily brought into the park or meadow.

Details of a 1-Day Retreat

Upon Rising: Wake, wash, Take water to the eastern door and greet the day. Break your fast lightly, then go to the Shrine. Work a simple Shrine rite, and perform the meditative pattern for the month.

During the Day (as possible or available):

For the Wights: It is proper to offer to the Landwights, to ask their peace and non-interference, and eventually their aid. In the first moons of the work you can make the offerings at any outdoor spot on the land you know. Pour drink and give a Charm of the Sidhe. In later months you will create a Cairn on your bit of land.

For the Dead: The most traditional offering to the Dead is a share of the family's food. Take up the Offering at Meals. Choosing at least one meal per day, make a small plate of food for the household Dead, reciting a Charm for the Dead, and place it on your Shrine. Later you will make a special shrine or house for the Dead.

For the Deities: Light incense and flame before their images upon your Shrine, probably during your morning invocations, with a proper charm.

The Oracle: Beginning in the second month you will be practicing simple divination. Early in the day a full reading is done, and carefully recorded. The grimoire will offer an initial round of topics/questions.

In the Evening

Either perform the exercises, or set your Nemeton and work a full Hearth Rite, as the work prescribes.

Texts for all of these rites and exercises are provided. Feel free to use them as is, harvest what you like for your own constructs, or write or improvise your own rites.

The Book of the First Moon

In which the student practices and deepens the skills learned in her early training.

Part 1: The Order of the Work

New Moon:

- Begin daily (minimum weekly) Simple Devotion & Open Meditation.
- Make the Dead and Sidhe Offerings during the day
- Begin a Self-Introduction and the Seelie and Unseelie Mirror exercises in the Journal.
- The Evening Working: Practice the Basic Trance Practice (Contemplation Meditation) before the Shrine, as you will.

Sixth Night:

- Continue Shrine Devotion & Open Meditation (as often as daily, but certainly on Retreat Days).
- Make the Dead and Sidhe Offerings during the day
- Continue journal work.
- The Evening Working: Carefully arrange your Shrine for a full Rite of Offering, and work the Hallowing of the Shrine.

Full Moon:

- Continue Shrine Devotion & Open Meditation (as often as daily, but certainly on Retreat Days).
- Make the Dead and Sidhe Offerings during the day
- Continue journal work.
- The Evening Working: Work a full Simple Rite of Offering at your Shrine, as you please.

Last Quarter:

- Continue Shrine Devotion & Open Meditation
- Make the Dead and Sidhe Offerings during the day
- The Evening Work: Complete a Self-Introduction and continue the Seelie and Unseelie Mirror exercises in the Journal.

Part 2: Articles and Considerations

• *The Home Shrine and the Hallows*

In order to do this work you must have a well-prepared and properly blessed set of small personal Hallows. A small iron Fire-cauldron set upon a stone or wooden base (or an arrangement of candles and censer), a larger cauldron to bear the Waters of the Deep, and a Bile-pillar make the Sacred Center. You should have gathered and hallowed all of these during your Dedicant's work.

With the Three Hallows the solitary Druid can work every sort of rite and sacrifice that might light the greatest temple or grove. The Druid must be able to carry her own temple with her, must kindle Fire and bless Water by her own word and will. The light of the Druid's Fire is the sphere of his spirit's light, and the dark of the Well's Water holds the hidden places of his soul. It is by this Fire and Water that the Cauldron of Blessing and the Druid's Wand, which we shall examine in later months, have their power.

This reflection can be viewed from the other direction as well. When we assemble the Sacred Grove, pour the Water and light the Fire, we are creating the symbolic space of our own soul in the material world. When we introduce symbols to that space, speak words and do deeds we are doing the work of manifesting spirit in matter. We change the condition of our souls by changing the presence and order of the symbols we bring into the Sacred Grove, no matter how simple the Grove may be.

The Three Hallows are the basic tools of our ritualism. You should take care to make your Worship Hallows attractive and balanced. Those who can devote space to a permanent Home Shrine should make their Hallows the center of the Shrine, with the images and magical objects arrayed around them. A Home Shrine of this sort can be your working place for most rites and works. Some works will require you to create your Grove outdoors, and you'll need to be able to pack up your Hallows and all the gear you need for a full sacrifice. For this you should prepare a chest or basket, perhaps one that can then serve as a small table for offerings.

The Dedicant Druid should have concluded their first round of work with some experience in performing full solitary Druidic rites. In the Initiate's Work the student will learn to function as a priest in all things for the purposes of her own ritual work. From seasonal rites to spellbinding, the Initiate is able to work every part of Our Druidry. Be certain to keep your tools and Hallows physically and spiritually ready for the work.

• *Concerning Purification and Consecration*

In the work of creating the Druid's tools, charms and places of worship you will bring together many items, both natural and crafted. Each of these brings its Bri to be Bua for the work. Each comes from its own fate into yours, bringing threads and bits and attachments like dirt on a gem. Ordinary objects may be cob-webbed with fate and infested with imps in ways that wouldn't matter until they are brought into the empowered work of the art. In order to make a clear and proper mix of powers for any work the tools and ingredients should be cleansed and purified.

In almost every tradition in the world purification is accomplished with water and fire. The material forms themselves have simple abilities for material cleansing. When we bring them into our hallowed place and speak good words over them they come to be effective in the Inner as well.

In preparing any physical objects for sacred ritual work, it is proper that they be purified. Gather the items that need purified, and simple fire (and/or incense) and water. You may use your worship hallows, but any simple forms will do. Use a simple opening to hallow the Two, and then recite one of the cleansing charms over the items. We will give proper cleansing charms for various items as we go, but the all-purpose one given below can always be used. Even the raw materials of a project should be purified and consecrated.

To "consecrate" means to make sacred, to set aside an object or place for the work of the divine. In our polytheistic system different sorts of things may be made sacred to different spiritual powers, but in each case we seek to make the material object into the actual presence of the spiritual force. In this way we can bring a constellation of powers into our Sacred Grove.

The work of purification removes the accumulated randomness of common life. In consecration we then bring a specific spiritual dedication to an object. By using the power of natural things in connection with energy directed by vision and speech we create a "color" for the spiritual power of the object.

We often speak of consecrating an object by 'charging' it. This term can mean several things. We can charge an object with a 'current of energy' that we generate by our Two Powers work, and shape and flavor that power by will and word. In formal ritual and oral law a charge is a set of instructions given to or about a person or thing. So we speak our intention clearly, or bind it with clever words, as we fill the object with our intention. A 'charge' may also be a symbol placed upon an object such as a crest or banner. To

charge an object with spiritual meaning is to shape ‘energy’ by the power of speech and symbol. A charged object becomes the actual presence of the spiritual force.

In preparing your Shrine, or preparing a set of secondary tools and vessels, all such things should really be purified and blessed. It is true that this kind of specific setting-apart isn’t required to work a good rite, and in simple worship rites especially it may be skipped. However in preparing for the kind of magical rites we mean to do in this Initiate’s program it becomes much more valuable. If you keep your tools separate from daily life, used only for sacred work you can bless them only once, or perhaps annually during the Imbolc feast. If you use household items for a formal rite such as our Sixth Night or Full Moon, you should work the simple charm below before the rite and bless the items you use. We will provide charms for blessing the Worship hallows and other tools, as we move forward.

The Inner Work of Hallowing

Ritual acts such as Cleansing and Blessing, or Hallowing as we might say, should always be accompanied by the proper visualizations and movements of the Two Powers. The formula of the cleansing phase is simple. The Waters soften, dissolve and wash away ill, the Fire dries, enlivens and gives form and strength.

In the first verse bring the Two Powers firmly into the self, and let them be your connection with the Land Mother and the Lord of Wisdom. As you sprinkle and cense, (in the ritual given below) see the Earth power grounding out all discordant energy, washing away small attachment and petty binding, leaving only the thing itself. See the Fire cause the object to shine, as if light had entered the water, making the object truly itself.

When you bless the object, bring the Powers into your hands and take up the object. As you recite the charm of blessing see the Two actively filling the object. Some will enjoy the metaphor of using ‘energy’ to charge the object. In doing this, remember to use your connection with earth and Sky as the source of the power, and not only your own strength. You are making a choice by your will and deed to set the object aside only for holy work, and in that way it is made ‘sacred’ by your will and vision and word.

• *Concerning the Honoring of the Three Kindreds*

In this work we will teach some methods of reaching out to the Gods and Spirits. Of course in Our Druidry we have for many years honored the Powers in three categories – The Gods, the Dead and the Landspirits. We must remind ourselves that these are to some extent arbitrary categories – that there are not hard or clear boundaries between them in the practices of actual Pagan religions. We devise a set of practices for our Initiates in order to make a good effort at allying and attuning ourselves with the whole cosmos of spiritual beings, being certain to leave out none. In this way the student can open to the whole array of the Spirits, so that those who are proper for the personal Paganism of each can make themselves known.

In the sacrificial rites of our Druidry it is customary to honor the Three Kindreds each in turn, and all at the same Fire. In working with the Spirits at home it is useful to make a separation, and establish specific customs and practices for each. As modern people it is easy for us to think of ‘religion’ as especially focused on the worship of ‘the Gods’. To the ancients a great deal of daily relationship with the spiritual world (i.e. religion) was concerned with Powers that dwelt rather closer to hearth and home – the Dead and the Landspirits.

In our efforts to make contact with the spirits, it is useful to provide a material basis for their presence. While we know that our communication with the Powers is always done in our inward awareness, we also know that it is the desire of the Spirits to enter into the experience and relationship of the material world. It is the work of the Wise to make special ways and places of access to the world for the spirits. In some cases the spirits do all that for themselves, but more often it is cooperation between mortals and the Powers that gives them a place in matter.

The Celtic peoples seem to have resisted the fashion of using naturalistic images of human beings to ground the presence of their Gods and Spirits. Rather than making pictures of people for their worship, the Celts seem to have used stones, trees, springs and a few man-made things for their worship. We know that while the Celts didn’t build the great monuments of stone, they did make cairns – piles of smaller stones deposited ritually. We will make a small leap in assuming that Druidic ritual religion could have included other talismanic objects of worship, and we will make such a thing for the Dead, based on the well-known symbol of the Cauldron of Rebirth. For the Gods themselves there is surely no more proper presence than the sacred Fire itself, and the Well beside it, but we will also consider using images of the Earth Mother and the Keeper of Gates.

• *A Word about Open Meditation*

In the course of working with students I find a continuing resistance to the systematic practice of basic Open Meditation. By this term I mean the practice of concentrating attention on a single object, such as the breath, while allowing other thought and sensation to flow by the attention without attachment. This technique is preliminary to further trance and even to ritual work and should be a common part of any program of mental practice. Beginning students, however, do find reasons to balk.

Some seem to find the business of sitting motionless, pursuing nothing except mental activity, to be chafing. To this the only answer can be that any new skill has its basic methods, and most of them involve some inconvenience in early phases. Whether stretching the hands for the piano or lying face down for push-ups, discomfort is often part of learning. So we can only tell students that the results will justify the work of learning to sit motionless. Fortunately for these students a practicing Druid spends rather more time in the trances associated with ritual, than in motionless trance.

Some students mistake this practice for the attempt to ‘stop thinking’. In some of the world’s mystical systems this does seem to be a goal, with great value placed on finding and enhancing the silence between thoughts. Druidic lore doesn’t suggest that the finding of motionless silence is, in itself, a core goal. It seems to occur spontaneously in some students, but it isn’t central to the work.

Rather the point of this method for the system we’re building is the development of a detached observer in the self – a point of observation for all that passes, within or without. The student learns to maintain her equanimity – engage her passions at need and to step away when she must. The work of Pagan spiritual practice can arouse the passions; can stir up one’s mental contents. The ability to stand in a place of neutrality and peace offers a special strength in spiritual work, whether it’s dealing with one’s emotions, gazing into the Underworld, or facing the Gods.

It is common to confuse basic trance with the work of Open Meditation. They are, in fact, closely related, but there is an important distinction. Basic trance is the primary mental preparation for further trance and ritual work, induced by relaxing the body, focusing the attention and suspending critical observation (or ‘attachment’ as some say). We have taught this state through the Fire and Water induction, and the Bone, Breath and Blood exercise. Either of those exercises, among many other similar forms, produces the focused poise that leads to other trance states.

Open Meditation can be understood as an extension of that poise into a longer experience sustained by will. By directing the concentration upon a single focus – watching the breath being our most usual method – we locate the still point. As our thoughts and impressions flow around us, we keep returning our awareness to the focus as we sit in stillness. By sustaining the relaxation, concentration and detachment of basic trance we allow the mind and emotions to relax in turn, releasing the ‘knots and kinks’ of daily life.

Open meditation is an excellent accompaniment to the regular work of ritual purification. The Water and Fire clear away the spiritual cobwebs and parasites of daily spiritual life in the world. Open meditation deprives your personal inner imps and larvae of their food and weakens their grip.

So we begin the formal work of mental training by learning to abide calmly among our own thoughts and feelings. If no other good were gained from the work of Druidry, the ability to stand at peace amid the swirl of life’s impulses would pay for all. In order to work the system I’m presenting here the student will have to simply choose to set to it, and develop the basic skills that support all further work. We will refer often to the ‘Druid’s Peace’ in this work – by this we mean that steady and unmoved center. In addition to this Peace, we will learn a set of active meditations, but the Peace is the basis of them all, because the Peace grants access to the management of the mind by will.

Open meditation is as basic to mental training as aerobic exercise is to training the body. Some students will take to it readily; others may find it more difficult. Its value and results speak for themselves and to neglect it in early training is to deprive yourself of future resources.

Working Open Meditation

First Stage:

- First find your seat, in a position that can be comfortably maintained with your spine straight.
- Begin patterned breathing. Work the Blood, Breath and Bone induction.
- If you wish to work a simple shrine opening, do so now. Practice maintaining basic trance as you speak and do the ritual gestures. Return to motionless basic trance following the work.

Second Stage:

- Choose a point of focus for your concentration. Initially you should continue to use the breath.

- With your attention focused simply sit and maintain that focus. You choose not to give attention to any specific thought that arises, whether about the object of concentration or any other thing. Each time that you notice a thought or specific impression holding your attention, return your attention to the focus. That is the entire basic technique. Like raising an arm or taking a step it is the act of will that brings the attention back to the focus.
- As you practice you will begin to notice more quickly when you have drifted, and be able to hold your concentration on the focus for longer without breaks. This is the first level of success in this practice.

Closing

- Always end the session of meditation formally, with the recitation of a closing charm and/or other formal gesture.

• Contemplation Meditation

In parallel with Open Meditation we begin the next stage of training and focusing the attention and will. In Open Meditation we focus on an essentially empty symbol, such as the breath, and allow thought to flow by without attachment. In Contemplation Meditation you choose a specific pattern or symbol as the focus of your attention. In many cases the symbol – such as the Hallows or a symbol from lore, an idol or a painted symbolic image – may be physically present. It is also common to contemplate a mental construct image. You visualize, imagine or conceive the symbol in your mind, and observe it as if it were in front of you.

In this exercise the goal is similar to Open Meditation. You intend to keep the symbol always the entire focus of your attention. You may find your mind ‘thinking about’ the symbol – your task is to return attention directly to the object of Contemplation, without attachment to the flow of consideration about it. In this way we hope to allow the reality of the symbol to enter our awareness directly, and deeply. There is always time to think about these matters – meditation is a time set aside for other mental goals.

The technique of Contemplation is core to most of the higher-end of ritual and magical trance. As you work your way through ritual the ability to address each action with a whole and focused mind, to experience each thing for its unique power, is key to effective results. You learn to be in the presence of the Gods themselves, while maintaining the Peace and Power of your own Center. However, we can begin with much more modest goals

Three Primary Contemplations

1: Two Powers, Three Worlds, Four Quarters. You will develop the

ability to easily bring the Two into your awareness, and you can then use their flow and circulation as the object of Contemplation. Set the circulation to turning in yourself, and allow your breath to keep the flow as you turn the focus of your attention to the feel and experience of the Two. Without attached consideration, allow yourself to observe the flow and shine, at peace. Each time you find yourself following a ‘train of thought’, simply return your attention to the continuing flow of the Two. Finish with balance and a blessing.

2: The Hallows. In this you will meditate with open eyes, focusing your attention on your fully operative Hallows of ritual. You will sit before your shrine or ritual arrangement, with the Fire lit, the Well blessed and the Tree and all cleansed with Fire and Water. You allow your gaze to fall on the whole pattern of your ritual tools and symbols, experiencing their form and meaning without attachment to any flow of thought. Finish with balance and a blessing.

3: Nature Contemplation. This practice is described in the Dedicant’s work, but it should certainly be part of your regular practice. Find a place where you can observe a bit of nature, preferably with no visible thing obviously made by humans. You might choose a specific great tree, or a stream or other water, or any natural spot, but it is good to practice this also in more ordinary natural settings. You find a seat and with your Peace and Power on you allow the reality of the place to be the object of your contemplation, without attachment to idea or emotion, to beauty or ill. Finish with balance and a blessing.

• *Self-Knowledge and Self-Mastery* • Part 1

This Nine Moons work is meant to expose you to powerful spiritual presences and produce unusual spiritual states. Unusual spiritual states often cause usual mental states, and you will need to have a degree of personal mental strength and skill, gained through practice, to work through them effectively. On the simplest level the Nine Moons teach the development of those skills. To gain those skills, however, is to move in some sense beyond ‘normal’ (or at least average) life and awareness. To take up this weekly program is to choose a path that is probably very different from that of your common life. You will enter the reality of visions, energies, spirits, and the presence of the divine in your own heart. You will see with the Druid’s Eye, if you will, and that is not something that everyone, even among Pagan people, will learn to do.

In order to do this work safely and effectively it is vital that you seek to know yourself. Spiritual work tests the psyche, and can push buttons in your mind that release fears, confusions, angers and weaknesses. All such issues can best be dealt with by a courageous, open-eyed understanding of your own nature. Forewarned is forearmed, and so we recommend the work of formal introspection and self-examination at the very beginning of the work.

I don't intend to offer a definitive 'Druidic' model of the human self here. Feel free to consult the resources. However, it is clear that most Indo-European systems viewed the self as some combination of body, soul/mind/daily self with divine/higher/spirit self. It seems to me that our being consists of a mental presence that we identify as "me", and a variety of psychophysical processes that support it. Some of those processes are available to our ordinary awareness, while others are not. Our bodies bring the primate animal awareness and sensation with which we meet the Middle Realm, and include many of the functions which we think of as 'unconscious'. Without becoming specific, we might imagine a Druidic model in which the spiritual portion of the self is connected with the great flows of the Underworld and Heaven powers, giving us access to transpersonal awareness and greater spiritual potential.

It seems to me that each of us grows to young adulthood as the result of a set of random circumstances, woven by our Fate and out of our control during our early years. By the time we reach young adulthood we are like what the ancients described as a meadow full of wild horses. The work of the spiritual practitioner is to bring the forces and qualities of our nature into a harmonious pattern that can serve our work. The ancients described this as yoking the horses of the self to the chariot of the will. I also like to think of it as turning one's mental mob into a figured dance.

The practice of willed control of the self is rather intrinsic to our basic work:

- **Meditation** – The formal work that is taught in these practices is a powerful method of training and focusing the mind. Concentration and visualization are key to any spiritual work, and the meditations and visions of this method will teach those basics while producing direct results.
- **Ritual** – Ritual work employs the will to control the body, the voice and the mind, bringing them together into one working system. Using meditational techniques during ritual, as this method teaches, is also good exercise in maintenance of trance during physical activity.

These will be dealt with in detail as we move through the months.

It's your task to begin to bring the elements of yourself into your willed control and also to gain a better understanding of your own nature. The work of self-knowledge requires special effort outside the round of rites and meditations. The core goal is the cultivation of a habit of self-observation, and the strength to respond to your observations. We offer several methods to help you begin to build this habit of mindfulness:

•**The Journal**

Please let me say it again. Keep a journal, whether handwritten or electronic. Develop the habit of recording the conditions, impressions, and effects of your work. Plan to keep this journal entirely private, at least at first. It is vital that you feel able to write the truth – the dirty parts, the silly and embarrassing parts as need be, with no one but yourself as witness.

The journal should contain accounts of your meditation practice and experiences, kept weekly if possible. You should generally note your impressions of your developing work with the Gods and Spirits and of course record the details, impressions and results of the rites and spells. When in doubt about what to record, include it – you may be glad that you did in work to come, and it's vital for the documentation of your efforts for ADF's Initiate's Program.

At various times throughout the work we will offer exercises meant to help you observe and understand the webs of your own Fate. There are a variety of self-analysis tools in print, if you feel the need. Even the simple methods offered here will help you begin the habit of self-awareness within the overall Initiate's work.

Journaling Your Rites and Works

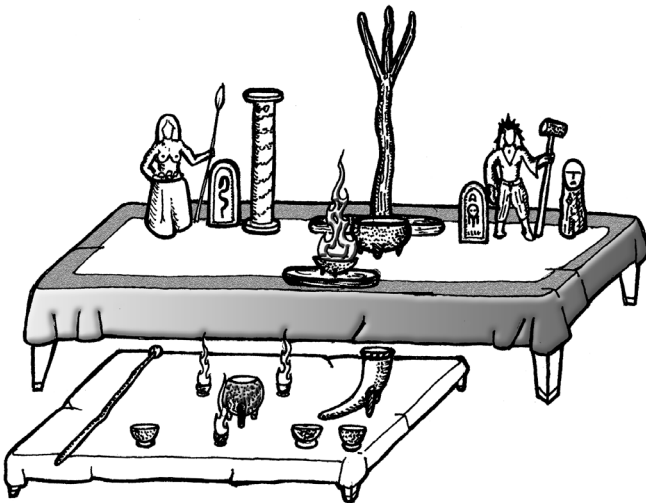
The common mechanics of the journal will have you recording your performance of the various meditations, trances, rites and customs of the work. While the basics of this process are simple it also presents an opportunity for self-examination. Again, it will be your records of your works as you do them that will make it a simple matter to prepare your 'papers' for the ADF Initiate's program.

For any rite you should record the kind and intention of the rite. We give some rites standard titles in this system, so you could simply refer to them, or refer to a 'standard Druidic ritual' or a Core Order of Ritual style working. You should record the date, time (and natural time, as in 'sunset' or 'noon', etc.), basic weather conditions, location and attendees if more than yourself. If the work is a full Order of Ritual working, what was the

Omen and how did you interpret it? You should record your understanding of the intention of the work – if it's a practical magical working (a 'spell') you should record the intent plainly. Any special features of the rite can be recorded, especially variances from the script you may refer to. You should record the quality of the rite – how and when were you moved, if at all? How did you respond to the central images or actions of the rite? How was your physical performance of the rite? How did you work with the text or words – scripted or unscripted? What were your final impressions after you finished the rite? Recording less ritualized trance workings is easy by adapting those questions.

Divinations should be noted in much the same way – date, locale, circumstances, client, and the question asked. Record each symbol and its position, if position or sequence is significant. Record your understanding of the meaning of each sign, and your interpretation in light of the question.

The structure of our monthly work allows the Waning Moon retreat to be used largely for reading and journal catch-up. You should be sure to record immediate conditions – time, date, weather, moon, etc – on the day you do the work. The more qualitative questions you might be able to complete later in the month. Please try to avoid allowing yourself to fall behind. Shorthand or simple notes are entirely better than none, and you should not feel obligated to write an essay about each working. Of course divinations must usually be journaled in progress or upon completion, though a digital voice recorder is a fine alternative.



Part 3: Rites and Works

A Charm Upon Rising

To gain the blessing of the day, take fresh water to the eastern door of your home, and pour it outside the doorstep, saying:

**Thou Shining Ones of Moon and Sun
Oh Mighty Ones who guide our way
Oh Noble Spirits, every one
Guide and ward me on this day**

**Let me walk in wisdom's light
By virtue, strength and love's own way
My word and deed be true and right
Keep and teach me on this day**

**Oh Fire and Water shine and flow
By Sun and Earth I greet the day
Take you this gift now, as I go
Along my road, my path, my way.**

Morning Meditation:

Stage 1: Shrine Blessing and Open Meditation.

Bless Water and Fire, saying:

**The Fire, the Well, the Sacred Tree
Flow and Flame and Grow in me
In Land, Sea and Sky, Below and on High,
Let the Water be blessed and the Fire be hallowed.**

Sprinkle and cense all, saying:

**By the Might of the Waters and the Light of the Fire
Cleansed of ill and bane am I
By the Might of the Waters and the Light of the Fire
Blessed in Land and Sea and Sky**

Offer to the Fire, saying:

Gods and Dead and Mighty Sidhe

**Powers of Earth and Sky and Sea
By Fire and Well, by Sacred Tree
Welcome I do give to ye.**

Practice Open meditation, then close: When your meditative practice is complete, take time to return your awareness fully and completely to your body and material senses. Allow your awareness to return to common life and breath, and return to your center in peace. Cross your hands on your chest and say:

**The blessings of the Holy Ones be on me and mine
My blessings on all beings, with peace on thee and thine
The Fire, the Well, the Sacred Tree
Flow and Flame and Grow in me
Thus do I remember the work of the Wise.**

• Contemplation; The Practice

The Shrine is set as usual, with an object for contemplation centrally located – a symbolic card or image, a deity, flame, or the Three Hallows themselves. This technique can be applied to music as well, though music may be more inductive to reverie than to concentration. Contemplation can also be fixed on a phrase or an envisioned image, but to begin it is best to contemplate a material object.

1: Basic Trance: The Blood, Breath and Bone Exercise:

- *Stand or be seated firmly, spine erect, arms able to relax.*
- *Take three Complete Breaths and continue to breathe.*
- *Become aware of your body, where you are supported on the ground by your firm bones. Be aware of your bones, holding you upright as you feel your flesh relax.*
- *Continue to breathe fully, and focus attention on the sound of the breath. Concentrate inward, listening only to the sound of your breath.*
- *Turn your attention inward, and hear and feel the beating of blood in your veins. Feel the subtle pulse, as your breath flows and your bones uphold you.*
- *Continue this pattern as you open your eyes. Allow yourself to remain relaxed, focusing only on your Blood, Breath and Bone.*
- *Recite this charm:*

**Bone uphold me
Breath inspire me
Blood sustain me
In this holy work.**

- *Return to silent breathing and listening within.*
- *From this state there are two basic kinds of meditation with which to begin your work. You can proceed to open meditation, or choose an object of contemplation. Ritual actions can also be performed, while maintaining Basic Trance state. We continue to contemplation:*

2: Meditation

- *Continue your basic trance, settling peacefully into blood, breath and bone.*
- *Open your eyes, and bring your gaze gently upon the object of your contemplation.*
- *Allow your gaze to focus on the object of contemplation, and only on that object, concentrating your attention to that single object or symbol. Just as in Open Meditation you focused on your breath, allowing all thought to flow by ungrasped, so in Contemplation Meditation you focus your attention on a powerful symbol, and allow only considerations and perceptions of that symbol to fill your mind.*
- *First always return to the material form of the object, its real presence. From there you may carefully open to ideas concerning the object. This will inevitably lead to associated thought. Whenever that happens, simply return your awareness to the visible (or audible) form of the object.*
- *The goal is to extend the periods in which your awareness is wholly occupied by a single object, especially one with spiritual or symbolic meaning.*
- *When the time is sufficient, close your eyes, return to basic trance, then close.*

3: Closing

- *Always end the session of meditation formally, with the recitation of a closing charm and/or other formal gesture.*

**The blessings of the Holy Ones be on me and mine
My blessings on all beings, with peace on thee and thine
The Fire, the Well, the Sacred Tree
Flow and Flame and Grow in me
Thus do I remember the work of the Wise.**

The Table Rite to the Ancestors

The proper time to offer to the beloved Dead is when food is set out for the family. A portion of the meal itself should be placed on a plate and set before the shrine. If a hurried life makes this more difficult the offering can always be made with bread, salt and ale, though all beings like variety.

When you have prepared your food or offering, hold it over the table of the house and say words like:

Life flows from life, Life flows from death

O Beloved Dead, of Blood and of Heart

My life grows from yours.

I give to you of my store,

Share my meal, Beloved Ones

**(at this point you might name any ancestors or specific
Heroes you choose to honor)**

And grant this house your blessings!

After the offering has been dedicated a family member should place it before the Shrine of the Dead, wherever it is kept. After the meal the offering should be taken outside and left in some green place.

The Sidhe Offering

At some time during each retreat day the Druid will make the Offering to the Landwights. When you wish to make the offering go out to a spot that seems proper to you, taking a cup of milk or whiskey. Stand facing south, if you can, then pour or place your offering while speaking kindly to the Spirits, perhaps thus:

Life stands with life, Kin beside kin

O Noble Ones, Good Neighbors

We dwell beside you and with you.

Let us live in harmony

With all the clans of the land.

I give you of my store,

Accept this drink, Noble Ones

(Here name any spirits you may be in specific relation with)

And be at peace with my hearth.

Whether you pour the offering or leave the vessel is a personal choice between you and the spirits. You might also pour seeds and nuts for the live beings, but it might be best to avoid encouraging birds to sit on the Cairn.

An Incense of Offering and Blessing

One way to bring the power of natural things into our rites is with a formally-made 'incense' of offering. This sort of offering mixture should not be confused with the commercial air-perfume that's sold everywhere. There's not much reason to think that ancient Northern Pagans made resinous perfume compounds to burn in ceremony. Nevertheless there's just nothing improper, in my estimation, about making a precious mixture of powerful and valuable offerings and using that in a standard way. This formula can be used any time an offering of incense is called for in these rites.

Duile Incense

• 3 Herbs

Vervain - 1 part; Mistletoe - 1 pt; Mugwort - 1 pt

• 3 Flowers

Rose - 2 pts; Saffron - 2 pts; Lavender - 2 pts;

• 3 Woods - combine the 3 into 1 pt

Oak; Rowan; Hazel

File or grind the wood to powder, and be certain that it is very dry. To these, add powdered crystal and some dust of silver and/or gold, which can be gotten by filing a piece of old jewelry. All this is mixed together and then perfume and essential oils are added. Pound all together with orris root and moisten it with rose and lavender oils. Once the mixture is complete it might be exposed to the lights of Sun, Moon and Fire, preferably at the same time. It might be blessed with a simple charm, such as:

**Being of herbs and woods,
be blessed in the Three Lights,
made fit for the work of the wise.**

Since it requires some effort to create this offering we recommend creating large batches in a single work, perhaps storing it in tight jars.

• ***Blessing the Hallows***

• *The Druid must prepare his Shrine. The central feature of the Shrine should be a set of simple Hallows. A water-cauldron (the Coire Tobar), a 'hearth' (Tinteann) that might allow a tiny open fire, or candles and a censer, and a small pillar or stone to stand as the World-Tree or –Mountain make up the Personal Hallows. No other items are mandatory for a basic Shrine, but you may wish to add a cloth to cover the table, extra illumination, bowls to hold offerings, a bell or chime and, of course, images or tokens of the Gods and Spirits. Such tokens can be placed even on a new Shrine, before you have built personal alliances with the Kindreds.*

As you prepare for the Rite, the Coire and Tinteann will be empty. You will bring your Triple Water and Sacred Fire in simple bowls, to be transferred onto the Shrine. If possible, you should try to fetch a spark from some already hallowed Fire to light your own. One simple way to do this is to light a stick of incense from a Sacred Fire, and keep transferring it to another stick (perhaps using matches) until you can get it home to a candle or Tinteann.

• *When you have gathered all of these things, bring them to the place where you will make your Shrine. Set up the table with its cloth. If possible arrange the Shrine so that you are facing east, with the Hallows in the center before you. Arrange any other items as you wish. The Water is to one side in a bowl, the Coire empty. The Fire is prepared in the new Tinteann, but not yet lit. If you have brought a spark from another Fire, it is to one side in a small candle or incense stick. Arrange a seat before the Shrine that allows you to easily reach all the tools of the rite.*

The Working

• *Settle yourself in your seat, begin a breathing pattern, and work the Two Powers as your skill allows, perhaps using the Kindling Charm. If you like, ring a bell nine times to signal the formal opening of the rite.*

• *Give the Opening Invocation:*

The world is in me,

And I am in the world

The spirit in me is the spirit in the world

By Eye and by Hand and by Tongue

My will is the will of the world.

**And this is my will, to make these things a Shrine of
Druidry, a seat of wisdom, my own Hearth, and the Well
of the Spirit. Biodh se amhlaidh!**

• *Take up the bowl of the Triple Water and sprinkle the Shrine and each of the tools, as you say:*

**By the holy Power of the Deep;
The Waters of the Dark, the secret Well,
Be free of every ill or every bane;
Washed clean by magic's might, as I do will.**

• *Take up the incense, or light incense from the flame, and pass each object through its smoke, saying:*

**By the shining Power of the Sky;
The Fire of Druidry, the Heaven's Light
Let every ill or bane now flee away;
By my word and will, and magic's might.**

• *End the cleansing, saying:*

**By the might of the Waters and the Light of the Fire
Be you cleansed and blessed!
Be you made whole and holy!
By my word and by my will, so be it!**

• *Take up the bowl of water, and pour the water into the Tobar while speaking a proper briocht, such as:*

**O Cauldron of the Deep Power, I bring you into my
service, and place you in my Shrine. I set you in the
Center to be a part of the Sacred Center, and I charge
you:**

**You are the gate of the earth
The deep way, the holy mouth
Anu's cunny**

Chorus: By the ladies of waters

By the lords of waters

By the powers under the earth

I thank you for the sacred waters.

**You are the eye of the earth
Mirror of seeing, gate of visions**

Spring of wisdom (*repeat chorus*)
You are the mouth of the earth
Sustainer of life, receiver of gifts
Giver of blessings (*repeat chorus*)

• *Using a candle, transfer fire into the Tintean, speak as is proper, perhaps:*

O Hearth of the Power of Fire, I bring you into my service, and place you in my Shrine. I set you in the Center to be a part of the Sacred Center, and I charge you:

I kindle the sacred fire
In the presence of the shining ones
In the presence of the gods of fire
In the presence of the goddesses of fire
Without malice, without envy,
Without jealousy, without fear,
Without terror of anything under the sun
And the holy son of the mother to shield me.
Oh sacrificed and sacrificer
Kindle you in our hearts
A flame of wit and heart and strength
To bear my offerings and my words
To the gods, the dead and the sidhe
Oh you who aid us all
Friend and foe, high and low
I call you to be in this Hearth
And bring to me your blessing.

• *Place the Tree or Stone in its place between the Fire and Well, and conjure it with a proper briocht, such as:*

O Pillar of the Temple, I bring you into my service, and place you in my Shrine. I set you in the Center to be a part of the Sacred Center, and I charge you:
Rooted deep within the land, Crowned above the sky

**The tree is planted in my soul,
To grow between the worlds.
Bile I name you, as of old, Center of All Things
Boundary of boundaries,
Hold fast my work, my soul, my Grove**

•Take a moment to contemplate the whole symbol of the Three Hallows together, and say:

**The Fire, the Well, the Sacred Tree,
Flow and flame and grow in me
In Land, Sea and Sky, below and on high,
Thus are these Hallows claimed and hallowed!**

•Take up the Tobar and sprinkle the four corners of the Shrine-table, saying:

**What was cleansed, now let it be filled. Oh Shrine of my
Druidry, receive the Dark Strength of the Underworld.
Be you the soil in which the seed of my spirit grows.**

•Cense the four corners of the Shrine-table with incense lit from the Fire, saying:

**What is cool, now let it be warmed. O Shrine of my
Druidry, receive the bright power of the heavens. Be
you the sun that brings my spirit to fruit.**

• Replace all in their proper places on the Shrine. Strengthen the Two Powers in yourself, and charge the whole Shrine again, saying:

**Mighty, Noble and Shining Ones
Here is my Shrine.
Let it be a Seat of Power, an Ark of Wisdom,
A Font of Love between myself and the Gods and Spirits.
Let it grow as I grow, change as I change,
As I speak with the Spirits, and they with me.
Let the Fire be bright in it
Let the Waters be deep in it
As I walk my Path.
So be it!**

• *Renew your peace and center one final time, and say:*

The Fire, the Well, the Sacred Tree

Flow and flame and grow in me

I give thanks to all beings

who have witnessed or aided in this work,

And declare this rite ended.

So be it!

A Simple Charm of Hallowing

This short charm can be used at need to bless incidental objects for the work. Let the Druid have her Fire and Well tools, and whatever else she needs for the work at hand.

Opening:

• *Work the Kindling Charm, or Two Powers centering.*

• *Light the Fire and silver the Water, saying:*

Fire I kindle, Water I pour

The Hearth and Well I hallow.

By the Mother of the Land be hallowed

By the Lord of Wisdom be hallowed.

Blessed and made sacred to the work.

Sprinkle and cense yourself and all as you say:

So by the Might of the Water and the Light of the Fire

Let this place be cleansed of all ill,

Made whole and holy

For the Work of the Wise.

Simple offerings are made, either of grain into a real fire, or incense into a censer, saying:

I make offering to the Earth Mother

Bless me in my work

I make offering to the Lord of Wisdom

Open the Ways for me

I make offering to the Dead,

To the Spirits, to the Shining Gods.

Bless me in my work

With Wisdom, Love and Power.

The Charm:

Then each object to be purified is taken up in turn. Each object is first purified with the water and the smoke of the fire, saying:

By the Might of the Waters

**Be you cleansed of every impurity,
whole and holy for the work.**

By the Light of the Fire

**Be you blessed in Land and Sea and Sky,
fit for the work of the wise.**

Find your Center and your Power, and bring the Two Powers into your hands. Charge the object with the Powers as you offer it to the Work, saying a proper charm. Here is a generic blessing charm, for bowls, cloths, and other common items of ritual:

I call to you, O being of (substance or form) and bid you to be welcome at this Fire of the Wise. By this blessing I bless you, make you sacred, set you to serve at the Fire of the Gods. Be you fit by this blessing for your work, to (describe function). Let the Waters be deep in you and the Fire be bright, that you may serve in the work of the Wise.

Hold the object up in the light of the Fire, and see it filled with the shining flow of the Two, shaped into it's own shape. Know that the form is fixed and permanent, as you say:

Biodh se abhlaidh!

Closing:

• Upon concluding you should thank any beings who have aided you, and end formally:

Let bound be bound and wound be wound

Thus all is done, and done, and well done

And thus I end what was begun.

To the Three Holy Kindreds I give thanks

To the Lord of Wisdom I give thanks

To the Mother of All I give thanks

Thus do I remember the work of the wise.

• *A Full Simple Rite of Offering*

You should have a completed Shrine, and a good, comfortable seat placed before it, located so that you can reach all sections of the work area. Materials Needed: Small bell, fire-pot or candle & censer with incense (the Tinteann – ‘hearth’), cauldron with blessed water the Coire Tobar, or Tobar – ‘well’), world tree symbol or wand or staff set up as a pillar (Bile – ‘tree’), images of patron deities, a horn or cup for pouring and drinking, an offering bowl before the Fire if the rite is indoors, offerings (corn meal, silver, olive oil or essential oil,) ale for offering and drinking, and a tool with which to take an omen. The oil might be kept in a vial, from which small offerings are poured, but it is slightly more traditional to use a bowl of oil and a spoon or small ladle to give it to the fire. If one uses incense, then powdered incense spooned on to charcoal gives the same feel. Non-burnable offerings are made into the offering bowl, which is emptied into earth after the rite.

1: Give nine knells on a bell, then raise hands to the sky, and say:

I am here to honor the gods. Be with me, Oh Shining Ones, in my working; forgive any errors, and grant me, I pray, your blessing.

2: Offer a pinch of corn meal into the offering bowl, saying:

Earth Mother, I am your child. Mother of all I pray you bless and uphold my rite, as you uphold the whole world. Earth Mother, accept my sacrifice!

Place your hands on your heart and open to the light of inspiration, saying:

Power of Inspiration, attend the shrine of my soul. Quicken my tongue that I may work this rite in beauty.

3: State the purpose of the rite, saying:

I have come to do as the wise ancients did, to make offering to the powers and to know the Druid’s ways. So be it!

4: Offer silver into the cauldron, saying:

In the deeps flow the waters of wisdom. Sacred well, flow within me.

5: Make an offering to the Fire, saying:

**I kindle the sacred fire in wisdom, love and power.
Sacred fire, burn within me.**

6: Sprinkle and cense the world-tree, wand or self, saying:

**From the deeps to the heights spans the world-tree.
Sacred tree, grow within me.**

7: Sprinkle everything with sacred water, and cense all with incense from the Fire, saying: . See the Deep Power flowing in the whole Shrine washing away ill, repeating three times:

**By the might of the Water and the light of the Fire, this
Shrine is made whole and holy**

Spread your hands, and encompass the whole shrine in your awareness, saying:

**Let the sea not rise, and all ill turn away.
Let the sky not fall and all ill turn away.
Let the land hold firm and all ill turn away.**

Contemplate the three worlds and the Shrine, saying:

**The Fire, the Well, the Sacred Tree,
flow and flame and grow in me!
In Land, Sea, and Sky, below and on high!
Thus is the Sacred Grove claimed and hallowed. So be it!**

9: Offer oil or incense to the fire, saying:

**I make this offering to the Keeper of the Gates. Lord
of Wisdom, Lord of the Between, Keeper of Roads and
Opener of Ways, join your magic with mine to guard
and ward the gate of this working. Gatekeeper, accept
my sacrifice!**

Make an Opening Triskel or spiral over the Tinteann, saying:

**Now let this sacred center
be the boundary of all worlds,**

**Let the Fire open the Gate
Let the Well open the Gate
Let the Tree hold fast the Way Between.
By the Keeper of Gates, and by my Will and Word,
Let the Gate be open!**

10: Fill the horn or cup with ale and raise it, saying:

**Gods and Dead and mighty Sidhe,
Powers of Land and Sky and Sea,
By Fire and Well and sacred Tree,
offerings I make to thee!
To those who dwell below,
to those who dwell above,
o the tribes of spirits in land, sea or sky.
Hear your true worshipper (your name)
as I make due sacrifice.**

**Old ones, my ancestors,
remember me as I remember you!
Ancestors, accept my sacrifice!**

Pour a quarter of the ale into the bowl. Raise the horn again, saying:

**Spirits of this land, with whom I share the world,
Aid me as I aid you!
Spirits accept my sacrifice!**

Pour a quarter of the ale into the bowl. Raise the horn a third time, saying:

**Gods and goddesses of elder days
honor me as I honor you!
Shining Ones, accept my sacrifice!**

Pour a quarter of the ale into the bowl and set the horn aside. Open your heart to the assembled Kindreds, say:

**Mighty, Noble and Shining Ones,
be welcome at my Fire! So be it!**

11: Make offerings to the patron powers of the rite, as required by the work at hand.

12: Finally, offer the last of the ale and make an offering of oil to the fire. Now is the time to speak a heartfelt prayer, asking the spirits, especially the patrons of the rite, to grant their blessing, and aid in the goal of the rite. It might include:

Let my voice arise on the flame

Let my voice resound in the well

Oh honored ones, Hear me now as I offer up this sacrifice.

Accept my worship and reverence.

Grant (*state purpose*) and give me your blessing!

13: Take up your divining tool of choice and meditate on the patrons and on the intention of this rite. Cast for a simple omen, with this charm:

Oh Holy Ones, oh (*gods of the rite*)

I have offered to you.

Now let the true sight be in me,

the true speech be mine,

Answer me now, O spirits,

what blessing do you offer me,

in return for my offerings?

Meditate on the omen, seek to understand what blessings the powers offer in return for the sacrifice. Then, compose of all this - the image, the intention, and the omen - into a single gestalt of energy.

14: Refill the horn and breathe the combined energy current into the drink saying:

I pour the ale of inspiration,

I draw water from the well of wisdom

I fill the cauldron of my spirit, with this drink.

I call upon (*gods of the rite*) to give to me as I have given to you, as a gift calls for a gift.

Oh (*gods of the rite*), hallow these waters!

Let this ale be the Fire of the Gods, the Mead of Wisdom.

I open my heart to the flow of your blessing,

I, your child and worshipper.

Behold the waters of life!

Reverently drink the ale, perhaps sprinkling any object to be consecrated in the work as well. Meditate on the influx of magical current. Affirm the receiving of the Power, saying:

**The worlds are in me, and I am in the worlds
The spirit in me is the spirit in the worlds
By Fire, Well and Tree; By Gods, Dead and Sidhe;
The blessing flows and shines in me!
Biodh se abhlaidh!**

15: If you have any remaining work, such as spells in pursuit of the intention, they should be completed at this time.

16: When all is done, give thanks, saying:

**(Patron powers), I give you my thanks!
Shining Ones, Mighty Dead , Noble Spirits
I thank you for your aid and blessing.
Triple Kindreds, Gods, Dead and Landspirits:
I thank you for upholding my magic.**

17: Make a closing triskel over the Tinteann.

**Lord of the gates, lord of knowledge,
I give you my thanks.
Now let the Fire be flame, the Well be water,
Let all be as it was before,
save for the magic I have made
Let the Gates be closed!**

18: Recenter and contemplate the entire working, and end, saying:

**To the Mother of All I give thanks,
for ever upholding my life and my work.
The fire, the well and the tree
Flow and flame and grow in me!
Peace and blessings to all beings,
The rite is ended!**

The Book of the Second Moon

In which the student proclaims himself to the Spirits

Part 1: The Order of the Work

New Moon:

- Begin daily Shrine Devotion & Open Meditation.
- Continue the Seelie and Unseelie Mirror exercises in the Journal.
- During the divination, you might choose to ask: “What are my greatest potentials for success?” Record the results immediately.
- The Evening Work: The Caher Daoi, and working with the Two Powers

Sixth Night:

- Continue Shrine Devotion & Open Meditation (as often as daily, but certainly on Retreat Days).
- Make the Dead and Sidhe Offerings during the day
- Continue journal work.
- Consider doing a full reading for yourself or another on a practical topic. Feel free to do this ‘Open Book’ for some months to come.
- The Evening Working: A Ritual of Uncrossing – a rite to remove obstacles from the student’s path, and open her to the good things of the world.

Full Moon:

- Continue Shrine Devotion & Open Meditation (as often as daily, but certainly on Retreat Days).
- Make the Dead and Sidhe Offerings during the day
- Continue journal work.
- Consider doing a full reading for yourself or another on a practical topic.
- The Evening Working: A Rite of Self-Blessing – formal Blessing of oneself and one’s path.

Last Quarter:

- Continue Shrine Devotion & Open Meditation
- Make the Dead and Sidhe Offerings during the day
- The Evening Work: Complete the month’s journaling and reading.

Part 2: Articles & Considerations

• *Self Knowledge and Self-Mastery* • Part 2

1: Journal Self-Knowledge Exercises

a: The Self-Introduction

It is proper for a Druid to be able to recite his names and lineage. You can begin by writing a simple self-introduction, as though of yourself to yourself. As we begin, this can be kept simple but it should be as true as the words that you would speak about yourself to the Gods.

The Self-Introduction should be truthful, but positive. It is a proud statement of personal worth, though there may be a confessional element as well. At this first stage you should simply be balanced and objective, as you can, in describing yourself and your history. Remember that at this point you are speaking only to yourself.

If you wish you can turn this exercise into a biography of sorts. This is quite proper, and any self-introduction should have biographic elements. There are several ways to think about this:

- **Lineage:** Your Introduction should include the names of your biological or family lineage. Whatever your relationship with the present generations you cannot be what you are without them. You should also speak of the lineage of your ideas - the authors, teachers, sources and lessons that have shaped your mind. You might describe your spiritual lineage as well, the path which you have walked to arrive at this Fire.

- **Narrative:** Telling your own stories is a fine thing. If you wish you can start from the beginning. You may also find value in telling episodes from your life, perhaps discussing their meaning with yourself.

- **Nine Questions:** Here are nine questions, harvested from another ritual, on which to reflect as you introduce yourself to your own highest self.

How were you made?

From what past do you spring?

What lessons are held in your memory?

When are you strong?

When are you free?

When are you wise?

Who are your Gods?

What spirits are your allies?

How do you use your strength and skill?

This Self-Introduction exercise will be both ongoing and repeated, and will develop into a poetic work of power. Please simply begin, and produce whatever first version you prefer. It may be different the next time, but it is best to simply begin. As in all these written exercises you have full permission to start, stop, start again and generally make a mess of your pages. The point is to play at it, in time gaining a greater understanding of your own roots and direction by expressing yourself in words. It is always proper for a Druid to be able to sing the songs of herself.

b: Seelie and Unseelie Mirrors

This simple exercise is adapted from a well-known western magical technique. It has been called the Black and White Mirrors, or the Dark and Light Mirrors. Both of those titles contain assumptions which I prefer to set aside. We will use the Scots terms “seelie” – pretty and “unseelie” – not pretty. In this way we remind ourselves of the subjective nature of our judgments and move beyond conventional symbols of moral dualism.

The exercise is simple. Begin by listing three things about yourself that you consider beautiful, harmonious or attractive. Then list three things that you consider ugly, confused or unpleasant. Write a paragraph or two on each item. The task is to simply describe each, without drawing conclusions or making further judgments. You can continue doing this in sets of three for as long as you like.

The exercise can be adapted in many ways. You might use the virtues and their ‘opposites’ – asking three things about yourself that are wise, and three that are foolish. Feel free to apply your own values, but it’s very worthwhile to begin with traditional values such as honor, wisdom, strength, etc.

3: • Divination and the Questions

The Initiate’s work requires you to familiarize yourself with a symbol-based system of divination. We hope you have begun this process in your Dedicant’s work, and have a basic understanding of the list of conventional meanings for your system. We have suggested a series of introspective questions for the first months of the work, which will allow you to get used to doing ‘layout’ readings, and interpreting more complex patterns of symbols. Keep a good record of the symbols that arise in these

early readings. Write down your understanding of the first readings, even if you understand little. These records will continue to deepen in meaning for you through your work.

Divination – the use of vision and knowledge to gain information or insight – is a key part of the Druid’s work. We divine to determine what is unseen in the present and past, and what the pattern of Dan (the Irish term meaning ‘song’ or ‘gift’ or ‘fate’) may hold for ourselves or for a client in the future. We also divine to determine whether the spirits are pleased with our work, whether our offerings have been accepted, whether our work is headed for a good outcome, and what kind of power is being offered by the spirits.

In the Initiate’s Work you will use a symbolic divination system, such as the ogham or the runes, to do ‘readings’. At some time during the Retreat Day you will sit down and perform a full layout of the symbols, as you decide based on your study. In our ritual omens we often limit ourselves to a small number of symbols, interpreted very loosely. By using more complex ‘layouts’ of the symbols we will learn more complex readings of the patterns of Dan. In the course of the work you will learn to read both for yourself and others. We cannot provide detailed resources for these skills here, but several first rate resources are in print. By doing at least one reading each month, during your New Moon Retreat you will compile a basic level of experience with your system over the Nine Moons. Of course the Retreats offer a chance for many other sorts of questions, and you should consider trying to read for your friends and family during this time. Later you will be required to read for others.

As a part of the formal introspection of the work, we offer you a series of questions that you might choose to ask at each New Moon. Carefully record the pattern of the reading, and your initial interpretations. You may not yet have the understanding of the symbols that you will gain in the future, and your record of these initial oracles may become more valuable with time.

• *Energy Work with the Two Powers*

The second stage of training the mind begins with the work called ‘grounding and centering’. In that technique we make ourselves aware of a flow of “spiritual energies” in the cosmos, and balance those energies in our own bodies and spirits. We ‘ground’ ourselves by connecting personal reality with a much larger system that can both empower and backup our own work and we ‘center’ ourselves by organizing the flow of energies in ourselves in a symmetrical and balanced way.

There is a serious discussion to be had about how the ancients might have viewed this concept of ‘spiritual energy’, and whether it occurred at all among the Celts. We see a clear model of it in yogic systems from India, and techniques from that cultural range had a wide distribution among the Wise. There are traces in Irish vocabulary that are suggestive, but we must plainly say that we are adapting a modern version of a transcultural magical technique to our Druidic cosmology when we use the Two Powers as ‘energies in the body’.

In the work of ADF’s Dedicant Path (and in many other Pagan basic training systems) we address these energies as the Light of the Heavens and the Waters of the Underworld. The Underworld Power is envisioned as the Waters Under the Earth, in which all the wisdom of the past is dissolved. The Power of the Heavens is seen as the Light of the Turning Sky, which brings order, pattern and growth. This duality corresponds to cosmic principles, poles of cosmic structure between which the manifest world appears. They reflect a core Celtic cosmological division of the cosmos into two – Fire and Water, Summer and Winter, Day and Night. Of course such a duality is not a moral opposition – summer and winter are lovers as well as warring knights. This work, like all of the work that follows, is in one way a contemplation of the powers and components of our cosmology. By making the macrocosm of the Sacred Cosmos real in our own spirits we hope to gain in personal understanding, and in the spiritual authority that allows us to interact with the Gods as beings of worth.

Working with the Fire and Water is a core technique of Druidic practical magic, but it also serves as a method of spiritual development. Contemplation of the Two Powers begins the process of expanding the personal mind into transpersonal mythic spaces. The Fire and Water are the primal powers of creation. When we take conscious control of the Two Powers, through imagination and will, we are doing in the microcosm what the Gods and Spirits do in the greater cosmos.

The pattern of symbolic meditation based on the Two Powers begins the recapitulation of the mythic cosmos. In the work of Open Meditation we begin with the Unformed, the Chaos from which order arises. With the Two Powers energy-work we begin the process of manifestation, with the appearance of the core Indo-European duality of Fire and Water.

The practical goal of this stage of energy-work (which was begun, we hope, in the Dedicant's work) is to learn to bring (awareness of) the Two Powers into the self quickly and surely. In our Dedicant training we provided a detailed text induction. In this phase we learn to establish the flow of the Powers with a will and a few breaths. The goal is to create a state in which the Light and the Shadow are flowing and shining in and through the body in a balanced but free-flowing way. From that base any number of specialized forms and applications of the energies can be devised.

In order to be able to spend working time on actual goals, rather than on inductions, the student must learn to find the balanced poise of the Two Powers in a swift and easy way. If you have worked with the Nine Breaths technique, you will be prepared to move to the Three Breaths method. The Kindling Charm – stage 2 of our daily meditation pattern - is meant to train the body/mind to bring the Powers into balance with the simple recitation of a charm, accompanied by gesture. As you learn the method you may choose to speak the charm slowly, to the rhythm of three breaths. As you gain experience you will be able to bring the desired balanced energy-state with even a quick recitation of the charm, or with an act of will alone.

It's simple to describe the basic practice:

- 1: Induce basic trance
- 2: Conceive yourself seated or standing between the Deep Waters and the Wheel of Stars.
- 3: Realize your connection with the Waters Beneath. With a single long, complete breath bring the Deep Power into your whole body.
- 4: Realize your connection with the Fire Above. With a single long, complete breath bring the Sky Power into your whole body.
- 5: Circulate the Two with a third deep breath.

At this level we expect students to be able to lead themselves in the work, remembering and applying each stage as directed. Thus we haven't provided formal 'scripting' for the use of the Two Powers with the Kindling Charm, though there are a couple of audio files of guided meditation-style inductions available on the disk that (will accompany) this text.

A Primary Circulation of the Two Powers

- 1: Find your Peace and bring the Two Powers into balance into yourself.
- 2: Focus on the Waters, and bring them into a current flowing upward through your legs to meet in your loins, then travel up through the center of your body on a line with your spine. In later exercises we will add the Three Cauldrons, but for now focus on a single clear channel, that reaches all the way to the head, that fills and overflows into the whole body, creating a circulation of the Earth Power as your breath continues to draw and drive the Power from beneath.
- 3: Focus on the Light, and open your head to the shining pattern of Fire as it shines down onto and into you, and see it shining in a clear channel that fills the head, shines down the center into the loins and fills the body with glowing warmth and pattern.
- 4: The Water becomes filled with the Fire. With your breath you move them through you, and the flow of the Two becomes Light and Shadow, Fire and Water together, circulating through the body, connecting you with the Deep and with the Height.
- 5: Hold you palms up, and fill your hands with the flow of the Two. From this stance many works can be done. Contemplation of this state, as described in part 3 of this article, is always profitable.
- 6: To end, allow the force of the flow to recede as you release your breath, and the power to flow back to center from your hands. Conclude with a final act or charm.

Experiencing the Two Powers

- Learning to smoothly balance the Powers is the first step in really working with them. It is also a good idea to spend some time learning to focus upon and feel the presence of each of the Two Powers individually.
- Find your Peace, and bring the Two Powers in balance into yourself.
- Begin with the Underworld power. Focus your awareness on the Deep Power, and let it flow fully into your awareness. Using your breath, draw more and more of the Waters into yourself, focus your contemplation upon the Waters, and upon your connection with the Underworld.
- Firmly return to a fully balanced state of the Two.
- Focus your awareness on the Heaven power. Feel the shining of the Light of the Sky and let it flow fully into your awareness. Using your breath draw more and more of the Fire into yourself, focus your contemplation upon the Fire and upon your connection with the Heavens.
- Firmly return to a fully balanced state of the Two. Circulate the Powers in yourself, and end the exercise with the Blessing.

• *Notes on Ritual Fires*

Several of the rites given here require the use of small fires to ‘warm the cauldron’. If this can be done well it makes a moving and inspiring visual moment in the rite, as well as using the power of Fire to transmit your intent into the potential of the Waters. Having the right physical set-up is the key to using the dramatic potential of this bit of ritual.

The very best setting is to work the rites outdoors, where the sigils can be drawn directly on the ground. In such a case each one can have a tiny fire of its own, on the ground, made perhaps of a small chunk of fire-starter brick and a few sticks of the proper wood. However many will work the rites indoors, and in that case there are several ways to approach the making of small fires.

The most obvious is to simply use candles. In this you must satisfy your own taste. If tall tapers surrounding the Blessing Cauldron look good to you, then the problem is solved. If tea-lights placed on the sigils are sufficient, that’s also easy. You might wish to find a small table or stand that allows the Cauldron to be raised closer to the actual flames.

Personally, we enjoy having a more open-flame look, and have found that well-made cones of incense, such as real Indian Nag Champa, will burn with an open flame for several minutes before snuffing into pleasant incense-smoke. Also, the camphor sold in Indian shops for their ritual work is excellent for these small fires, though the smoke is perhaps more dense than that of the incense. The incense approach can also work for the consecration smoke in those rites, if you have trouble using charcoal and loose incense.

The key to using charcoal and loose incense is to have an accelerant on the charcoal. Liquid accelerants will work, including a little brandy or high-alcohol spirits, or alcohol based perfume. Better, perhaps, is a tiny bit of fire-starter or camphor placed directly on the charcoal. This will burn with an open flame for a while and leave the charcoal well-lit. The charcoal may spit sparks, so be careful of the surface on which it sits.

In every case, you should be sure that the floors and surfaces are protected from the fires. A flat wooden platter or tray of no less than 12” is best. It is also wise to put a fire-resistant hearth-rug under the whole array, to protect your floors.

Use the Fire with care, and it will give you a good blessing.

• *Simplifying the OoR for Practical Work.*

As you begin to do a variety of Druidic Magical works beside rites of sacrifice and blessing, it is useful to consider using simple Druidic ‘framing rites’ for magical work, as contrasted with liturgical work. A part of the material you’ll be working with will be formal trance work, or down-and-dirty spellbinding, as well as more ritualized forms of practical magic. Liturgical worship is the High Church end of Pagan work, using the skills of dramatic ritual to produce religious experience and bring the attention of the Gods and Spirits directly to your Fire. In cultures that accept application of spiritual skills for personal goals, such as Vedic or Hindu cultures, the style and form of liturgical rites are often used for full-production personal rites. The yagnas offered for the wealth or fertility of householders were Big Damn Deals, even though they were essentially just a spell. Our Druidry has its model of liturgical theurgy pretty clearly outlined and supported, and in this system I apply it directly for practical rites. This makes it worthwhile to consider how we can preserve the meaning of our rites in a simpler form.

It seems to me that from a folk magic perspective we see very little in the way of ‘opening and closing rites’ in the remnants of Celtic magic preserved into the 18th and 19th centuries. To some extent I suspect this represents a mere loss of material from an earlier system that would have included some sort of opening rites. In the Christian magic of the Middle Ages there would have been at least the recitation of a prayer or psalm, by way of invoking the protection and blessing of ‘God’. There are various folkloric examples of using a circle, though it’s hard to tell how much the folktales or practices have been influenced by the more scholastic magic of the grimoires.

In some kinds of Paganism a magician will always choose to ‘cast a circle’ for any formal spellbinding or magical event. The Wiccan circle-casting, for instance, is an excellent centering and focusing spell, and certainly does the job of setting the magician’s mind into place for unusual states. I think that, for modern practitioners, such things are important. The ancients had their lifelong cultural immersion to produce just the right states of awareness for them as they approached a bit of strange ritual, or perhaps the methods of pre-ritual purification and focus and post-ritual close-down were the parts that didn’t get written down, and so didn’t get passed down as the European magical tradition became weaker. In any case I think it is helpful to moderns to have a set of opening rituals that help us

move from common awareness into the mental place where we do magic.

I do think that shorter framing rituals work better for those who are experienced in more formal rites. By working the full Order of Ritual, the full Druidic Fire Sacrifices we drive the meanings and images of the rites into our minds. Then when we work abbreviated rites we can draw upon those more powerful imprints to enliven the short words. In the hands of new students such short rites have the risk of distracting from learning the full depth of the symbolism. I advise you not to neglect full ritual outlines, or replace all the rites in the system with these abbreviated opening and closings.

So, I have created a simple opening and closing charm that reduces our ritual elements to as short a set of framing rites as makes sense. In so doing I essentially abandon much of our traditional order of Ritual, in favor of a simple use of the Fire and Water, and a simple request for the aid of the spirits. Over the last years I've written progressively shorter Druidic framing rites – see the 'Druid's Circle' in SFHW for an intermediate version. It seems proper to me to have various levels of complexity for various sorts of works.

This system will prescribe a number of quasi-ritual occasions, trance exercises, etc. Best practice suggests framing these with simple charms. Of course those with a taste for it can certainly use the liturgical rites up through the Gate Opening as an opening for any working. However I'm not even sure that the Gate needs to be formally opened for small workings. When the point of the work is really to just purify and prepare, or to meditate or do training work, and to work with powers and spirits of the immediate local world, then I don't see the Gate as crucial. So for simple framing for fast spells and trances, or for bits of work in the woods or at the Shrine, I offer a shortest-ever opening and closing.

A Simple Druidic Opening and Closing

Let the Druid have her Fire and Well tools, and whatever else she needs for the work at hand.

Opening:

- *Work the Kindling Charm, or Two Powers centering.*
- *Light the Fire and silver the Water, saying:*

Fire I kindle, Water I pour

The Hearth and Well I hallow.

By the Mother of the Land be hallowed

**By the Lord of Wisdom be hallowed.
Blessed and made sacred to the work,
Beneath the Tree of the Worlds.**

Sprinkle and cense yourself and all as you say:

**So by the Might of the Water and the Light of the Fire
Let this place be cleansed of all ill,
Made whole and holy
For the Work of the Wise.**

*Simple offerings are made, either of grain into a real fire, or incense into a censer,
saying:*

**I make offering to the Earth Mother
Bless me in my work
I make offering to the Lord of Wisdom
Open the Ways for me
I make offering to the Dead,
To the Spirits, to the Shining Gods.
Bless me in my work
With Wisdom, Love and Power.**

• At this point the details of the work at hand are performed.

Closing:

• Upon concluding you should thank any beings who have aided you, and end formally:

**Let bound be bound and wound be wound
Thus all is done, and done, and well done
And thus I end what was begun.
To the Three Holy Kindreds I give thanks
To the Lord of Wisdom I give thanks
To the Mother of All I give thanks
Thus do I remember the work of the wise.**

Part 3: The Rites & Works

Morning Daily Meditation:

Stage 1: Shrine Blessing and Open Meditation.

Bless Water and Fire, saying:

The Fire, the Well, the Sacred Tree

Flow and Flame and Grow in me

In Land, Sea and Sky, Below and on High,

Let the Water be blessed and the Fire be hallowed.

Sprinkle and cense all, saying:

By the Might of the Waters and the Light of the Fire

Cleansed of ill and bane am I

By the Might of the Waters and the Light of the Fire

Blessed in Land and Sea and Sky

Offer to the Fire, saying:

Gods and Dead and Mighty Sidhe

Powers of Earth and Sky and Sea

By Fire and Well, by Sacred Tree

Welcome I do give to ye.

Practice Open meditation, adding contemplation as you wish, then close: When your meditative practice is complete, take time to return your awareness fully and completely to your body and material senses. Allow your awareness to return to common life and breath, and return to your center in peace. Cross your hands on your chest and say:

The blessings of the Holy Ones be on me and mine

My blessings on all beings, with peace on thee and thine

The Fire, the Well, the Sacred Tree

Flow and Flame and Grow in me

Thus do I remember the work of the Wise.

• **New Moon: The Caher Draoi Exercise**

- *Seat yourself for working, and work the Blood, Breath and Bone entrancement:*
- *Stand or be seated firmly, spine erect, arms able to relax.*
- *Take three Complete Breaths and continue to breathe.*
- *Become aware of your body, where you are supported on the ground by your firm bones. Be aware of your bones, holding you upright as you feel your flesh relax.*
- *Continue to breathe fully, and focus attention on the sound of the breath. Concentrate inward, listening only to the sound of your breath.*
- *Turn your attention inward, and hear and feel the beating of blood in your veins. Feel the subtle pulse, as your breath flows and your bones uphold you.*
- *Continue this pattern as you open your eyes. Allow yourself to remain relaxed, focusing only on your Blood, Breath and Bone.*
- *Recite this charm:*

Bone uphold me

Breath inspire me

Blood sustain me

In this holy work.

- *Draw the Two Powers into you, in a primary circulation:*
- *Focus on the Underworld Waters, and bring them into a current flowing upward through your legs to meet in your loins... then travel up through the center of your body... on a line with your spine. Focus on a single clear channel... that reaches all the way to the head... that fills and overflows into the whole body... creating a circulation of the Earth Power as your breath continues to draw and drive the Power from beneath.*
- *Focus on the Light of the Heavens... and open your head to the shining pattern of Fire... as it radiates down onto and into you... and see it shining in a clear channel... that fills the head... shines down the center into the loins... and fills the body with glowing warmth and whirling pattern.*
- *The Water becomes filled with the Fire... With your breath you move them through you... and the flow of the Two becomes Light and Shadow... Fire and Water together... one thing made of two... a deep, shining essence... circulating through the body, connecting you with the Deep and with the Height.*

• *Hold your hands before you... cupped as though to hold water. Breathe deep, and let your breath draw and drive the Essence of the Two... each breath increasing and intensifying the Two in your hands. Let the Waters fill your hands... and flow over the fingers... and the Fire kindle as a flame atop the Waters... moving the Waters with its heat. Let the Fire grow so bright that your hands shine... incandescent... making a sphere of light and flame around your hands. The Waters flow into this Flame... feed it... and are turned into mist, that flows from the surface of the sphere. Move your hands until you get a feel for how you can manifest and hold this spherical form of the Two.*

• *Bring your hands to your heart... and place the sphere of the Two into yourself, letting it flow and shine in your center... breathe deep, and envision the sphere of Fire and Water growing, larger and larger, until it encompasses your whole body... a single Sphere surrounding your whole self. Conceive the Fire as shining downward from above... through the self, then flaming up around the Sphere. Conceive the Water as rising up from below... then fountaining down around the Sphere. Intensify this dual current as you can and will. Let your breath bring the power... and return to that incandescent fire and spreading mist.*

• *It is the Waters that bring the all-potential to the Mage's work... It is the Fire that brings the power to manifest specific goals... At the edge of the Sphere of the Two Powers the Fire brings shape from the Deep... From this formula many works proceed.*

• *This Sphere is the Caher Draoi, the Druid's Fortress... the inner sanctum, the invisible chapel of the magician's power. In it you may set any sign, will any shape... and from it many works of magic can be done...*

• *Set the sign of the Gate at your heart, the Well in your loins, the Fire in your head... Conceive the Dual Flow through your body to be as the root and branch of the World Tree... This is the first manifestation of the Nemeton of Vision.. the Otherworld reality of the ritual space in which magic is made... Into this Fortress we call what we will.. and send forth what we will in turn.*

• *Now rest a while in contemplation of the Caher Draoi...*

• *When you are done, refocus on the flow of energies in the sphere...
By will and vision, see the sphere shrink... smaller and smaller until it
encloses your heart... and allow that vision to fade... returning to Bone,
Breath and Blood...*

• *Close with a prayer if you wish:*

**The Blessings of the Holy Ones be on me and mine
My Blessings on all beings, with peace on three and thine
The fire, the Well, the Sacred Tree
Flow and Flame and Grow in me
Thus do I remember the work of the wise**

• *Sixth-night Rite of Uncrossing*

Beginning with this text we will give many of the rites in this skeletal form, providing only specialized invocations and charms for the intent of the work. Use the text of the Simple Rite of Offering, or any other words you find proper to work each of the sections of our ritual order, inserting the specialized text at need.

Opening Prayers:

- **Affirmation of Intention**
- **Earth Mother Offering**
- **Opening to Inspiration**
- **Outdwellers' Offering**
- **The Grove and the Gate:**

• *State the purpose of the rite, saying:*

I have come to do as the wise ancients did, to make offering to the powers and to work the Druid's ways. I am come to the Fire and Well to make myself clean, to banish all affliction, to turn aside every ill, to overcome all that stands between me and the Blessing of the Gods. Let my paths be open before me, and all obstruction fall away! So be it!

- **Bless the Fire, Well and Tree,**
- **Cleanse the Grove with water and incense as usual.**
- **Affirm the Grove**
- **Open the Gate**
- **Making Offerings:**

• *Make the Offerings to the Kindreds, saying:*

**Gods and Dead and mighty Sidhe,
Powers of Land and Sky and Sea,
By Fire and Well and sacred Tree,
Offerings I make to thee!**

Aid me in my work, I ask, Holy Ones, hear my will and let these gifts make peace between us, that my will may be true.

To those who dwell below, to those who dwell above, to the tribes of spirits in land, sea or sky, hear your true worshipper (your name) as I make due sacrifice.

Old ones, my ancestors, remember me as I remember you! Grandmothers and Grandfathers, I have not forgotten you! Wise Ones, I seek your Wisdom! All you Mighty Dead, I honor you with this offering! Hear me now, I ask, and make my ways open to me. Let nothing stand before me, in land or sea or sky, let no obstacle stop me nor opponent overcome me. Let my paths be open before me, and all obstruction fall away! Ancestors, accept my sacrifice!

Make the offering.

Spirits of this land, Aid me as I aid you! Beast and bird, stone and stream, soil and sky, I remember you! You with whom I share the world, I offer you peace! Spirits of the Land, I honor your power with this offering! Hear me now, I ask, and make my ways open to me. Let nothing stand before me, in land or sea or sky, let no obstacle stop me nor opponent overcome me. Let my paths be open before me, and all obstruction fall away! Spirits accept my sacrifice!

Make the offering.

Gods and goddesses of elder days honor me as I honor you! Shining Powers of Wisdom, I open my heart to you! Eldest and Mightiest, I remember you! Gods and Goddesses all, I worship you with this offering! Hear me now, I ask, and make my ways open to me. Let nothing stand before me, in land or sea or sky, let no obstacle stop me nor opponent overcome me. Let my paths be

**open before me, and all obstruction fall away! Shining
Ones, accept my sacrifice!**

Make the offering.

Open your heart to the assembled Kindreds, make a final offering to the Fire, and say:

Let my voice arise on the flame

Let my voice resound in the well

Oh honored ones, (insert names of the patrons)

Hear me now as I offer up this sacrifice.

Accept my worship and reverence.

**Grant me the opening of my ways, and give me your
blessing!**

Holy Ones, accept my sacrifice!

The Blessing:

• *Cast for a simple omen, with this charm:*

Holy Ones, I have offered to you.

Now let the true sight be in me,

the true speech be mine.

Answer me now, O spirits,

What blessing do you offer me,

in return for my offerings?

*Meditate on the omen, seek to understand what blessings the powers offer in return
for the sacrifice.*

• *Then compose of all this - the image, the intention, and the omen - into a single
gestalt of energy. Pour and raise a cup of mead or whiskey, and charge it with the
returning flow of the Spirits' Power, saying:*

The worlds are in me, and I am in the worlds

The spirit in me is the spirit in the worlds

By Fire, Well and Tree; By Gods, Dead and Sidhe;

I call the power now to me!

I drink the power of the Holy Ones in this cup!

I drink the wisdom of the Holy Ones in this cup!

**I drink the love of the Holy Ones in this cup!
Behold, the Blessing of the Spirits!
Biodh se abhlaidh!**

The Spell:

• *Prepare a small glass of whiskey or other beverage, and a small censer with Offering Incense, or a fresh handful of incense sticks. Have ready a twig of Rowan wood, if possible, or oak if not.*

Find your center and your power, and begin the spell by saying:

**Come I to the Fire and Well
A spell to weave by word and hand
I stand in power, by the Three
By Sea and Sky and by the Land**

If possible take a spark from the main Fire and light new fire in the censer, saying:

**Fire to Fire, Blessing to Blessing.
Let the power of blessing be in this fire,
By the might of the Holy Ones.**

Once the charcoal is hot put a large amount of offering mixture or incense onto it and, as the smoke rises, bathe yourself in the smoke, saying:

**By this smoke of herb and flower and tree,
Let me be cleansed and blessed.
Let this blessing free me from every snare, and drive
away every sprite and wight that might wish me ill.
Make my ways open to me. Let nothing stand before
me, in land or sea or sky, let no obstacle stop me nor
opponent overcome me. Let my paths be open before
me, and all obstruction fall away!**

Take up the Whiskey and the rowan twig, dip the wood into the drink, and bless the whiskey, saying:

**By the Quickbeam's power (or by the strength of the
Oak) I make this whiskey Uisge na Beatha, I make this
water the Water of Life. Holy Kindreds bring your spirit**

into this spirit, that it may bear the power of cleansing. Where this blessing is let no ill be. Let no enchantment stand, let no bane or malefice thrive. Let this be the Fire in the Water, to sweep away every bond and every binding, every obstacle and every impediment. Let this blessing be fuel in my belly, and freedom in my veins.

*Drink the whiskey. Take the twig and make crosses on your forehead, palms and feet.
Toss the twig into the Fire, saying:*

**Let wound be wound and unbound be unbound!
So all is done, and done, and well done,
And thus I claim what was begun!**

- *When all is done, give thanks in the usual way, to the Kindreds for their aid.*
- *Thank the Gatekeeper and close the Gate*
- *Thank the Earth Mother, and end the rite.*

• *Full Moon - A Rite of Offering* & *Calling To the Spirits.*

You should have a completed Shrine, and a good, comfortable seat placed before it, located so that you can reach all sections of the work area. Materials Needed: Small bell, fire-pot or candle & censer with incense (the Fire), cauldron with blessed water - the Well), world tree symbol, a horn or cup for pouring and drinking, an offering bowl before the Fire if the rite is indoors, offerings (corn meal, silver, olive oil or essential oil, or incense, ale, bread and salt, herbs and small chips of semi-precious stones) ale, fruit juice or water for drinking, and a tool with which to take an omen.

1: Give nine knells on a bell, then raise hands to the sky, and say:

I am here to honor the gods, and to seek the wisdom of the Old Ways. Be with me, all you Gods and Spirits, in my working; forgive any errors, and grant me, I pray, your blessing.

2: Offer a pinch of corn meal onto the ground, saying:

Earth Mother, I am your child. Mother of all I pray you bless and uphold my rite, as you uphold the whole world. Earth Mother, accept my sacrifice!

Place your hands on your heart and open to the light of inspiration, saying:

Sky Father, Fire of Inspiration, attend the shrine of my soul. Quicken my tongue that I may work this rite in beauty.

Set a small offering of drink aside to the south of the ritual space, saying:

Outdwellers, hear me! You ancient dark ones, you who stood against the gods and in your striving helped to make the worlds, any spirits who might wish ill upon this work, accept this offering and trouble me not.

3: State the purpose of the rite, saying:

I have come to do as the wise ancients did, to make offering to the powers and to bless my body, my mind and my spirit with the blessings of the Gods and Spirits. As our forebears did, so do I do now, and so may my

descendants do after me.

I seek the Wisdom of the Elder Wise, to know the Ancestors, the Landspirits, and the Shining Gods and Goddesses. I seek to be strong in the Sacred Center, to hear the Voice of the Fire and Water, and hold their power in my hands, to see and know the spirits, and be seen and known by them. This I do that I may grow in health, and wealth and wisdom, in wisdom, love and power, in service to the spirits, to the folk and to my own being. To those ends, I will hallow this Sacred Grove.

4: Offer silver into the cauldron, saying:

**In the deeps flow the waters of wisdom.
Sacred Well, flow within me.**

5: Make an offering to the Fire, saying:

**I feed the sacred fire in wisdom, love and power.
Sacred Fire, burn within me.**

6: Sprinkle and cense the world-tree, wand or self, saying:

**From the deeps to the heights spans the world-tree.
Sacred Tree, grow within me.**

7: Sprinkle everything with sacred water, and cense all with incense from the Fire; see the Powers flowing in the whole Shrine turning away ill, repeating three times:

**By the might of the Water and the light of the Fire,
this Grove is made whole and holy**

Spread your hands and encompass the whole shrine in your awareness, saying:

Let the sea not rise, and all ill turn away.

Let the sky not fall and all ill turn away.

Let the land hold firm and all ill turn away.

Before me bounty, behind me wisdom

On my right hand magic, on my left hand strength

Contemplate the worlds and the Shrine, saying:

**The Fire, the Well, the Sacred Tree,
flow and flame and grow in me!
In Land, Sea, and Sky, below and on high!
Thus is the Sacred Grove claimed and hallowed. So be it!**

9: Offer oil or incense to the fire, saying:

**I make this offering to the Keeper of the Gates.
Gatekeeper, Lord of the Between, Keeper of Roads and
Opener of Ways, join your magic with mine to guard
and ward the gate of this working. Gatekeeper, accept
my sacrifice!**

Make a deosil triskel or spiral over the Fire, saying:

**In every place where Triads meet,
there is the Center of the Worlds.
Let this sacred center be the boundary of all worlds,
that my voice be carried and my vision see.
Now let the Fire open the Gate
Let the Well open the Gate
Let the Tree hold fast the Way Between.
Open as an eye of seeing
Open as a mouth of speaking
Open as an oaken door,
between this Sacred Center and the Otherworlds.
By the Keeper of Gates, and by my Will and Word,
let the Gate be open!**

10: Prepare the offerings for the Three Kindreds, and say:

**Gods and Dead and mighty Spirits,
Powers of Land and Sky and Sea,
By Fire and Well and sacred Tree,
offerings I make to thee!
To those who dwell below, to those who dwell above,**

to the tribes of spirits in land, sea or sky.
Hear your true worshipper (your name)
as I make due sacrifice
to the Dead, the Spirits & the Gods.

• O Mighty Ones, my Ancestors, my kindred; I your child honor you, and ask you draw near my hearth.
You whose life and death creates my life, you whose wisdom upholds my wisdom, Elder Clans of the Wise, the Warriors and the Keepers of Land, here I give you your due welcome.

And to the Wise Dead I call. Priests and Priestesses, Seers and Oracles, Singers and Magicians and Sacrificers, hear me as I call to you.

I have come to the Well and Lit the Sacred Fire – let us meet at the Crossroad, at the Tree of Worlds.

To you who hear me, I offer this offering.

(offering of ale)

To you who would teach and aid, I offer this offering,
(offering of bread)

To all you who come without harm, I offer this offering
(offering of salt)

Whisper to me, Wise Ones,
teach the Old Ways for New Days.

Bless my work and aid me to gain from my seeking.
Let the voice of the Wise be heard in the World.

O Mighty Ancestors, I honor your presence,
offering my love and worship.

Be with me in my grove and in my heart,
and accept this gift in token of my kinship.

All the offerings are given, with an offering of ale, saying:

“Ancestors, accept my sacrifice!”

• O Noble Ones, my Allies, with whom I share the worlds,
I ask you welcome me in your places.

You who fill the land with wonder, Spirits of Stone and
Stream, Red blood and Green sap, Tribes of Spirits, the
Peoples of the Otherworld, Here I give you your due
welcome.

To the spirits of this land on which I dwell, in which I
light the Fire, I offer a welcome and give an offering.

Spirits in the waters, spirits in the soil, spirits in the
stone, spirits in the wind, and the spirits in the beams
of sun and moon, I honor your presence.

Tribes of spirits in the land, Noble Ones, you who rule
the Lovely Court, I would be your ally. Meet me at the
crossroad, Noble Ones, see me at my Fire and show
yourselves to me in this light.

To you who hear me, I offer this offering.

(offering of incense)

To you who would teach and aid, I offer this offering,
(offering of stones)

To all you who come without harm, I offer this offering
(offering of whiskey)

So dwell with me in peace Noble Ones, and let there be
good will between us. Peace on the land, within the sea,
beneath the sky, and I will give you proper offerings.

O Noble Spirits, I honor your presence, offering my love
and worship. Be with me in my grove and in my heart,
and accept this gift in token of my friendship.

All offerings are given along with an offering of incense. Cry:

Landspirits, accept my sacrifice!

• O Shining Ones, my Elders, Goddesses and Gods of All
Realms, I ask you to draw near to my spirit.

O Wisest and Mightiest, loving and comforting, wrathful

and wild, you who sustain all the worlds, First Children of the Mother, the Tribe of the Goddess, Here I give you your due welcome.

To all the Gods who see my Fire, who hear the voices in my Well, I offer welcome.

To the Mother of This Land, First Goddess, Queen of Land, Sea and Sky, I make due offering.

To the Lord of Wisdom, Magician-God, Lord of Secrets and Priest of the Fire I make due offering.

To the Gods of my hearth, known or unknown, Shining Powers of Blessing, I make due offering.

To you who hear me, I offer this offering.

(offering of scented oil)

To you who would teach and aid, I offer this offering,
(offering of precious metal)

To all you who come without harm, I offer this offering
(offering of mead)

Reveal yourselves to me in your beauty, Shining Ones, Guide my soul to the Center and brighten my spirit in reflection of your Light.

O Shining Deities, I honor your presence, offering my love and worship. Be with me in my grove and in my heart, and accept this gift in token of my kinship.

Drink from the horn is spilled on the ground or into the bowl. Cry:

Shining Ones, accept my sacrifice!

Pause for a moment and feel and envision the Gods and Spirits approaching your Grove. Prepare a final offering, and gather up all your worship and aspiration toward the Gods and Spirits, as you make the final sacrifice, saying:

Hear me my kin, my allies, my elders, I pray, and make your wisdom open to me, let your love flow with mine, and your power be strong with me. Mighty, Noble and Shining Ones, turn your faces toward my Fire, and join

me now in my Grove! Oh Host of the Holy, I call you on the Spirit Road; by the Four Winds and the Nine Waves, by the World Tree's root and branch. By Fire's light and Well's might, come to my call, be welcome at my Fire, and accept my sacrifice! (make final offering)

13: Take up your divining tool of choice and meditate on the patrons and on the intention of this rite. Cast for a simple omen, with this charm:

**Spirit of the Gift, Spirit of the Song, Spirit of Destiny
Give me the gift of seeing,
let me hear the song of the Turning of the Worlds
Mighty, Noble & Shining Ones, I have offered to you.
Now let the true sight be in me, the true speech be mine,
Answer me now, O spirits, what blessing do you offer
me, in return for my offerings?**

Draw the symbols and lay them out before you, perhaps reciting their names and meanings aloud. Meditate on the omen, seek to understand what blessings the powers offer in return for the sacrifice. Then, compose of all this - the image, the intention, and the omen - into a single gestalt of energy.

14: With the omen in mind, lift the Vessel of Blessing (whether a consecrated tool or just the cup you've chosen for this rite...) and call for the Blessing, saying:

**Now I call to the Holy Ones, to the Elder Wise,
To the Kings and Queens of the Land,
To the Mother of Blessing and the Lord of Wisdom.
Send me your Blessing in Three Steams
From the Well of Wisdom,
From the Cauldron of the Mead.
Send me your Blessing in Three Steams
Into the Three Cauldrons
Into the Vessel of Blessing.
Send me your Blessing in Three Steams
Fill me with the Blessing
Of wisdom, love and power.**

15: Pour the drink into the Cauldron and breathe the combined energy current into the drink saying:

**I call upon the Holy Ones to give to me
as I have given to you, as a gift calls for a gift.
Let this be the Vessel of Blessing
And let this be the Draft of Blessing.
Let it shine and flow in this mead.
I open my heart to the flow of your blessing,
I, your child and worshipper.
Behold the waters of life!**

Reverently drink most of the blessing, perhaps sprinkling any object to be consecrated in the work as well. Meditate on the influx of spiritual current.

16: With the Blessing in you, find your Center and your Power and settle into a trance of vision. Open your eyes to the Inner reality of your Grove, and recite this briocht:

**By deep Well and bright Fire
By the World Tree's root and branch
I come before the Gods
May I be the Kin of the Mighty Dead
May I be the Ally of the Noble Spirits
May I be the Blessed Child of the Shining Gods
Wisdom be upon me; Love uphold me
Power at every hand around me
And Wisdom, Love and Power
In my truest heart.**

Open your Eyes of Vision, or rise in your Vision Body, and see there the Host of Spirits that you have called, especially the Gods, and the ElderWise, and those of the Landwights that seem to come to you. Spend what time you may desire observing them and speaking carefully with them. Then return your awareness to your body before the Fire, and say:

**The worlds are in me, and I am in the worlds
The spirit in me is the spirit in the worlds
By Gods, Dead and Spirits; by Fire, Well and Tree;
The blessing flows and shines in me! So be it!**

17: When all is done, give thanks, saying:

**By this work I am blessed, by the power of the Mighty,
Noble and Shining Ones! Secure in their blessing, I go
from the Grove into my life and work. I go with the
blessing of the Gods in my head, and heart and loins.
To all those who have aided me in this holy work, I give
thanks.**

**Triple Kindreds, Gods, Dead and Landspirits:
I thank you for your presence in my small Grove.
Shining Ones, Mighty Dead, Noble Spirits
I thank you for your aid and blessing.**

18: Make a closing triskel over the Fire.

**Lord of the gates, lord of knowledge,
I give you my thanks.
Now let the Fire be flame, the Well be water,
Let all be as it was before, save for the magic I have made
Let the Gates be closed!**

19: Recenter and contemplate the entire working, and end, saying:

**To the Mother of All I give thanks,
for ever upholding my life and my work.**

**The blessings of the Holy Ones be on me and mine
My blessings on all beings, with peace on thee and
thine**

**The Fire, the Well, the Sacred Tree
Flow and Flame and Grow in me
Thus do I fulfill the work of the Wise.
So be it!**



The Book of the Third Moon

In which the student meets the Earth Mother & the Lord of Wisdom.

Part 1: The Order of the Work

Ongoing: Hopefully you've found wood for the Wand, and are drying it. Choose the sort of vessel you want for the Cauldron, and get it in time for next Full Moon..

New Moon:

- Add the Kindling Charm and the Worlds to the Morning Shrine and Meditation practice.
- Make the Dead and Sidhe Offerings during the day
- Divination question: "What are my greatest potentials for failure?"
- The Evening Work: Rising In Vision: trance-vision of the Inner Reality of the hallowed Grove and Open Gate.

Sixth Night:

- Add the Two Powers and contemplation of the Three and Four to the Morning Shrine and Meditation practice.
- Make the Dead and Sidhe Offerings during the day.
- Continue journal work.
- Consider doing a full reading for yourself or another on a practical topic.
- The Evening Work: Consecration of a Talisman of Protection – to ward and protect against all ill.

Full Moon:

- Add the Two Powers and contemplation of the Three and Four to the Morning Shrine and Meditation practice.
- Make the Dead and Sidhe Offerings during the day.
- Continue journal work.
- Consider doing a full reading for yourself or another on a practical topic.
- The Evening Work: Calling to the Patrons of the Grove – The Earth Mother and the Lord of Wisdom are formally asked to aid the Druid.

Dark Quarter:

- Continue Shrine Devotion & Open Meditation
- Make the Dead and Sidhe Offerings during the day
- Consider doing a full reading for yourself or another on a practical topic.
- The Evening Work: Complete the month's writing and journaling. Try writing a solid basic self-intro that you could use in ritual.

Part 2: Articles & Considerations

• *Three Worlds and Four Quarters*

The next phase of the exercise – expressed very simply in a short charm – is the establishment in the mind of the pattern of the manifest world – the Three Worlds and Four Directions. The Two Powers are the ‘vertical axis’ – rooted deep and crowned high. Around this spindle of light and shadow the Wheel of the World turns.

In our Celtic system we see the ‘horizontal axis’ – the plane of the Middle World – as divided both three-fold and four-fold. First we see the manifest world divided into Land, Sea and Sky. These are the primal Celtic (and IndoEuropean) division of the manifest world. In this pattern the land is the world-island on which our lives are grounded. Surrounding the Land is the Ocean-Sea, the all-encompassing saltwaters, and over all the dome of the Sky holds the turning lights.

In this vision you stand in the center of this mythic triad, in the center of the Land in the Center of the Worlds, as it were. The Land itself is further divided with the cross of the Four Directions. While many systems use a quartered circle, ours does not employ the hermetic ‘elements’ of fire, water, air and earth. In this work we use the symbolism of the four Irish provinces, the various paths and stations of human life, distilled into simple terms in the charm.

The ritual text presented below conjures the vision of the vertical axis in just a few words. We also provide some more detailed exercises . If possible it is best to get out under the sky, to stand or sit perhaps upon a hilltop or a rise and work the exercises in a place where the real horizon and forms of the Land can be seen. The impressions and memories from those exercises will bring depth when you work the quick version of the charm.

The Four Airts Attunement

This exercise can be worked separately as an attunement to the Quarters, or it can be added to the full script, replacing the simple charm of the four directions.

• *Taking up the Slat if you wish, or using a pointing hand, turn to the East. Make an invoking spiral, spiraling out deisil from the center to the edge of the spiral. Say:*

East wind blow Bounty

• *Envision a red wind blowing from the east into your spirit, bringing with it awareness of the power of growth and wealth in your life. Feel that wind filling places in your life that might be ‘empty’ of the power of prosperity.*

- *Turn to the South and make the invoking spiral, saying:*

South wind blow Song

• *Envision a white wind blowing from the south, bringing awareness of wildness and the outsiders into your spirit. Feel that outsider wind stir and shake the order of your existence, bringing new impulse and energy.*

- *Turn to the West and make the invoking spiral, saying:*

West wind blow Wisdom

• *Envision a twilight-gray wind blowing into your spirit from the west, bringing with it knowledge and inspiration. Feel that wind blow into empty places in your mind, bringing cleverness and understanding.*

- *Turn to the North and make the invoking spiral, saying:*

North wind blow Strong

• *Envision a black wind blowing into your spirit from the north, bringing with it strength and. Feel the wind filling the places in your heart that need it, bringing vigor and honor.*

• *Return to your Peace, and allow the vision to fade, or continue with the conclusion of any greater exercise.*

• *The Work of Invocation -*

Seeking Audience with the Gods

One of the key skills of spiritual ritual is invocation. Invocation is the work of effectively calling the attention of the Gods and Spirits to our rituals and temples, and also of drawing their blessing and power into our personal and community spirits. In the respectful religious approach of our rituals we do not ‘summon’ the Powers, the Kindreds except in rare cases in which we have authority. When we light a good Fire, and arrange the proper symbols, when we make fit offerings and recite fair hymns of praise we know the Gods can hear us, and give blessings.

This mythic perspective is our starting place, the outward form that we bring to our public and personal rites. Like all pagan work there are layers within layers of symbolism and practice within the basic public outline of the work. These layers are what might be referred to as the ‘esoteric’ (for the few) or ‘occult’ (hidden) aspects of the rites. While we hope to encourage all our members to learn the basics of these skills, it is a key part of the work that leads to initiation. In the work of Invocation, for instance, focused vision work, proper use of natural symbols, and consecrated images can add greatly to the clarity and power of our contacts with the Gods.

By using focused spiritual practices we seek to move outward from our normal awareness toward a spiritual world that can be understood as outside of our common minds. Invocation brings the boundary closer and opens the door for that journey. Invocation is also used to bring the divine and spiritual powers into closer attunement with our individual spiritual natures. By bringing the Gods who exist in the greater cosmos near to us, we intend to awaken their reflections in the little cosmos of our Grove and our hearts.

Basics of Invocation

First, of course, you must attend to the common skills of ritual. Be sure to prepare your Nemeton well, and approach your invocation in a proper state of trance. Approach the Fire with poise and a calm mind, and use your voice gently and firmly. In all of the solitary rites in this system it is, perhaps, best to speak aloud in a firm voice, though some may prefer to whisper. In any case, the words should be physically spoken, the gestures physically made and the offerings materially given.

1: Natural Correspondences

Most rites require the proper sorts of natural things to be used as offerings. It is important to spend time in study of the Deity you intend to invoke. By that study you will discover symbols and reflections of the Deities. The power of a deity, the symbolic reality of its essence, runs in veins and streams throughout the natural world. The Landspirits reflect the great light of the Shining Ones, and so do the souls of mortals. Spirits appear in form, and the forms of stone and land and herb and beast, the very shapes of the stars in the Heavens and the waters in the Earth all reflect the many Gods. So the wise ritualist learns the webs of these strands both from lore and from observation of nature. By this knowledge the Druid knows what offerings are proper to the Gods, and what natural things and signs carry a God's power.

By bringing the right symbols and objects into your Grove you can make the place more fitting for a God's presence. The right wood for the Fire, the right silver for the Well, the right herbs for offerings all make an environment that allows a full manifestation of the power of a Deity. Of course the Gods appear when the wish, if they so desire. Yet it is our skill that makes the temple, and the temple is our instrument, tuned to the specific work at hand to whatever degree we wish. It can be made like a well-shaped lens that, perhaps, allows the Gods to see us more clearly.

2: Visualized Images

The deliberate use of imagination to create mental environments and symbols is central to effective spiritual ritual. Just as we prepare a material temple we can create interior spaces and visualized images that are designed for our work, and attuned to individual deities and spirits. These spaces become a Threshold for our mental and spiritual access to the Otherworld itself.

In our work we will not prescribe simple exercises to build your skill in visualization. If you have attempted the Inner Work of the simple rites that you have done on the Dedicant's Path, then you have begun some work with your ability to create visualized events. We will offer a few simple exercises that both build skill and develop your connection with the Cosmos and the Grove. If visualization seems difficult for you, consider using some of the exercises in the resources to build your skill.

Invocation can be greatly enhanced by the use of clear and detailed visualizations of the deities. Surely we know that spirits need not have a fixed form. The Gods are beings that transcend the limitations of form, yet participate in it as they require. Whether as sun and wind or tree or flower or beast, whether as the lowly or the noble, the Gods and spirits inhabit the forms of the natural world as they will. Yet some say that we human tribes are the descendants of the Gods. Our resemblance to the Gods, and theirs to us, may be familial, our forms shaped by theirs. Or it may be that the forms we humans have shaped for them simply please them, and they are willing to appear in shapes easily understood by us. Such shapes may not be their 'true form', but it may be that they have no single true form at all. There are surely mighty spirits that are in no way like humans, but those Gods and spirits who are willing to deal with we mortals have often been willing to appear in our forms. We will offer some techniques for approaching the Gods without anthropomorphism, but we also employ it freely in our work.

As we approach each of the invocations in this work we will offer suggested elements that could be included in a visualized image. These are only suggestions, and should ideally be only a supplement to your own research. It is your task to devise personal forms and visions of the powers, based on your own understanding aided by this advice. These visions will be used to bring us the experience of the presence of the deity in our rites and, by reflection, their presence in your own body and spirit.

This work is, in essence, the creation of an Inner Idol, an image of the sort that the ancients made for their temples. Where the ancients made

images of oak and gold and silver we can craft in vision, color and light, in every hue and substance, even in flesh and motion and voice. It is simple enough to 'make' such an image move and speak, but less simple to use that ability wisely.

As a first step it can be useful to compose your visualization as though it were an image or portrait. Decide how you will see the figure's body type, face and hair. Choose what style of clothes and what colors it shall have. Choose what surroundings it will have, whether natural or abstract. Finally choose what special symbols, weapons, beasts or plants or other signs will be present with it. That latter is one of the most important links to the traditional form of the God. In all this be guided by your study of lore, as you create what would be your ideal idol or portrait of the God.

A core technique of invocation is to begin with such an Inner Eidolon, and from there proceed to an image that moves and speaks. Once you have completed the ritual invitation of a deity you should envision the idol become aware, the eyes and face lively. You should see the deity gesture or act. It will not be our custom to script words for the images of the Gods to speak. We may suggest initial movements or gestures that the enlivened image might perform. From there you engage first your contemplative meditation and, perhaps, your creative impulse. In those moments you have the chance to break through from your Threshold to glimpse the Gods themselves.

3: Material Images

From the Threshold state you will seek to know the reality of the Otherworld outside your common mind. From that same state you can also work to bring the power of the Otherworld into the mortal realms. This is done in every full rite by the Blessing, which brings the power of the Powers into the very bodies of the worshippers. During the Blessing we often take in the divine power by drinking or eating things charged with the spirit's intent. This is one of the methods by which we make the God's temple and presence imminent in our own hearts. We will discuss techniques for that work below. A second very traditional method of grounding spirit into the world is through the use of physical idols and images. This work is much more concerned with making the divine power present in the natural or external world, where it can bless and inspire a group.

In a polytheist and nature-positive spiritual path like ours there is little room for the idea that the divine disdains to dwell in forms made by mortal hands. One of the things that humans share with the Gods and spirits

is the power of Shaping. It is ours to take the raw materials of the natural world and shape them into every sort of thing. History shows us that from the dawn of human material culture we have used our power of shaping to create depictions, dwellings and even bodies for the Gods and Spirits. Images, marker stones, spirit houses, anthropomorphic eidola, and fetishes all have their proper place in traditional pagan worship and spirituality.

Most Druidic Pagans may wish to use small images, idols or tokens of the God that is worked with in any given rite. We will begin by opening awareness to the Earth Mother and the Gatekeeper. You may wish to begin by finding shrine images that speak to you for a regular place on your shrine.

The Work of Invocation

So we find in these methods a formula for the practice of invocation. We begin with the conception of the deity, drawn from our understanding of the lore. From that conception we create or choose both a poetic hymn of praise and calling, and a Threshold Eidolon of the deity. The rite is prepared with the proper offerings and natural things, used to create an atmosphere attractive to the spirit. If you have found the proper image or idol you might complete the calling down by grounding the presence of the spirit in the image.

There are two phases to the application of this formula. First there is planning and preparation. You must study the lore and tales of the deity or spirits to be invoked. Assemble the herbs, offerings and natural signs as you choose. Compose the Inner Eidolon of the deity, and consider using a material image or token as well. All of this is brought together as you prepare your physical temple for the rite.

In the ritual performance itself you will begin, perhaps, by offering a bit of the proper incense or oil or herb onto your Fire. Deepen your trance and compose an Inner Eidolon of the Deity. See it as though it were a perfect statue or image in your Inner Grove, though you need not rise into the Inner to do so. You can envision the image in the light of the Gate, as it were, above and within your material nemeton. Let the image be mirrored in your brow, and begin the spoken invocation and offerings. As you complete the invocation you can see the Inner Eidolon wake to life, and feel it reflected in your Fire and Water. This is the first moment of audience with the Power. You behold the God and the God beholds you. You contemplate the presence of the God as you take an omen and hallow the Blessing.

The receiving and drinking of the Blessing offers the opportunity for

a special moment of union with the Deity. There are many ways to envision the power and presence of the Deity entering the Blessing. You might see the Blessing as a color, perhaps chosen by the omen. That color might flow from the Inner Image into your Vessel and from there into your body, suffusing your form. You might see the Image reflected in the waters of the Vessel, then taken within physically, to be present in the body itself.

This is the second, and greater, moment of ‘audience’ with the deity. In a solitary ritual, perhaps focused on meeting and knowing a specific God, you should then take as much time as you wish to in contemplation of the presence. When you are invoking as part of practical spell-binding you will spend a moment in contemplation, and in feeling the God’s power expressed in your spirit, and then proceed to act, using that power. If you find yourself leading group High Day rituals it becomes your task to help this communion happen for the whole group. When you recite a final blessing in such a case the folk will truly be blessed.

As you work the various invocations of the Gods required by this outline you should begin with a firm aspiration to meet and commune with each God. To that you bring the Druid’s skills of Vision, Shaping and of Speech. With these skills we turn to attention of the Gods to our Fire, and make a channel and a temple for their power in our own spirits.

• *Charms and Talismans:*

Making a Warding Charm

The use of physical amulets and talismans is one of the primary methods of practical magic. A talisman is an object that carries a spiritual charge. Often talismans are specially designed with symbolism that matches the spiritual power – the signs of a God on a talisman meant to bring the God’s power, for instance. Sometimes merely being of the correct substance, such as silver or rowan wood for a protection talisman, is sufficient and the form of the talisman matters less. The object is then hallowed and consecrated, given the charge to protect from magical ills.

Do not mistake this technique for the creation of ‘lucky charms’. The work of bringing spiritual powers into the manifest world through symbolism, art and intention has inspired the creation of great temples such as the Pantheon and great art of the renaissance as well as helping ordinary people with their common needs. Like many so-called ‘magical’ techniques

the consecration and spiritual indwelling of objects is simply a core technique of Pagan religion. Its use in our liturgy helps to make the ritual more than a symbolic commemoration, by bringing the spiritual powers directly into the sacred objects. In the course of this work we will work increasingly complex patterns of invocation and manifestation of the powers. We began, in a way, with the Uncrossing Rite, in which you, yourself are the consecrated object. In this month's work we will consecrate a talisman specifically for personal spiritual protection.

The work of Druidic magic will draw the attention of many beings. You will light a new Fire in the Otherworld, and many wights will see it. While some of these will be good or neutral beings, some may be less so. Just as the forest contains both deer and wolves, so there are spiritual things from which we should protect ourselves. The ill-will of other mortals can also bring us trouble, even without deliberate curses, and a strong spiritual protection is an important part of the sorcerer's work. So, in addition to the regular purifications we do at our Home Shrines, and the Uncrossing Spell, we hallow a talisman of personal protection, to ward us even when our minds are elsewhere.

The best sort of object to use for this spell might be a ring or pendant of silver, which can be worn at all times to carry protection with you. You can charm an item you already have, though you might wish to purchase something new. Such a charmed item adds its bua to your own, creating a protective wall in your spirit even when you are not consciously maintaining it. The spell can also easily be adapted to create charms to ward your house and land, family or folk.

• *Trance Vision & the Threshold of the Otherworld*

Part 1 – Concepts of the Other

Throughout Celtic story we find humans meeting the spirits in ways and places outside of or beyond common life. Gods, messengers, allies and opponents arrive among mortals bringing tales of their homes, of strange halls and wild places both near and far. In turn the tales tell of mortals who visit Other Folk. It is from these tales that we begin to understand the nature of what we often simply call the Otherworld.

The tales describe the dwellings of the Other Clans as being both very near to our mortal world and very far from our common lands. The

armies of the Sidhe ride out from beneath the land. Mortals enter the courts and feasts of the Lords of the Mound, leaving behind common time and place. Other tales tell of emissaries arriving from over the sea, or of mortals who voyage, and of the lands of wonder, danger and vision that lie beyond the ocean wave.

From the tales we can construct several images of the Other Worlds of Gaelic story. Some tales tell of the Land Over the Waves, a place of eternal youth and delight, of beauty and music. Others show us strange feasting halls and palaces, often located beneath the mounds of the land. In some stories mortals pass through mists to find themselves in a kind of parallel forest where strange beasts and the Noble Ones ride. In such Other Lands are found the fortresses and halls of the people of the Mound – the Daoine Sidhe.

Your studies should offer plenty of chances to read these tales. It is useful to immerse your imagination in the motifs of Celtic story. These provide raw materials with which we can build an understanding of the Celtic Otherworld.

It may be that the ancient idea of the Otherworld bears a resemblance to various metaphysical models. Those familiar with western magical systems might compare the Otherworld with the ‘astral plane’ or the ‘etheric realm’. However, the Celtic spirit-lands don’t seem to be causal to the common world in the way the ‘astral’ is sometimes described to be. We might find a parallel with the Dreamtime of the Australian First Peoples – a mythic, storied and ritual reality in which mortals participate along with the Gods and spirits. Hindu cosmology presents a variety of ‘lokas’ – worlds – in which Gods, spirits, ancestors and daemons dwell. The Norse have a similar system of Nine Realms. Celtic lore is far less specific about the number and order of the realms or worlds, though a variety of environments are described.

Modern Pagan metaphysics brings additional popular models. Cosmological elements from Asian shamanism have made their way into much of Neopaganism, though it is fair to say that they may have done the same thing in ancient days. The basic map of Underworld, Midrealm and Heavens has become important in Our Druidry and we will use that triad in this Initiate’s work, as well.

There is also a scientific or rational approach that may have some value. A good deal of research has been done into ‘altered states of awareness’ – states of perception and cognition that have always been connected with

‘religious’ or ‘spiritual’ events. Scientists have begun to identify the brain-wave patterns that correspond to events such as trance-vision or mystical awareness. This may include what some call ‘paranormal’ or ‘ESP’ effects. While it possible to develop an entire model of magical art from such ideas we will give it little attention here, preferring a more mythic approach.

Part 2 – Vision and the Threshold

One of the primary spiritual powers of Druidry is the Power of Seeing. In the later folklore of the Gaels we hear of an *da sheiliagh* – the double-sight or second sight. That sort of seeing is commonly used to discern worldly events, but there are also tales of the ability to see the Other Folk, their halls and lands and works.

This traditional second sight is sometimes a gift at birth but can also be gained as a gift from the Noble Ones, or through deliberate magical work. We’ll discuss some folkloric means of gaining the Other Sight but for the most part we will use other approaches. We will focus on the use of will and imagination to create states that can allow us to ‘step through’ into Other places.

In this month’s first exercises we will enter an imagined series of landscapes and environments. In some cases we will consciously select or design the spaces. In others we will enter visions that we do not deliberately create. We will consider this half-constructed, half-discovered imaginal world to be a Threshold, a place Between the common world and the independent reality of the Other Places. We can move our point of view, our ‘presence’, into this Threshold realm in a form we invent, and in the same way the Gods and spirits can create forms that move and live in that space. The forms we see (and make) in the Threshold may or may not be the ‘true’ forms of the spirits but that need not prevent us from speaking to them through those forms. The Threshold is a reflection both of our common world and of the Other realms beyond.

Like all intelligent beings we have the Power of Shaping as well as of Seeing. Our ability to craft mental images has a reality in the Inner Realms as surely as the work of our hands in the common world. Just as the Gods and spirits create their Other spaces around them, so we can make small spaces, shaped by will and vision. Obviously we modern students have only small skill or power as we begin. We start by gathering the powers of Earth and Sky – they respond to our shaping by taking on form as we will. With those materials we can shape as we will in the world of vision. A large measure

of our practice in this system will be devoted these techniques, and their results.

While we may consciously shape and influence it, the Threshold realm exists without our conscious making. Just as the landscapes of dream occur as if subjectively real so the places of Threshold are waiting for us when we arrive. Just as in a lucid dream we can shape events and places, but the life of the Threshold realm goes on, even around our conscious constructions.

Part 3 – First Steps in the Mist

There are many traditional methods of moving awareness from the common toward the Other. All of them are methods of moving your personal point-of-view away from your physical location and into the Threshold realm of vision. Fasting, secret herbs, drum and dance, austerity and pain have all been used to free the mind from its common boundaries. We will depend on a gentler method based on concentration and visualization.

The very first Threshold technique is to learn to rise and move within an imagined point-of-view. In some spiritual systems students are taught to develop a detailed, repeating and specific ‘body of vision’ which serves as the seer’s ‘vehicle’. This does have value, but we find it best to recommend a more natural approach. Each of us carries a basic self-image and it is in that form that we can most easily approach our vision journeys.

One important trick of basic journey-work is to train yourself to keep your point-of-view located ‘behind the eyes’ of your vision-self. It is worthwhile, as an exercise, to pay attention to the physical reality of walking in your body. The walking meditation taught in the Dedicant’s nature Awareness work offers a chance to contemplate the sensory reality of seeing the world through the screen of your eyes. It is then possible to use memory to inform your visions. By learning to keep your point of view firmly fixed in one place and in one direction at a time you create a sense of reality in your early visions that helps you move into the Threshold realm. Your point of view may move by drifting, flying or purposeful striding but you should be careful to keep it in one place at a time in most cases.

Our first exercise uses memory and visualization to introduce the technique of moving and seeing in vision. Entering basic trance you will imagine that you have opened your eyes, right where you sit in your ritual space. From there you will experiment with standing in your point-of-view and exploring the familiar environment of your Shrine, remembering the

details and visualizing them clearly while holding your perception behind your vision-eyes.

From that beginning you can move deeper into the Threshold in a variety of ways. There are many classic methods of deepening through visualization – descending stairs, drifting down through water, etc. We will use a symbol drawn directly from Celtic story – the Mist of the Between. By passing through the vision of the thick mist so common in the ancient forests you can emerge much deeper within the Threshold realm.

We will use the Mist-passing as a means to move from the simple memory-based initial exercises to a more spontaneous and unconstructed locale. While we will use signposts to attempt to reach specific destination the first efforts at passing the Mist may always produce surprises. In order to make the early experiments more orderly we will focus on a familiar goal – the Inner Nemeton.

In this month's lesson you will begin by 'rising' from your seated form to stand in the vision of your ritual space. You may more clearly perceive spiritual presences in this space, but you remain very close to the common world. By passing the Mist we seek to enter a space in which we can both discover and create a greater, more ideal Sacred Grove. In next month's lesson we will move on to the work of passing the Mist and beginning the Inner Grove. This will become a base of operations for many further visions and workings.

• *Concerning the Druid's Gods*

In every full rite of Sacrifice the Druid seeks the aid of two of the Great Gods. Every rite opens and closes with an offering to the Earth Mother. The Mother of All is the Most Ancient, a Primal Power of the cosmos itself. For mortals the Goddess is very near and real – she is the Spirit of the Land on which we light our Fires, the River Mother, the Goddess of the Mound. From her the Corn springs and the Well springs. Yet she is also the Underworld Queen, who welcomes the Initiate in deep places, and the Primal Night, the Great Sea of Stars. She is Queen of Heavens, Earth and Hell; Plow-Queen, Spear-Queen and Sovereignty. The Mother is the Tri-functional Queen of the Gods, and the Earth Mother that sustains all mortal life.

The Lord of Wisdom is the Keeper of Gates. It is the Power of Wisdom that allows mortals to speak through the mist to the spirits, and to receive the Blessing in turn. The Druid brings the skills we call magic, and

the friendship of the Lord of Wisdom is the power that guarantees the work of the Gate. The Lord of Wisdom is the Wizard King, who works wonders yet helps to maintain the Order of the Worlds. He is also the Wanderer and the Watcher, who moves between worlds, who walks the Mists Between. He is a King in the Otherworld and a teacher of magical ways to the Druid. Beyond the Gate-work of formal sacrifice the Lord of Wisdom is the Guide and Initiator, leading the Druid through the Between to the Isles of Wonder.

In the course of building a personal practice you will work with many of the Shining Gods. The round of seasonal rites brings us before many of them and the jobs we hold, the skills we treasure all lead us toward special relationships with one or a few of the Deities. Those who seek to do the Priest's work, or to use our rites of sacrifice as a part of personal magical work, will gain by making a special alliance with the All Mother and the Wizard God.

In the course of the Initiate's Work each student must come to choose which of the cultures of the ancients she will make her focus. Our Druidry encourages us to choose a specific culture and do our work within it, and especially in the matter of the names and forms of the Shining Ones this is important. For those who, like Your Author, have chosen the Gaelic Celtic culture as our focus the choices for the Druid's Gods are fairly plain. I have for many years honored Manannan Mac Lir as the Lord of Wisdom. In our local work we name the Mother of the Land Aine, a variant of Anu/Danu that is historically visible. Those are the deities we will address in the Audience Rite given below. If you prefer other forms you can find or adapt invocations from a number of places, or write something entirely new.

The Druid who wishes to make his alliance with these Gods should obtain images or grounding-objects for them, and place them on her Home Shrine. There are various images available to purchase, including the possibility of reproducing cards from various tarot or oracle decks. Honoring those Powers should become part of regular practice. A small offering of incense or an individual candle can be sufficient for most days, a moment added to the Morning Shrine work.

• *Notes on Divination and Doing Readings.*

Divination is one of the key skills of practical Druidic spirituality, and the most common form of divination employed in modern Pagan ways is divination by drawing lots, or sortilege. The interpretation of randomly chosen symbols to ‘read’ the web of fate is a basic skill of Pagan wizardry and magic. While, in modern times, these practices have often been reduced to ‘fortune telling’ – party games at best and fraud at worst – they comprise a true and valuable part of a Pagan spiritual practice.

A part of the Druidic search for spiritual understanding is the work of observing the flow and patterns of Fate and the world’s events. In accounts of the Old Ways the wizards are described as able to discern the secret meanings and virtues of signs and days. While the high and strange knowledge of the Old Ones may be beyond modern students the practice of divination is a first step in understanding the weaving of the worlds.

There are many kinds of divination, from scrying to the pendulum, to the interpretation of the flight of birds. Our Druidry has always recommended that students begin by learning the symbol-system of an IE Pagan culture. In most cases such symbol sets are the alphabets of the cultures involved. The Runes and the Ogham are the most famous of these, and in our work here we will focus on the Ogham, for its Gaelic context.

We begin with a formal symbol system of this sort for several reasons. First by learning the complex symbols you will gain many insights into Gaelic lore and culture. Also, the use of a specific, limited set of symbols makes the work of learning to interpret a pattern of omens rather easier. Integrating the Ogham symbols into your personal symbology will give you a tool that was surely used by the poets and seers of old.

If you’ve been doing the work as prescribed in the previous two months then you have done at least a couple of readings for yourself. Even if you have no previous experience these early readings should be carefully recorded. As your skill grows you can return to these early readings to see what new understanding may reveal.

A Little Theory

In the course of your retreats you will be doing divination regularly. As you begin to become familiar with the system you’ve chosen and the details of performing a reading, it may also be worthwhile to consider some of the metaphysics and meaning of divination.

Divination is the use of personal intuition and spiritual inspiration

to interpret the patterns and signs of the natural world, in such a way as to reveal knowledge or information. In some cases the patterns interpreted by seers are cyclical, such as in astrology, but more often symbols are observed or generated at random. The mix of lots in a bag, the shuffle of a pack of cards, even the unpredictable movements of a column of smoke or of wildlife may appear meaningless to the common mind, yet the diviner's vision sees patterns that convey meaning beyond common understanding. If we want to consider theories as to how this can happen I might propose three central themes.

First we can look at what might be called the “classical” metaphysical or occult theory. This draws on two traditional laws of magic – the principle of reflection and the doctrine of signatures. The famous maxim “As above, so below; and as below, so above” is remembered from late Hellenic Paganism, but it expresses an Indo-European principle so widespread as to be universal. This doctrine holds that the many layers of the world all reflect one another, both in their forms, and in the events that occur within them. In this model causation occurs in all directions – events in one realm influence all other realms, though the intentions of sentient beings can direct that to some degree. What occurs in the Underworld has reflection in the Mid-world and the heavens and vice-versa, throughout all the worlds. This produces what we might call a ‘holographic cosmos, in which the whole is present by reflection in every part. A number of corollary laws come from this, the most relevant for us being the ‘doctrine of signatures’.

Since all spiritual forces produce their likeness and distinctive signs in the material world by reflection, the wise have sought to understand which spiritual forces are associated with which material things. This has led to lore that concerns the meanings of colors, directions, stones, herbs, trees, etc. In the same way, an image of a spiritual power, created by humans, will naturally partake, by reflection in that power if made with the proper colors, shapes, symbols, etc. A divination system is an attempt to create a symbol system that effectively contains the whole of the worlds in its symbols, a balanced structure that can accurately reflect the structure of the cosmos and its variations. The clearest example of such a system is astrology, in which the stars, planets and sections of the heavens make an eternal wheel reflecting life's possibilities. In the same way augury from natural things always contains the whole world, because it is in fact drawn from the world as it is. Symbolic divination systems, such as tarot, Runes, Ogham or other lots, attempt to create systems that accurately reflect the worlds. By

reflecting them they participate in them, and thus when such symbols are randomized, the magician expects them to fall into patterns that reflect the world as it is. From those patterns the diviner reads her answers.

While modern thought will tend to see all of this as a mechanical process of impersonal forces tradition has always held that the spirits are closely involved. It is entirely consistent with tradition to see divination as a process by which the spirits guide the relevant symbols into their relevant positions for our readings, using their superior vision and understanding to see the forces surrounding our questions. While we can attempt to work our magic by our personal power and wisdom alone, any such efforts are greatly enhanced by appeals to the proper spirits. The simplest means of doing this is to invoke the aid of the deities proper to system in use. For the Ogham the proper deities are Ogma, for whom the alphabet is named, and Manannan, who is said to be the keeper of the letters. There is an invocation given in the ritual section which can be used as is or can be inspiration for your own words.

The third basic principle of divination is the native power of intuition of the human mind. Whatever the mechanism is which produces the pattern of symbols in a divination it is human intuition that allows us to turn a series of hints and reflections into a coherent narrative that reveals truth. Some modern magicians assert that intuition is the whole reality of divination. It is true that when the mind is “tuned in” strongly, divination could be done with M&Ms or varieties of bottle caps. However both tradition and experience teach that omens are clearer when the symbol system is properly constructed and well understood by the diviner. So even as you are learning the intellectual meanings of your symbol system you should be carefully pursuing your meditation, offerings to the spirits and trancework, and the cultivation of the Open Eye trance.

The Open Eye

The skill that you are developing in Open Meditation can be directly applied to the work of seership. You are learning to allow your thoughts and mental impressions to flow freely through your mind without attachment. This attitude can also be applied to your sense perceptions. It is simple to begin at your Home Shrine. When you have settled into Open meditation, open your eyes and gaze upon your Shrine. Allow your visual input to simply rest upon your mind. Maintain your focus on your breath, or whatever focus you employ. Let your gaze widen, to see the entire surface of the Shrine at

once. Do not focus on any one element of the Shrine; do not fail to see any element of the Shrine. Do not allow any thinking about the Shrine to cling in your mind. It may be that useful ideas will occur to you – note them and return to simple focused attention.

After a little practice you should try the same thing out of doors. In the same way, find a place where a vista of several elements is visible. Find your center and focus into your meditation. Open your eyes and experience the reality of what you see without consideration or evaluation. In this state of mind you may be shown omens, and it is in this state of mind that we seek omens, open to the flow of event.

As we will discuss in our instructions on practical divination this same Open Eye is useful when you are evaluating a reading. Once you have thoroughly assimilated the symbols of a system, observing the pattern with the Open Eye can allow your deeper awareness to form patterns and understandings about a reading beyond the simple meaning and sequence of the symbols.

Practical Divination

Your first task is to learn the symbols with which you will work as thoroughly as possible. Of course the specific symbols of the Ogham will be your focus, and provide a framework for your understanding. However your studies in myth and lore will also teach you whole bodies of additional symbolism that will deepen and support the specific Ogham symbols.

Making Your Lots

If you are new to divination your first task will be to spend time getting to know the system that you've chosen. If you can you should make your own set of Ogham lots. The very easiest method of doing that is to use cards, and some blanks are provided in our support materials. This method allows you to put actual key-words on the cards themselves if you wish. A more traditional method is to use square dowel material. The square shape allows you to use one corner as the center-line, and have two sides left for the English and Irish names of the letter. There are commercial Ogham sets available, but creating your own tool is always valuable.

Once you have obtained the set of lots you mean to use regularly you should purify and hallow them in the usual way. Your personal set should then be kept carefully stored, handled only by you and those you may read for. Your personal divination tool becomes a talisman of your own seership – an outward manifestation of your own perception and intuition. While

you may find yourself reading with other sets or methods your personal divination tool should remain an important part of your personal Druidic equipment.

Learning the Symbols

As you study the Ogham symbols one simple exercise is to use your lots as ‘flashcards’. Choose one or a few lots at a time and simply work through them, reading about each one and working to focus your awareness into a keyword or phrase that aids your understanding. In time you will be able to construct your own ‘cheat sheet’ of keywords and ideas that you can use as a portable reminder of the more complex symbolism.

This is an important phase for journaling about the symbols. Consider assigning one page in your journal to each of the letters and making ongoing notes as to your research and insights. The work of learning the meanings of a set of symbols is not something you can really complete – you’ll be at it for life.

A next step in learning the meanings of your symbols also takes you into the basics of divination. One of the simplest ways to deepen your perception of omens and their meaning while familiarizing yourself with the symbols is to do a ‘symbol-a-day’ exercise. Choose a period, perhaps from new moon until full. Each morning work a simple Shrine devotion, and recite the invocation for divination. Draw one symbol, and note it and its meanings in your journal. If the omen seems to have a particular importance for your plans for the day, note and impressions as to what it might ‘predict’. At the end of the day, or perhaps the next morning, review your day and consider whether and how the qualities of the omen have been reflected in events. Some days the meaning will be clear, others more opaque, but you should make an effort to think back through the day and look for relations between the omen and events.

Doing Readings

In the course of this work you will read both for yourself and for others. There has been a great deal of discussion about the merits of divining for yourself. Obviously there is a concern about the ability of the reader to objectively or impartially interpret the symbols of a reading for herself. It is certain that there is a risk of seeing only what you hope or fear in a reading. For that reason I have suggested that early readings for yourself focus on long-term and rather abstract questions. By asking questions about your

broad spiritual destiny I mean to introduce the process of divination without staking immediate decisions on the results. Once you have familiarized yourself with a pattern you can try some readings for others.

Finding the Question

One of the most important elements of any specific divination is the formulation of a proper question. Many querents will have a general topic in mind. These will be the common concerns – love and relationships, money, jobs and careers, family, hearth and home, dreams, goals, hopes and fears. In many cases the querent will arrive with only the most general sense of question: “What should I do?” or “Will I get what I want?” It is the diviner’s job to help clarify the problem into a specific question.

Most divination systems we use are not best suited for yes-or-no questions. Layouts of symbols provide a qualitative map of the influences surrounding a question. As in any part of life some influences will be to the good and some ill. Unless the signs are overwhelmingly one-sided you will find yourself telling a story, not giving simple answers.

So it is best to formulate a question that asks about the influences and open-ended outcomes present in a situation. For instance if a querent wants to know whether or not to take a particular job you might ask “Will I be happy/fulfilled/successful in this job?”. However you might do better to ask “What outcomes will result if I take this job?” or even more specifically “How can this job support my creativity?” or “... financial needs”. While most of the work of divination isn’t ‘counseling’, in this phase it is your business to help the querent arrive at a question that can be well-answered by your system, and which address the underlying concerns of her questions.

The Process of Reading

The first step in a reading is to prepare the place and the tool. Choose a space that is quiet and pleasing to you. If you are not working at your own shrine you won’t need a ritual set-up, though incense or a candle might enhance the mood. Many diviners like to keep a cloth with their lots to lay on the table or, sometimes, the ground to receive the reading. This cloth might be decorated with the pattern that you will use for your reading.

If the subject of the reading is present (and it’s best that they be) she should shuffle the cards, or shake the bag of lots, or simply hold them, as she concentrates on the circumstances surrounding her question. She returns the lots to the diviner, who recites a proper invocation either aloud or silently. The diviner may further shuffle the lots, if you like, and then begins to draw the lots from the bag, placing them in the order of the layout.

I give several layouts following this text.

There are many kinds of “layouts”, or “spreads” for various systems. A spread is a set of positions, a map, on which the symbols of the reading are placed. Each position is given a specific meaning. This can be as simple as the ‘quartering of the sky’ that accompanies some kinds of augury, but there are many complex patterns, often based on cosmological maps. I provide a few layouts that might be useful in Druidic work. These can be varied as needed, though it is best for new students to choose one or two layouts and learn them well.

Each lot is drawn, and placed in its position in the layout. Many readers like to recite the meaning of the positions as they go, saying “this is for the past, this for the present”, in whatever order is called for. It is best to lay all the symbols face up, so that the whole reading can be viewed at once. It is perhaps best not to recite the meaning of the symbols drawn at this time. Your first reflections on the whole reading may bring impressions beyond mere key-word meanings.

Once the whole reading is arranged you should spend a moment or two evaluating the whole pattern. What kinds of symbols were drawn? Is there a predominance of one kind of symbol? Is there a majority of positive or negative omens? This early review can allow you to see whether the answer is essentially favorable or unfavorable – as close to a ‘yes’ or ‘no’ as you are likely to get.

At this point you must engage your creativity and intuition to weave the combination of the question, the layout and the meanings of the symbols into a narrative or discussion that contains both insight and advice. This requires a combination of cleverness, creativity and knowledge of the symbols. The combination of layout position and symbol will usually produce several possible related interpretations. For instance if the Hazel were to appear in the ‘past’ position you might take it to mean that the querent has had access to wisdom, or that they are used to having poetic inspiration, or even that they have received an important message (Hazel being the symbol of heralds and messengers). It is up to you as the diviner to decide which possible interpretation is most fitting or true for the reading at hand. You must examine the surrounding symbols, apply the meanings to the question itself and apply your gut intuition – often referred to as ‘guessing’. Don’t be afraid of guessing. By assimilating the symbols, by careful observation of the overall pattern, and by maintaining a calm heart and the Open Eye you will be able to give meaningful answers based on the omens you receive.

Interpreting a reading is a matter of first observing overall patterns in the symbols and then proceeding through the symbols one by one, finally summarizing all into whatever may pass for an ‘answer’. The Druidic spread we’ve provided can be read in three triads, with one round of follow-up. First the three central symbols are read – core influences on the nature of the querent and the question. The Earth Mother speaks to that which sustains and supports the querent and the Gatekeeper reveals good or ill influences from outside.

The second triad is the simplest – past, present and future. In these omens you may find your best chance of receiving an actual ‘prediction’. These three symbols are the most likely to be readable in a concrete and immediate way.

The third triad addresses higher and stranger influences on the question – the subtle things that may make a difference. The Ancestors speak of society’s opinions and influences, of that of family and those whose opinions are valued, as well as possibly referring to the spirits themselves. The Landspirits reveal what secret influences may be at play, especially in the querent’s luck and relationships with their personal power. The Gods offer the blessings that make special outcomes possible, and also inspirations and access to wisdom.

Once you have worked your way through all the symbols of the reading, you may wish to lay the final two symbols in our Druidic spread. The sacrifice can tell you what the querent needs to do, or give, or accomplish to get what she wishes, and the Blessing can serve as an ‘outcome’ symbol, helping to tie all the others together.

Finally you will once again look at the whole pattern of the spread. Allow your Open Eye to take in each and all the symbols, and allow the perceptions you have discovered to stir in your awareness. This last phase allows you to say whatever you may have neglected to say, to receive whatever final insights are available, and to summarize the trends and advice of the reading for the querent. Allow the querent to ask any simple clarification questions she wishes, but do not try to answer questions that might require an entire spread on their own. Finally, give the querent a simple blessing, and put away the reading and the cloth.

Advice on Advising

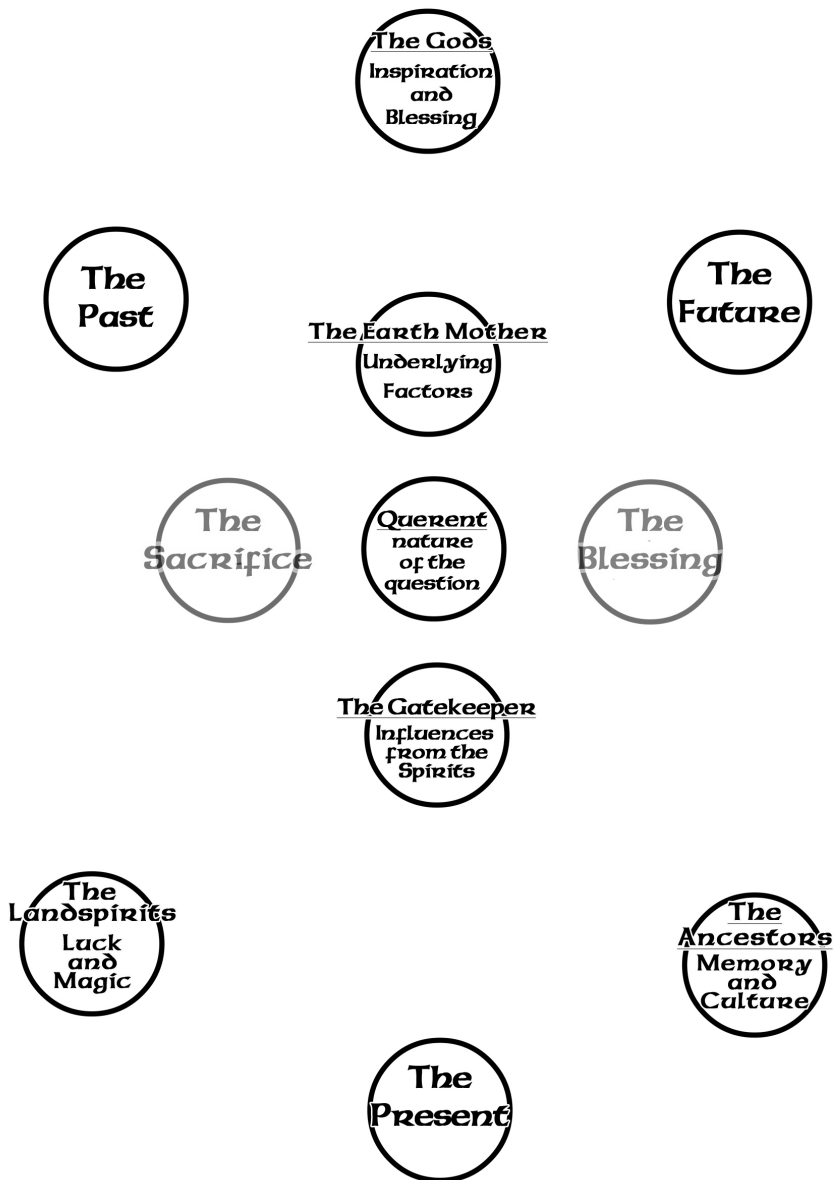
As you work through the layout you shouldn’t hesitate to ask the querent for feedback. If you wish you can ask, occasionally, whether an interpretation makes sense in light of actual events surrounding the question.

By asking for confirmation or denial on your impressions you will be better able to ‘calibrate’ the symbols for the question. While you are not trying to draw the querent into talking at length about the question you will probably get clues and details that will help you understand the reading. A good rule of thumb is that the diviner should always do most of the talking.

So, you will work your way through the symbols. Each symbol in its position is applied to the question. This will produce descriptions of the influences and circumstances surrounding the question. Some of these will seem good, some less good, and some may be plainly ill. Your perceptions in all of these should be presented gently and with kindness. Even a good omen should be presented as a possibility, not a promise. While you should never conceal or deny a bad omen, those should always be presented gently, as possibilities, not certainties. In general it is best to present your perceptions as impressions and suggestions. For instance rather than saying, “I see a physical injury in your future,” you might say “There may be a possibility of some physical risk or danger coming up. Please be careful.” Remember that it is not your business to impress with your predictions but rather to provide timely and useful information to help the querent make choices.






As a diviner you assume a degree of responsibility for the words you speak. If you are careful you will always seek to help others make good choices. All of us are wound in the Web of Fate. The actions of all beings are constantly interacting and the paths we walk are limited by the brambles of the forest of our Wyrð. Yet we are also self-willed beings, empowered by the Fire and Water. We have the ability to make choices that influence our path, that help shape our fate (and that of others). So while divination is always about reading the weavings of the Web that surrounds a question, the diviner’s service is always to help the querent see the way before them, and decide which turnings in the path to take. In this you should always seek to display wisdom, vision and compassion.






A Druidic Layout for Ogham, Runes or other Lots













An Ogam






Drawn from the original manuscripts, after Erynn Laurie

-  Beith • Birch. Purification. “Faded Trunk & Fair Hair”
-  Luis • Flame. Rowan, Inspiration. “Delight of the Eye”
-  Fearn • Alder. Protection. “Shield of Warrior Bands”
-  Saile • Willow. Flow. “Beginning of Honey”
-  Nion • Letters/Support. Ash, Connection. “Weaving of Women”

-  Uath • Terror. Hawthorn, Despair. “Blanching of Faces”
-  Dair • Oak. Strength. “Most Exalted Tree”
-  Tinne • Ingot. Holly, Mastery. “Bar of Iron”
-  Coll • Hazel. Wisdom. “Fairest of Trees”
-  Ceirt • Rag/Shrub. Misfortune. “Shelter of a Lunatic”

-  Muin • Esteem/Trickery. Vine, Communication. “Strongest of Efforts”
-  Gort • Garden. Ivy, Growth. “Sating of Multitudes”
-  nGeadal • Wound/Charm. Broom, Healing. “The Physician’s Strength”
-  Straif • Sulfur. Transformation. “Increasing of Secrets”
-  Ruis • Redness. Elder, Passion. “Redenning of Faces”

-  Ailm • Cry. White Fir, Inception. “Beginning of an Answer”
-  Onn • Foundation/Wheel. Gorse, Movement. “Wheels of a Chariot”
-  Ur • Soil. Heather, Death. “Shroud of a Corpse”
-  Edad • Amanita. Aspen, Vision. “Seer’s Tree”
-  Idad • Age. Yew, Memory. “Oldest of Woods”

-  Eabad • Salmon. Woodbine. “Fairest of Fish”
-  Or • Gold. Spindle. “Precious Substance”
-  Uillend • Elbow. Honeysuckle. “Fragrant Wood”
-  Iphin • Honey. Gooseberry. “Most Wonderful Flavor”
-  Eamhancholl • Twin Hazels. Witch Hazel. “Groan of Sickness”

Part 3: The Rites and Works

Morning Meditation Practice:

The Shrine, Meditation & the Two, Three and Four

Seat yourself at your Shrine and begin the breathing pattern. Find your peace, perhaps using the Bone, Breath and Blood method. Bless the Water and Fire, as you say:

The Fire, the Well, the Sacred Tree

Flow and Flame and Grow in me

In Land, Sea and Sky, Below and on High,

Let the Water be blessed and the Fire be hallowed.

When you are ready, dip your hand in the Water and sprinkle or lave yourself, then pass your hands through the incense or Fire and bring it onto yourself, as you say:

By the Might of the Waters and the Light of the Fire

Cleansed of ill and bane am I

By the Might of the Waters and the Light of the Fire

Blessed in Land and Sea and Sky

Feel the Water and Fire washing and searing away all that's not in your true pattern of being. Make a simple offering to the Spirits. Light an additional offering of incense, and open your heart in welcome to all the Holy Beings. Say:

Gods and Dead and Mighty Sidhe

Powers of Earth and Sky and Sea

By Fire and Well, by Sacred Tree

Offering I give to ye.

Pause in open meditation for as long as you wish. In daily practice it can be enough to do the simple cleansing, followed by open meditation. After you have found your Peace work the Kindling Charm, thus:

Resume your center and bring the Two Powers into yourself, swiftly allowing the Waters to rise, followed by the descent of the Light, as you cross your hands on your chest and say:

Powers of the Earth and Sky

Rooted deep and crowned high

Place fingers on forehead, chest and loins in turn, bringing the Two Powers smoothly into each, saying:

Flow and kindle in my head

Flow and kindle in my heart

Flow and kindle in my loins

Cross your hands on your chest, feeling the balanced flow of the Two, and say:

Flow and shine in every part.

Remain with hands crossed on the chest or, if you prefer, extend your arms straight from your shoulders. With the Two rising and falling in you, open yourself to the horizontal plane, to the Three Realms of the world, to the Four Provinces of human power. See the Isle of the land on which you stand, the misty Sea that surrounds on all sides, the dome of the Sky overhead. See the signs of the Four Quarters, if you like – the Wand in the West, the Sword in the North, the Plow in the East, the Harp in the South. Hold this contemplation as you say:

**The Land upholds me, the Sea surrounds me,
the Sky above me.**

Before me bounty, behind me wisdom

On my right hand magic, on my left hand strength

Cross hands again on the chest

For the Cauldron is in me,

And I am seated in the Center of Worlds.

At this time you may wish to pause in a Contemplation Meditation in which you compose yourself seating in the center of the Worlds and Realms, with all the Powers at your hand. This meditation can be maintained as long as you wish, simply experiencing the feel of the Pattern of the Worlds around you, with the Fire and Water in you.

Take time to return your awareness fully and completely to your body and material senses. Even as you remember what you may have gained or learned, allow your awareness to return to common life and breath. Before you rise from your seat, pause for a moment and return to your center in peace. Cross your hands on your chest and say:

The blessings of the Holy Ones be on me and mine

My blessings on all beings, with peace on thee and thine

The Fire, the Well, the Sacred Tree

Flow and Flame and Grow in me

Thus do I remember the work of the Wise.

• ***New Moon: Rising in Vision***

Our work begins with the skill of moving your point-of-view in envisioned environments. You should work this exercise before your Shrine, or with your portable Hallows outdoors. It may have more value if worked at a Home Shrine to which you have already committed some effort.

Let the Druid be seated at the Shrine, with all required.

Opening:

- *Work the Bone, Breath and Blood, and the Kindling Charm, or Two Powers centering.*
- *Light the Fire and silver the Water, saying:*

Fire I kindle, Water I pour

The Hearth and Well I hallow.

By the Mother of the Land be hallowed

By the Lord of Wisdom be hallowed.

Blessed and made sacred to the work,

Beneath the Tree of the Worlds.

Sprinkle and cense yourself and all as you say:

So by the Might of the Water and the Light of the Fire

Let this place be cleansed of all ill,

Made whole and holy

For the Work of the Wise.

Simple offerings are made, either of grain into a real fire, or incense into a censer, saying:

I make offering to the Earth Mother

Bless me in my work

I make offering to the Lord of Wisdom

Open the Ways for me

I make offering to the Dead,

To the Spirits, to the Shining Gods.

Bless me in my work

With Wisdom, Love and Power.

The Working:

- *Seat yourself comfortably upright, back straight.*
- *Work a short blessing of the space, or the full Grove opening and Gate if you wish -*

in your first exercises it might be best to work the full opening, with the Gate.

- *Renew and strengthen your Earth and Heavens contacts.*
- *Feel the cool Earth Power and the hot Sky Power meet in your head, meet in your heart, and meet in your loins.*
- *And from the meeting-places, feel the mingling of the Powers flow out into your whole form — into your hands, into your form, into your eyes. Where you have eyes of flesh, so you now have eyes of vision.*
- *Open your eyes of vision, and use your memory of the setting of your Shrine and tools. As you remember them, envision them, so that it is as if you see them with open eyes. It is the eyes of vision that open in this way, and it is in the eyes of vision that you will move.*
- *With your material eyes closed, decide to stand in your vision form. Allow your eyes to rise, effortlessly. You rise to your natural height, and take a moment to gaze upon your Shrine and Hallows as if you had stood in flesh. Allow the details of your Shrine to become clear.*
- *This is the threshold of the Threshold. You are in the material world, seeing it only with your vision's eye. Move around your Shrine a bit; allow your point of view to see the Shrine from different angles. If you are in a place you know well you might move around further, using memory to help your vision be built true.*
- *You may, if you wish, look down at yourself, though there is no need... you feel the presence of your hands... of your body upright... in the presence of the Hallows.*
- *Allow the natural setting to resolve into greater detail... gaze around the perimeter of your clearing or room, seeking details... gaze all around...*
- *Widen your vision, and behold all that you have beheld... remember... remember the forms that you have seen, the locale you have been in... for it is by memory that you will return...*
- *So, standing before the vision of your Shrine, remember your body... allow your point of view to return to where your body is seated... you may see yourself seated there... turn and face the Shrine, and allow your point of view to descend, sitting down into your material form... settling*

again into your flesh... bringing your eyes to eyes, heart to heart, loins to loins... breathing deep...

- *Allow yourself to return for a moment to your basic peace... sitting calmly in yourself... then stretch... open your eyes... and be present again before your Fire...*
- *Close your Gate and the work as usual.*

Closing:

• *Upon concluding you should thank any beings who have aided you, and end formally:*

Let bound be bound and wound be wound

Thus all is done, and done, and well done

And thus I end what was begun.

To the Three Holy Kindreds I give thanks

To the Lord of Wisdom I give thanks

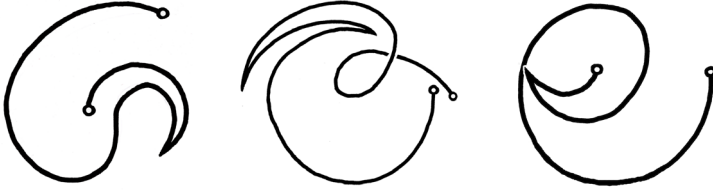
To the Mother of All I give thanks

Thus do I remember the work of the wise.

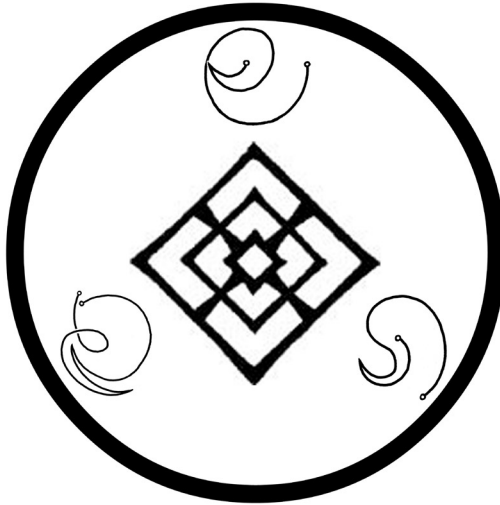
•*New Moon: The Shielding –*

A Spell to Bless a Talisman of Protection.

Preparation: The Hallows are set as usual, with simple offerings for the Kindreds. In addition to your Hallows, make a circle upon the ground and around it mark the three sigils of the work, thus:



Upon each of the sigils place a small bowl or glass of water, and in the center of the circle draw the Feasting Hall of Lugh, thus:



On this symbol you will prepare a small vessel for fire, in which you will kindle charcoal at the right moment, or scoop a few coals from your main fire into the vessel.

In addition you will need to obtain Three Spell Ingredients:

- *Three Rowan twigs or berries*
- *An iron nail*
- *A hematite or bloodstone*

Outline of the Spell:

1: Hallow the Grove.

2: When you cleanse the Grove with Fire and Water, also cleanse the object to be blessed, passing it through the water and fire, saying:

By the Might of the Waters

**Be you cleansed of every impurity,
whole and holy for the work.**

By the Light of the Fire

**Be you blessed in Land and Sea and Sky,
fit for the work of the wise.**

3: Open the Gate.

4: Make the Offerings to the Three Kindreds, saying:

Now to my Sacred Fire I call

the Threefold Kindreds, spirits all

All my allies among the Dead

Mighty and Beloved Ones,

stand strong with me in my work,

And receive this offering. *(make the offering)*

All my allies among the Sidhe,

Red blood, green sap or Spirit Folk,

join me on my work's journey,

And receive this offering. *(make the offering)*

All my allies among the Gods

Wisest and Mightiest Ones,

I pray that your power burn and flow in me

So, receive this offering. *(make the offering)*

Hold up the object to be hallowed and display it to the four airts. Say:

**Hear me, my kin, my allies, my elders, I pray, and make
your wisdom open to me, your love flow with mine,**

your power strong in me, that I may do the work of the

Wise. Be beside me, Mighty, Noble and Shining Ones,

and give your blessing to this (object), that it may be a

shield of protection for me in my magic and my life, for

I am (your name and lineage), your true worshipper!

In the Mother's Love be welcome.

**In the Joys of Life be welcome.
In this Sacred Grove be welcome.
And accept my sacrifices!**

3: Take an omen to be certain the work is proper.

4: If the omen is favorable, then take up the three spell items and open yourself to the return flow of power from the Kindreds, as you say:

I call now to the Holy Ones to give to me as I have given to you, as a gift calls for a gift. Let your power be with me in this work and let this be a work of Blessing that will flow and shine in this talisman.

I open my heart to the flow of your blessing, I, your child and worshipper. Let the spell be worked true!

5: Take the three spell ingredients and place each one in one of the three bowls of water, so that each bowl has one token. As you place each one, intone one of the conjuring words, thus:

**Faire (ward) “FAHRyuh”;
Cosaint (defend) “COsahnt”;
Conoi (preserve) COHNee**

6: Light the charcoal or incense in the censer or bring out the coals from the main Fire. As you kindle or prep this fire, you place three good pinches of consecration incense on the coals, again repeating the three conjuring words.

*7: Hold the object to be consecrated in the smoke of the incense, and anoint it with water from the three bowls, **intoning the conjuring words as you do.** Take the object in both hands, concealing it if possible, and hold your hands in the smoke, as you **recite the charm three times, thus:***

**I make this shield to turn aside all ill,
from east or south or west, or from the north,
Above or from below, by word and will,
by Fire and Shadow bring the Warding forth!
By Spear and Cloak, by sun and water bright,**

**let strength and light and shadow join as one.
By Sun and Moon and by the Fire's might,
make now my shield, my warding, be it done.**

Open your hands and display the object in the light and smoke of the Fire, and recite to it the charge. If you feel moved the charge can always be from the heart, simply speaking to the talisman about its task and meaning. You may also speak words such as:

I call to you, O being of (substance or form) and bid you to be welcome at this Fire of the Wise. By this blessing I bless you, make you sacred, set you to serve at the Fire of the Gods. Be you fit by this blessing for your work, to protect my body and my being from danger and ill, whether by land or sea or sky, whether by day or night, in summer or winter. Let no sprite or spirit, goblin or troll, and no ill-wish of mortal or spirit harm me, and let all beings open my way with favor. Let the Waters be deep in you and the Fire be bright, that you may serve in the work of the Wise.

Biodh Se Amhlaidh!

8: Hold the talisman high in both hands in both hands and know that it has received the blessing, as you say:

**By Land, Sky and Sea, by Gods, Dead and Sidhe
Let this by my shielding, and so let it be!**

9: Recenter, find you peace, and end the rite in the usual way, thanking all beings and closing the Gate.

• *An Audience with the Earth Mother*

& the Lord of the Gates

- *Preliminary centering and entrancement*
- *Opening Prayer*
- *Earth Mother Offering*
- *Inspiration Attunement*
- *Outdwellers Offering*
- *Statement of Purpose*

I have come to do as the wise ancients did, to make offering to the powers and to Seek the presence of the Gods of the Grove. As our forebears did, so do I do now, and so may my descendants do after me. I seek the blessing of the Ancestors, of the Landspirits, and of the Shining Gods and Goddesses. I seek to come into the presence of Aine Mor – the Great Queen, the Earth Mother, the Power of the Land. I seek to come into the presence of Manannan Mac Lir, Lord of Wisdom, King in the Isle of Apples, Keeper of Gates. Let me behold them, and let them see me, in the light of this Sacred Fire! For this work I make this Grove!

- *Fire, Well & Tree*
- *Purification*
- *Opening the Gates*
- *Kindred Offerings*
- *Inviting the Mother of All*

Key image: A wide plain under blue skies, with a great mound in its midst. A line of pillars leads to a door cut in the hill, and before the door is a great curbstone, carved with spiral glyphs. From out of the mound comes a woman, tall and shapely-limbed, great-breasted and full-hipped. She is cloaked and mantled in green, naked beneath her cloak with golden ornaments upon her arms and neck, a distaff hanging at her girdle. She is black-haired with streaks of grey, and her face bears the lines of laughter

and rage. She bears a staff as she walks forward and seats herself on the stone. Around her spring the fruits of the land, and the beasts of the fields gather. Contemplate Aine the Lovely as you offer to Her, saying:

I invoke the mother of the land

**Thrice-coursed be thy fertile waters,
Fertile be thy fruit-strewn shores,
Fruit-strewn be thy showery wood,
Showery be thy rivers of waterfalls,
Of rivers be thy deep pools,
Deep-pooled be thy high holy places,
A place of tribes for the assembly,
The assembly of the folk of the groves,
The groves be the circle of thy tribes,
The tribes of the children of earth,
The children of the old ways,
Let our lofty work be blessed
Blessed land-mother, darkly sung,
An incantation of great cunning,
I invoke thee Aine Mor!.**

**O Mighty Mother of this land, giver of its fruitfulness,
bestower of peace, fount of the waters of wisdom, I
offer these gifts to you in thanks. Corn I give you, and
apples, milk I pour for you, and ale. Fire I kindle for
you, flowers I give, and incense. Take these offerings,
great Aine, with my love and gratitude.**

Aine Mor, accept my sacrifice!

• *Inviting the Lord of Wisdom*

Key image: On the shore of the sea, with the waves pounding. From the grey distance comes the Chariot of Manannan. It is of apple wood, with rowan wheels and silver tires. The chariot-ship is pulled by white horses, barded with silver and pearls. The ship Wavesweeper arrives at the shore and from it steps a man. Tall and slim, with eyes like an eagle's, he wears

a tunic of nine colors, with grey breeches. Upon his shoulders rests a cloak of grey-blue-green, fastened with a seashell brooch of silver and mother-of-pearl. His hair and beard are long and white, but his face is youthful and unlined, shadowed by a hood. In his right hand he bears a Silver Branch, chiming with bells which makes marvelous sweet music. Contemplate Manannan the Wise as you offer to him:

I send my song into the west, to the place of the setting sun, to the shore of the blessed isle, to the ear of Manannan mac Lir. Let the birds who wing over the wave carry my word to the Wise God. Mac Lir, I call to you; son of the boundless sea, I call to you, Keeper of Gates, I invite you to our fire.

I offer you apples, fruit of your trees of delight and nourishment.

I offer you (honey) (mead), that the power of inspiration flow in the worlds.

I offer you hazel-nuts, to give honor to your wisdom.

O Manannan of the silver branch, you who nurture the wise, I set this feast for you.

Hoster of the feast of age, I give you this welcome.

Here I have lit my fire, The Altar of the Wise, to make this Grove with your aid.

To you, O Husband of the Apples of Emain Ablach, I appeal.

**You hold open for me the boundaries of Tir Na nOg,
You teach me the Old Ways, as you taught the Wise Ones of old,**

And you guide and ward the Gate in love and honor, as the spirits come to me.

So come into my grove I pray, Son of the Boundless, and receive my thanks for these deeds you do!

• **Prayer of Sacrifice & Contemplation of the Patrons**

The final offering and prayer of sacrifice is made as usual, then:

The First Contemplation: *With the smoke of the Sacrifice rising through the Gates, see the Inner Eidolons of the Earth Mother and the Gate Keeper enthroned beside one another in the Threshold. See the Mother, broad and smiling and clear-hearted, surrounded by the fruits and kindreds of the worlds. See the Wisdom-Lord, robed in sea-gray and bearing the Wand of Bells. See their faces turn toward you, their eyes blink and focus upon you. Perhaps they smile, and lift a hand, extending it toward you... Hold this contemplation for a time, and then:*

• **Omen**

The Second Contemplation: *Contemplate the meanings of the omen signs, in the light of the faces of the Gods.*

• **Calling for the Blessing**

• **Hallowing & Drinking**

• **Third Contemplation and Final Blessing:** *After you have drunk the Blessing in reverence, return again to the vision of the Inner Eidolons, the enthroned images of the Earth Mother and Gate Keeper. Feel the Blessing in your body, and envision the liquid as pools, as mirrors. Know that the presence of the Images of the Shining Ones is reflected in your own body. You see them, and they see you, and they see themselves in you. Sit in this contemplation for a time, and when you are finished, perhaps recite a charm such as:*

The worlds are in me, and I am in the worlds

The spirit in me is the spirit in the worlds

Shining Ones I set my eyes upon you –

set your eyes upon me.

Shining Ones I behold your faces – behold you my face

Shining Ones I behold your hearts – behold you my heart

Shining Ones I behold your hands – behold you my hands

I am (name) your worshipper, Shining Ones,

and from me you will get due offering.
So be it!

- *Thanking the Patrons*
- *Thanking the Kindreds*
- *Closing the Gates*
- *Final Affirmation*
- *Thanking the Earth Mother*
- *Closing Blessing*



The Book of the Fourth Moon

In which the student Hallows the Cauldron of Blessing, and has Audience with the Dead

Part 1: The Order of the Work:

On this Moon's Sixth Night you will hallow your vessel of Blessing. Be sure that it is ready on that night. In the Fifth Moon you will hallow the wand, so be certain to have your branch drying, peeled and shaped in a basic way by the dark of this Moon.

The Three-Day Retreat: For the three days following New Moon, practice the Cosmos Contemplation each morning and in the evening work three trances for the Inner Grove. Daily work continues throughout.

Daily Work: From this point on a daily meditation will be worked, consisting at least of the first month basic blessing and Open meditation.

New Moon:

- Add the Three Cauldrons to the Morning Shrine and Meditative pattern.
- Make the Dead and Sidhe Offerings during the day
- Begin to choose a Druid's Name, with journal entries about the process.
- Divination question: "How can I best gain from my body and emotions?"

Evening Exercise: Entering the Threshold: Begin the work of discovering/developing the Inner Grove – Pass through the Mist into the Inner Hallows.

Sixth Night:

- Morning Shrine work and Meditative pattern, with the Three Cauldrons.
- Make the Dead and Sidhe Offerings during the day
- Continue the Mirrors and the self-intro. Be prepared to speak a plain, strong self-intro aloud within the next moon or so.

Evening ritual: Consecration of a Vessel of Blessing – to be used as the personal tool by which the Powers' Blessings are received.

Full Moon:

- Morning Shrine work and Meditative pattern, with the Three Cauldrons.
- Make the Dead and Sidhe Offerings during the day
- Continue the Mirrors and the self-intro. Be prepared to speak a plain, strong self-intro aloud within the next moon or so.

Evening Ritual: Calling to the Mighty Dead – Making the Dead Charm

Last Quarter: Work the daily offerings and meditations, and complete the month's journaling.

Part 2: Articles & Considerations

• *Using the Three Cauldrons*

In the very small list of remnants of Celtic culture that suggest actual Pagan mysticism or spiritual symbolism the complex of the Three Cauldrons stands out plainly. Based on the medieval Irish poem the Cauldron of Poesy, we describe three Cauldrons or “boiling places” in the human system, into which the Power of Inspiration can flow and be held. The Cauldrons in each individual may be either empty, half-full or full, and by this is determined how much poetic or spiritual power the individual possesses.

The Three Cauldrons are described as:

1: The Cauldron of Warming, conceived of as located in the belly, is the source of physical and constitutional health and strength. It is born upright in all people, with the potential to be fully filled.

2: The Cauldron of Motion or ‘Vocation’, is conceived of as in the heart. It is the core of the poet’s vision and work, the place where he receives his actual skill and inspiration. It is born in most tipped on its side, able to hold only a portion of the flow.

“The cauldron of motion then, in all artless people is on its lips. It is side-slanting in people of bardcraft and small poetic talent. It is upright in the greatest of poets, who are great streams of wisdom. Not every poet has it on its back, for the cauldron of motion must be turned by sorrow or joy.”

3: The Cauldron of Wisdom is conceived of as in the head. It is the container of the highest spiritual and artistic inspirations. It grants not just poetry but ‘every art’.

The central metaphor for spiritual power or wisdom in the Cauldron of Poesy is Poetic Inspiration. The poet’s ability to produce inspired verse is also his ability to make magic. Throughout this work we will use the metaphor of poetic skill and inspiration as the equivalent of spiritual and magical power, and we will work toward the use of poetry as a core element of ritual and spellbinding.

The majority of the text of the Cauldron of Poesy focuses on the Cauldron of Motion as the vessel that truly holds the poets power. It is born half-tipped, and it is by the deeds and events of human life that it becomes fully upright, able to obtain a full measure of the Mead of Wisdom. In the same way the Cauldron of Wisdom is born tipped on its lip, empty of

power, and must be turned. This is described as happening due to powerful emotional events - sorrows and joys - during the course of life.

The Four Sorrows: longing, grief, jealousy and hard travel.

The Joys are said to be twofold: divine joy and human joy. Human joy is fourfold: Sexual delight, physical health, the joy of prosperity from one's vocation, the joy of success in one's efforts. Divine joys are the delight of the Blessings of the Gods, and the joy of eating of the Hazels of the Well of Wisdom, as it is said.

These joys and sorrows come from the events of our lives – they are not just from within, but rather they must grow from real experience and relationship with the other. In a modern life, if we have any adventure in us at all, any of that which might make a poet or magician, we will have many of the joys and sorrows described. If we can take them in, process them, boil them up, they become the raw material for our understanding and wisdom.

So in this exercise we use the Cauldrons as anchoring symbols for a wide range of contemplations, focused on our own bodies, lives and spiritual growth. In order to comprehend and digest the joys and sorrows of our lives we contemplate them in formal meditation. By bringing the memory of the events before the mind's vision, while maintaining the detached perspective of Open Meditation we can process them effectively. So we contemplate in turn the body, the network of our 'professional' life, and our spiritual condition.

There's a word to be said about the presentation of the Cauldron of Motion. In the original poem the heart cauldron is plainly related to the poet's life and livelihood, on the deeds that bring inspiration and the rewards of poetic success. For those of us who approach the work intending to be a poet-seer in the old ways, we can simply proceed. For those of us who may have different path in life, whether the warrior or the merchant or another profession, there's no reason why wisdom and inspiration won't serve equally well. So we have tweaked the work of the Cauldron of Motion to be more broadly applicable to the 'vocation' of whoever might undertake the work.

Fó topar tomseo,
fó atrab n-insce,
fó comair coimseo
con-utaing firse.

Good is the well of poetry,
good is the dwelling of speech,
good is the union of power and mastery
which establishes strength.

• *Working at a New Level – the Three-Day Retreat*

Having completed the first three months of this program, you will have taken some steps to increase your skill in Druidic ritual and its use in magical rites. You will have made some effort at trance and meditation, hopefully with clear experiences of the Inner Vision and the beginnings of the Inner Grove. You will also have been practicing the cosmological contemplations of the morning exercises of the retreats.

In the Fourth Moon the morning meditation will add the Nine Elements, completing the sequence of nature-contemplation. The final phase will add an invocation of the Da Fein, but for this month the work is focused on allowing the mind to open up to, and out into, the patterns and flows of the world of divine nature. This Divine nature exists both outside of each of us, but also within all of us, and we seek experience of that unity, that vastness, through our Cosmos Contemplation.

In order to make real progress in these skills, regular practice is simply mandatory. If you have not been performing a daily meditation at your shrine, you must begin with this New Moon. This can be as simple as the basic blessing with Open Meditation, though you might wish to add regular practice of the Kindling Charm and the Three Realms/Four Airs charm. This need take no more than a few minutes; though extending Open Meditation time to 10 – 15 minutes is valuable when possible.

At the beginning of each monthly cycle you will work a three day practice, during which the Cosmos Contemplation will be worked each morning, and the prescribed rites and trances done on the proper evenings. The three evenings will include a progressed round of trance work. These activities need not consume your days – The morning exercise should be allotted as much as a half-hour, and the evening works no more than an hour or two to complete. Of course it is best to devote as much time as possible to study, writing and preparation for further work on the key retreat nights.

The work of becoming an empowered Druid, a true Initiate of the Old Ways, requires dedication and effort. This Nine Moons Retreat is itself an initiation, and here, one-third of the way along, the first ordeal begins. It is neither painful nor particularly difficult, but it does require will and dedication. The rewards should be fairly immediate – meditation brings greater peace and well-being, all more magical results aside. Beyond that the next three months will be crucial to your growth, as you complete your tools, meet your allies and build your Inner Grove.

• *The Inner Grove*

The skills of seership, of perceiving and moving in the Otherworlds, are seated in the human imagination. In our age, it is common to think of the imagination as an entirely subjective and personal faculty. Western science has been so successful at manipulating the material world that many have come to believe only in material causes and effects. To the ancients the human mind was understood as a part of the spiritual world. The spiritual world was understood as being in a relationship of mutual causation with the material. What happens in the material world affects the spiritual, and what happens in the spiritual affects the material. This spiritual world is the Celtic Otherworld, so famed in the tales. The Otherworld is the place where stories live, where the Gods and Goddesses move, where the Dead have their halls. It is always near us, yet heroes reach it in far voyages. The human imagination functions as our spiritual organ of Otherworld perception, as our on-board tool set with which we shape the Otherworld.

The methods of vision which we'll use in this work begin with the imagination. Using our powers of vision and shaping we will begin by constructing interior events and landscapes. We may assume that such constructs are at first entirely internal and subjective. However, every mind is connected with the All-Mind, rooted in the Waters, crowned at the Pole Star. These events and scenes that we create for ourselves are like temples that we build in a forest. There we do our work, make our offerings, and wait to see what answers come to us from the depths of the trackless wild.

The spaces we make in our minds are connected, as part of our connected minds, with every other mind and with the All-Mind by the currents and eddies of the Deep Waters, by the reflections of the Light. When we have made our inner landscapes well, they become paths by which the mental and spiritual reality of beings other than ourselves can reach us. Just as the deer and birds might emerge from the forest around a temple, so the Gods and Spirits come to the edge of our vision. When this happens, what had been a purely internal and subjective experience begins to show signs of influences from outside the personal mind. New ideas, insights and inspirations become available as the personal spirit opens to the greater world.

In the same way, we can use deliberately constructed environments as a launching-point for journeys in vision as we send our own spirits out on the currents of the Otherworld. These spirit-voyages take us away from our carefully constructed inner locales, out into uncharted places. While

these visions may begin, once again, as efforts of willed imagination, they are also able to lead us outside our common mind toward realms of the transpersonal.

So we begin with deliberate construction of vision and seek to use these constructs as tools of communication with the Gods and Spirits. We will take as one of our primary mechanisms of entrancement and journeying the image of the Wizard's Mist.

Techniques of Trance Vision

Having begun with some basic trance-vision techniques, your task now is to learn to easily bring yourself into the Inner Grove. In our previous exercises we used a detailed trance script to enter the Mist and emerge into the Grove. In this phase we will begin there again, but you will then use spoken-word and vision-keys to allow you to quickly enter trance, pass the Mist and arrive on the Threshold of the Otherworld.

It will be useful to learn to make the transition to the Inner Grove easily and quickly. You will find many applications for this traditional magical technique, and you should lay the foundation well at this phase of your work. As always regular practice is the only reliable method of gaining skill.

As in all these early stages you will benefit from practicing the techniques at least three times per week. The weekly retreat days are your opportunities to learn the basic forms through the exercises given here. In further practice you should work to integrate the technique, either repeating the exercises or working in your own way. The later exercises in this program will be enhanced by good skill in entering and working in the Inner Grove

Working with Scripts and Outlines

This program of training has several central goals. Along with developing skills in ritual, divination and practical magic, the skills of trance and vision are key to Pagan Druidic magic. Through the exercises and rites in this program we hope to build skills in spirit-journeying as well as in the Inner Sight that allows us to see the spirits and energies that imbue our work. The trancework intends to make awareness in the Threshold state second nature. In later techniques you will learn the Double-Sight, in which you work both in the Threshold and in the common world. In order to reach that level of skill you will begin with trances based on scripts, but you must move past them, to self-directed and free-form vision.

Learning to navigate the Inner can be much like learning any complex new landscape. First you might use detailed maps (even spoken-

voice navigators) to find basic destinations. Soon you will need maps or written notes only to locate new or unusual destinations. In time you learn to find your own short-cuts.

In this training we begin with fully scripted guided visualizations. These scripts are the result of long experiment and will reliably bring you to the desired interior places. In order to use them well it is best to hear them actually spoken aloud. Recordings of many are available, but there is value in recording your own voice reading the scripts. If you have a fellow student or partner who understands your work you might also be able to have them read for you, perhaps taking turns being reader and visionary.

If none of those options are available then you might try working the visualizations while you read them. This might be useful in a kind of ‘dress-rehearsal’ way. By reading through the images, and making an effort to ‘send a vision’ while you read you can perhaps ‘pre-plan’ the journey and take a step toward independent work. Once you have practiced a technique this way several times you should be able to work it in detail in an eyes-closed, fully visualized trance. In any such trance the goal is to generate a full, quasi-sensory experience. This is nearly impossible for modern people to do while using the physical senses in reading or speaking. A full trance will produce a much more effective experience.

The next level of skill is to be able to work from memorized outlines. Each of our full scripts can be reduced to an outline, a simple sequence that reminds you of the details of trances and locales already familiar. Remembering the order of the steps of a trance tends to produce a clearer memory of the detail of the transitions between the steps. We will discuss the creation of markers and symbolic sequences, and provide short outlines for each of the trance patterns ahead.

Defining a Path

The Inner Grove technique involves the establishment of a Threshold locale based upon a reflection of your specific Hallows and personal ritual space. We can conceive of this Threshold Grove as “nearby” our material locale, and the path between them as a short one. Still it is important to have a clear set of symbols to define the way.

As we set out to learn to navigate the Otherworld we find ourselves in a journey of exploration with only the vaguest of maps. We step into the Mist with little beyond our will and vision to guide us. As we each establish our own route through the Mist we must create guides and markers to show

us the way.

Creating a “path” through the Mist is a matter of using symbols and memory to lead our awareness reliably to the same state or locale each time we wish to visit it. We create a set of “signposts” that allow us to focus the trance state accurately. This allows us to build Threshold locales that we can revisit, improve and use in practical ways.

The first signposts on the road to the Inner Grove are the very tools of your own material nemeton or shrine. Your own Fire, Well and Tree are talismans of the Other, each one a direct manifestation of the Otherworld Powers, and their image is the first symbol through which you will pass. We will use the vision of the combining of the Fire and Water in the Hallows to generate the Mist. So we will begin by focusing on reality as we find it – the real presence of the Fire and water – and proceed to an initial visualization of the Mist of the Between.

Throughout these lessons we will use the Mist of the Between as our primary symbol of the transition between worlds. The featureless, engulfing Mist is the ever-present Boundary, as close as our own ability to perceive it. The Mist is, however, pathless and without landmarks. Crossing the Mist is a matter of a firm will that keeps you moving forward, and of creating your own road-signs and gates.

We call the Mist by finding the place of Between in the combination of Fire and Water in the Grove. The combination of symbols in the Hallows creates a Sacred Center, and a Boundary Between, by being a place of neither-nor-and-both. In that place the Mist is always available, and we can enter through the images of our Hallows into the edge of Threshold. In order to arrive quickly and reliably in the same place it is useful to create a sigil that is always used to grant admission to the locale. For this you might use the Gate-Sign, as given here, with any symbol proper to you and your Inner Grove in the center of it. The basic Dedicant Druid sigil might be used if you like something universal, representing the Fire and Water in the Grove. It is best to choose a simple symbol, perhaps one that can be actually sketched with a finger or wand. This figure is then envisioned or drawn in the Mist. By passing through that symbol in vision you will emerge into your Inner Grove.

So that is our simple path to what will become a familiar place. We begin in our Middle World, then pass through the Fire and Water into the Mist. We formulate the Gate Sign in the Mist, and pass through it into the Inner Grove.

Through regular practice this can become a short and easy road. In one smooth transition you will move past the Fire and Water through the Mist and the Sign into the Grove. In our effort to craft techniques based on old Druidic forms you might choose to use a simple spoken (or sung) charm. In time the recitation of the charm alone will seem to accomplish the transition.

Working in the Grove

Your first work in the Grove is to enhance and complete the details of its setting and structure. Upon your first arrival you will have had some basic perceptions.. Perhaps you had misty glimpses or perhaps a detailed vision appeared. In any case the task before you is to develop those basics into a detailed environment of your own Inner Grove.

Your Threshold locale should be built carefully. Your initial goal is consistency. Any additions or changes that you make in the Grove should be permanent, unless you consciously change them. Each time that you arrive you should expect to see any work which you have done previously. You should employ a firm memory and will to build your Grove as a lasting artifact.

The style and form of the permanent Hallows in your Grove or Shrine is your own choice, though you will probably find some basic forms and materials in place on arrival. You will find the primary reflections of your own altar of Fire, your Well, and a live Tree or fine pillar. These will be arranged in the same pattern as your material Hallows. In your Threshold Grove you can choose to make them monumental or intimate, ornate or simple. Those choices are strictly personal and strictly aesthetic. What matters is that you are able to accurately reproduce the vision each time that you arrive. While you are looking for conscious and deliberate creation, don't forget to consider including ways in which you might be able to find unexpected detail when you look closely.

Some traditions instruct us to visualize and experience the whole process of building the Hallows as though we were doing it materially. You might dig the Well or construct the Fire Altar from brick or stone. Even if you choose to simply shape the Threshold by your will and vision it is worthwhile to include some of this sort of effort. The creation of tactile and experiential memories is an excellent way to make your Grove live for you.

Choosing the form of the elements of the Grove provides an

opportunity to research historic and cultural ritual and temple forms. You can study what traditional sacred wells look like. Do you want a Fire Altar built upon the ground, or a sacred vessel, a brazier or cauldron? Should it be round or square? Look for images of ancient sacred pillars and columns, and consider what symbols you would use. Would you prefer a living sacred tree as the center of your Grove? In your visits during this moon you will choose and create the forms of your Grove.

The first stage of completion of the Inner Grove requires only a well-realized natural setting with the Three Hallows set within it. Taking your time and effort to create it is a key work of learning the Nine Moons magic. Once the Grove is established you will begin to use it to work ritual, to seek deeper meditation and to serve as a starting-point for journeying.

• *The Druid's Name – A Spiritual Practice*

In these early phases of your work in practical Druidic spirituality, one of your goals is to gather personal spiritual 'power'. It is by increasing our personal spiritual strength, love, and wisdom, our cleverness, compassion, and vision, that we seek to make ourselves worthy of the friendship and alliance of the spirits. In a Celtic metaphysics we can think of spiritual power as *bri* and *bua* – *bri* - the innate abilities of a thing, and *bua* - the power that is gathered and stored. It is your business to develop your *bri* and build your trove of *bua*. One of the most effective means of doing so is the creation of a new personal name, which is usually taken in secret. In Irish we might call it the *Ainm Draoi* - the Magical Name. The student chooses a new name, by which he will be known among the spirits, and to such mortals as are allowed to know it.

Why Take a Spiritual Name?

Traditional wisdom offers us three main reasons that a practitioner might take new and/or secret names. The first and most obvious is secrecy - the use of a secret spiritual name allows the magician to conceal her spiritual life and identity from those who might do her harm - especially those in the spirit worlds. Some Pagans choose new names to use publicly, concealing their 'given' name within it. A more important use for the technique is to take a new name only secretly, so that it becomes the seed of a new self-awareness.

The second purpose for a Magical name is that very process of self-creation. The taking of a new name, one that replaces the one given by parents, is a sovereign symbol of the work of building personal sovereignty. When you

take control of your name, you begin to take control of your self. It is often said in sorcery that to know the true name of a being or thing is to have magical power over it. When you work magic to take a new name as your own true name, you deny that control to all who have previously held it. You take control of your own spirit, your own life.

A third use for the Magical name is as a banner and a sign upon which to build your authority among spiritual beings. The Ainm becomes a battery, a vessel to contain the bua gathered by your sorceries. When you act 'in your own name' you draw on all of that gathered power. In this way you become able to act among the spirits not only by the authority of your spiritual allies, but also by your own Da Fein - the God of Myself.

It is not going too far to say that the Druid seeks to become, in himself, a mythic being. By taking a unique spiritual title, you give presence to your own Spirit among the spirits. In time your deeds, your skill, and your style can combine to become known and respected in the magical worlds. This is a process that requires patience and strength and a humble heart. To attempt to take control of your world, to act as a personal willed agent in the spiritual realms, requires mental attitudes and life practices that will inevitably set the Druid apart from those who live only common lives.

Basics of the Spiritual Name Practice

One of the core symbols of this difference is the renunciation (even if only internally) of the name which you have worn from your birth in favor of a name that embodies your own self-power. If the idea of setting aside the name given you by your family is disturbing to you, then you have found a first obstacle to becoming a power in the world. Just as the body resists even the simple discipline of motionless, breath-centered meditation, so the personality resists the efforts of the will to take control over even such a simple thing as the Name.

On the other side of the coin, the technique of the Ainm Draoi brings the risk of inflaming the common personal ego. If you make the mistake of assuming that the simple act of taking the Name confers upon you the mythic status we've discussed, you will only begin your work as a fool. You begin as a new-made knight, your wand fresh, and your cauldron shiny. Only the long road and real deeds will develop your bri and build a trove of bua. It is the mastery of your potentials and the careful acquisition of power that allow you to grow into your Name's strength. In the meantime, a wise balance between earned pride and a sensible humility should be kept.

All of this leads me to recommend that you choose to keep your Sorcerer's

Name a secret. At first you should keep your Name entirely to yourself, as you begin to build your work. You may choose to share it with a partner in magical work, or with a life-mate, but be very sure that such confidants will treat the name with the utmost respect. For a long time, the name should not be spoken outside of a specifically magical or sacred environment, perhaps in the light of a sacred fire. As you begin your work, the Ainm Draoi is tender and young - it must be shielded from fools, from failure, and from all ignorant eyes and ears.

Choosing the Ainm Draoi

Choosing a Name is one of the more difficult of the simple tasks of magical preparation. Much has been written about a process that is, in the end, totally subjective. Some magical orders ask members to choose 'mottoes' - whole phrases from lore or scripture - as personal names. There is another tradition of taking the name of a famous sorcerer of history or a teacher or hero of one's lineage or tradition. Modern Pagans often take names based on various animal or natural symbols, a tradition that can easily be translated into Irish or other Celtic languages. Of course Gaelic and British culture, tales, history, and traditions provide long lists of possible names. For the work of this program we ask you to seek a name that embodies perhaps your power and nature as it exists now, or your goals and aspirations, or that honors a figure from the spiritual past who inspires you. It may be in English or in Gaeilge, though there is some merit for this system in working to translate an English term in to its Irish equivalent.

Hopefully you have been doing some of the journaling work concerning your personal history and your web of connection with the world. Perhaps you have attempted a draft of a self-introduction. That sort of work will help you understand where you begin, and perhaps suggest symbols and lore that might inspire a choice. If you have written a good self-introduction you might consider going to the next step, and compose a simple 'boast'. A boast is a plain statement of your personal worth - why you are fit to come before the Gods and Spirits, whence you come, and perhaps what you seek. While we hear of ancient Celtic boasting which employed wild exaggeration, that should be avoided in this exercise. You will come to have more to say as you build your skill and experience in spiritual matters.

Along that track, it is important to say that your Name may in fact change over the course of your work. Do not feel as if your first choice will bind you forever. Our legalistic society has demanded standard labeling for citizens, to make us easier to manage, but traditional cultures often have a more fluid

approach to naming. Names are a personal choice, that grow with us as time and life passes. So while you should give full deliberation to your first choice of spiritual name, you should not hesitate to choose when it seems right to do so.

It can be valuable to ask the Gods and Spirits for omens about your Name. Perhaps ask during your honoring of the Kindreds during the retreat, and then be open to the sign and events around you. You might find play with various symbolic card decks useful in focusing on symbols that are meaningful to you. This is also a good chance to get a dictionary of your Hearth language and have a look for which of your inspirations might have a pleasant sound.

If possible, this system would like you to have chosen a spiritual name by the sixth lesson. At the Full Moon of that month you will work a rite intended to establish the basis of your spiritual construct. You will bring together your allies, call your power and recite your lineage. That is an ideal time to take your name, if you don't choose to do it before then. In any case the proclaiming of your Ainn Draoi to the spirits will be an element of that work.

So make it your work, over the next weeks to finish the Self-Introduction, and from there to create a Boast. Open yourself to omens, and just let the notion float in your awareness. Perhaps something will be obvious to you, or perhaps it will be elusive, but in time your Ainn Draoi will become apparent to you.

• *The Cauldron and the Wand*

In the first weeks of the Initiate's training you should obtain a Cauldron of Manifestation and secure the wood for a Wand of Power. These two basic tools of practical magic express the Two Powers in the hands of the Druid. With them at your command you are like the Spirits, shaping and calling reality into being by word and will and vision.

The Wand and Cauldron are the expression of the individual spiritual power of the Magician and of his connection with the impersonal powers of creation and destruction. The Hallows of worship create the presence of the Eternal Center, beyond the will or deed of any magician. Around that Center the Pattern of the Worlds is established, and within that Pattern the Druid acts with the power of the Wand and Cauldron.

The Cauldron is the Druid's connection with the Primal Chaos of Potential. In the first days of the world the Empty Sea of Danu became the

stuff of the world. It might be said that it was the flesh of Danu herself, the First Mother, the Womb of All, from which all that is, is made. As it was in the First Days so it is still, in some ways. The flesh of the Mother is the matter of nature and the spirit of the Mother is the ever-creative womb by which reality is brought forth from potential.

The Druid uses the Cauldron as a talisman of contact with this Underworld Power. The Cauldron serves as a source from which almost any magic can be drawn. It can be heated by the Fire of the Heavens and in its boiling can transform raw materials into the Druid's desire. It can be an opening into the cold dark of the Underworld, from which many treasures can be drawn. In its depths it becomes connected with the all-continuous Mind of the Mother and thus its waters may produce visions of the Worlds according to the Druid's skill.

The student must find or make a small cauldron. At the most basic any sort of vessel could be used, a bowl or a chalice. The traditional shape of the round-bellied, or hemispherical pot with three-legs is a form that our ancestors knew at least from the bronze age onward. There are many styles of small cauldron made that will serve. Those with special skill might be able to make their own cauldron, but most students will buy the vessel for this tool.

Unlike some Pagan uses for cauldrons the Blessing Cauldron must be kept clean enough to drink from. For this reason a vessel of ceramic or of silver might be preferable to one of iron or copper. No corrosion or dirt must be allowed to cling to it. For this reason some might choose a more ordinary drinking vessel. The Scots 'quaich' is easily obtained and has a certain cauldron quality. Still, the traditional cauldron shape brings so much mythic resonance.

In this month's Full Moon working you will formally consecrate your Vessel of Blessing. Hopefully you have obtained the item you wish to use. It will serve you in many ways in the coming moons of this work.

The Wand is the Druid's connection to the Fire of the Gods, the light of the Heavens. In ancient times when the wise desired to make themselves known to the spirits of a place they would go to a high place and light the Sacred Fire. By the light of the Fire the will and order of the wise one was placed upon the land, within the limits of his power. This Fire of Claiming is the Druid's authority upon the land and among the spirits, and it is that authority that is borne in the Wand. The Wand is the wizard's conduit to the great power of Cosmic Order. With the Wand we indicate the particular,

point out the specific, direct the Light of the Heavens into the Chaos of Potential.

In the First days when the All-Mother lay in formless sleep it was the First Spark that caused her to stir. The First Fire – who we sometimes call Bel – is the power that begins the manifestation of the Mother’s Children. On this primal level the Primal Water and the First Fire are lovers. On an equally deep level it is the First Fire that works the sacrifice of the Goddess. The power of the Fire allows the formless potential of the Eldest to become the stone and wave and wind of manifestation.

The Druid’s Wand is a talisman of the Power of Fire and the Heavens. It is the scepter of the Druid’s authority, the mark of her power. It makes her noble among the Nobles and a wise one among the Wise. Within it burns the Fire of Claiming and where the light of it shines from the Wand, the Druid is empowered. When the Druid bears the wand he is like the Herald of the Queen who goes safely among all beings.

We hope that you have found and cut a length of green wood, preferably from an oak, hazel or rowan. If none of those is available any fruit-bearing tree will serve. The branch should be cut in the waxing moon, after leaving an offering for the tree. The length should be no longer than from the elbow to the fingertips. This branch should be trimmed, stripped of bark and shaved smooth, the ends rounded and gently shaped. This branch is to be set aside in a warm dry place for the next moons to dry. If it should crack or deform in a way unsuited to you, you may have to begin again. After three moons you may wish to carve or engrave it, but initially it will be used with only the basic shaping.

Making the Hallows of Magic an important work of the Initiate’s training. It should be approached carefully, with an eye to choosing the right objects. We will begin by working with the Blessing Cauldron, so that should be chosen first. Once the wand is ready we will bring it into use. By that time students will have some work under their belts, and be ready for a next step.

Part 3: Works and Rites

• *Morning Devotion and Meditation*

Seat yourself at your Shrine and begin the breathing pattern. Find your peace, perhaps using the Bone, Breath and Blood method. Bless the Water and Fire, as you say:

The Fire, the Well, the Sacred Tree

Flow and Flame and Grow in me

In Land, Sea and Sky, Below and on High,

Let the Water be blessed and the Fire be hallowed.

When you are ready, dip your hand in the Water and sprinkle or lave yourself, then pass your hands through the incense or Fire and bring it onto yourself, as you say:

By the Might of the Waters and the Light of the Fire

Cleansed of ill and bane am I

By the Might of the Waters and the Light of the Fire

Blessed in Land and Sea and Sky

Feel the Water and Fire washing and searing away all that's not in your true pattern of being. Make a simple offering to the Spirits. Light an additional offering of incense, and open your heart in welcome to all the Holy Beings. Say:

Gods and Dead and Mighty Sidhe

Powers of Earth and Sky and Sea

By Fire and Well, by Sacred Tree

Offering I give to ye.

Pause in open meditation for as long as you wish. In daily practice it can be enough to do the simple cleansing, followed by open meditation. Then:

The Kindling Charm

Resume your center and bring the Two Powers into yourself, swiftly allowing the Waters to rise, followed by the descent of the Light, as you cross your hands on your chest and say:

Powers of the Earth and Sky

Rooted deep and crowned high

Place fingers on forehead, chest and loins in turn, bringing the Two Powers smoothly into each, saying:

Flow and kindle in my head

Flow and kindle in my heart

Flow and kindle in my loins

Cross your hands on your chest, feeling the balanced flow of the Two, and say:

Flow and shine in every part.

Remain with hands crossed on the chest or, if you prefer, extend your arms straight from your shoulders. With the Two rising and falling in you, open yourself to the horizontal plane, to the Three Realms of the world, to the Four Provinces of human power. See the Isle of the land on which you stand, the misty Sea that surrounds on all sides, the dome of the Sky overhead. See the signs of the Four Quarters, if you like – the Wand in the West, the Sword in the North, the Plow in the East, the Harp in the South. Hold this contemplation as you say:

**The Land upholds me, the Sea surrounds me,
the Sky above me.**

Before me bounty, behind me wisdom

On my right hand magic, on my left hand strength

Cross hands again on the chest

For the Cauldron is in me,

And I am seated in the Center of Worlds.

At this time you may wish to pause in a Contemplation Meditation in which you compose yourself seating in the center of the Worlds and Realms, with all the Powers at your hand. This meditation can be maintained as long as you wish, simply experiencing the feel of the Pattern of the Worlds around you, with the Fire and Water in you.

The Three Cauldrons

With the Two Powers established in your body, establish the Three Cauldrons, beginning with your loins.

Envision the Cauldron of Warming low in your belly, see it made of iron, or stone heated by the fire below. intone the name:

Goriath (goh ree ah)

Envision the combined Light and Shadow flowing into your Cauldron of Warming. As it does, open your awareness to your body. Become aware of your flesh and bone, blood and belly and brain, seeking an awareness of your health and wholeness, and, by will, seeing yourself as hale and well in every part.

Envision the Cauldron of Vocation in the heart. See it made of silver and gold, heated by the fire in your heart. Intone the name:

Ernmas (air‘n mahs)

Let the Powers flow into the Cauldron of Movement, and feel your awareness open to your daily life and work, to the deeds and events of your life. Become aware of your place in the world, among kin and folk and the wide world. From the center that is the Cauldron see the webs of relationship and mutuality that hold your life together. See them made strong, whole and helpful.

Envision the Cauldron of Wisdom in your head. See it made of crystal and amber, lit and warmed by the fire above. Intone the name:

Sofhis (so wish)

Let the Two Powers flow into the Cauldron of Wisdom, and open your spirit to your spiritual way and work. As the Fire and Water fill the Cauldron open your mind to the sources of divine awareness in your life. Feel your Allies draw close, and the Divine In You shine and flow, filling you with the Mead of Inspiration.

As you wish, and as you are able, let your mind rest in balance between these three Cauldrons. Broaden your attention to allow the three sets of images to flow and intertwine. In this weaving there may be things to be learned. Understand that these Cauldrons are always in you, always turned or turning, just as the Two Powers always flow in you. Rest and work in this state as long as you like.

Closing:

Take time to return your awareness fully and completely to your body and material senses. Even as you remember what you may have gained or learned, allow your awareness to return to common life and breath. Before you rise from your seat, pause for a moment and return to your center in peace. Cross your hands on your chest and say:

**The blessings of the Holy Ones be on me and mine
My blessings on all beings, with peace on thee and thine
The Fire, the Well, the Sacred Tree
Flow and Flame and Grow in me
Thus do I remember the work of the Wise.**

• *New Moon Work: Passing the Mist*

& the Inner Grove

The work will allow the discovery or creation of an Inner working space - a visionary locale from which journeys may be begun, and into which the spirits will be called. There are many such methods, but here we give one that is based on seeking the Inner counterpart to the material locales we create for ritual.

Opening:

- *Work the Kindling Charm, or Two Powers centering.*
- *Light the Fire and silver the Water, saying:*

**Fire I kindle, Water I pour
The Hearth and Well I hallow.
By the Mother of the Land be hallowed
By the Lord of Wisdom be hallowed.
Blessed and made sacred to the work,
Beneath the Tree of the Worlds.**

Sprinkle and cense yourself and all as you say:

**So by the Might of the Water and the Light of the Fire
Let this place be cleansed of all ill,
Made whole and holy
For the Work of the Wise.**

Simple offerings are made, either of grain into a real fire, or incense into a censer, saying:

**I make offering to the Earth Mother
Bless me in my work
I make offering to the Lord of Wisdom
Open the Ways for me
I make offering to the Dead,
To the Spirits, to the Shining Gods.
Bless me in my work
With Wisdom, Love and Power.**

•At this point the details of the work at hand are performed.

The Working:

- *Establish primary circulation of the Two Powers, perhaps using the Kindling Charm.*
- *Feel the cool Earth Power and the hot Sky Power meet in your head, meet in your heart, and meet in your loins.*
- *And in the meeting-places, feel the mingling of the Powers begin to produce the Mist - the streams of vapor pouring out of your Inner Cauldrons, flowing out from the roots of the Tree, where Fire and Water meet.*
- *visualize the Mist gathering and thickening, beginning to accumulate. Even as the Powers are meeting in your own body, and the Mist flows from you, you may perceive the Mist approaching from around you, from the Gates in your Nemeton.*
- *The Mist gathers, growing thicker, and collecting around your feet... around your hips and loins... around your arms and chest. It grows thick and opaque, and rises, at last, to surround your head.*
- *With your eyes closed, envision the Wizard's Mist as it surrounds you... See it grey and silver and white, sometimes glistening, sometimes shadowed... growing thicker, warm and comforting.*
- *This is the Mist of the Between... the place of neither/nor... neither waking nor sleeping, neither in the common world or in the Otherworld... a place where journeying may happen... a place of unknown possibility... rest here for a while... rest in meditation as your mind holds the presence of the swirling Mist of the Border...*
- *Now, seated in the Mist, it is time to begin... in your imagination's eye... in your Inner Vision... not with your physical body... Stand up... Use your body in vision... brace yourself... and rise up from where you are seated... feel your point-of-view rise with your head... holding your point-of-view behind your imagined eyes... You stand up in your vision body... you take a step forward... and stand in the Mist...*
- *You may, if you wish, look down at yourself, though there is no need... you feel the presence of your hands... of your body upright... as the Mist swirls all around you...*

- Now it is your task to part the Mist and move into the vision reality of your ritual space, upon the land on which you began... bring to mind your goal and your target... let your memory draw it before you... see its shape and color... recall its nature...

- In vision, reach your hand before you, and draw a triskel in the Mist before you... focused on your goal image, see the Mist swirl where you draw... and see it begin to part...

- Now the Mist begins to thin... as though blown by an unfelt wind... now, with memory and will... you see the scene resolve before you... your goal-image, the Nemeton, revealed in its Otherworld form... elements of the same scene that you left when you called the Mist... see it resolve in your Inner Eye... as the Mist clears around you... revealing the Inner reflection of the common world...

- You behold the Inner Grove resolving before you... you see the details more clearly now...

- The Inner World is brighter, but perhaps less 'in focus'... it glimmers and wavers, resolving only when you gaze directly at a scene... sometimes resolving sharply, all on its own...

- Where you have placed your hallows you may see other forms, Inner forms... a Well... a pillar... the Fire in the Tintean... that Sacred Fire that shines in every world... and the presence of the Gate... the Way Between the Worlds... appearing however it is true and real for you...

- In your vision body, turn and look around you... turn to your right... and to your left... turn at last and look behind you... you are aware of your body, seated in the common world... You take note of its position... as you look at the Inner World around you...

(If this is your first experience of passing the Mists, or if anything doesn't feel right about the experience, this is as far as you should go. Skip to the return instructions.)

- If all feels well to you, you may wish to walk out into the Inner... For these first experiments, remaining near to your physical body... to the original Inner Grove locale... your Sacred Fire, lit before you, will always be visible to you... always be a beacon for returning... no matter how far

you roam...

- So, for a time, explore the Inner Land in which you find yourself... look at the plants and stones... look round to see the presence of birds, beasts, or beings... but for now, do not seek to interact with them... only observe...

- And, after a time, turn and look for the glint of your Sacred Fire... and return to the place where you can dimly glimpse your body...

The Return

- Standing in vision before your body... turn, and step backward into the space where your body is sitting... raise your spirit-hand before you... and make a tuathal triskel in the air before you... sit down into your body... and see the Mist rise around you... renew your center... feel the Earth and Sky Powers meeting in your flesh... as the Mist rises around you... you are again in the place between...

-Remember your body, and as the mist parts again, breathe deep... feel the air flow in your lungs... the blood course in your veins... open your eyes, and know that your spirit has returned fully to your flesh... stretch... and be finished with the trance.

Closing:

• Upon concluding you should thank any beings who have aided you, and end formally:

Let bound be bound and wound be wound

Thus all is done, and done, and well done

And thus I end what was begun.

To the Three Holy Kindreds I give thanks

To the Lord of Wisdom I give thanks

To the Mother of All I give thanks

Thus do I remember the work of the wise.

• *A Charm for Entering the Threshold*

When you wish to rise into the Inner Grove, or simply to establish the Dual Sight, this charm serves as a reminder of the short road to the Grove. In order to use this charm you will need to have devised or chosen a sign to be used as the 'password' to your Inner Grove.

The Short Road:

- 1: stand in vision, open the Inner Eyes in the common world
 - 2: allow the Mist to surround and enwrap you
 - 3: Envision the Gate Sign as you have devised it
 - 4: Step through the Sign and step into the Threshold
 - 5: Resolve whatever the local vision offers.
- So this short charm should be recited three times, and then the Short Road will be easily remembered as you go.

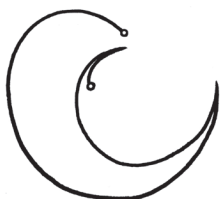
**Stand I, Open eye
Double Sight, Inner Light
Mist Call, twilight falls
Silver pall, cover all
Sign clear, shines here
Gate wide, Other side
Step through, so I do
Stand I, Open eye
Within the Inner Grove!**

• *The Sixth Night Work:*

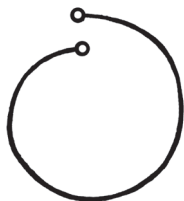
A Rite to Hallow the Cauldron of Blessing

Preparation: *The Hallows are set as usual, with simple offerings for the Kindreds. In addition to your Hallows, make a circle on the ground and around it mark the three sigils of the work, thus:*

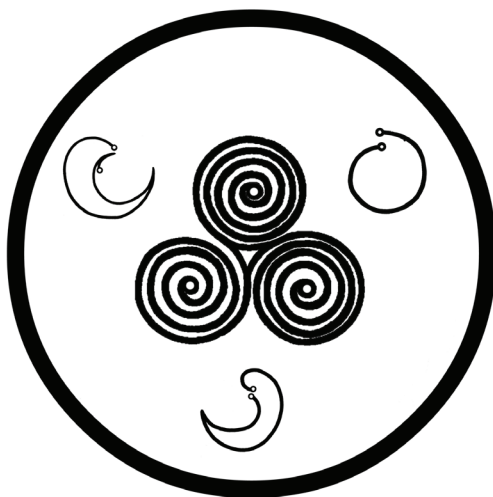
Indmas (Wealth)



Fis (Wisdom)



Slan (Health)



Upon each of the sigils place a small tea-lamp, candle or censer, able to hold a live flame. In the center of the circle draw the Triskel, thus:

In addition you will need to obtain the Spell Ingredients:

- **Three small pieces of silver, pahaps beads or rings, each placed at one of the three fires.**
- **Drinkable water from three sources, each in a vessel.**

The Working:

1: Hallow the Grove.

2: When you cleanse the Grove with Fire and Water, also cleanse the object to be blessed, passing it through the water and fire, saying:

By the Might of the Waters
Be you cleansed of every impurity,
whole and holy for the work.

By the Light of the Fire
Be you blessed in Land and Sea and Sky,
fit for the work of the wise.

3: Open the Gate.

4: Make the Offerings to the Three Kindreds, saying:

Now to my Sacred Fire I call
the Threefold Kindreds, spirits all
All my allies among the Dead
Mighty and Beloved Ones,
stand strong with me in my work,
And receive this offering. *(make the offering)*
All my allies among the Sidhe,
Red blood, green sap or Spirit Folk,
join me on my work's journey,
And receive this offering. *(make the offering)*
All my allies among the Gods
Wisest and Mightiest Ones,
I pray that your power burn and flow in me
So, receive this offering. *(make the offering)*

Hold up the object to be hallowed and display it to the four airts. Say:
Hear me, my kin, my allies, my elders, I pray, and make
your wisdom open to me, your love flow with mine, your
power strong in me, that I may do the work of the Wise.
Be beside me, Mighty, Noble and Shining Ones, and give
your blessing to this vessel, that it may be wellspring of
power for me in my magic and my life, for I am (your
name and lineage), your true worshipper!

In the Mother's Love be welcome.

In the Joys of Life be welcome.

**In this Sacred Grove be welcome.
And accept my sacrifices!**

3: Take an omen to be certain the work is proper.

*4: If the omen is favorable, then **take up the three spell items** and open yourself to the return flow of power from the Kindreds, as you say:*

**I call now to the Holy Ones
to give to me as I have given to you,
As a gift calls for a gift.
Let your power be with me in this work
And let this be a work of Blessing.
That will flow and shine in this Cauldron.
I open my heart to the flow of your blessing,
I, your child and worshipper.
Let the work be worked true!**

*5: Recite this conjuring, as you **pour the three waters into the cauldron**:*

**From this vessel I will draw my magic.
Let the Waters of the Deep rise in this cauldron.
In this Vessel of Magic I boil up my will.
Let the drink be strong in this cauldron.
In this Vessel of Blessing I will drink my fill.
Let it overflow with wisdom, love and power.
Let this Cauldron be filled with the Waters of Life.**

Light the Three Flames, intoning the conjuring words, then saying:

**Let this Cauldron be warmed by the breath of Fire.
Let the Waters of the Deep be in it,
And let the Fire come into the Water.
Let the Light shine in the Darkness
And the Deeps rise to meet it.
In the joining of Fire and Water,
Let the power of the Holy Ones
Flow forth into our world.**

The three pieces of silver are given to the Vessel, later to be disposed of forever into the earth or water:

(the first piece)

**By this gift I fill this Cauldron with Healing
Wholeness of Body, of Mind and of Spirit**

(the second piece)

**By this gift I fill this Cauldron with Bounty
Store of Wealth, power of growth, pleasure and love.**

(the third piece)

**By this gift I fill this Cauldron with Wisdom
The Poet's Tongue, Fullness of Vision,
Depth of Understanding.**

7: Take up the Cauldron from between the Flames, and hold it up to your own Sacred Fire, saying:

I call to you, O being of (substance or form) and bid you to be welcome at this Fire of the Wise. By this blessing I bless you, make you sacred, set you to serve at the Fire of the Gods. Be you fit by this blessing for your work, to be for me as the Font of the Deep, the Vessel of Light, and the Cauldron of Wonder! Let you be filled with the Waters of Life, from the Cauldron of Blessing, from the Bosom of the Earth Mother. Let the Waters be deep in you and the Fire be bright, that you may serve in the work of the Wise.

Biodh se amhlaidh!

8: Hold the talisman high in both hands in both hands and know that it has received the blessing, as you say:

**By Land, Sky and Sea, by Gods, Dead and Sidhe
This is my Cauldron, and so let it be!**

Sip from the cauldron, and feel its power mingling with your own. Contemplate that power for a time, in silence.

9: Recenter, find your peace, and end the rite in the usual way, thanking all beings and closing the Gate.

• **Full Moon Work: An Audience with the Dead**

*This rite is intended to bring the Druid into the presence of the Host of the Dead, allowing her to see and be seen by those with whom she will be working. In addition to the offerings, this rite calls for the **blessing of a small skull charm, preferably no bigger than a fist, and possibly smaller.** This will become a personal fetish of the Dead, a ritual contact point for further work.*

- *Preliminary centering and entrancement*
- *Opening Prayer*
- *Earth Mother Offering*
- *Inspiration Attunement*
- *Outdwellers Offering*
- *Statement of Purpose*

I have come to do as the wise ancients did, to make offering to the powers and to Seek the presence of the Mighty Dead. As my forebears did, so do I do now, and so may my descendants do after me. I seek the blessing of the Gods and Spirits. I seek to come into the presence of the Host of the Dead, the Beloved Ancestors, the Ancient Wise. I seek to hear the voice of bone and blood, of the death that upholds my life. Let me behold them, and let them see me, in the light of this Sacred Fire! For this work I make this Grove!

- *Fire, Well & Tree*
- *Purification*
- *Opening the Gates*
- *Kindred Offerings*
- *Convoking the Dead*

The refrain (recited by all first, and as called for):

**• Now I make my call to the Mighty Dead.
Let my voice be strong, and my call be clear
To be heard in the Land of the Dead,
By deep root and water's spring, by skull and by bone,
By the Inward Road and the River Crossing**

and the Fire in the Land of the Dead

I call to you, O Elder Ones.

• You who in old times were priests and priestesses; you who were seers and oracles, sacrificers and singers and keepers of lore, hear me as I call to you. You who in your time tended sacred Fire, come to my Fire. You who in your time drew blessing from the earth, come to my Well. Let me meet at the Crossroads, at the Tree of the World, you who would come to my call. *refrain*

• You who in old times were warriors and defenders; sword-folk and spear-folk, you who put your lives between your folk and harm, hear me as I call to you. You who burn with courage and honor, come to my Fire. You who protect the waters of the Clan, come to my Well. Let me meet at the Crossroads, at the Tree of the World all you who would come to my call. *refrain*

• You who in old times were farmers and landkeepers; you plow-folk and homelanders, you who bring forth the wealth of the land, hear me as I call to you. You who keep the hearth-fire, come to my Fire. You who carry the waters, and water the fields, come to my Well. Let me meet at the Crossroads, at the Tree of the World all you who would come to my call.

• To you among the Mighty Dead who are blood of my blood, whose seed and womb have brought me forth, I honor your memory.

• To those among the Mighty Dead who have spoken to my heart, whose ideas live in me, I honor your memory.

• To those great Heroes, mighty men and women remembered by all, whose deeds shaped our world, I honor your memory.

• All you who will work with me without harm or ill,

in body, mind or spirit, on land, sea or sky, be welcome with this ale. Mighty Dead, accept my offering!

• To those among the Mighty Dead who will see me plainly, and be plainly seen by me, be welcome with this bread. Mighty Dead, accept my offering!

• To those among the Mighty Dead who will come to my Fires and share the Ancient Wisdom, be welcome with this honey. Mighty Dead, accept my offering!

• All you who have seen my Fires, who have heard my songs, who would answer my calling, I offer these gifts. I seek your wisdom, I seek your vision, I seek your memory of the Old Ways. Three welcomes I give and three givings I offer to those who will see me and be seen.

• So let my voice arise on the Fire, let my voice resound in the Well, let my call be heard in the Halls of the Elder Ones. Come to my Fire, and be with me here in my hall - Mighty Dead, accept my sacrifice!

(When the spirits have arrived, having completed the offerings, raise your slat above the Fire, and wrap yourself in your Power. In this moment you must display your personal strength and authority to the spirits, by all the signs and allies you've assembled, and by your own might.)

Slainte agus failte, a sinsearraí! Hail and welcome, to all those who have come at my call. I am (your name and lineage), and you have come to my fire at my will and word, and have taken my offerings. Therefore know me as an ally, and as a Noble One among you. Give to me, I pray, the Druid's Rights, that I may travel among you and be safe from harm, that I may speak with lawful might among you, and that I may share in your wisdom, love and power.

• *Omen — must ask whether the charge is accepted. If not, perform the invocation and offerings no more than two more times. If rejected at all three, close the rite and*

try another day. A qualitative omen might also be drawn.

Contemplate the meanings of the omen signs, in the light of the presence of the Dead.

• *Calling for the Blessing*

**I call now to the Holy Ones to give to me
as I have given to you, as a gift calls for a gift.
Let your power be with me in this work
And let this be a work of Blessing
That will flow and shine in Charm of the Mighty Dead.
I open my heart to the flow of your blessing,
I, your child and worshipper.
Let the work be worked true!**

• *Hallowing & Drinking* :*The Blessing is hallowed and drunk in the Blessing Cauldron, with some remaining for the charm-making.*

• *Hallowing the Charm: Hold the skull charm over the Fire, and speak these words:*

To all you Ancient Ones, you Wise and Mighty and Beloved Dead, I make this charm and this house.

(Sprinkle the Charm with the Blessing)

Here is your house of (substance), Mighty Ones, that you be made welcome in my life and land.

(Sprinkle the Charm with the Blessing)

Here is your sign of honor, Beloved Ones, that your blessings grow with my gifts.

(Sprinkle the Charm with the Blessing)

Receive now this simple honor, in token of many to come:

(light fresh incense, and cense the Charm, opening your heart to the Dead as you offer to them again, in the form of your Charm)

Here is the Head of the Spell, Wise Ancient Ones, that you may have eyes to see, ears to hear and a mouth to speak. Be welcome in this Sign, Elders.

- *Contemplation and Final Blessing: After you have drunk the Blessing and hallowed the Charm, strengthen the vision of the Dead, and recite the Audience charm.*

The worlds are in me, and I am in the worlds

The spirit in me is the spirit in the worlds

**Mighty Ones I set my eyes upon you –
set your eyes upon me.**

Mighty Ones I behold your faces – behold you my face

Mighty Ones I behold your hearts – behold you my heart

Mighty Ones I behold your hands – behold you my hands

**I am (name) your worshipper, O Mighty Dead,
and from me you will get due offering. So be it!**

- *Return again to the vision of the Dead, gazing upon the Charm, and know the presences of your lineages and Ancestors. Feel the Blessing in your body, and envision the liquid as pools, as mirrors. Know that the presence of the Images of the Mighty Ones is reflected in your own body.*

- *First focus attention on your Blood lineage. Open your heart to some beloved family member and let them appear before you. See behind them the whole shadowy line of your Ancestors, stretching into the mist.*

- *Focus your attention on some person who you wish you might have known as a person or teacher, someone who has guided your thought. Perhaps they can introduce others you would like to speak with.*

- *See again all the Host of the Dead, those clear to you, and the shadows of those you know not. You see them, and they see you, and they see themselves in you, and you see yourself in them. Sit in this contemplation for a time.*

- *Thanking the Patrons*

- *Thanking the Kindreds*

- *Closing the Gates*

- *Final Affirmation*

- *Thanking the Earth Mother*

- *Closing Blessing*

The Book of the Fifth Moon

In which the student Hallows the Druid's Wand, and has Audience with the Host of the Sidhe

1: The Order of the Work

The Three-Day Retreat: For the three days following New Moon, practice the Cosmos Contemplation each morning and in the evening work three trances for the Inner Grove. Daily work continues throughout.

New Moon:

- Add the Duile to the Morning Shrine work and Meditative pattern.
- Make the Dead and Sidhe Offerings during the day
- Be prepared to speak your Druid's Name and lineage to the spirits.
- Divination question: "How can I best gain from my intellect and inspiration?"

Evening Exercise: Building the Inner Grove – finding detail and formalizing the Hallows, in three nights.

Sixth Night:

- Morning Shrine work and Meditative pattern, with the Duile.
- Make the Dead and Sidhe Offerings during the day

Evening Exercise: Consecration of the Druid's Wand – the core symbol of personal power.

Full Moon:

- Morning Shrine work and Meditative pattern, with the Duile.
- Make the Dead and Sidhe Offerings during the day
- Complete the Name & lineage. Continue journaling.

Evening Exercise: Calling to the Sidhe-Lords – Making the Shrine-object that will be the focus of your local offerings to the Others. Begin daily offerings at the Cairn.

Last Quarter:

Complete the month's journaling.

2: Articles and Considerations

• *The Duile* –

Microcosm and Macrocosm in Druidry.

The principle that the greater world (in Irish, bith - ‘what is’) - both material and spiritual - is reflected in the personal body and spirit of the individual is an Indo-European universal. “As above, so below; and as below, so above” the old aphorism says, and we can find plenty of evidence for the principle in Irish lore. The Irish poems describe a correspondence between the parts of the natural world and the parts of the human body and mind. These parts are called the duile, which means ‘elements’ or ‘components’. There are several traditional lists of these symbols. We will adopt a ninefold model similar to those current in Neopagan Celtic circles.

- **Crown of the Head - Starry Heavens**
- **Brains - Clouds**
- **Face - Sun**
- **Mind - Moon**
- **Breath - Wind**
- **Blood - Sea**
- **Hair - Plants**
- **Flesh - Soil**
- **Bone – Stone**

We can, with a little divide these into the Three Worlds so that:

Land: Plants, Soil and Stone

Sea: Clouds, Wind and Sea

Sky: Heavens, Moon, and Sun.

The source of these correspondences, in the misty past of Indo-European origins, is said to be the myth of the First Sacrifice, in which the First Cosmic Being is offered, or offers itself, on the altar. From the death of that First Being, and from its body and spirit, the cosmos itself is created. In some versions of the tale this is also the beginning of the work of sacrifice itself, in other versions the Killing is more like war or murder, but in every case the world is then made from the bones, blood, breath and mind.

This being the case it is true to say that, regardless of our form, we are all made of one substance. From Gods to gardens, from ourselves to the

stars and stones, we are all made of the Holy Flesh of the First Sacrifice. This is the archaic root of the later metaphysical doctrines of the Hermeticists, and the macrocosm/microcosm complex seems as Gaelic as it is renaissance Italian.

In the previous stages of this work we have created a Sacred Pattern of the cosmos - the Two, the Three and the Four, and focused and channeled the world's flow into our own bodies and lives with the Cauldrons. In this stage we seek to realize the unity of our personal existence with the greater existence of the worlds. Our flesh is the flesh of the world, our spirits are the spirit of the world – and so is everything else.

Most importantly, from a mystical perspective, our personal spiritual nature is, at the deepest point, still one with the spiritual nature that infuses the whole of existence. The First Person became Impersonal Mind, by dying, and by living, we participate in that Mind. By entering deep into our own awareness, by moving past layers of common thought and focusing on patterns of holy symbol, we hope to have the experience of the all-mind, to expand awareness beyond our self and name, beyond our apparent flesh into the mind and flesh of the Divine World.

As in the previous stage, in this exercise you will build the pattern of vision, and then spend time in contemplation of the pattern. This stage becomes rather different – it is relaxing, opening and dissolving to the constructed self, where before the work had been about consciously constructing and using the pattern of self. You may find your complex of Fire and Water, Worlds and Quarters dissolving into the pattern of the world, or you may simply leave it behind for a time as your awareness expands past its limits. In any case upon finishing the meditation on the whole pattern, and opening up to the oneness with the Elements, you will return to your pattern of Two, Three and Four, with the Cauldrons, before closing the work.

• *The Druid's Wand*

There is no symbol more central to the ancient image of the Druid than the wand or scepter. While wands bear a big load of cultural baggage, it is useful for our work to set all that aside in favor of a more archaic understanding. Multiple tales and traditions refer to rods, wands and staves borne by wizards, rulers, heralds and bards. In the Nine Moons work the Wand is a central tool of the Druid's Work, and we will approach it in several ways.

The Wand as Prayer Stick

There are many examples of the use of rods or bundles of rods as ritual implements that represent or enable prayer or invocation. Bundles of rods are held by priests in Persian rites and were carried in Roman ceremony. Greek custom used single rods or wands in the hand of the priest at the altar, and that seems to be the case in the North as well, where stories describe Druids as bearing wands of various sacred woods.

Your own Slat Draoi (Druid's wand) is the tool by which you send a voice into the Otherworld. While you can surely invoke with your voice and power alone the Wand acts as an amplifier and a torch that makes your call stronger. To raise the wand to call to the Gods is to participate in a ritual gesture as old as our ancestors' ways.

The Wand as Tool of the Heaven Power

In this system of ritual magic the Cauldron of Blessing is the tool and vehicle of the Underworld Power while the Druid's wand is the tool and vehicle of the Power of the heavens. We make the Vessel of Blessing first, just as Chaos precedes Cosmos in the World Order. Of course we should not limit these cross-functional tools to being mere signs of the powers. Both partake in both the Fire and Water. The Cauldron alone is a powerful tool for practical magic, in which you have already combined the Fire and Water to make talismans and blessings. Combined with the complementary power of the Wand the two become a balanced system that puts the powers of the Cosmos in the Druid's hands.

One of the core symbolic associations of the Wand is the Thunderbolt of the heavens. The Sanskrit vajra, the Hellenic double-trident lightning-bolt, the Celtic Gae Bolga (Lightening-spear) all tie the divine scepter into the shining, swift power of the sky.

This wielding of the Fire of the Sky underlies the other two primary IE symbolic contexts of the Wand. As a tool of invocation the Wand is a beacon of light and a spark of kindling. As a scepter of authority the Wand

bears all the power of the ritual Sacred Fire itself.

The Wand as Scepter

The most clear ancient meaning for rods, wands and staves is as symbols of personal, societal and sacred authority. At every level of ancient society the rod is the badge of power. The symbol of the wand is cross-cultural and, apparently, archetypal, appearing in both high mythic tales and more folkloric sources.

The Magician's God is described as carrying a wand or 'branch'. Mathap Mathonwy uses his wand first to transform Gwydion and Gilvaethwy into beasts and then to test Arianrhod's virginity. Manannan macLir bears the Silver Branch that leads the way to the Otherworld. Of course Hermes famously bears his ritual scepter, the caduceus

On the human level the wand staff or scepter is a central symbol of authority. Some say that its history stretches back into stone ages, when artisans made shaped and drilled stone heads for maces – some of which were almost certainly ceremonial, if also usable as weapons. The scepter of the king is a stylized mace, but in the smaller realms of Gaelic tribal kingship a simple white wand was frequently the king's emblem. In the same way the king's authority was carried by his herald in the form of a 'peeled white hazel wand'. Druids are constantly described with wands. We are safe in assuming that social and legal authority, as well as spiritual power, was conveyed by the wand.

This should lead us to pause, and consider what it means to take up this authority in ourselves, and how it is we think it might be ours to wield. First we must set aside any concern over seeming presumptuous - it is the magician's presumption, the focused will, which characterizes this personal spiritual path. From there we take up our power as Druids and magicians in several ways:

- **Doing the Work.** In the last months of the Nine Moons work you have consistently lit the Fire and made offerings to the Spirits, invoked the Gods and brought the power into the world. This work in itself demonstrates that you have authority, the authority of skill, of effort, of experience. To reach this point in the work, as you hallow the Wand, means that you have regularly been a Druid of the Fire.
- **The Sacred Fire.** In making and working a Druidic Grove we light and bless our sacrificial Fire, a key center of our ritual acts. In Gaelic lore one of the primary uses of ritual fire is to claim a piece of land for ownership by an individual or clan. In the same way when a Druid lights a ritual fire,

we claim the immediate ground for our personal authority and control. The Wand is, itself, the presence of the Heaven's Light, just as is the Fire and so when the Druid bears the wand we bear that same claim of authority, right where we stand, and wield it in hand.

• **The Da Fein.** To the degree that we know and act with the authority of the Divine in Us, so we act with the power of a god – however minor that god may be. In this way we act as heralds and agents of the Da Fein, and bear its authority in our wand. Thus while the God in Us may serve us, we surely serve it, as well.

Grasping the World Tree

In taking up the Wand, you are choosing to grasp the World Tree itself. More than any other personal tool the Wand connects with the Deeps and Heights, and offers the chance to rise to the occasion of the power it offers. The Druid's Wand is a beacon of the Sky Power and a root of the Underworld Power, though which we send our call to the Otherworld and by which we display our authority among the spirits.

• *Concerning the Nature of the Spirits*

In the course of this training you will develop a relationship of offering and blessing with the Gods, the Dead and the Spirit-folk. This relationship is the core of personal Druidic religion and magic. By honoring the full array of the Holy Ones we also hope to awaken in ourselves the reflection of and response to their presence. The Divine In Us responds naturally to the presence of the spirits.

In Gaelic lore we read of “*De agus Ande.*” – the Gods and the Not-Gods. While the Gods are reasonably well-defined the Not-Gods are a more difficult category. We have commonly used the English phrase “the Gods and Spirits” in the same way. While this clearly separates the Gods into a different category it tells us much less about who the Spirits might be.

In Our Druidry we have had a pretty clear understanding of the kinds of spirits we call the Gods and the Dead. It has been rather more difficult to clearly place ‘landspirits’ in an ancient context. It is easy for moderns to address ‘nature spirits’ as the spirit reality of natural species and objects – stone and stream, bird and beast. What we have been less willing to address is the huge category of... Others... of non-human, non-animal powerful spirits that is obviously present in ancient understanding.

For the Hellenes it was the daimons that carried human offerings to the gods to whom they were offered, and the daimons who brought the blessings back to humans. If a figure appeared to a mortal as though a god, the common understanding would be that it was a daimon ‘of’ that deity. We Druids should be reminded here that our Three Kindreds remain just conventional categories. To the Hellenes, for instance gods, non-human messenger spirits and the dead could all fit in the category of ‘daimon’.

The Gaelic category of the *Daoine Sidhe* actually fits very neatly with this southern model. The scribes of the Irish tales resolutely refused to depict Pagan religion, and so we don’t know whether the *Sidhe* had the place of daimons in ritual theory. However in other ways the resemblance is striking. In the *Book of Invasions* (as close as we have to Gaelic mythology) the *Tuatha De Danann*, the divine race, includes both the great family, eldest and mightiest, that we call the gods, but also the hosts of lesser beings, some still very mighty, some less so. It is these less-than-deific beings who become the servants and messengers, the armies and hunters and reapers, who serve the gods. These are the beings that the tales refer to when they say that the *Tuatha De* took residence within the land. These beings are perhaps the *genii loci* of the hill; they are the ‘daimons’ who dwell there, helping to manage

the local spiritual ecology. In addition to all this, the spirits of the mortal dead are also within the Gaelic Sidhe conception. The Gods, the Noble Ones and the Mighty Dead are, all together, the Sidhe in the way that all those categories can be daimons.

As to whether the Tuatha De hosts are identical with the animistic spirits of stone and stream, bird and beast, I think the answers vary. I think there are old spirits that precede even the Nobles in the land, and certainly there are those beings who stood against the gods in the first days, but now serve the World Order. If we were to look for a hierarchical model we might find these down-to-specifics spirits to be the third-function 'yeomen' of the Noble Court.

Our Druidry has always divided the Spirits into the Dead and the Landspirits, or 'Nature Spirits'. Once again we have one fairly clear category – the Dead – and a much more ambiguous second group. The beings we refer to as Nature Spirits are a diverse and powerful set of clans. Let us first examine the Ancestors before moving on to the Other Folk.

Concerning the Dead

You have already begun making contact with the spirits of the Dead. Your Ancestor Cauldron will be drawing the spirits to you and the regular offerings will be building your relationship with them. It's worthwhile to consider how the Dead function as 'spirits' in our system.

We can begin by considering how the notion of the Cult of the Dead can be reconciled with a doctrine of reincarnation or transmigration of souls. We can approach the question from several directions. First we can rely on the variability of time and causation in the Otherworld. Whether or not we expect a similar sort of reincarnation for all the Dead (and nothing in tradition suggests that is the case) we also expect that there will be a resting place for the recent Dead, a 'Land' in which we enjoy and pay debts and, perhaps, grow young again. In that land, time is not linear, and it may be that all the smoke of all the sacrifices to the Mighty Dead, in every age rise into that place, and it is from there that the Dead answer our petitions. However, it is far simpler to postulate that there are a variety of fates available to the mortal dead. Pagan lore describes the Land of the Dead, various in various cultures, and it may be that we 'live a life' there, before moving on. We also hear of those mortals who seem to move out of the line of rebirth, and become established among the Spirits as Mighty Ones. In some eastern paths a great deal is made of the goal of ending rebirth, and gaining rebirth

as a mighty spirit. We need not have such a thing as a goal, yet for those few heroes for whom it is fate, so it will be.

If we begin with ourselves, the nearest Dead are our family and blood kin. This can be a stumbling point for many modern students. Not every family manages to produce warm feelings of honor and admiration. Even those of us who have difficulty addressing recently dead family members with honor and respect she make an effort to connect with the greater line of forebears. We all arise from a long a varied line of mortals, and an alliance can come from any place along the time-line. Perhaps as we develop our cult of the familial Dead we will choose to act to our own families and children in such a way as to be worthy of their reverence.

In addition to the familial Dead there is the greater host of human spirits. We have the tales of the Otherworld locales where the Dead may dwell, of the Land of the Young, and the Many Colored Land. We hear of the feasts and revels there, and of friends meeting and life continuing in joy. From this land have come beings of great beauty and power and while they are, in a broad sense, certainly of the Sidhe we can guess that some of them are the Dead, acting as messengers (angeli) or agents (daimones) of the Otherworld. In many ways it is this category of the Mighty Dead that we look to for aid in magic and blessing.

Some of these mighty beings are those that the ancients venerated as the Heroes – humans who arose to become near demi-gods through their deeds and skills. These were given actual shrines and sacrifices as individual spirits. These beings may also become our guides and guardians. As moderns we may decide that we can choose our own Heroes, from men and women who inspire us.

In Our Druidry we are working to create relationships with a specific category of the Dead, which we call the Ancient Wise. These are mortals who were Druids, priests, poets, healers and philosophers of the IE Pagan world. We are asking the Ancient Wise to watch and teach Our Druidry, and it will be useful for your to seek your own connection with these spirits.

Concerning the Nobles

In the Other Kins we find one of the strangest puzzles of ancient lore. Of all the old “myths” it is tales of giants and the little folk, elves and leprechauns that have most come to represent the ludicrous in the Old Ways. Remembered as old wives tales, it is a defense mechanism to try to

replace these ancient beings with ‘nature spirits’ of a perhaps more dignified kind. Yet the persistence of bogles, sidhe-folk and many other wights in folk tradition points to the importance of these seemingly minor figures in the local cults of Pagan times.

It seems good, then, to look for ways to bring these strange beings into our work. At the most basic level the Others are our neighbors and co-dwellers in the land that gives us our lives. It is proper for us to give gifts to our neighbors, and doing so develops the sacrificial relationship. That relationship helps to create a balance in our work. As the Gods bring the Highest and Eldest, and the Ancestors bring the power of the human spirit, so the Nobles bring the power of the Divine Other, the non-human reality with which we share the worlds. By making cult with them we acknowledge the value – the divinity of the non-human world and make our peace with it.

As we approach the Others we must begin with the specific piece of land on which we dwell. Whether in town or country we depend upon local and regional powers of land and wind, of sunlight, rain and mist. If we say to ourselves “But these are the powers of the Gods...” we must remember that to the ancients the term “powers” in that sentence would mean messengers, daimones or sidhe-folk. When the Queen of All wishes to manifest a mist she sends her agents (daimones) who act upon the local conditions (i.e. command the local spirits) who then produce Her will. Not every natural event comes from some higher source – the spirits along every step of the ‘chain of command’ might choose to act on their own. Yet one of the primary realities of the Nobles is that they often serve as agents of mightier beings.

So we begin where we are, and seek to know what spirits might inhabit the natural world in which our home is located. Of course we will note the trees and rivers, but we should not neglect the buildings and monuments if we live in town, or the dominant groundcover and flowers of a country lane. In addition you should understand the greater features, notable hills, valleys, the watershed, and the seasons. Here we begin to apply our ‘nature awareness’ practice to the work of knowing the Others. When we start to think of this sort of landspirit, the souls of natural things, then even the beam of sun or moon is not merely the impersonal power of the deity, but a shining spirit that is immediate to the local environment.

In an effort to make some sense of the many kins and kinds of sidhe-being we might resort to a mythic model present in the tales of the Others. It is not uncommon to hear the sidhe-tribes described as a ‘court’ – a group

of noble beings grouped around a ‘king and queen’ – chieftains male and female. In taking up this conceit we can choose to think in iron-age terms, rather than in faux-medieval images.

A ‘King’ is a local ruler, a chieftain who has the care of the land and beings he rules. The Queen of a Noble Court is a special being, making a connection with the All Mother, the Sovereignty. Standing with the Rulers will be the Wise Ones – bards and seers and keepers of lore. Serving them is the war-band, the ‘knights’ who raid and defend. The land and its life itself is kept by the ‘barons’, the minor chiefs and their many folk, who work the land directly.

While we need not be too literal about this model there is no denying the tales of magicians, knights, plowmen and washer-women who meet with mortals. We can easily fit these traditional figures into our Court. There is yet another major division of the Gaelic spirit hosts, into the Seelie and Unseelie Courts.

“Seelie” is simply Lallans Scots for “seemly” – beautiful, and unseelie for ugly or frightening. Among the Unseely Court we find the redcaps and nucleavies, the pool-drowners and nag-riders. Yet not all the Unseelie wights are ill-favored – many dark beauties are among them.

This dualism in Gaelic lore – not dark and light so much as pretty or frightening – reflects the general Celtic tendency to divide the world into favorable and unfavorable, waxing and waning and, yes, dark and light. At the simplest level the Unseelie Court reminds us of all that is not pretty in nature, of the powers of rot and decay, of predation and natural selection, and reminds us that these too are part of the World Order.

When we approach the Noble Ones, we must do so in respect and care. If the forms and postures of antique politeness feel funny to you, just remember that it would feel funnier to awake with asses’ ears. So it is wise to use poetic, ritual speech – the Nobles are pleased by well-turned words, but always be aware of what one is really saying. It is, perhaps, a paradox that while the Highest and Wisest seem willing to speak familiarly with mortals, and know what we ‘really mean’, the smallest of spirits are sticklers for detail, and tricksters as well.

Of course our sacrificial relationship with the Others helps us avoid much of their spite. We offer them guest-right at our hearth, and they give us the same on the land they keep, upon which we happen to dwell. Yet if we approach them directly we must watch our word and our wit, and give good offerings when we want good aid.

3: Rites and Works

• *Morning Devotion and Meditation*

Seat yourself at your Shrine and begin the breathing pattern. Find your peace, perhaps using the Bone, Breath and Blood method. Bless the Water and Fire, as you say:

The Fire, the Well, the Sacred Tree

Flow and Flame and Grow in me

In Land, Sea and Sky, Below and on High,

Let the Water be blessed and the Fire be hallowed.

When you are ready, dip your hand in the Water and sprinkle or lave yourself, then pass your hands through the incense or Fire and bring it onto yourself, as you say:

By the Might of the Waters and the Light of the Fire

Cleansed of ill and bane am I

By the Might of the Waters and the Light of the Fire

Blessed in Land and Sea and Sky

Feel the Water and Fire washing and searing away all that's not in your true pattern of being. Make a simple offering to the Spirits. Light an additional offering of incense, and open your heart in welcome to all the Holy Beings. Say:

Gods and Dead and Mighty Sidhe

Powers of Earth and Sky and Sea

By Fire and Well, by Sacred Tree

Offering I give to ye.

Pause in open meditation for as long as you wish. In daily practice it can be enough to do the simple cleansing, followed by open meditation. Then:

The Kindling Charm

Resume your center and bring the Two Powers into yourself, swiftly allowing the Waters to rise, followed by the descent of the Light, as you cross your hands on your chest and say:

Powers of the Earth and Sky

Rooted deep and crowned high

Place fingers on forehead, chest and loins in turn, bringing the Two Powers smoothly into each, saying:

Flow and kindle in my head

Flow and kindle in my heart

Flow and kindle in my loins

Cross your hands on your chest, feeling the balanced flow of the Two, and say:

Flow and shine in every part.

Remain with hands crossed on the chest or, if you prefer, extend your arms straight from your shoulders. With the Two rising and falling in you, open yourself to the horizontal plane, to the Three Realms of the world, to the Four Provinces of human power. See the Isle of the land on which you stand, the misty Sea that surrounds on all sides, the dome of the Sky overhead. See the signs of the Four Quarters, if you like – the Wand in the West, the Sword in the North, the Plow in the East, the Harp in the South. Hold this contemplation as you say:

**The Land upholds me, the Sea surrounds me,
the Sky above me.**

Before me bounty, behind me wisdom

On my right hand magic, on my left hand strength

Cross hands again on the chest

For the Cauldron is in me,

And I am seated in the Center of Worlds.

At this time you may wish to pause in a Contemplation Meditation in which you compose yourself seating in the center of the Worlds and Realms, with all the Powers at your hand. This meditation can be maintained as long as you wish, simply experiencing the feel of the Pattern of the Worlds around you, with the Fire and Water in you.

The Three Cauldrons

The Two Powers are settled into a clear flow in the self, and the Druid begins to focus them into the Three Cauldrons. Envision the Cauldron of Warming low in your belly, intone the name:

Goriath (*goh ree ah*)

Envision the combined Light and Shadow flowing into your Cauldron of Warming. Envision the Cauldron of Vocation in the heart. Intone the name:

Ernmas (*air'n mahs*)

Let the Powers flow into the Cauldron of Movement. Envision the Cauldron of Wisdom in your head. Intone the name:

Sofhis (*so wish*)

Let the Two Powers flow into the Cauldron of Wisdom, and open your spirit

to your spiritual way and work. As you wish, and as you are able, let your mind rest in balance between these three Cauldrons, in the Center of the Worlds, with the Two Powers in you.

Stage 4: The Elements

By the following charm you will turn your attention to the elements of the Worlds, one element at a time.

Today I open myself

To the Elements of the World.

The first triad concerns the Land.

Eternal stone my bones.

My flesh the warm soil,

My hair the green bounty,

The second triad concerns the Sea.

The sea my blood,

My breath the wind,

Cool moonlight my mind,

The third triad concerns the Sky.

The sun my face,

My thoughts the clouds,

The stars behind my eyes.

Feel yourself vanishing into the world, and the world vanishing into you, but all the while, your core of Fire and Water, your Three Cauldrons, remain balanced and firm, even as your awareness opens.

All the world is in me,

And I am in the world.

Rest for a time in contemplation of the whole pattern - the primal calm, the flow of the Two Powers, the Cauldrons that connect you to the world, and the elements of the world in which you are made. Allow your awareness to expand into these symbols, and rest in their peace for a time.

Closing

When your meditative practice is complete, take time to return your awareness fully and completely to your body and material senses. Even as you remember what you may have gained or learned in a working, allow your awareness to return to common life and breath. Before you rise from your seat pause for a moment and return to your center in peace. Cross your hands on your chest and say:

The blessings of the Holy Ones be on me and mine
My blessings on all beings, with peace on thee and thine
The Fire, the Well, the Sacred Tree
Flow and Flame and Grow in me
Thus do I remember the work of the Wise.

• **New Moon Work:**

Three Trances for the Inner Grove

• *Outline of Basic Inner Grove trance-vision:*

1: Basic trance, induced by whatever method you prefer.

2: Rise in Vision, stand up from your body and place yourself behind you Inner Eyes. Behold the Hallows in the common world, through your vision-eyes.

3: Call the Mist to obscure all.

4: Envision the Gate Sign with a personal key-symbol.

5: Hold your goal-will as the Inner Grove, and step through the Gate out of the mist into a Threshold landscape containing the Hallows in the Inner.

6: Remember the Grove and recognize it as you have made it.

7: Recite a Grove Charm at the Inner Fire to establish your presence

8: Do any other works.

9: Return

The Trances:

A Simple Opening and Closing

Let the Druid have her Fire and Well tools, and whatever else she needs for the work at hand.

Opening:

• *Work the Kindling Charm, or Two Powers centering.*

• *Light the Fire and silver the Water, saying:*

Fire I kindle, Water I pour

The Hearth and Well I hallow.

By the Mother of the Land be hallowed

By the Lord of Wisdom be hallowed.

Blessed and made sacred to the work,

Beneath the Tree of the Worlds.

Sprinkle and cense yourself and all as you say:

**So by the Might of the Water and the Light of the Fire
Let this place be cleansed of all ill,
Made whole and holy
For the Work of the Wise.**

Simple offerings are made, either of grain into a real fire, or incense into a censer, saying:

**I make offering to the Earth Mother
Bless me in my work
I make offering to the Lord of Wisdom
Open the Ways for me
I make offering to the Dead,
To the Spirits, to the Shining Gods.
Bless me in my work
With Wisdom, Love and Power.**

• At this point the details of the trance at hand are performed, per the scripts below.

Closing:

• Upon concluding you should thank any beings who have aided you, and end formally:

**Let bound be bound and wound be wound
Thus all is done, and done, and well done
And thus I end what was begun.
To the Three Holy Kindreds I give thanks
To the Lord of Wisdom I give thanks
To the Mother of All I give thanks
Thus do I remember the work of the wise.**

Exercise 1: The Road to the Inner Grove

This work develops a personal habit and inner ritual of vision journey that allows you to easily reach your Inner working space – the Inner Grove in which you will do several works. This script is offered as an example, though it can be used as written.

- Seat yourself comfortably upright, back straight.*
- Work a short blessing of the space, or the full Grove opening and Gate if*

you wish - in your first exercises it might be best to work the full opening, with the Gate.

- *Renew and strengthen your Earth and Heavens contacts.*
- *Feel the cool Earth Power and the hot Sky Power meet in your head, meet in your heart, and meet in your loins.*
- *And from the meeting-places, feel the mingling of the Powers flow out into your whole form — into your hands, into your form, into your eyes. Where you have eyes of flesh, so you now have eyes of vision.*
- *Open your eyes of vision, and use your memory of the setting of your Shrine and tools. As you remember them, envision them, so that it is as if you see them with open eyes. It is the eyes of vision that open in this way, and it is in the eyes of vision that you will move.*
- *With your material eyes closed, decide to stand in your vision form. Allow your eyes to rise, effortlessly. You rise to your natural height, and take a moment to gaze upon your Shrine and Hallows as if you had stood in flesh. Allow the details of your Shrine to become clear.*
- *And in the meeting-places, feel the mingling of the Powers begin to produce the Mist - the streams of vapor pouring out of your Inner Cauldrons, flowing out from the roots of the Tree, where Fire and Water meet.*
- *visualize the Mist gathering and thickening, beginning to accumulate. The Mist gathers, growing thicker, and collecting around your feet... around your hips and loins... around your arms and chest. It grows thick and opaque, and rises, at last, to surround your head.*
- *Now, standing in the Mist, it is time to begin... in your imagination's eye... in your Inner Vision... not with your physical body... but with the will of your mind and your power of vision... you create the Gate Sign before you. You remember the presence of the Threshold landscape that you have visited before...*
- *With your awareness firmly centered in your vision-self, step forward toward the Sign... and step through the Sign..., and step out of the Mist... the Mist thins away... now, with memory and will... you see the scene resolve before you... your goal-image, your Nemeton, revealed in its*

Otherworld form... elements of the place you left behind in the common world... it resolve in your Inner Eye... You behold the Inner Grove resolving before you... you see the details more clearly now...

The Return

- Standing in vision in your Grove... remember your body... where it sits before the Hallows in the common world... Look out to the edge of your Grove, and there, see the Gate Sign appear... and the Mist beyond it... walk across the Grove, and pass easily through the Sign, remembering your body as your goal... and step out before your Fire in your common Hallows...

- Remember your Hallows, and see yourself seated there before them... go to your body... turn, and step backward into the space where your body is sitting... raise your spirit-hand before you... and make a tuathal triskel in the air before you... sit down into your body... renew your center... feel the Earth and Sky Powers meeting in your flesh...

- Remember your body, and let your awareness be firmly behind your eyes... feel the air flow in your lungs... the blood course in your veins... remember all you have seen and done in this work... open your eyes, and know that your spirit has returned fully to your flesh... stretch... and be finished with the trance.

Exercise 2: Building the Inner Grove

- Come to your Shrine or Hallows, Bless all and open a gate.

- Use your Short Road to the Grove:

Rise in Vision, and see your Hallows

Call the Mist

Make the Gate Sign

Step through the Gate Sign into the Grove

Envision and remember the Grove

- So you come again into the Grove... you pass through the gate and onto the ground of your Threshold locale... and allow the scene to resolve before you... remember where you have placed your Well... your Hearth of the Sacred Fire... see the World-tree as it stands in this small personal

place...

- you have been working with forms for your Inner Hallows... now you must choose how you will build and shape them, for your next phase of work... a Well... a pillar or Tree... the Fire in the Tintean... Simple or grand, earth-mound or golden temple... you will decide and create... as you begin to envision the shaping and detail of your Inner Grove...

- You might begin with the Well... for no place is whole without fresh water... go to the Well you have seen before... and consider what a more ideal form might be... what shape would inspire you?... go then to the Fire, as it has been before... envision what a true altar for your own Inner Fire might be... and turn to see the Tree or Bile as it has appeared... and consider how you would see its presence here before you...

- Let them be built by your will and vision... consider the bricks and stones, the substance and color... note how the things you build combine with the images of nature or environment present in the space... images of your own hands placing the materials may enter your mind... but it is by will and vision and shaping that you determine the form that your Grove will keep for some time to come... spend some while at this work...

...

- Now, in your vision body, turn and look around you... turn to your right... and to your left... turn at last and look behind you... you note clearly the form and nature of the things you are building... see them again, your Inner Sacred Grove... as you look at the Inner World around you...

The Return

- Standing in vision in your Grove... remember your body... where it sits before the Hallows in the common world... Look out to the edge of your Grove, and there, see the Gate Sign appear... and the Mist beyond it... walk across the Grove, and pass easily through the Sign, remembering your body as your goal... and step out before your Fire in your common Hallows...

- Remember your Hallows, and see yourself seated there before them... go to your body... turn, and step backward into the space where your body

is sitting... raise your spirit-hand before you... and make a tuathal triskel in the air before you... sit down into your body... renew your center... feel the Earth and Sky Powers meeting in your flesh...

-Remember your body, and let your awareness be firmly behind your eyes... feel the air flow in your lungs... the blood course in your veins... remember all you have seen and done in this work... open your eyes, and know that your spirit has returned fully to your flesh... stretch... and be finished with the trance.

-

Exercise 3: Working in the Inner Grove

- Come to your Shrine or Hallows, Bless all and open a gate.

- Use your Short Road to the Grove:

Rise in Vision, and see your Hallows

Call the Mist

Make the Gate Sign

Step through the Gate Sign into the Grove

Envision and remember the Grove

- Remember and re-establish the Inner Hallows, and the surrounding environment.

- Stand at your Inner Fire, and bring the Two Powers into your vision body... hold up your hands, and know that whatever sacrifice you have given in the common world will also be available to you here in the Threshold... so make your usual offerings to the Hallows, and speak as you will...

- Let silver come to your hand... and give it, a substance of yourself, to the Well... and speak in the voice of your vision...

- Let precious scented oil come to your hand... and give it, a substance of yourself, to the Fire... and speak in the voice of your vision...

- Let burning herbs and pure water come into your two hands... and with them, substance of yourself, honor the Tree, sprinkling its roots and perfuming its leaves... and speak in the voice of your vision...

- pause and feel the presence of the place... its weight and solidity... its weirdness and liminality... remember...

- It is proper to do any other small bits of ritual you wish here before the Inner Fire...

The Return

- Standing in vision in your Grove... remember your body... where it sits before the Hallows in the common world... Look out to the edge of your Grove, and there, see the Gate Sign appear... and the Mist beyond it... walk across the Grove, and pass easily through the Sign, remembering your body as your goal... and step out before your Fire in your common Hallows...

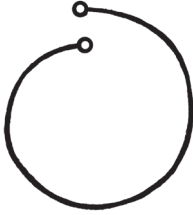
- Remember your Hallows, and see yourself seated there before them... go to your body... turn, and step backward into the space where your body is sitting... raise your spirit-hand before you... and make a tuathal triskel in the air before you... sit down into your body... renew your center... feel the Earth and Sky Powers meeting in your flesh...

- Remember your body, and let your awareness be firmly behind your eyes... feel the air flow in your lungs... the blood course in your veins... remember all you have seen and done in this work... open your eyes, and know that your spirit has returned fully to your flesh... stretch... and be finished with the trance.

• *The Sixth Night Work: Hallowing the Wand*

Preparation: *The Hallows are set as usual, with simple offerings for the Kindreds. In addition to your Hallows, make a circle upon the ground and around it mark the three sigils of the work thus:*

Wisdom – Fis



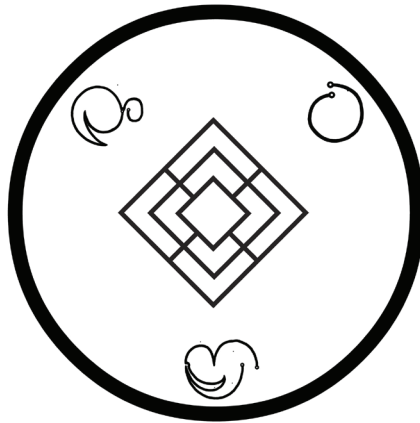
Love – Caraid



Power - Cumhacht



On this symbol you will prepare a small vessel for fire, in which you will kindle charcoal at the right moment, or scoop a few coals from your main fire into the vessel. Upon each of the sigils place a small empty bowl or glass, and in the center of the circle draw the Feasting Hall of Lugh, thus:



*In addition you will need to have a small pitcher of whiskey, and to obtain Three Spell Herbs, **Vervain, Mistletoe and Periwinkle** which will be burned in the hallowing fire.*

The Text of the Rite:

1: Hallow the Grove.

2: When you cleanse the Grove with Fire and Water, also cleanse the prepared wand, passing it through the water and fire three times, saying:

By the Might of the Waters

**Be you cleansed of every impurity,
whole and holy for the work.**

By the Light of the Fire

**Be you blessed in Land and Sea and Sky,
fit for the work of the wise.**

3: Open the Gate.

4: Make the Offerings to the Three Kindreds, saying:

Now to my Sacred Fire I call

the Threefold Kindreds, spirits all

All my allies among the Dead

Mighty and Beloved Ones,

stand strong with me in my work,

And receive this offering. (*make the offering*)

All my allies among the Sidhe,

Red blood, green sap or Spirit Folk,

join me on my work's journey,

And receive this offering. (*make the offering*)

All my allies among the Gods

Wisest and Mightiest Ones,

I pray that your power burn and flow in me

So, receive this offering. (*make the offering*)

Hold up the object to be hallowed and display it to the four airts. Say:

**Hear me, my kin, my allies, my elders, I pray, and make
your wisdom open to me, your love flow with mine,
your power strong in me, that I may do the work of the
Wise. Be beside me, Mighty, Noble and Shining Ones,
and give your blessing to this Druid's Wand, that it may**

be scepter of power for me in my magic and my life, for
I am (your name and lineage), your true worshipper!
In the Mother's Love be welcome.
In the Joys of Life be welcome.
In this Sacred Grove be welcome.
And accept my sacrifices!

3: Take an omen to be certain the work is proper.

4: If the omen is favorable, call for the return flow of power, saying:

**I call now to the Holy Ones to give to me
as I have given to you,
As a gift calls for a gift.
Let your power be with me in this work
And let this be a work of Blessing.
That will flow and shine in this Cauldron.
I open my heart to the flow of your blessing,
I, your child and worshipper.
Let the work be worked true!**

Then take up the small pitcher of Whiskey or mead and pour a bit into each of the three bowls upon the sigils, as you begin to intone the conjuring words in the Dord Draoi.

Fis - "Fesh"; Caraid - "CORahd"; Cumhacht - KOOakht

Continue to intone the words as you take fire from the Fire and kindle the hallowing fire on the Hall of Lugh sigil. Intone at least nine times total, as you then offer the three spell herbs into the fire. As you intone, you should have the hallowing fire well-lit and smoking, and the three bowls full of the blessing.

5: Pass the Wand through the smoke of the incense, and anoint it with whiskey from the three bowls, intoning the conjuring words. Take the wand in both hands, raising it before you, and hold it and your hands in the smoke, as you recite the charm, continuing to anoint it with the whiskey and cense it, saying thus:

A Slat Draoi, I take you up
As the Farmer takes his beam
As the Warrior takes his spear
As the Poet takes his branch
Fire is lit by mortal hand
Wand is shaped by my hand
Will is worked, Word is spoken,
Vision is brightened
By my hand, by my tongue, by my eye
By my Wand, the Druid's Branch
(hold Wand to heart)
Rooted deep and crowned high
A limb of the World Tree
Rooted in the Waters of my spirit
Crowned in the Fire of my spirit
Held fast in my hands.
(extend Wand, turn once deisil, saying:)
Beam of light, bolt of lightning, light of seeing
From the Fire in the center the Light of Power shines
A ray in all directions, held fast in my hands
(point wand above)
A light into the greater light
(point Wand Below)
A light into the deepest dark
(hold wand at heart)
I stand in the center of all
I take up the Slat Draoi
Held fast in my hands

I call to you, O being of *(substance or form)* and bid you
to be welcome at this Fire of the Wise. By this blessing
I bless you, make you sacred, and bear you to serve
at the Fire of the Gods. Be you fit by this blessing for

your work, to be for me as the Branch of the Poets, and the scepter of the Lord of Wisdom, as the Wand of the Magician! Let you be filled with the Fire of the Gods, from the Hearth of Wisdom, Love and Power, from the Lord of Secret Wisdom. Let the Waters be deep in you and the Fire be bright, that you may serve in the work of the Wise.

Biodh se amhlaidh!

8: Hold the Wand high in both hands in both hands and know that it has received the blessing, as you say:

By Land, Sky and Sea, by Gods, Dead and Sidhe

This is my Wand, and so let it be!

Sip from the three cups of whiskey, and feel the Wand's power mingling with your own. Contemplate that power for a time, in silence.

9: Recenter, find your peace, and end the rite in the usual way, thanking all beings and closing the Gate.

• *The Full Moon Work -*

An Audience with the Nobles

This rite introduces the Druid to the clans of the non-human kins, the Noble Peoples, the Daoine Sidhe. It also consecrates a personal fetish-stone for the Spirits. This might be a carved animal or even plant shape, but the best choice might be a holey stone. Stones with naturally occurring perforations are a traditional method of seeing the Folk. The so-called fairy-cross (staurolite) might also serve.

- *Preliminary centering and entrancement*
- *Opening Prayer*
- *Earth Mother Offering*
- *Inspiration Attunement*
- *Outdwellers Offering*
- *Statement of Purpose*

I have come to do as the wise ancients did, to make offering to the powers and to Seek the presence of the Clans of the Daoine Sidhe. As my forebears did, so do I do now, and so may my descendants do after me. I seek the blessing of the Gods and Spirits. I seek to come into the presence of the Tribes of the Other Kins, the Keepers of Land and Sea and Sky, the servants of the Gods. I seek to hear the voice wind and stone, the Strange People of the land. Let me behold them, and let them see me, in the light of this Sacred Fire! For this work I make this Grove!

- *Fire, Well & Tree*
- *Purification*
- *Opening the Gates*
- *Kindred Offerings*
- *The Grand Summoning of the Sidhe*

(Circle the Wand nine times ‘around’ your Hallows, as though drawing a circle around them, as you say:)

Nine times round be nine times bound

The Poet’s Voice; the Seer’s Eye; the Sorcerer’s Hand;

The Oak strength; the Rowan magic; the Hazel wisdom.

The Blessing of the Gods Above;

**The Blessing of the Gods Below;
The Blessing of the Gods of This Green World.**

Hold the Wand as a scepter beside or before you, as you conjure:

**In the power of the Gods of the Land and Sky and Sea I
call to the Noble Clans.**

**Come from the Soil and Stone I call, and from the Green
crown of the Land, from holds beneath hills, from green
halls and the pools and wells.**

**Come with the Wind and Cloud I call, and from the deep
Sea, all you who troop and fly and sing, you whisperers
and cloud-kin, you who dwell in Isles of Wonder.**

**Come in the Moon and Sun I call, and in the shimmering
light of Stars, in the warm and the cool, and the rays of
the heavens that bless the worlds.**

Come to my fire, Noble Kins of the Worlds.

**I call with the voice of the Cauldron of Wonder, I call
with the voice of the Hearth of Welcoming. All spirits of
this place and in this place, you of Other Kins, answer
this calling.**

**Come without malice, come in a fair form, come in
peace and without any harm to me or to mine, neither
in body or mind or spirit, neither in my health or my
wealth or my wisdom.**

To you, O Noble Ones, I make these offerings:

Crystal, of the Wealth of the Earth

Sweet smoke, of the Beauty of the Earth

Whiskey, of the Delight of the Earth.

And by these gifts I offer you welcome.

By Four Winds and Nine Waves

By the World Tree's root and branch

By the Four Treasures and the Crown of Don

By Fire's Light and Well's Might

Come to my call, and accept my sacrifice!

(When the spirits have arrived, having completed the offerings, raise your slat above the Fire, and wrap yourself in your Power. In this moment you must display your personal strength and authority to the spirits, by all the signs and allies you've assembled, and by your own might.)

Slainte agus failte, a sprideana na talamh! Hail and welcome, to all those who have come at my call. I am (your name and lineage), and you have come to my fire at my will and word, and have taken my offerings. Therefore know me as an ally, and as a Noble One among you. Give to me, I pray, the Druid's Rights, that I may travel among you and be safe from harm, that I may speak with lawful might among you, and that I may share in your wisdom, love and power.

• ***Blessing & Hallowing the Charm***

• **Omen** – *must ask whether the charge is accepted. If not, perform the invocation and offerings no more than two more times. If rejected at all three, close the rite and try another day. A qualitative omen might also be drawn.*

Contemplate the meanings of the omen signs, in the light of the presence of the Spirits.

• ***Calling for the Blessing***

I call now to the Holy Ones to give to me

as I have given to you,

As a gift calls for a gift.

Let your power be with me in this work

And let this be a work of Blessing

That will flow and shine

in this Charm of the Noble Spirits.

I open my heart to the flow of your blessing,

I, your child and worshipper.

Let the work be worked true!

• ***Hallowing & Drinking***

- The Blessing is hallowed and drunk in the Blessing Cauldron, with some remaining for the charm-making.

• *Making the Charm*

To all you Noble Ones, you Wild and Lovely and Clever Spirits, I make this charm and this house.

(Sprinkle the Charm with the Blessing)

Here is your house of *(substance)*, Noble Ones, that you be made welcome in my life and land.

(Sprinkle the Charm with the Blessing)

Here is your sign of honor, Beautiful Ones, that your blessings grow with my gifts.

(Sprinkle the Charm with the Blessing)

Receive now this simple honor, in token of many to come:

(light fresh incense, and cense the Charm, opening your heart to the Sidhe as you offer to them again, in the form of your Charm)

Here is the Presence of the Spirits, Lovely Noble Ones, that you may have be with me and speak with me in my work. Be welcome in this Sign, Companions.

• *Contemplation and Final Blessing: After you have drunk the Blessing in reverence, strengthen the vision of the Sidhe, and recite the Audience charm.*

The worlds are in me, and I am in the worlds

The spirit in me is the spirit in the worlds

Noble Ones I set my eyes upon you –

set your eyes upon me.

Noble Ones I behold your faces – behold you my face

Noble Ones I behold your hearts –

behold you my heart

Noble Ones I behold your hands –

behold you my hands

I am (name) your worshipper, Noble Ones,

and from me you will get due offering.

So be it!

• *Return again to the vision of the Sidhe, as you focus on your Charm, the assembled Court of the Spirits. Feel the Blessing in your body, and envision the liquid as pools, as*

mirrors. Know that the presence of the Images of the Noble Ones is reflected in your own body.

• See the Crowd of Spirits gathered round you, facing your fire. Closest might be the spirits of the land on which you dwell, encircling your sacred grove. Beyond them the many spirits of the Middle Realm gather.

• While the spirits of Land and Midrealm may be closest to us, the beings of sky, and under-earth are also present

- **Thanking the Nobles***
- **Thanking the Kindreds***
- **Closing the Gates***
- **Final Affirmation***
- **Thanking the Earth Mother***
- **Closing Blessing***

The Book of the Sixth Moon

Part 1: The Order of the Work

New Moon:

- Perform the Three-day Cosmos meditation, adding the Invocation of the Da Fein
- Make the Dead and Sidhe Offerings during the day
- Be prepared to use a complete first version of your simple self-intro, to be spoken to the spirits.
- Divination question: “How can I find the Shrine of my Spirit?”

Evening Exercise: Three Trances: The Gates From the Inner Grove – seeking the ways that lead from the Inner Grove into the larger Otherworld

Sixth Night:

- Morning Shrine work and Meditative pattern, continuing the Nine-Day work.
- Make the Dead and Sidhe Offerings during the day
- Complete the Self-Introduction. Begin one of the next journaling exercises.

Evening Exercise: A Working for Healing – a Two Powers rite to bring wholeness and well-being to mind and body.

Full Moon:

- Morning Shrine work and Meditative pattern.
- Make the Dead and Sidhe Offerings during the day
- Continue the self-examination journaling exercises.

Evening Exercise: Calling the Ancestral Teacher: A rite to meet an ally among the Dead.

Last Quarter:

- Keep the morning meditations and devotions to the Kindreds
- Complete the month’s journaling.

Part 2: Articles & Considerations

• *Exploring the Otherworld –*

Self-Generating Trance Journeys

With the completion of the Inner Grove Threshold locale we reach the stage of beginning independent or self-generated Inner Journeys. We will continue to provide a few more guided trances, including techniques for vision and inspiration, and in this month we will provide a core pattern that can serve as a ramp-up to independent vision of any kind. In this way we are moving from the realm of “guided meditation” into that of “shamanic journeying” to use popular terms.

The process of self-guiding is driven by alternating active imagination with a deliberate openness to new input. You will begin as we have been working, moving from one memorized symbol to another. In the next phase you will set forth into the mist, beyond the trees you can see, into landscapes that must resolve themselves around you even as landscapes do in a walk through the forest or city.

The Mist-vision is one basic method of approaching the need for self-resolving environments. You can proceed through the Mist, until some symbol or glimpse of a locale appears. Do not demand too much of yourself in terms of ‘objectivity’ or externality in these first stages. When your inner vision shows you an opening, allow your active imagination to grab hold. In many ways this kind of vision begins by trusting your imagination to give you true vision of Threshold reality and beyond. In the Inner our imagination is as much to be trusted as our eyes in the material world.

So, you might help yourself resolve locale out of the misty potential by asking yourself “If I could see through the Mist, what would the place look like?” or “If I were nearing my goal, where would I be?” Allow yourself to simply envision what it would be, and so, let it be. As you move forward, encounter beings and see new things, you are seeking that moment when the vision is proceeding with you, but not being driven by you. It is such moments that most often bring the experience of the Otherworld beyond the Threshold.

Symbol-transition is another tradition way to enter an unplanned locale. You simply envision the Gate-sign, and within it whatever symbol you hope will take you to your desired place. By rising in your Inner Vision and passing through the symbol, the locale simply resolves around you. This can be done with known symbols, such as Runes or Ogham letters (or tree-

leaves), but it can also be done with unknown signs, perhaps the symbols on the curbstone of Brugh na Boyne, or the panels of the Gundestrup Cauldron. In this way you can explore the Otherworld, always able to return to your Inner Grove safe space.

In this month's work you will perform a few basic explorations, seeking to gain skill in unguided journeying. You will find doors that can lead deep beneath the surface of your Threshold land, and high above it, as well as simply setting forth into the land surrounding it. In the future you will have the aid of your allies, who can be perhaps the best guides. With the Teacher and the Familiar you will have much more experienced and powerful support, but you must be prepared with good skill to take advantage of their help.

• *The Hidden God of the Self – the Da Fein*

In a polytheistic spiritual system, it is possible to be bewildered by the crowd of spirits, of divine beings. If there is an advantage to monotheism, it might lie in its simplicity. Systems that posit a single deity make it easy, at least, to determine where to focus one's worship. In system where the model of the divine more closely mirrors the patterns of nature, the forest of possibilities can seem daunting.

Practical Paganism addresses this problem by the creation, by individuals, of personal pantheons. Each land, each people, each village, each family hearth, even each individual has a constellation of Gods and Spirits that best suits the needs of their life and circumstances. For an ancient Pagan this process would have been a natural product of their upbringing. As modern Pagans, we work our way from our 20th century upbringings. This can make the process much more conscious and artificial, and perhaps, more difficult.

It is important to be aware, from the outset, of the danger of importing prejudices learned from the common culture, or from our upbringing in other systems. One such subtle leftover is the tendency to reserve 'divinity' for only the highest and deepest of spiritual things. Christianity has demanded that worship be reserved only for 'the divine', and has limited divinity to their single 'God'. From another perspective, Buddhism and some kinds of Hinduism tend to define all manifest or social reality as 'illusion' and advise students to focus on the goal of liberation from that illusion, rejecting worship of any manifest thing. It should be said that in much of Hinduism, and certainly in its Vedic predecessor, this sort of

doctrine just does not apply. In those more traditional forms ‘liberation’ is a venerable goal, but the worship of ‘lesser’ beings is integral to the system.

This reservation of worship to the highest or truest is clearly not part of core IE Pagan tradition. For example in Hellenic Paganism the term ‘theos’, which we commonly translate ‘god’, was used for any being that inspired awe and reverence. The term was applied to the Olympian deities, to mighty spirits of the land, to the heroes, and was even occasionally applied to mortal kings. Pagan systems tend to view divinity as intimately present in the manifest world. Divinity can’t be limited to the ‘highest’ or ‘truest’. For us the divine is part of the fabric of all existence, present in stone and stream, herb and tree, bird and beast. Thus, it must also be present in humankind.

Pagans seek the divine in many places. We address the Gods and Spirits, we find the divine in a tree or a stone. However, modern Pagans may find it difficult to consider honoring the spirit of a living human as divine – including, of course, ourselves. Some religious and cultural traditions teach that humans are intrinsically unworthy, weak, even depraved or evil, requiring an external divine intervention. Even in secular discourse it seems common to devalue our human nature. Perhaps this is a reaction to the sort of recent western arrogance that considers humankind to be the ‘highest’ of all creatures. In any case, the concept of the divine present in our own human nature is not a common one in our culture.

It seems to me that traditional IE Paganism neither devalued nor overestimated humankind. When the divine can be immanently present in beasts and stones, we cannot think ourselves superior to our environment. Yet humans who do great deeds – or who simply win the love and reverence of their kin - can become objects of worship. Certainly this may happen after death, as ancestors, but it may happen even while alive. The Roman custom of deifying the ‘genius’ – the personal divine spirit – of their emperors after death has been frequently criticized by Christian historians, but it is only a state example of a custom that might extend into any village.

If we have such a divine spirit in ourselves as might be worthy of worship, then making ourselves aware of that spirit and its capacities, and working with it consciously, seems a fine goal for those inclined to spiritual work. Socrates spoke of his daimon – the spirit that advised him in his deeds. Later theurgues from Hellenic nations, and various yogis and rishis of the Indic peoples developed detailed methods of approaching one’s internal divine power. We have no specific record of such things among the Pagan Celts – such practice would have reeked of sorcery or heresy to the monkish

chroniclers. It does not seem unreasonable to suppose that Druids (who inherit the same traditions that produced the mysticism of other cultures) in the course of their searching into the world, would have sought contact with their own Divine nature.

So, we may suggest that we are within tradition when we acknowledge – even worship – the divine power in ourselves, and in one another. This may seem a radical notion to modern students. We commonly ask the Kindreds to join us in worship of one another, on the principle that all that is divine worships itself through its many beings. If we were to formally worship the ‘God of Myself’, along with the many gods, we might find ourselves asking the Powers to join us in that worship. Is this plain hubris?

In order to avoid it, we must remember that in such a formula we offer worship to our own divine core or crown, not merely to the personality and flesh that we commonly identify as ‘me’. Just as when we offer to a tree we are not worshipping its cellulose and water, so we are not asking any being to worship our meat and mannerisms.

As modern Pagans we can choose to make the crossing from viewing ourselves as mere flesh machines to viewing ourselves as multidimensional beings with the Divine Fire and water in us. It will be to our great advantage to recognize that in each of us there is a true Flame, a true Well of power and wisdom and love. Each of us contains, by right of birth, the divine.

Once again, in a Pagan theology divinity does not have to mean ‘omnipotent, omniscient owner-operator-of-the-cosmos’. It is only monotheism that attempts to restrict the divine to one being. For us, every existing thing partakes to some degree in the divine. That must, surely, include us.

So then, what is this divine portion of the human being? It is called by many names in many systems. In some Hindu thought it is called the atman. Hindus greet one another with the traditional ‘namaste’ which means ‘the divine in me greets the divine in you’. The Greeks spoke of the daimon – a spiritual voice in the self that gave access to wisdom. The Romans spoke of the ‘genius’, which has the connotation of ‘family spirit’ – the divine force in the self that allows us to become honored ancestors when our time comes. Some systems view this power as rather impersonal; others see it as an ‘angel’ or ‘familiar spirit’ that attends the mortal. Medieval ceremonialists and their modern inheritors have called it the ‘Holy Guardian Angel’, making that unnecessary distinction between the angelic and the divine.

We have no direct reference to such a principle in Celtic lore. We

do have Celtic poetry that celebrates the eternal, ever-changing spirit of the human poets that made it. The most renowned of these, the Song of Amairgin, describes the Druid's self-perception as one with all of nature. It concludes with the famous line: "I am a God that fashions fire for a head". This image of 'fire in the head' has become a metaphor for poetic inspiration, which is, itself, the presence of the divine power in Celtic lore. The Celtic lore concerning the Cauldron of Wonder, remembered in later tales as the Holy Grail, also points at an impersonal divine power that is discovered by self-mastery and the solving of the riddles of personal will and fate.

As Druidic Pagans it is proper for us to honor the divine in every place that we find it. Thus it is reasonable for us to begin to learn how to worship our own divine nature, and those of the mortals around us. I cannot say, in this short musing, how such a doctrine may find expression in Our Paganism, but I have included a short poetic charm and exercise which could be added to personal devotions or ceremonies. I expect that the inspiration and genius of our folk will lead us to powerful expressions of this core Pagan idea.

May we come to know the spark and flow of the divine power in us all!

• *Using the Two Powers in Healing*

- In using the Two Powers for healing, the Underworld Power is used to cleanse and dissolve ill, to enhance and refresh well-being generally. The Sky Power is used to burn away ill, to fill a target with the power of individual life, and to restore and preserve natural order. When a target has an identifiable illness, begin by accumulating the Underworld Power in your Caher. Envision the illness in the target and project the power into the illness, and into the target's body in general. See the all-dissolving power of the Deep loosen the ill, soaking it soft and loose, disconnecting it from the body and soul of the target. Allow a solid flow of the Deep Power to flow through you, into the target and through the target into the Earth below.
- To encourage this flow you may choose to use material water to lave the target, charging the water with the Deep Power. The target might be seated directly upon the soil or, if the work is done indoors, be given a stone to hold to receive the outflow of the Power. Such a Stone is later placed in running water to be cleansed.
- Thus, the Underworld Power flows through the target, dissolving and washing away the illness. This leaves the target cleansed, but in a state of

openness and receptivity. Into that state we bring the Heaven Fire.

- It may be that at some times the Fire should be used for further cleansings, or even for an initial cleansing. Some deep infections and ills may respond to the Power of Light well. The Fire should be accumulated in the sphere, and applied as a beam of concentrated sunlight that seeks out every corner, drawing out that which needs the dark.
- The central use of the Light From Above is to restore proper wholeness and order to a system which has been cleansed and opened. The Light shines into the target from the hands of the sorcerer, filling the target, crystallizing and rebuilding damaged systems, strengthening the core pattern of health by the Power of the World Order.
- This work can be facilitated by heating water or tea, perhaps with proper herbs, with the warmth carrying the power of the Fire. The target may be given a small lamp or candle upon which to gaze, or by passing flame along the client's body.
- So, by cleansing and softening with the Water and by warming and firming with the Fire, many ills of body and soul may be turned aside.

• *Working with the Spirits:*

Regular Offerings

The most important basic of Druidic spirit work is regular offerings. To make yourself an Initiate, a trained practitioner of Druidic spiritual arts, you will be regularly lighting the Fire and filling the Well, and regularly offering to the Kindreds. Make it your duty to attend a local ritual for the High Days, or perform some version of the sacrifice at home. Do not neglect to use these opportunities. Even in public ritual you can open to your own allies among the Kindreds even as the general offerings are made.

By keeping the prescribed offerings of this system you will be adding a more direct and personal invitation to the spirits. The charms given intend to make peace between you and the Landspirits and Ancestors. That peace is your surest protection and source of blessing for day to day living, and should not be neglected.

In many of our regular offerings to the Spirits we give without asking to get. We can thus feel confident that when we need to come to the spirits with a request for aid, they might choose to answer us. So we can approach the Dead and the Sidhe for practical magic, one of the most provable of ancient magical methods.

Convoking Rites

We will avoid an old argument in magical terminology, by referring to convoking the spirits. Whether or not what we are doing is invoking or evoking, we are undoubtedly, in the rites referred to here, calling the spirits together – we are convoking them. In a convocation rite we call to the class of spirits in general – whether the separate Dead or Sidhe, or all spirits together under the broader understanding of the Sidhe. Offerings are made and the Druid then communes and communicates with the spirits.

Convocations can be used as a primary method of practical magic. There is nothing more traditional than to make offerings to the Spirits and induce them to set forth to bring you your desire or do your will. As long as the Druid remains in a sacrificial relationship with the spirits, and is careful to avoid over-promising or over-asking, there should be spirits available who are willing to serve mortals without any real risk.

Communication with the Spirits can take several forms. One can simply rise into the Inner Grove and see what spirits may have answered the calling. Divination tools can be used to seek answers from the spirits, and often this method provides clearer voices for them than simply seeking them in vision.

Divinations & the Pendulum

One of the most usual intentions for convoking the spirits, or for calling a specific spirit once you have made such alliances, is to ask questions, get information and find out what the best action might be. There are three basic means that can be applied to that goal.

First the Druid can seek to see visions in a bowl of water, usually in her own Blessing Vessel. This is a very classical means of consulting the spirits, but it does require a good skill in vision, and the ability to open the mind to visual influences from outside. We will give a spell for it, but that will wait until after the Wand has been made.

Second the Ogham or other symbol set can be drawn from the Vessel. In this one can apply all the usual interpretive skills of divination, but it is also valuable to look at the actual letters that are drawn, and how they might relate to actual words from the Spirits. As in any communication with the spirits, you can replace the lots in the vessel and redraw, to ask as many questions as you like.

Third there is the popular ‘occult’ method of the pendulum. By convoking the spirits, entering a light trance and opening to their answers

the pendulum can answer yes or no questions, whether by clockwise or anti-clockwise spins, or by knocking once for yes and twice for no on the side of the Blessing Vessel. This takes a certain knack, but most people can learn it, and the spirits are glad to get

Modern Pagan magic has tended to focus on 'energy-work', and we will be doing some of that as well. However we cannot understand the magic of ancient times without understanding direct work with the spirits. By making good allies and asking honest favors we can get good help in working our will in the world.

• *Concerning Spellbinding*

In this month's work we will undertake our first work of practical magic that intends to influence the world outside of ourselves. Thus far we have worked an uncrossing upon ourselves, made a talisman of personal protection and done a rite of healing. Each of these was magic made by us, targeted at ourselves. When we take up a work of prosperity magic we are certainly trying to increase our own ability to gain wealth, to change ourselves. We are also, however working to make the world conform to our will, to open new channels of wealth and support. So this seems a good point to discuss the whole process and practice of using magic for personal practical goals – of 'spellbinding', as we will say.

A 'spell', also called a 'work' or 'working', is an arrangement of symbols and practices meant to achieve a specific magical goal. Fantasy often depicts a spell as a single action – a recitation of a charm, or a single short combination of actions – wand-waving while incanting, etc. Spells often contain such a moment, but any real working that intends to produce results will include several elements, often stretched over some time. Preliminary actions, the core ritual and the follow-through make up any 'spell' or 'working'.

Spellbinding is the most immediately practical of the skills of Druidic magic. In it are combined all the skills of spiritual art - trance and vision, shaping and making, invocation of the Gods and Spirits, poetic power and the ability to direct spiritual energy. Practical magic requires attention to the turning of the Wheels of Time, as we will briefly discuss, with spells timed to take advantage of the rising and falling of the light. In this system we will primarily approach spell work as using the same basic tools and skills as Druidic Pagan religion. You will work at your shrine, as well as your

portable worship hallows.

We will begin with spell rituals that do not require the Druid's Wand, but later we will work with Wand and Cauldron, as well as with simpler forms. As you gain skill you may find that simpler forms work as well for you as more ritualized ones, but for new students there is more chance of success with a more complete ritual structure. No matter what form you mean to use, you must have, above all, a clearly defined intention for any work of practical magic you undertake.

The Intent of the Spell

When we undertake a spell, we must begin with a properly defined goal. There are two common errors in devising the goal of a spell. First of all, one can fail to be specific enough. Sometimes a student tries to 'get it all' in one big working. Magic works by tugging gently on the great web of causation, allowing goals to snake toward us without violating the integrity of the flow of event. If you were to attempt a spell with the intention, "Make me happy," you would be seeking, potentially, such a vast number of changes that you would be unlikely to be able to give it sufficient power. Such a work would simply be unlikely to move the web of fate sufficiently to succeed.

In the same way, the intention, "Bring me the perfect home," will be unlikely to succeed unless you have clearly specified what 'perfect' means to you. Perhaps you have seen a lovely house that seems perfect for your needs. You might choose to work a spell to gain that specific house. This brings us to the second common error in devising a magical intent – being overly specific.

The ideal magical intent usually works not for the gain of a specific item or situation. It works to fulfill the basic background needs that a specific object or situation might meet. In our example of the new dwelling, we can imagine what might have struck us as 'perfect.' It might be the number of rooms (bedroom, music room, temple), the location, the grounds, maybe even that round tower. All of these might be understood to lie behind your idea of the 'perfect' house.

The method is always to seek the widest possible set of variables that will bring you and your goals together, while fulfilling the specifics of your basic background needs. This requires a certain maturity. You must be able to examine your own desires, isolate core needs from the impulses of the moment, and be able to hold your center while focusing on those needs.

Once you have determined your core need, you will symbolize it in the way the spell requires. We will present several scripted texts for spells in these

lessons. Please accept them as guides and models, use them verbatim if you wish, but remember that as you grow in skill you will surely want to craft (or extemporize) your own charms and incantations. The intention of a spell can be expressed in poetry and clever speech – a very Druidic method; it can be expressed as a collection of natural things – stones, roots, etc, brought together; it can be expressed in a graphic or written form, using evocative ancient alphabets or modern encrypted sigils. All the ‘spellbooks’ of the occult world are essentially providing ideas for this stage of the work.

Preparation for magic begins with intent. All the rites and symbols of the work mean nothing without the will to enliven them. When you have formulated the intention for your spell and rendered it into a symbolic construct, you can proceed to prepare for the ritual work itself.

Preparing for the Spell

You must choose where the spell will be performed. Most often this will be at your own home shrine or personal ritual space. For other works, you may wish to go outdoors, or to places where you have not previously worked. In those cases, you should seek the permission of the spirits of that place, taking omens to be sure that you are welcomed.

You must observe the times in which you will work, choosing a sunset or sunrise harmonious to your intent. Once you know when you will work, you should choose a period, three days is customary, during which to prepare for the spell. Begin by divining to be certain that the whole intention is well-omened, or adjust the intent until it is. During the three days you should make simple offerings to the Gods and spirits that you will call in your spell. These can be added to daily devotions, or worked as special rites of offering. Again, use divination to be certain that the spirits are willing to help you reach your goal.

Working the Spell

Folklore traditions have mostly lost the idea of ‘opening rites’ in the work of spellbinding. Folk spells usually simply assemble ingredients, observe time and place and jump right in to the core symbolic work. For modern students it is better, perhaps, to restore a ritualized setting in which to set the specific work of the spell.

You’ll begin by hallowing the Grove and opening the Gates between the Worlds. Once you have opened the Gate, you will make offerings to the powers that are proper to the intention. It can sometimes be sufficient, and often useful, to make a general invocation to the Three Kindreds, such as

the Hosting charm. In most cases you will also invite and offer to whatever Gods and Spirits are specifically involved in the spell. After the sacrifices have been made, a final omen should be taken. If the omen is ill then you should be willing to close down the rite without working the spell. You may choose to return to the work as soon as the next night, if the omens warrant it. In most cases, the Powers will indicate that you may proceed to the work.

In many rites of Druidic sorcery, you may choose to bless a cup and drink power in the same way as is common in rites of worship and blessing, then proceed to the casting of the spell. In several of the spells given here we judge that a good omen means that the power is flowing to us, and rather than beginning with a Blessing Cup we simply work the symbolic center of the spell and consider that the Blessing.

In magical work, we often speak of 'charging' an object with the "energy", and thereby with the intention, of the work. This is a key element of any practical magic rite. The accumulated bri of the working - your own, the Gods' and spirits', that of natural things and times, etc. - are shaped into the bua of the rite by your core intention and vision, then attached to a series of symbolic material objects that are used to further direct the bua.

This idea of 'charging' an object is a complex one, with roots in both science and poetry. The idea of 'magical energy' seems to be a metaphor drawn from physical science, in which a magnetic or electrical charge is transferred from one object to another. This is accomplished by a variety of symbolic methods. You can bring the Two Powers into your hands and direct the power to flow into the form of the object while envisioning the key ideas of the rite. This amounts to creating a 'spirit body' for the object by your own will and power, making it real in the inner realms by shaping a form for it there. On another level, to 'charge' an object is to 'give instructions' to it, to explain to it the 'mission' for which it is made. So, when we 'charge' an object, we not only fill it with 'energy;' we must also fill it with 'information', usually by reciting its power, purpose and use in spoken words.

Words are not the only means of conveying information. The third meaning of 'charge' comes from the ancient art of heraldry. In the creation of a 'coat of arms,' a charge is a symbol which is placed upon a blank shield to display a meaning to all who see it. In the same way, the symbols placed on a talisman's blank surface are referred to as 'charges.' So, when we are shaping the power in an object which we are charging magically, we can understand ourselves to be placing the symbols and sigils of the intent onto the spiritual 'blank surface' of the object.

In the creation of talismans, the final direction and shaping of the magic is directed into the object. In other sorts of work the final information and power is sent directly toward a remote target - for instance in healing, where the patient may be some distance away. In either case the intent of the spell is wrapped into a single, final 'burst.' This involves a moment of highly energized, yet relaxed, trance in which the mind is focused on the goal while deeply connected to the Two Powers and to whatever spirit allies have been invoked. This moment of interconnected access has been called 'gnosis' in some schools of magic. It is this moment of awareness in which one knows that the Divine in You has creative power, the power to affect the flow and weave of Fate.

In some of the most popular forms of NeoPagan spell casting, this process is often thought of as 'raising power.' Some witches conceive of a power raised by a combination of physical exertion and trance, which can carry the information of their will over great distances when it is 'sent' by a trained mind. The methods used in 'power raising' - dance, rhythm, chanting, etc. - can and do induce the gnosis state, but it may be sufficient, for those with trained skill in trance and energy work, to wrap all the threads of the rite together and activate them by intoning with the Dord Draoi. The humming buzz of the Dord can serve to induce gnosis and excite the flow of personal power into the spell.

Beside this popular 'energy' model of magic is the older model that assumes that all our crafting of symbols and words is intended to get the attention of the spirits, explain to them what we need and why they should help us, and send them out to see it done. There is little doubt that such a model would have been the norm in ancient days, when every human accomplishment was done with the aid of beings with "a mind of their own" whether it was plowing, shoemaking or ruling nations. To command or cajole the aid of others made as much sense to the ancients as turning on a light-switch does to us.

Our model works as well with the spirits as it does with impersonal energies. By filling an object with spiritual light or fire we make it brighter and more visible to the spirits. By making symbolic complexes of objects and words we explain our intention to the spirits not just in common words, but in a complex of powers and meanings that will get through to their non-human awareness. We make offerings, we alter our awareness so that we can see and know the spirits, we invite them and bring the convocation together, and we send off those who will go to do as we will.

When you have sent the final casting of the spell, whether as an energy form or as a legion of spirits, you should make some gesture to seal the work. If the form of the spell is not deliberately sealed, the energy is likely to flow naturally away, the spirits to forget their work, returning to habitual place and form. A simple laying on of the Wand, combined with a simple charm is sufficient. The charm can be as simple as 'let it be so' in English or in Irish. Slightly longer forms have been provided in some of the rites.

In any work of practical magic it is important to end the work decisively, and then to put it out of your mind as completely as possible. When you have buried the seed of a working you must not keep digging it up to view its growth. The form and content of the spell should be, as far as possible, forgotten. Even the intent itself should be allowed to fade as you go about your common days so that your magic may grow in secret. To be specific, a magical work in progress should never be spoken about with those not directly involved. To speak of a working is to risk reducing its power.

• *The Cycles of Time in Spellbinding*

In the Middle Realm we dwell within the Circle of the World, beneath the ever-turning heavens. The Lights of the Sky wheel above us, and make or mark the flow of time. The Wise have always known that the cycles of time influence the flow of energies and powers in the world, and thus the play of events. Those cycles or tides are the natural flow of the bri of the Heavens, and we should work our magic in its flow if we wish to get the greatest result.

As in all of Celtic magical lore, power is to be found in those things and times that are neither one thing nor another. Liminality, or a between state, partakes of the Center and the Boundary. It brings magical potential, whether on the strand of the sea, or on a day between the years. The light and the dark ebb and flow, in turn, and in their twilights, we find power.

The Wheel of the Day - The Four Twilights

We will begin with the tides of the daily cycle. The Celts reckoned the turning of the day to begin with sunset.

• **Sunset - Lui Na Greine** - In the time of twilight, as day ends and a new night begins, we stand in a time of change, in an hour that is neither one day nor the next. This is, perhaps, the most powerful hour of the day in Gaelic lore. In Irish, there is a word, breac, which means 'dappled or speckled.' It is used to refer to things which are Otherworldly or magical - to Druid birds and Druid raiment. The Sunset twilight is called breacsholas - the dappled

light. To kindle your Fire as the daylight is turning grey, and weave your enchantment as the new night grows black around you is to gain a powerful bri for change for your work.

- **Midnight - Mean Oiche** - In the midst of the night hours, we pass the moment of midnight. When the mechanical hours of the clock came to rule our lives, the moment between one day and the next became understood not as sunset, but as the moment when the clocks struck twelve. The midnight hour is still powerful for magical works, especially those of deep vision, of combat against opposing spirits, and of banishing ill.

- **Sunrise - Eiri Greine** - The dawn is also given the description *breachad an lae* - "dappled day" - and it shares great Otherworld power with the sunset. It is a powerful deed to begin a rite at sunset and watch through the night, concluding your work in the dim morning. Dawn is the time for completions and beginnings, for works that seek inspiration or illumination, for auguries and divinations, purifications and initiations.

- **Noontide - Mean Lae** - Midday is the hour of common life and daily labor. In general it is not well suited for sorcery, being the time of work and wakefulness. Noon can be proper for some kinds of public religious works - the blessing of children or homes or land, weddings and the taking of public oaths, and summer rites of community weal. Sorcery is best left to the stranger portions of the day's cycle, if possible.

The Wheel of the Month

An *Gealach* - the moon - plays an important part in the folklore and magic of the Gaels. The tides of the moon are one of the greatest natural influences on the flow of magical power in the world. They should always be taken into account when planning your magic.

The moon is said to have three aspects, but there is a fourth that is hidden.

- **The Waxing Moon** is the time when the moon's crescent is growing, between new and full. It is the proper time for all works of growth and increase. The ancients chose the waxing moon for the sowing of seed, for the pruning of things that they desired to grow or to retain their juice, for all kinds of gradual increase and maintenance of life.

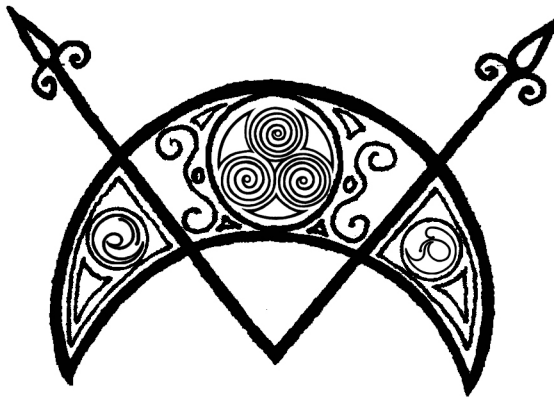
The Druids are said to have had a special reverence for the sixth night of the waxing moon. The sixth night would be the end of the first quarter, when the dark moon is well gone and the growth power of the waxing moon is at full strength. This night is, perhaps, the best for works done under the waxing tide.

- **The Full Moon** is the night of the point of the moon's astronomical

fullness, one night before it and one night after it. The three nights of the full moon are the best time for sorcery that requires an immediate and direct effect. The conjuring of spirits, works of immediate healing, change or gain, of solidification and manifestation and of journeying to other worlds are proper to the full moon tide.

• **The Waning Moon** is the tide of the moon's crescent from full until it vanishes in the dark. It is the tide of decrease and dryness, of receding and turning inward. Waning tide is good for works of pruning when you wish to end growth, of wind and burrowing and all works that are dry or sterile. It is good for healing by destroying infection and for calming of heat or flow.

The Picts have a sign, carved on stones, which shows a crescent, divided into thirds by a careful angle. Perhaps it symbolized the movement of the moon, between light and dark, light rising and falling into dark again. The moment of the dark moon is the dividing moment of the month. The dark of the moon can also be reckoned as the three days that include the astronomical dark in their center. The dark moon is a time of rest, when the currents of life are at low ebb. It is proper for works of introspection and calm, rest and contemplation and planning.



Part 3: Rites and Works

• *Morning Devotion and Meditation*

The Nineteen Working (complete)

Seat yourself at your Shrine and begin the breathing pattern. Find your peace, perhaps using the Bone, Breath and Blood method. Bless the Water and Fire, as you say:

The Fire, the Well, the Sacred Tree

Flow and Flame and Grow in me

In Land, Sea and Sky, Below and on High,

Let the Water be blessed and the Fire be hallowed.

When you are ready, dip your hand in the Water and sprinkle or lave yourself, then pass your hands through the incense or Fire and bring it onto yourself, as you say:

By the Might of the Waters and the Light of the Fire

Cleansed of ill and bane am I

By the Might of the Waters and the Light of the Fire

Blessed in Land and Sea and Sky

Feel the Water and Fire washing and searing away all that's not in your true pattern of being. Make a simple offering to the Spirits. Light an additional offering of incense, and open your heart in welcome to all the Holy Beings. Say:

Gods and Dead and Mighty Sidhe

Powers of Earth and Sky and Sea

By Fire and Well, by Sacred Tree

Offering I give to ye.

Pause in open meditation for as long as you wish. In daily practice it can be enough to do the simple cleansing, followed by open meditation. Then:

The Kindling Charm

Resume your center and bring the Two Powers into yourself, swiftly allowing the Waters to rise, followed by the descent of the Light, as you cross your hands on your chest and say:

Powers of the Earth and Sky

Rooted deep and crowned high

Place fingers on forehead, chest and loins in turn, bringing the Two Powers smoothly into each, saying:

Flow and kindle in my head

Flow and kindle in my heart

Flow and kindle in my loins

Cross your hands on your chest, feeling the balanced flow of the Two, and say:

Flow and shine in every part.

Remain with hands crossed on the chest or, if you prefer, extend your arms straight from your shoulders. With the Two rising and falling in you, open yourself to the horizontal plane, to the Three Realms of the world, to the Four Provinces of human power. See the Isle of the land on which you stand, the misty Sea that surrounds on all sides, the dome of the Sky overhead. See the signs of the Four Quarters, if you like – the Wand in the West, the Sword in the North, the Plow in the East, the Harp in the South. Hold this contemplation as you say:

**The Land upholds me, the Sea surrounds me,
the Sky above me.**

Before me bounty, behind me wisdom

On my right hand magic, on my left hand strength

Cross hands again on the chest

For the Cauldron is in me,

And I am seated in the Center of Worlds.

At this time you may wish to pause in a Contemplation Meditation in which you compose yourself seating in the center of the Worlds and Realms, with all the Powers at your hand. This meditation can be maintained as long as you wish, simply experiencing the feel of the Pattern of the Worlds around you, with the Fire and Water in you.

The Three Cauldrons

The Two Powers are settled into a clear flow in the self, and the Druid begins to focus them into the Three Cauldrons. Envision the Cauldron of Warming low in your belly, intone the name:

Goriath (*goh ree ah*)

Envision the combined Light and Shadow flowing into your Cauldron of Warming. Envision the Cauldron of Vocation in the heart. Intone the name:

Ernmas (*air 'n mahs*)

Let the Powers flow into the Cauldron of Movement. Envision the Cauldron of Wisdom in your head. Intone the name:

Sofhis (*so wish*)

Let the Two Powers flow into the Cauldron of Wisdom, and open your spirit to your spiritual way and work. As you wish, and as you are able, let your mind rest in balance between these three Cauldrons, in the Center of the Worlds, with the Two Powers in you.

Stage 4: The Elements

By the following charm you will turn your attention to the elements of the Worlds, one element at a time.

**Today I open myself
To the Elements of the World.**

The first triad concerns the Land.

**Eternal stone my bones,
My flesh the warm soil,
My hair the green bounty,**

The second triad concerns the Sea.

**The sea my blood,
My breath the wind,
Cool moonlight my mind,**

The third triad concerns the Sky.

**The sun my face,
My thoughts the clouds,
The stars behind my eyes.**

Feel yourself vanishing into the world, and the world vanishing into you, but all the while, your core of Fire and Water, your Three Cauldrons, remain balanced and firm, even as your awareness opens.

**All the world is in me,
And I am in the world.**

Rest for a time in contemplation of the whole pattern - the primal calm, the flow of the Two Powers, the Cauldrons that connect you to the world, and the elements of the world in which you are made. Allow your awareness to expand into these symbols, and rest in their peace for a time.

Stage 5: An Da Fein

It is from this Center of All That Is that you can seek the Da Fein; the God of You. So, seated in balance in the Center of the Worlds, turn your attention to the point just above your nose, a point in a triangle with your two eyes, as if it were a doorway. Recite the charm:

**I am a kinsman of the Fire
I am a child of the Waters
My flesh is holy, born of the holy union
My Spirit is a drop of the Cauldron of Wonder,
A spark of the Divine Fire.**

(Place a hand on the forehead)

The Divine Presence is in my head

(Place hand on heart)

The Divine Presence is in my heart

(Place hand on the loins)

The Divine Presence is in my loins.

(Join hands at the heart)

I do honor to the God of my own soul

Shining spirit of my spirit

Font of Wisdom

Spring of Love

Source of Power

I offer to you the worship due to every God

(Open hands wide)

Honor to the holy being that is the Center of my Self

Shine bright and flow deep in me, I pray!

Meditate upon the whole order of the visualized working in this space as long as you wish, Understanding the Circles of the Worlds, your place within them, and the divine presence within your own inner cosmos.

Completing

When your meditative practice is complete, take time to return your awareness fully and completely to your body and material senses. Even as you remember what you may have gained or learned in a working, allow your awareness to return to common life and breath. Before you rise from your seat pause for a moment and return to your center in peace. Cross your hands on your chest and say:

**The blessings of the Holy Ones be on me and mine
My blessings on all beings, with peace on thee and thine
The Fire, the Well, the Sacred Tree**

**Flow and Flame and Grow in me
Thus do I remember the work of the Wise.**

• ***New Moon Work: Roads From the Inner Grove***

1: The Door of the Deep

- *Come to your Shrine or Hallows, Bless all and open a gate.*
- *Perform the Nineteen Working, paying good attention to the Da Fein invocation.*
- *Use your Short Road to the Grove:*

Stand I, Open eye

Double Sight, Inner Light

Mist Call, twilight falls

Silver pall, cover all

Sign clear, shines here

Gate wide, Other side

Step through, so I do

Stand I, Open eye

Within the Inner Grove!

- *Remember and re-establish the Inner Hallows, and the surrounding environment.*
- *Stand at your Inner Fire, and bring the Two Powers into your vision body... hold up your hands, and know that whatever sacrifice you have given in the common world will also be available to you here in the Threshold... so make your usual offerings to the Hallows, and speak as you will...*
- *Let silver come to your hand... and give it, a substance of yourself, to the Well... and speak in the voice of your vision...*
- *Let precious scented oil come to your hand... and give it, a substance of yourself, to the Fire... and speak in the voice of your vision...*
- *Let burning herbs and pure water come into your two hands... and with them, substance of yourself, honor the Tree, sprinkling its roots and perfuming its leaves... and speak in the voice of your vision...*
- *pause and feel the presence of the place... its weight and solidity... its weirdness and liminality... remember...*
- *Now turn your attention outward, to the edges of your formal space... see the natural environment in which your Grove rests... step away from the Hallows, and walk toward the edge, looking around, noting detail...*

- As you turn again, you notice an opening in the rock or soil... a cave, or a carved portal, or simply a hole in the earth... you draw near, curious, and you understand that this is a door for you... an entry to the greater world beneath...

- You decide to enter, and discover that it is easy to step into the opening... a few steps in and the light of your Grove is left behind... and you find yourself walking down a spiral... turning rightward... walking downward... through darkness... until you arrive at a dimly lit chamber, deep beneath the land...

- The small room is undecorated, but you see that it could be a chapel or retreat, down at the edge of the deep... in one wall is a door... and on the door a sign... you may be able to see it clearly, or may be you cannot... but a strange light shines around the crack of the door in the dimness of your antechamber...

- You walk to the door, and once again see the sign upon it... your stretch out your hand, and open the door... and behold the Underworld beyond... you pause and observe as the scene comes into better focus... and you step through the open door...

- A small porch of stone is beneath your feet... and around you is a landscape of the Otherworld... of the Underworld Lands... let it resolve into greater clarity... see it, hear it...

- If you wish, you may step away from the door... walk a little, entering the world you have seen... you may see beings... may even speak with one... but for now be calm and polite, and make no promises, nor accept any... as you explore, a bit, this locale...

- ...

- But for now, you must return to the common world... and so you turn, and remember the locale from which you came, and the small room with the door in it... remember the sign upon it... you move, walking, and around a bend is the door with the small stone portico...

- You open the door, if it has closed, and you step through it... into the small, dark antechamber... and begin to climb the steps... upward, turning leftward... rising from the dark toward the light... and arriving

at last at the opening to your Inner Grove...

-You step out, into the weird light of the Threshold... before you in the center are the Hallows of your Inner Grove... And, standing in vision in your Grove... remember your body... where it sits before the Hallows in the common world... Look out to the edge of your Grove, and there, see the Gate Sign appear... and the Mist beyond it... walk across the Grove, and pass easily through the Sign, remembering your body as your goal... and step out before your Fire in your common Hallows...

- Remember your Hallows, and see yourself seated there before them... go to your body... turn, and step backward into the space where your body is sitting... raise your spirit-hand before you... and make a tuathal triskel in the air before you... sit down into your body... renew your center... feel the Earth and Sky Powers meeting in your flesh...

-Remember your body, and let your awareness be firmly behind your eyes... feel the air flow in your lungs... the blood course in your veins... remember all you have seen and done in this work... open your eyes, and know that your spirit has returned fully to your flesh... stretch... and be finished with the trance.

2: The Door of the Sky

- Come to your Shrine or Hallows, Bless all and open a gate.

- Perform the Nineteen Working, paying good attention to the Da Fein invocation.

- Use your Short Road to the Grove:

Stand I, Open eye

Double Sight, Inner Light

Mist Call, twilight falls

Silver pall, cover all

Sign clear, shines here

Gate wide, Other side

Step through, so I do

Stand I, Open eye

Within the Inner Grove!

- Remember and re-establish the Inner Hallows, and the surrounding environment.

- Stand at your Inner Fire, and bring the Two Powers into your vision body... hold up your hands, and know that whatever sacrifice you have given in the common world will also be available to you here in the Threshold... so make your usual offerings to the Hallows, and speak as you will...
- Let silver come to your hand... and give it, a substance of yourself, to the Well... and speak in the voice of your vision...
- Let precious scented oil come to your hand... and give it, a substance of yourself, to the Fire... and speak in the voice of your vision...
- Let burning herbs and pure water come into your two hands... and with them, substance of yourself, honor the Tree, sprinkling its roots and perfuming its leaves... and speak in the voice of your vision...
- pause and feel the presence of the place... its weight and solidity... its weirdness and liminality... remember...
- Now turn your attention to the center of your Sacred Grove... there stands the Pillar of the Grove, the World Tree in your Threshold holy place... step toward the Hallows, and walk around the Bile, seeing its form, noting detail...
- As you turn again, you notice that upon the surface of the Pillar... the Tree... is cut a set of stairs... narrow and steep, at first, leading upward along the pillar... You find that you can set a foot upon the bottom step... and then another... and you are climbing, up the spiraling stair around the World Tree...
- Turning rightward... you climb upward... the smoke of the fire swirling around you... smoke becoming cloud... as you rise above the Grove... until you arrive at a misty chamber, high above the land...
- The small room is undecorated, for now, but you see that it could be a chapel or retreat, high at the top of the Pillar... in one wall is a door... and on the door a sign... you may be able to see it clearly, or may be you cannot... but you see a strange shining around the crack of the door in the misty brightness of your antechamber...
- You walk to the door, and once again see the sign upon it... your stretch out your hand, and open the door... and behold the Heavens beyond...

you pause and observe as the scene comes into better focus... and you step through the open door...

- A small porch of stone is beneath your feet... and around you is a landscape of the Otherworld... of the Heavenly Lands... let it resolve into greater clarity... see it, hear it...

- If you wish, you may step away from the door... walk a little, entering the world you have seen... you may see beings... may even speak with one... but for now be calm and polite, and make no promises, nor accept any... as you explore, a bit, this locale...

- ...

- But for now, you must return to the common world... and so you turn, and remember the locale from which you came, and the small room with the door in it... remember the sign upon it... you move, walking, and around a bend is the door with the small stone portico...

- You open the door, if it has closed, and you step through it... into the misty antechamber... and begin to climb down the steps... downward, turning leftward... down the windy trunk of the Great Pillar... and arriving at last at the base of the Bile, in your Inner Grove...

- You step out, into the weird light of the Threshold Fire... step out and stand before the Hallows of your Inner Grove... And, standing in vision in your Grove... remember your body... where it sits before the Hallows in the common world... Look out to the edge of your Grove, and there, see the Gate Sign appear... and the Mist beyond it... walk across the Grove, and pass easily through the Sign, remembering your body as your goal... and step out before your Fire in your common Hallows...

- Remember your Hallows, and see yourself seated there before them... go to your body... turn, and step backward into the space where your body is sitting... raise your spirit-hand before you... and make a tuathal triskel in the air before you... sit down into your body... renew your center... feel the Earth and Sky Powers meeting in your flesh...

- Remember your body, and let your awareness be firmly behind your eyes... feel the air flow in your lungs... the blood course in your veins... remember all you have seen and done in this work... open your eyes, and know that

your spirit has returned fully to your flesh... stretch... and be finished with the trance

3: The Door of the Midrealm

- *Come to your Shrine or Hallows, Bless all and open a gate.*
- *Perform the Nineteen Working, paying good attention to the Da Fein invocation.*
- *Use your Short Road to the Grove:*

**Stand I, Open eye
Double Sight, Inner Light
Mist Call, twilight falls
Silver pall, cover all
Sign clear, shines here
Gate wide, Other side
Step through, so I do
Stand I, Open eye
Within the Inner Grove!**

- *Remember and re-establish the Inner Hallows, and the surrounding environment.*
- *Stand at your Inner Fire, and bring the Two Powers into your vision body... hold up your hands, and know that whatever sacrifice you have given in the common world will also be available to you here in the Threshold... so make your usual offerings to the Hallows, and speak as you will...*

Let silver come to your hand... and give it, a substance of yourself, to the Well... and speak in the voice of your vision...

- *Let burning herbs and pure water come into your two hands... and with them, substance of yourself, honor the Tree, sprinkling its roots and perfuming its leaves... and speak in the voice of your vision... pause and feel the presence of the place... its weight and solidity... its weirdness and liminality... remember...*

You stand in your Inner Grove, from which you have already traveled to the Threshold of both the Underworld and the Heavens... yet your Grove already stands in a realm of many wonders... you have built your Grove

on the Threshold of the MiddleWorld...

Stand and turn once around, and see the setting in which your Grove is built...Walk to the edge, and begin to circle the area... turning your right shoulder to your Fire... see the trees or stones or plain... and walk again around the Hallows... observing... passing each feature again...

Turn again, rightward, around your Grove, and a gate or door will make itself clear to you... this is one Gate to the Middle Realm... the realm of wonder and story... where so many of the Spirits dwell, and where the Gods meet mortal dreams...

The door may be a physical door, or a tangle in the green, or a slit in the rock, but it will call to you... and it will bear, somewhere on it... a sign... that makes it plain that it is the road that you should take...

you step through the door, and make your way through a short, dark place... and emerge onto a small clearing... in the Middle Realm.

If you wish, you may step away from the door... walk a little, entering the world you have seen... you may see beings... may even speak with one... but for now be calm and polite, and make no promises, nor accept any... as you explore, a bit, this locale...

...

But for now, you must return to the common world... and so you turn, and remember the locale from which you came, and the narrow, dark passage... remember the sign upon it... you move, walking, and around a bend is the door with the small clearing...

- You open the door, if it has closed, and you step through it... into the short, dark passage... and emerge into your Grove... once again, circle your Hallows, right shoulder to the Fire... and then return to the Sacred Center... arriving at last at the Fire, Well and Tree, in your Inner Grove...

- You stand in the the warm light of the Threshold Fire... and, standing in vision in your Grove... remember your body... where it sits before your Hallows in the common world... Look out to the edge of your Grove, and there, see the Gate Sign of the common world appear... and the Mist beyond it... walk across the Grove, and pass easily through the Sign,

remembering your body as your goal... and step out before your Fire in your common Hallows...

- Remember your Hallows, and see yourself seated there before them... go to your body... turn, and step backward into the space where your body is sitting... raise your spirit-hand before you... and make a tuathal triskel in the air before you... sit down into your body... renew your center... feel the Earth and Sky Powers meeting in your flesh...

-Remember your body, and let your awareness be firmly behind your eyes... feel the air flow in your lungs... the blood course in your veins... remember all you have seen and done in this work... open your eyes, and know that your spirit has returned fully to your flesh... stretch... and be finished with the trance

• *The Sixth-Night Work:*

Healing with the Two Powers

1: A Two-Powers Healing Charm

- *The Druid stands or sits with the patient, the patient seated or lying. If the Druid has his Wand and Cauldron, then the Cauldron might sit in the lap of the patient, or be held in her hands, with a moderate amount of a healing drink in the vessel. The Druid holds the Wand. Without the Wand and Cauldron, there should still be a vessel of drink, and the raised hand of the Druid shall serve.*
- *The Druid brings the Two Powers strongly into the self, perhaps finishing with the Kindling Charm.*
- *The Druid raises her hand, or the wand, and divides the Two Powers, allowing the Dark to fill the earth beneath the patient, and the Light to accumulate in the Wand or hand. Using the breath, the Two Powers are built up, with the patient in the field between them.*
- *The Druid focuses the Light, with Wand or hand, into the drink in the Cauldron or vessel, allowing it to be charged by the images of the charm, spoken or sung three times:*

**Powers of Land and Sky attend me.
Attend me powers of Earth and Sun.
Mighty Spear of Lugh defend the
Earth from which all life's begun.
Hie to me healing from the deeps
Ancient of Ancients wholeness keeps
Boon of the bright sky, healing is
Light on the lurker, illness flees
Sun gives life to Earth's broad field
Bring me Healing, Spear and Shield!**

- *As the third recitation is completed the Druid focuses the Light and Shadow into the drink in the vessel, drawing the sigil over the vessel with hand or Wand. The patient then drinks the drink.*

2: A Sacrifice for Healing

The Text of the Rite:

1: Hallow the Grove.

2: Open the Gate.

3: Make the Offerings to the Three Kindreds, saying:

Now to my Sacred Fire I call

the Threefold Kindreds, spirits all

All my allies among the Dead; Mighty and Beloved Ones,

stand strong with me in my work,

And receive this offering. *(make the offering)*

All my allies among the Sidhe,

Red blood, green sap or Spirit Folk,

join me on my work's journey,

And receive this offering. *(make the offering)*

All my allies among the Gods; Wisest and Mightiest Ones,

I pray that your power burn and flow in me

So, receive this offering. *(make the offering)*

Hold up the object to be hallowed and display it to the four airts. Say:

Hear me, my kin, my allies, my elders, I pray, and make

your wisdom open to me, your love flow with mine,

your power strong in me, that I may do the work of the

Wise. Be beside me, Mighty, Noble and Shining Ones,

and give your blessing to this work of healing, that it

may be blessing of restoration and wholeness for me,

for I am *(your name and lineage)*, your true worshipper!

In the Mother's Love be welcome.

In the Joys of Life be welcome.

In this Sacred Grove be welcome.

And accept my sacrifices!

3: Invocation of the Healing Gods

Now I call to you Tuatha De Danann who are healers.

First to the High One, Brigid of the Fire and Water,

Daughter of the Dagda, Lady of the Mercies. Let your power be my blessing in this work of healing, and accept this offering!

And to Diancecht of the Wisdoms, who made the Silver Hand, who made the Well of Restorations, restore me, I pray by this rite, and accept this offering!

To Miach and Airmid, Children of the God of Hazels, you who turn keep the healer's ways, let your skill guide this work of the Druid's arte, and accept my offering!

4: Final Sacrifice

Let the Druid pause for a time in contemplation of these Gods, and of the Kindreds. When she is ready she prepares a final offering and says:

Hear me now, I pray, Wise and Shining Ones, Mighty Gods and Goddesses of the Curing Art. I come seeking a healing, that my flesh be made whole, and my heart be made whole, and my mind be made whole; that illness not lay my body low, that sorrow not weaken my heart, that falsehood not cloud my mind. So let my voice rise on the Fire, let my voice ring in the Well, let my call pass the Gate to the Land of Spirits. Holy Ones, accept my sacrifice!

5: Omen

An omen is taken, asking whether the Gods favor the intention of the rite. If the omen is good, the rite proceeds:

6: The Blessing of Healing

The Druid renews his center, and brings the Two Powers strongly into his Caher Draoi, producing the Triessence. he says:

Come I to the Fire and Well

A spell to weave by word and hand

I stand in power, by the Three

By Sea and Sky and by the Land

Let your power be with me in this work

And let this be a work of Blessing,

Of healing of flesh, and heart, and mind.

Take up the Blessing Cauldron, filled with pure water, and hold it in your left hand. Breathe deep and accumulate the Underworld Power into the vessel. Envision the waters growing deep and bright and thick with the cleansing power of the Deep. Take up the three charm stones, and drop them into the Cauldron as you incant three times:

Cleanse and bless, strength of the deep

Flow in this bowl of blessing

Heal and cleanse, whole and well

Blessed by Carnelian

Drop the carnelian into the Cauldron

Cleanse and bless, strength of the deep

Flow in this bowl of blessing

Heal and cleanse, whole and well

Blessed by the Amethyst

Drop the amethyst into the Cauldron

Cleanse and bless, strength of the deep

Flow in this bowl of blessing

Heal and cleanse, whole and well

Blessed by the Crystal bright

Drop the crystal into the Cauldron

Now the Druid should bathe in the waters, perhaps using a ladle or spoon to dip and pour the waters over the crown of the Head, the hands, and certainly over and part of the self that is in need of special healing. In this process the Earth Power is seen as washing away any and all ill, rinsing it down through and out of the self. Use the towel and make sure that you are well-washed in the Waters of Blessing. As the cleansing is done, incant as many times as needed:

Cleanse my flesh, heal my flesh

Cleanse my heart, heal my heart

Cleanse my mind, heal my mind

That I may be made whole.

When the Druid has bathed well in the waters, he sets them aside and takes up the prepared Blessing Fire. This should be a true open flame of some sort, such as camphor or small bits of firestarter, and small amounts of the three herbs should be to hand. Using vision and breath she accumulates the Heavens Power in herself and in the unlit

Blessing Fire. The focuses the light strongly into her hand and transfers into the Fire as she kindles it from the sacred Fire, saying:

I kindle this fire, a fire of magic, a shining of strength.

I kindle this fire, a fire of beauty, a warming of love

I kindle this fire, a fire of comfort,

A blessing of wholeness

A blessing of rightness, a blessing of healing

That wounds of the flesh be healed

(give the plantain)

That wounds of the heart be healed

(give St John's wort)

That wounds of the spirit be healed

(Give the vervain)

I charge you, oh fire, by the Fire of May

By the Fire in the Inner Grove

By the Fire in the Center of the Worlds.

Heal with your light, shining bright

Heal with your heat, warm and sweet

Body and soul, well and whole

Fire of Healing, Shine in me!

The Druid repeats the four-line charm as he lifts the Fire before him and warms his body with it. He lifts it before forehead, heart and loins in turn, and envisions the Fire reflected in his own form. He allows the Heaven power to fill him, driving away ill, filling and brightening shadows, perfecting and restoring the order of his being. When he has finished with the fire, he should set it down in front on him, making sure it is burning or smoking, and place the Water to its left. The Druid brings the Two Powers into gentle and powerful balance in herself, letting her right and left hands touch or reflect the blessings, as she says.

Let bound be bound and wound be wound,

And thus it is done, and done, and well done,

By the power of the Powers, and by my magic

So be it!

7: Closing

As usual.

• **Full Moon Work: Calling the Ancestral Teacher**

The Grove is set up as usual. on the Shrine is placed the image of Donn, and the Charm of the Dead, and the Blessing Fire (a small fire or candle in addition to the rite's Fire), with bone and graveyard dirt ready to one side.

1: Hallowing the Grove

- **Opening Prayer**
- **Honoring the Earth Mother**
- **Inspiration & Outdwellers**
- **Statement of Purpose**

I have come to do as the wise ancients did, to make offering to the powers and to seek an alliance with a spirit of the Dead. I come to make offering to Donn and to the Cailleach, and to seek a teacher among the Dead, who can aid me in my work. Hear me, Mighty Ones, and behold me, for I seek an ally. This I do that I may grow in health, and wealth and wisdom, in wisdom, love and power, in service to the spirits, to the folk and to my own being. To those ends, I will hallow this Sacred Grove.

• **Blessing the Hallows**

Offer silver into the cauldron, saying:

In the deeps flow the waters of wisdom. Sacred Well, flow within me. O Eye of the Deep, be as a Spring of welcome to the spirits, a source of peace and comfort.

Make an offering to the Fire, saying:

I feed the sacred fire in wisdom, love and power. Sacred Fire, burn within me. By this Fire I claim this place for my own magic, and invite the spirits to my fire.

Sprinkle and cense the world-tree, wand or self, saying:

From the deeps to the heights spans the world-tree. Sacred Tree, grow within me. Be you the Pillar of the World, the peg that holds fast the Ways Between.

• *Water and Fire Cleansing*

Sprinkle everything with sacred water, and cense all with incense from the Fire; see the Powers flowing in the whole Shrine turning away ill, repeating three times:

By the might of the Water and the light of the Fire, this Grove is made whole and holy

Spread your hands and face the east, and encompass the whole shrine in your awareness, saying:

Let the sea not rise, and all ill turn away.

Let the sky not fall and all ill turn away.

Let the land hold firm and all ill turn away.

Before me bounty, behind me wisdom

On my right hand magic, on my left hand strength

Contemplate the worlds and the Shrine, saying:

The Fire, the Well, the Sacred Tree,

flow and flame and grow in me!

In Land, Sea, and Sky, below and on high!

Thus is the Sacred Grove claimed and hallowed.

So be it!

• *Opening the Gate*

In every place where Triads meet, there is the Center of the Worlds. Let this sacred center be the boundary of all worlds, that my voice be carried and my vision see.

O Manannan Mac Lir, Grey God of the Mists, Lord of the Isle of Apples, Teacher of the Wise, I make this offering to you (*make offering of Offering Oil*). Attend me in this work, Son of the Boundless, as you attended the Tuatha De in their magics. Watch and ward the Ways between as I invite the Host of the Sidhe. Hold open the gates; stretch your sword, Retaliator, over my Fire that no ill may come to me for as long as this gate is open.

Make a deosil triskel or spiral over the Fire, saying:

Let this Fire open as a gate,

and let no harm come to me from the Sky;

Let this Well open as a gate,
and let no harm come to me from the Deep;
Let this Tree be the Crossroads of all worlds,
and let no harm come to me upon the Land.
Open as an eye of seeing
Open as a mouth of speaking
Open as an oaken door,
between this Sacred Center and the Otherworlds.
Now, by the Gatekeeper's might and by my magic,
By Fire, Well, and Tree, by Land, Sky, and Sea, by Gods,
Dead, and Sidhe –
Let the Gate be Open!

With the Gates open, I turn my mind to Magic... I renew my center... Earth below and Sky above... I feel the currents of light and dark... flowing in my flesh, and in the Grove... and I recite the Charm of the Threshold, to open the Inner Eye:

**Stand I, Open eye
Double Sight, Inner Light
Mist Call, twilight falls
Silver pall, cover all
Sign clear, shines here
Gate wide, Other side
Step through, so I do
Stand I, Open eye
Within the Inner Grove!**

2: Honoring the Kindreds

**Gods and Dead and mighty Spirits,
Powers of Land and Sky and Sea,
By Fire and Well and sacred Tree,
offerings I make to thee!
To those who dwell below, to those who dwell above,**

to the tribes of spirits in land, sea or sky.
Hear your true worshipper (your name) as I make due
sacrifice to the Dead, the Spirits & the Gods.

Mighty Dead, Blood Kin and Heart Kin

Noble Spirits, Other Tribes

Shining Gods and Goddesses

To you who hear me, I offer these offerings.

(offering of ale)

To you who would teach and aid, I offer these offerings.

(offering of seeds)

To all you who come without harm,

I offer these offerings.

(offering of oil or incense)

Bless this work, I pray, Holy Ones,

let me find my ally among the Mighty Ones.

Let the work of the Wise be known in the World.

O Mighty Noble and Shining Ones,

I honor your presence, offering my love and worship.

Be with me in my grove and in my heart,

and accept these gifts in token of my worship.

Holy Ones, Accept my Sacrifice!

3: Offering to Donn and the Cailleach

• Now I make offering to the Shining Ones, you who reign over the Hosts of the Dead. The Dark One and the Elder Woman, the rulers in the Land of the Dead, I bring you these gifts. I invite you to this Fire of Welcome, and ask you to grant me your blessing.

O Ancient Mighty Queen of the Land, Hard-Gripper, Queen in the Hall of the Dead, Mountain Mother, Ever-renewing, Taker of Tributes, Awesome and Mighty One, grant me your voice, Cailleach Mor, that I may be heard among the spirits.

Calleach Mor, accept my sacrifice!

(an offering of bone is made)

O Lord in the House of the Dark, Eldest Son, First of the Fallen, Wealthy One, Host of the Feast, Lord of Torc and Serpent, Antlered Lord of The Dead, give me your Blessing, Donn MacMil, that I may speak among the spirits.

Donn Righ, accept my sacrifice!

(An offering of graveyard dirt is made)

O Shining Children of the Mother, Underworld Powers, I would call an ally, a Teacher among the Dead. Guide and ward me, Dark One and Old Mother, that a true and proper spirit see me and hear me, and I may make the bargain made by the Elder Wise. Aid me in this work, for I am your true worshipper, and this offering is poured out to you.

Donn and Cailleach, accept my sacrifice!

(An offering of ale is poured)

• ***Prayer of Sacrifice & Omen***

Make a final offering to Donn and the Cailleach, and take an omen, then.

• ***The Blessing***

Druid raises a cup of drink, and says:

I call now to the Holy Ones to give to me as I have given to you, as a gift calls for a gift.

Let your power be with me in this work

And let this be a work of Blessing.

**That I may meet and know my Teacher,
my ally among the Dead.**

Fill this ale with your power, that I may call the spirits.

I open my heart to the flow of your blessing,

I, your child and worshipper.

Let the spell be worked true!

Drink the Blessing, and contemplate the Shining Powers you have invoked, reciting the Audience Charm in this version:

The worlds are in me, and I am in the worlds

The spirit in me is the spirit in the worlds

Shining Ones I set my eyes upon you –

set your eyes upon me.

Shining Ones I behold your faces – behold you my face

Shining Ones I behold your hearts – behold you my heart

Shining Ones I behold your hands –

behold you my hands

By Fire and Well, by Sacred Tree

The Blessing flows and shines in me.

• *Calling the Ally*

The Druid lights the small fire or candle on the Shrine of the Dead, saying:

In the power of the Gods of the Land and Sky and Sea

I call to the Mighty Ones.

Come to my fire, Ancient Wise and Skilled Ones.

I call with the voice of the Cauldron of Bounty; I call

with the voice of the Hearth of Welcoming. All you who

answer this calling, come without malice, come in a fair

form, and come in peace and without any harm to me

or to mine, neither in body or mind or spirit, neither in

my health or my wealth or my wisdom.

The offerings are placed in the Shrine as the Druid says:

To you, O Mighty Ones, I make these offerings:

Apples I offer you, an image of your holy apples.

Ale I offer you, image of your holy ale.

Flesh of the swine I offer to you,

just as the holy swine feed the holy dead.

And by these gifts I offer you welcome.

From out of the host of the Mighty Dead, I call to those

who see me here. I call to those who know my heart, and

who would join with me in love and honor. Three times I call, to the one who would join with me, to whisper wisdom in my ear, to aid me in returning the Old Ways to the world of mortals.

By Four Winds and Nine Waves

By the World Tree's root and crown

By the Four Treasures and the Silver Branch

By Fire's Light and Well's Might

Come to me, teacher and ally - Mighty Dead, accept my sacrifice!

•The Vision

I strengthen my vision again in the Threshold, and see the Inner Grove... I feel the cool water of the Blessing in me... a draft of cool light... cool shadow... soaking into my spirit... strengthening my inner vision... deepening my inner ear...

I turn my inner eye into the gate... my vision passes deeper into Threshold... through the light and shadow... and I see the Many Colored Land... the Middle Realm... I see Donn in the background... dark and shining, bearing the Torc and Serpent...

And I know the presence of the Host of the Mighty Dead... The crowd of spirits, called by my offerings... I see their forms, their way of dress... see their faces, their eyes... a vision, an impression, a shadow, a glimpse... and I open my heart, my inner eyes wide... with aspiration in my heart, I call out with inner voice... with the blessing bright in me, I ask the spirits which of them will come to me...

I open my heart to hear a whispered voice... perhaps in the crackling of the flames... perhaps in the rustling of leaves, perhaps only in my heart... a face... a symbol... of the teacher who comes to me... carry me to you, if you must, to where the teacher waits... show yourself... to me... Now, for a time, I seek... I listen... for the Voice of the Teacher...

(period of silence as you listen for and to the Voice)

I know that the teacher has drawn nearer to me through this work...

• *The Charge*

The Druid makes a small offering of oil or incense to the newly met spirit, saying:

Slainte agus failte! Hail and welcome, to you who have come at my call. I am (your name and lineage), and you have come to my fire at my will and word, and have taken my offerings. Therefore know me as an ally, and as a Noble One beside you, and give to me a name or sign or form, by which I may know and call you.

(period of silence as you converse with the Voice)

O (N) give to me your aid, I pray, by the blessing of the Dark One and the Old Mother, to be a teacher and co-walker with me, in my work in the Druid's Art. Come when I call you, friend and companion, whether by a word, or a will or a work of the Druid's art, that I may share in your wisdom, love and power.

(period of silence as you converse with the Voice)

Now I return to my common vision... to my flesh, here in this Grove... One final time, I offer peace and alliance with (the teacher, say the name)... and turn my vision's eye back through the Gate... Through the shining mists... to my Inner Grove... the Fire, Well & Tree... let my inner eyes be closed... resting in darkness for a moment... and my body's eyes see clearly... present in my flesh... here in the Grove...

• *Final Blessing*

By this work I begin a great work, take a step along my path of spirit. By this work may I be made stronger in my magic, deeper in my wisdom, more able to work for the good of my own life, and the lives of my people. So be it!

• *Closing*

When all is done, give thanks, saying:

By this work I am blessed, by the power of the Mighty,
Noble and Shining Ones! Secure in their blessing, I go
from the Grove into my life and work. I go with the
blessing of the Gods in my head, and heart and loins.
To all those who have aided me in this holy work, I give
thanks.

Triple Kindreds, Gods, Dead and Landspirits:
I thank you for your presence in my small Grove.
Shining Ones, Mighty Dead, Noble Spirits
I thank you for your aid and blessing.

Make a closing triskel over the Fire.

Lord of the gates, lord of knowledge,
I give you my thanks.
Now let the Fire be flame, the Well be water,
Let all be as it was before,
save for the magic I have made
Let the Gates be closed!

Recenter and contemplate the entire working, and end, saying:

To the Mother I give thanks,
for ever upholding my life and my works.

The blessings of the Holy Ones be on me and mine
My blessings on all beings, with peace on thee and thine
The Fire, the Well, the Sacred Tree
Flow and Flame and Grow in me
Thus do I fulfill the work of the Wise.
So be it!



The Book of the Seventh Moon

Part 1: The Order of the Work

The Three-Day Retreat: For the three days following New Moon, practice the Cosmos Contemplation each morning and in the evening work three trances for the Inner Grove. Daily work continues throughout.

Daily Work: A daily meditation is worked, consisting at least of the first month basic blessing and Open Meditation.

New Moon:

- Continue the Cosmos meditation, including the Invocation of the Da Fein
- Make the Dead and Sidhe Offerings during the day.
- Be prepared to use a complete first version of your simple self-intro, to be spoken to the spirits.
- Divination question as desired.

Evening Exercise: Seeking the Secret Shrine: Three trances to discover the Da Fein.

Sixth Night:

- Morning Shrine work and Meditative pattern.
- Make the Dead and Sidhe Offerings during the day

Evening Exercise: A Working for Prosperity – to bring the student sufficient wealth and security to provide for her needs and allow the work to move ahead.

Full Moon:

- Morning Shrine work and Meditative pattern.
- Make the Dead and Sidhe Offerings during the day
- Continue the self-examination journaling exercises.

Evening Exercise: The Familiar: Gaining an Ally among the Sidhe

Last Quarter:

Complete devotional practices for the Kindreds

Complete the month's journaling.

Part 2: Articles & Considerations

• *Knowledge & Conversation –*

Communicating with the Spirits

In this month's work you will invoke and meet the Familiar, an ally from among the Nature Spirits. You have already introduced yourself to the Ancestral Teacher, and to the Gods of the Grove. This month you will also begin a formal search to meet and know your Da Fein, not just as a general power but as a personal and specific spiritual guide.

These four spiritual contacts comprise a sort of personal pantheon of the Druidic magician. They will stand as your personal portals or heralds, strengthening your ability to contact and work with the Kindreds. Of course we have made our common 'religious' offerings throughout our Druidic path. We give to the Kindreds and receive their Blessings in turn. While this serves well for the common good we seek from a public sacrifice, a working Druid can gain much from a more personal relationship with the spirits.

This system uses formal ritual to open the relationship with the Allies, but the development of that relationship requires time and attention. Modern mortal life does not lend itself to the mental states that allow spirit contact. The rites, meditations and trances in this program intend to prepare you for that contact.

Seeing the Spirits

The spirits display themselves in many ways, each according to the spirit and nature of the human who calls to them. It may be that within their realms and among themselves the spirits have no shape like a material form at all. Perhaps it is only when a spirit comes to the Threshold, or into the common world, that it must take a form suited to its intention. For the Druid this means that seeing the spirits is more likely to be a gradual process than a sudden revelation.

The first efforts at meeting an ally should be approached without expectations. Those who hope for a flash of light and a voice of thunder are likely to be disappointed. An approach based on patience and humility is likely to produce results. The experience of a spirit is likely to be different for every individual. For some a particular spirit may appear promptly and in detail while another remains obscure and shadowed. We may develop a clear and intimate vision of an ally, while the spirits conjured for a practical magical goal are perceived only as impressions. The thing to keep in mind is that the spirits have no fixed form, and that your perceptions of them

happen in the Threshold, where imagination meets the Otherworld.

Throughout the work, you have been learning to enter visionary trance, entering the vision-environment we refer to as the Threshold. It is in the Threshold state, or environment, that you will come to speak with and see the forms of the spirits. The techniques of standing out of the body, of Opening the Inner Eyes while standing in the material body, and of Passing the Mist should be practiced until they are easily accomplished. The Inner Grove provides a ready locale in which to know and converse with the Allies. Most importantly, the Dual Sight – the combined vision of the Inner Grove and the material ritual space – is a primary skill.

In early callings do not assume that failing to perceive the spirit means that it has not come. It is not unusual for a spirit to approach the Druid's Threshold space, but not to appear visibly in any detail at first. Of course it may be equally likely that the Druid's Inner Eye is simply not yet sharp enough to behold the spirit, even if it has come to the call. The first impressions may only be of personality or vague presence. Even if this is faint the Druid must begin by simply assuming that the spirit is present.

The presence and form of the spirit may be revealed in much the same way as early Threshold locales emerge from the Mist – a glimpse or impression becomes an anchor which focuses attention to allow the form to appear around it. A symbol may appear and serve as a gate or veil through which the spirit is found. It is important to be alert and open to catch the small signals that may be the spirit breaking through into your Threshold realm.

When you sense such a clue it is time to apply your imagination, gently composing a form. You may find yourself surprised by details, or specifics may escape you still. The process of moving from shadowy general shape to a more detailed and specific form simply takes as long as it takes.

Working with the Familiar offers what may be an easier approach to discerning a spirit form. By asking our ally to appear in animal form we provide a vocabulary of forms well-known to us. It is, perhaps, a simpler matter to envision the detail of a spirit eagle or fox than to perceive all the detail of human form and garb. However as you work with the Familiar it may appear in multiple forms, including full human shape, or human-animal hybrids.

Speaking With the Spirits

The approach to hearing the voices of the spirits is similar to that used for seeing their forms. Our minds are often full of a multitude of voices. It is the task of the Druid to learn to hear the correct voices. Of course some students will be more inclined to receive answers as visions,

others as voices, but even for the visual person there is something powerful about the way spirit voices resound in the mind.

For many people spirit voices are identified precisely by the sense of resounding presence they often carry. Some say that spirit voices seem to come from above and just behind the head. In many cases a spirit may speak in what seems to be your own mental voice, or that of some living person. The voices of the spirits are no more fixed than their forms. In some cases there may be no impression of a voice at all, but simply an awareness of the content of the message.

The simplest exercise for working to hear the voices is simply to ask questions and listen for the answers. As in any divination this should not be done frivolously, but rather the questions should concern real personal needs. In early stages with the Teacher and Familiar this is not difficult. There are three questions that you can always ask:

- 1: Tell me something about your nature.
- 2: Tell me how I can work with you.
- 3: Tell me something valuable about myself.

The answers to these questions and their variations should not be rushed – they will help you form the basics of your relationship with your allies. The first questions can be asked and varied over and over, as you begin to understand how to perceive the answers. Related questions in this category might include learning the name of the spirit, her sign, seal or sigil, offerings proper to her, who her superior among the spirits might be, and what spirits she might command.

Of course the two primary environments in which you will begin the work of speaking with the Allies are your personal Nemeton or Shrine, and your Inner Grove. In both these settings you will become used to entering the Threshold, and there you can best commune with the allies, allowing their vision and voice to become clear to you. It is also important to learn to communicate with the Allies at will in non-ritual settings. At first you may want to call the Dual Vision in places such as parks or shorelines or hilltops. Using it in more urban environments is also useful. Of course you should have arranged a simple call-sign, or summoning spell, to bring the allies to you in these places.

In time you will become used to receiving communications from your allies. Gaining this communion is a core part of the process of lifting the Druid's mind out and away from the common trance of daily life. By gaining reliable knowledge of and conversation with the Allies, the gates can be opened to a variety of other spirit communication.

• *Three Forms of the Da Fein*

It is worthwhile to spend some time simply being open to the feel and presence of the Da Fein, listening for its voice and counsel. One goal of awareness of the Da Fein is its presence as an actual voice of counsel, a source of guidance in the work of Druidry. Tradition gives no firm notion of how the Pagan Celts might have visualized or symbolized such a spiritual power as the God of Myself. I offer several possible models drawn from Celtic symbolism. Consider working your way through these, and whatever other notions may occur as you experiment with the charm and the exercise.

1: The Graal: Both ancient Gaelic story and later, Celtic-influenced romances present the image of a magical vessel which confers a variety of blessings upon those who come into its presence or drink from it. The Book of Invasions tells of the Dagda's Cauldron of Wonder, which gave every feaster his favorite food. Dian Cecht, the physician of the Tuatha De, kept a Cauldron (or Well) of Healing that raised dead warriors to fight again. British tales remember the famous Cauldron of Inspiration, which made the poet Taliesin, and the Red Woman's Cauldron, which, again, raised the Dead. So, we find a triple-cauldron complex – Healing, Sustenance and Inspiration - rather different from our poetic Cauldrons. This is the Secret Presence itself, the Poet's Gift, the Mead of Inspiration, the Vessel of Three Drops. Whether bronze-age cauldron, iron-age drinking horn or medieval chalice, you may find a vision of the Vessel of Blessings, and perhaps of the Shrine or Chapel in which it sits to be productive.

2: The Shining Presence: It is common in all cultures to see this sort of being – this Personal Theos – in anthropomorphic form. Several cultural systems present us with personal guardian spirits, so attached to us as to be a part of us, yet still separate entities from anything we could call 'ourselves'. We can approach such a spirit by making an image in which it can reside, in a temple in our hearts. In some cultures it is plainly said that the Personal God is of the opposite gender to the mortal self, in others this isn't plainly so. There may be some value in that sort of vision of a beautiful messenger, even in tying the power of eros to our efforts to draw near to the divine. Others may find the figure of an Elder or of a Child, of either gender, useful. In all this is it good to begin with some experimental figure, but then to be open to what the mind and heart may reveal.

3: The Speaking Flame, the Speaking Well: As you build your Druidic practice you will develop an Inner Grove, a personal sacred space from which you might set off into other visions. In this you will make your Fire

Altar and Well of the Deep, at your own Boundary Tree. Beneath and within the landscape of your Inner Grove you might conceive a deeper shrine, a secret place known only to you, in which you find a stranger Fire and Well, that may act as the eye and voice of a powerful spirit being. You can explore this setting and work with it in a variety of ways, from approaching the Voices as oracles, asking questions and hearing answers, or as ways to make Inner offerings, especially to the Da Fein itself.

Of course these images may be mixed and matched as you find inspirational. The goal is to find a symbol that conveys the presence of the Divine in a way outside the common list of Gods and Spirits, in ways meaningful and powerful to the Druid. We make the images, and open our hearts, and the Da Fein flows and shines in the images we provide. In those images we then seek to hear the voice of the Da Fein, and be heard by it. In time we seek to be intimate with this most personal of Allies in every spiritual way, open to the Wisdom of the Divine In Us.

In the first weeks, even months, of this meditation program you will not have been working this stage. You have spent time making your vision of the Worlds and Powers firm, and then experiencing the Oneness with the Elements of the Worlds. In truth you can spend as much time as you like exploring this state, which can produce a powerful expansion of awareness. When your work leads you to begin approaching the Da Fein you may wish to work this exercise separately from the longer Cosmos vision and contemplation. However there is power in the finding of the secret place of the Da Fein deep within the Cosmos you have worked. When you have practiced you should learn to recover enough will in your elements meditation to bring the Da Fein into the center and work the charm, placing the image in the body and spirit. In establishing the center of your Divine Self amidst the Cosmos, you open yourself to the deepest connection with the Dance of Being. You may not achieve 'results' immediately – like any work, it is the work itself that brings the result. To hold this whole Great Pattern meditation – the Silence, the Two, the Three and the Four, the Nine and the One Other is a powerful work of mystical vision.

•Part 3: Rites and Works

• *Morning Meditation Pattern*

Work the full Nineteen Working, as given in the Sixth Moon

• *New Moon Work: The Secret Shrine*

1: The Door of the Shrine

- Come to your Shrine or Hallows, Bless all and open a gate.
- Perform the Nineteen Working, paying good attention to the Da Fein invocation.
- Use your Short Road to the Grove:

Stand I, Open eye

Double Sight, Inner Light

Mist Call, twilight falls

Silver pall, cover all

Sign clear, shines here

Gate wide, Other side

Step through, so I do

Stand I, Open eye

Within the Inner Grove!

- *Remember and re-establish the Inner Hallows, and the surrounding environment.*
- *Stand at your Inner Fire, and bring the Two Powers into your vision body... hold up your hands, and know that whatever sacrifice you have given in the common world will also be available to you here in the Threshold... so make your usual offerings to the Hallows, and speak as you will...*
- *Let silver come to your hand... and give it, a substance of yourself, to the Well... and speak in the voice of your vision...*
- *Let precious scented oil come to your hand... and give it, a substance of yourself, to the Fire... and speak in the voice of your vision...*
- *Let burning herbs and pure water come into your two hands... and with them, substance of yourself, honor the Tree, sprinkling its roots and perfuming its leaves... and speak in the voice of your vision...*
- *pause and feel the presence of the place... its weight and solidity... its*

weirdness and liminality... remember...

- Somewhere deep within the Threshold is the vision of your own secret shrine, a place where you can meet your Da Fein face to face, as you would an ally. Stand before your Inner Hallows, and gaze across the Fire toward your Gate. Make an invocation of your Da Fein, as your understanding guides you, calling to the God In You to send you a symbol, a sigil, a sign by which you might journey to its own secret shrine.

- Let the sign resolve before you, becoming clear in the gate... let it be as if the Gate were before you, as if it were one with the Inner Hallows... step forward, and pass through the Gate...

- Now a path or a passage will appear to you... and you will follow it... for as long as you need... deeper into the Inner realms... remember as you go, what sights you see... for it is this path that will lead you again, to the Secret Shrine...

- At last you arrive at a further gate... a Gate well-closed with solid doors... see the doors before you... see what substance they are made of... see what signs they may bear...

- Even the presence of these Doors seems a wonder to you, and you are filled with joy at your discovery... but for now you will come no further... raise your hands and greet the Da Fein from outside the shrine, for you will return here again, and if all is well, the Doors will be open to you...

- And remember... remember again the road from your Grove to these Doors, for you must try to return the same way, tomorrow...

The Return

- Now, as you prepare to finish your work, remember... remember all that you have seen and done... all that you have learned...

- Turn and return the way your came, marking the landmarks of your journey... see the Gate before you with the sign of your Grove upon it, and pass through to emerge in your own Inner Grove...

- And, standing in vision in your Grove... remember your body... where it sits before the Hallows in the common world... Look out to the edge of your Grove, and there, see the Gate Sign appear... and the Mist beyond it... walk across the Grove, and pass easily through the Sign, remembering

your body as your goal... and step out before your Fire in your common Hallows...

- Remember your Hallows, and see yourself seated there before them... go to your body... turn, and step backward into the space where your body is sitting... raise your spirit-hand before you... and make a tuathal triskel in the air before you... sit down into your body... renew your center... feel the Earth and Sky Powers meeting in your flesh...

-Remember your body, and let your awareness be firmly behind your eyes... feel the air flow in your lungs... the blood course in your veins... remember all you have seen and done in this work... open your eyes, and know that your spirit has returned fully to your flesh... stretch... and be finished with the trance.

2: Seeking the Secret Shrine

- Come to your Shrine or Hallows, Bless all and open a gate.

- Perform the Nineteen Working, paying good attention to the Da Fein invocation.

- Use your Short Road to the Grove:

Stand I, Open eye

Double Sight, Inner Light

Mist Call, twilight falls

Silver pall, cover all

Sign clear, shines here

Gate wide, Other side

Step through, so I do

Stand I, Open eye

Within the Inner Grove!

- Remember and re-establish the Inner Hallows, and the surrounding environment.

- Stand at your Inner Fire, and bring the Two Powers into your vision body... hold up your hands, and know that whatever sacrifice you have given in the common world will also be available to you here in the Threshold... so make your usual offerings to the Hallows, and speak as you will...

... ..

- pause and feel the presence of the place... its weight and solidity... its weirdness and limnality... remember...

- Now you seek again your own secret shrine, by the road you have learned. Stand before your Inner Hallows, and gaze across the Fire toward your Gate. Make an invocation of your Da Fein, as your understanding guides you, calling to the God InYou. - Let the sign resolve before you, becoming clear in the gate... let it be as if the Gate were before you, as if it were one with the Inner Hallows... step forward, and pass through the Gate...

- Again the path appears to you... and you follow it... remember the way, and see again the landmarks and images of the way to the Shrine...

... ..

- At last you arrive at a further gate... a Gate well-closed with solid doors... see the doors before you... see what substance they are made of... see what signs they may bear...

- Even the presence of these Doors seems a wonder to you, and you raise your hands and greet the Da Fein from outside the shrine... and the Doors of the Secret Shrine open to you...

- So you may go into the Shrine... to call to the Da Fein... to speak to it and listen for its answer...

- So... allow the Secret Shrine to appear around you... and behold before you the form of Your God, the Da Fein... light and shadow... nature and wonder... see the face... the eyes, the mouth... the symbols the figure may bear... the details of the Shrine in which the throne and altar is set...

- Perhaps there is a presence within, perhaps only symbols and signs... so remember... remember the form and color, the symbol and shape of this Shrine...

- You have come to find the seat and altar of your own Inner God — the spirit of you that keeps your way and work, even when your common mind knows it not... the spirit some that some call the servant, some call the master and some call holy luck...

- For a time abide in this vision... call out to the Da Fein as your inspiration Guides you... and remember... remember...

The Return

- Now, as you prepare to finish your work, remember... remember all that you have seen and done... all that you have learned...
- Bid farewell to you Da Fein, whether or not you have seen it plainly... affirm your desire to know and understand the Divine InYou...
- Turn away, and again follow the path back toward your Grove... summon the Gate and the sign of your own Inner Grove... gathering your will, step forward through that Gate, and return to your Grove...
- And, standing in vision in your Grove... remember your body... where it sits before the Hallows in the common world... Look out to the edge of your Grove, and there, see the Gate Sign appear... and the Mist beyond it... walk across the Grove, and pass easily through the Sign, remembering your body as your goal... and step out before your Fire in your common Hallows...
- Remember your Hallows, and see yourself seated there before them... go to your body... turn, and step backward into the space where your body is sitting... raise your spirit-hand before you... and make a tuathal triskel in the air before you... sit down into your body... renew your center... feel the Earth and Sky Powers meeting in your flesh...
- Remember your body, and let your awareness be firmly behind your eyes... feel the air flow in your lungs... the blood course in your veins... remember all you have seen and done in this work... open your eyes, and know that your spirit has returned fully to your flesh... stretch... and be finished with the trance.

3: The Face of the Da Fein

- Come to your Shrine or Hallows, Bless all and open a gate.
- Perform the Nineteen Working, paying good attention to the Da Fein invocation.
- Use your Short Road to the Grove:

Stand I, Open eye

Double Sight, Inner Light

Mist Call, twilight falls

Silver pall, cover all

**Sign clear, shines here
Gate wide, Other side
Step through, so I do
Stand I, Open eye
Within the Inner Grove!**

- Remember and re-establish the Inner Hallows, and the surrounding environment.

- Stand at your Inner Fire, and bring the Two Powers into your vision body... hold up your hands, and know that whatever sacrifice you have given in the common world will also be available to you here in the Threshold... so make your usual offerings to the Hallows, and speak as you will...

... ..

- pause and feel the presence of the place... its weight and solidity... its weirdness and liminality... remember...

- Now call to your Allies... take a moment to know their presence at your sides, in whatever way they manifest to you... throughout, you may speak with them, and perhaps they will guide you, or perhaps simply join you in your journey...

- Now gaze across the Hallows to the Gate, and see again the sign of your Secret Shrine... where you can meet your Da Fein face to face, as you would an ally. Stand before your Inner Hallows, and gaze across the Fire toward your Gate. Open your heart to your Da Fein, as your understanding guides you, calling to the God InYou as you step forward, and pass through the Gate, opening your heart and spirit to the God In You...

- To go to the Shrine... along the path...

- To arrive at the Doors, and pass within... to call to the Da Fein... to speak to it and listen for its answer...

- So... allow the Secret Shrine to appear around you... and behold before you the form of Your God, the Da Fein... light and shadow... nature and wonder... see the face... the eyes, the mouth... the symbols the figure may bear... the details of the Shrine in which the throne and

altar is set...

- And in this time you can ask your Good Spirit for its name, and it's sign, and its powers and station, just as you have your allies... and the Da Fein may answer...

- From there any conversation may be possible... ask and listen, speak and hear, as you stand in the presence of the God of Your Spirit...

The Return

- Now, as you prepare to finish your work, remember... remember all that you have seen and done... all that you have learned...

- Bid farewell to your Da Fein, whether or not you have seen it plainly... affirm your desire to know and understand the Divine In You...

- Turn away, and summon the Gate and the sign of your own Inner Grove... gathering your will, step forward through that Gate, and return to your Grove...

- And, standing in vision in your Grove... remember your body... where it sits before the Hallows in the common world... Look out to the edge of your Grove, and there, see the Gate Sign appear... and the Mist beyond it... walk across the Grove, and pass easily through the Sign, remembering your body as your goal... and step out before your Fire in your common Hallows...

- Remember your Hallows, and see yourself seated there before them... go to your body... turn, and step backward into the space where your body is sitting... raise your spirit-hand before you... and make a tuathal triskel in the air before you... sit down into your body... renew your center... feel the Earth and Sky Powers meeting in your flesh...

- Remember your body, and let your awareness be firmly behind your eyes... feel the air flow in your lungs... the blood course in your veins... remember all you have seen and done in this work... open your eyes, and know that your spirit has returned fully to your flesh... stretch... and be finished with the trance.

• Sixth Night Work: The Bounty Cauldron

This work is intended to produce a talisman of bounty and prosperity. The talisman might be an object of various kinds such as a stone, a cup or a pouch, something of a size to fit within your Blessing Cauldron. You should decide how you will use or activate the talisman so that its effect is called upon, deliberately enhanced and directed. For instance, if you were to use a cup you might choose to drink from it after reciting the conjuring charm. If a purse, you might drop in a penny, or if a stone, perhaps light a silver candle before it. You might choose a spoken charm or conjure word, or simply use the Dord Draoi as a vocal activator. Once hallowed, such a talisman should be carefully kept, to be brought out and used when required. Place the talisman into the Coire, covered with a black cloth.

Preparation: The Hallows are set as usual, with simple offerings for the Kindreds. In addition to your Hallows, make a circle upon the ground and around it mark the three sigils of the work, drawn from the conjuring words, thus:

Moin (treasure); **Indeb** (wealth); **Soinmige** (prosperity)



Upon each of the sigils place a small flame and in the center of the circle draw the Feasting Hall of Lugh, thus:



On this symbol you will place the Cauldron of Blessing, ready to receive the object that will become the talisman.

In addition you will need to obtain Three Spell Ingredients:

- **A piece of gold, silver or copper**
- **A crystal point**
- **The hand sigil drawn on oak wood**

Each of these is set beside one of the three lights.

The Text of the Rite

1: *Hallowing the Grove*

2: *Opening the Gate*

3: *Offering to the Kindreds*

Prepare the offerings, whether oil or incense or ale for all, or herbs for the Sidhe, food for the Dead and oil for the Gods. Open wide your vision eyes and say:

I stand before the open Gate

and call out to the Host of Spirits.

To the Fire of Welcome

I invite the Three Holy Kindreds.

Mighty and beloved Dead

Be welcome at my Fire *(make offering)*

Wild Ones, Nobles of the Sidhe

Be welcome at my Fire *(make offering)*

Eldest, wisest, Shining Ones

Be welcome at my Fire *(make offering)*

Oh Host of the Holy, I call you on the Spirit Road.

By the Four Winds and the Nine Waves,

By the World Tree's root and branch.

By the Four Treasures and the Crown of Dan,

By Fire's light and Well's might,

Come to my call, and accept my sacrifice!

(Make final offering)

4: Invoking Dagda and Boann

Invocation of the Dagda

Key Image: A landscape of green hills with a great plain before them. Over the hills comes a male form, tall and broad. He wears a patch tunic of nine colors and a kilt of burnished leather. His mighty arms and legs bear bands of gold, and his shoulders a cloak of scarlet fastened with a great brooch. Upon his thick neck is a great torc with bull-head finials. His uncut hair and beard are red, and his features broad, with smiling eyes and lips. In his right hand he drags his war club, cutting the turf as he goes. On his back is his harp and under his left arm he bears his cauldron, steaming and bubbling all the while.

Dagda most honored

To you we make sacrifice

To Eochaid the All Father

You, the Fire Beneath the Cauldron.

Hear us, Old Giant, God with the Great Staff

All-Giving Chieftain, Host of the Feasting

Fire of the Sacrifice, Great in Appetite

To you we do honor, Excellent God (*offer porridge*)

Dagda Mor, accept my sacrifice

Mate of the great queen

Fergus the mare's son

Chieftain of Danu, bountiful giver (*offer porridge*)

Dagda Mor, accept my sacrifice

Bless you my cauldron with Fire and bright silver

Give me the Blessing of bounty and comfort.

O harper of the seasons, taker of sacrifice

Druid of Oak and Hazel

Dagda Mor-Great good God

Accept my sacrifice (*offer porridge*)

Invocation of Boann

Key image: High on a wooded hillside an ancient stone stands on a hill. A hole pierces its center and beneath that hole a clear strong stream flows from a crack in the ground. From out of the wood comes a woman, clothed in a blue gown open to the waist to show her full breasts. She bears a great basket full of bread and fruits, and she leads

a white cow. Her green eyes are kind, her braided scarlet hair is bound with a golden circlet and she wears a golden torc. She smiles as she offers bread, and the cow drinks from the stream.

**O Lovliest Boann, Never was known
Any who came within your care
Who asked for your blessing,
who asked for your shielding
Who asked for your succor with truthful heart
Who found not your solace, who found not your peace
Who found not the blessing that they sought.
Merciful Boann, accept my offering!**

(offering of milk given)

**So I call to you, my heart open,
That my voice come to your high seat
My heart is content to offer you worship
To ask for your favor, your wisdom, your blessing.
Beautiful Boann, accept my offering!**

(offering of milk given)

**Come into my presence, Bountiful Mother
Come into my presence, White Cow Woman
Come into my presence, Fountain of Wisdom
Come into my presence, Wellspring of Grace
That you may bless my work
with your plentiful bounty
Aid you my spell as I bless this silver
White Cow of Bounty, grant me good gain,
Mother of Wisdom, guide my endeavors
Bless me and aid me, with fire in the water
Bountiful Boann, accept my offering!**

(offering of milk given)

Sit for a while, and open your vision eye to their presence.

• **Prayer of Sacrifice**

Place the object to be hallowed into the Cauldron, saying:

Now I give this (silver) to the deep, that it may return to me in might, if I can draw it out again.

Prepare the final offering, and say:

Hear me, Bountiful Boann, Dagda Mor, Shining Gods I pray, and make your wisdom open to me, your love flow with mine, your power strong in me, that I may do the work of the Wise. Be beside me, Mighty, Noble and Shining Ones, and give your blessing to this working, that I may draw from this cauldron a power of Bounty and Plenty, that I may do the work and serve the Gods, for I am (your name and lineage), your true worshipper!

In the Mother's Love be welcome.

In the Joys of Life be welcome.

In this Sacred Grove be welcome.

And accept my sacrifices!

Take an omen to be certain the work is proper.

If the omen is favorable, then take up the three spell items and open yourself to the return flow of power from the Kindreds, as you say:

I call now to the Holy Ones to give to me

as I have given to you, as a gift calls for a gift.

Let your power be with me in this work

And let this be a work of Blessing.

That will flow and shine in this talisman.

I open my heart to the flow of your blessing,

I, your child and worshipper.

Let the spell be worked true!

• The Spell

Renew your center and power, and begin the Dord Draoi. The conjuring words will be recited three times in the Dord Draoi, once to light the three flame, once to place the three items in the Cauldron, and once more to finally focus the power of the spell.

Maoin (meen); Oineach (eenakh); Fas (fos)

As the Three Flames burn, 'stir' the Cauldron in a deosil spiral motion while chanting

the Charm three times:

**Gold in the water, shining bright;
grasped by my hand both sure and true,
Drawn from Shadow into sight,
that bounty flow in all I do.
Growth and honor come to me,
rise from the Deep, by magic's might,
Gain and good upon me be,
drawn from the Cauldron into Light!
Biodh Se Amlaidh!**

As you finish the charm, begin the Dord Draoi, and draw forth the talisman from the Cauldron. You might intone the conjuring words again, as you charge it finally with your specific intent. Speak to the object and describe how it will be used. This can be an additional Briocht made for the occasion, or simply spoken in clear words. Perhaps:

**I call to you, O being of (substance or form) and bid you to be welcome at this Fire of the Wise. By this blessing I bless you, make you sacred, set you to serve at the Fire of the Gods. Be you fit by this blessing for your work, to draw to me good wealth and bounty, cash-flow and proper property. Let me not want for anything that I might need in my common life, in the life of my family, or in the service to the Gods. When I (describe conditions) then bring me my need and my desire, with harm to none. Let the Waters be deep in you and the Fire be bright, that you may serve in the work of the Wise.
Biodh Se Amhlaidh!**

Once you have drawn the talisman forth and given it the charge, the spell should activated immediately by whatever method you have chosen. Drink, fill the purse, light the candle, and send the spell into action.

• **Closing**

As usual

• *Full Moon Work: Calling the Familiar*

A Working to Meet a Landspirit Ally

The Grove is set up in a circular form. On a central altar is placed images of Aine and Aengus, and the Charm of the Nobles. All the offerings are assembled, and the Druid bears the wand.

1: Hallowing the Grove

- *Opening Prayer*
- *Honoring the Earth Mother*
- *Inspiration & Outdwellers*
- *Statement of Purpose*

I have come to do as the wise ancients did, to make offering to the powers and to seek an alliance with a spirit of the Dead. I come to make offering to Aine and to Aengus Og, and to seek a ally among the Spirits, who can aid me in my work. Hear me, Noble Ones, and behold me, for I seek a familiar. This I do that I may grow in health, and wealth and wisdom, in wisdom, love and power, in service to the spirits, to the folk and to my own being. To those ends, I will hallow this Sacred Grove.

• *Blessing the Hallows*

Offer silver into the cauldron, saying:

In the deeps flow the waters of wisdom. Sacred Well, flow within me. O Eye of the Deep, be as a Spring of welcome to the spirits, a source of peace and comfort.

Make an offering to the Fire, saying:

I feed the sacred fire in wisdom, love and power. Sacred Fire, burn within me. By this Fire I claim this place for my own magic, and invite the spirits to my fire.

Sprinkle and cense the world-tree, wand or self, saying:

From the deeps to the heights spans the world-tree. Sacred Tree, grow within me. Be you the Pillar of the World, the peg that holds fast the Ways Between.

• *Water and Fire Cleansing*

Sprinkle everything with sacred water, and cense all with incense from the Fire; see the Powers flowing in the whole Shrine turning away ill, repeating three times:

**By the might of the Water and the light of the Fire,
this Grove is made whole and holy**

Spread your hands and face the east, and encompass the whole shrine in your awareness, saying:

Let the sea not rise, and all ill turn away.

Let the sky not fall and all ill turn away.

Let the land hold firm and all ill turn away.

Before me bounty, behind me wisdom

On my right hand magic, on my left hand strength

Contemplate the worlds and the Shrine, saying:

**The Fire, the Well, the Sacred Tree,
flow and flame and grow in me!**

In Land, Sea, and Sky, below and on high!

Thus is the Sacred Grove claimed and hallowed. So be it!

• *Opening the Gate*

In every place where Triads meet, there is the Center of the Worlds. Let this sacred center be the boundary of all worlds, that my voice be carried and my vision see.

O Manannan Mac Lir, Grey God of the Mists, Lord of the Isle of Apples, Teacher of the Wise, I make this offering to you (make offering of Offering Oil). Attend me in this work, Son of the Boundless, as you attended the Tuatha De in their magics. Watch and ward the Ways between as I invite the Host of the Sidhe. Hold open the gates; stretch your sword, Retaliator, over my Fire that no ill may come to me for as long as this gate is open.

Make a deasil triskel or spiral over the Fire, saying:

Let this Fire open as a gate,

and let no harm come to me from the Sky;

Let this Well open as a gate,

and let no harm come to me from the Deep;
Let this Tree be the Crossroads of all worlds,
and let no harm come to me upon the Land.
Open as an eye of seeing
Open as a mouth of speaking
Open as an oaken door,
between this Sacred Center and the Otherworlds.
Now, by the Gatekeeper's might and by my magic,
By Fire, Well, and Tree, by Land, Sky, and Sea,
by Gods, Dead, and Sidhe –
Let the Gate be Open!

With the Gates open, I turn my mind to Magic... I renew my center... Earth below and Sky above... I feel the currents of light and dark... flowing in my flesh, and in the Grove... and I recite the Charm of the Threshold, to open the Inner Eye:

Stand I, Open eye
Double Sight, Inner Light
Mist Call, twilight falls
Silver pall, cover all
Sign clear, shines here
Gate wide, Other side
Step through, so I do
Stand I, Open eye
Behold the Other World!

2: Honoring the Kindreds

Gods and Dead and mighty Spirits, Powers of Land and
Sky and Sea,
By Fire and Well and sacred Tree, offerings I make to
thee!
To those who dwell below, to those who dwell above, to
the tribes of spirits in land, sea or sky.

Hear your true worshipper (your name) as I make due sacrifice to the Dead, the Spirits & the Gods.

Mighty Dead, Blood Kin and Heart Kin

Noble Spirits, Other Tribes

Shining Gods and Goddesses

To you who hear me, I offer these offerings.

(offering of ale)

To you who would teach and aid, I offer these offerings.

(offering of seeds)

To all you who come without harm, I offer these offerings. *(offering of oil or incense)*

Bless this work, I pray, Holy Ones, let me find my ally among the Spirit clans.

Let the work of the Wise be known in the World.

O Mighty Noble and Shining Ones, I honor your presence, offering my love and worship.

Be with me in my grove and in my heart, and accept these gifts in token of my worship.

Holy Ones, Accept my Sacrifice!

3: Offering to Aine and the Mac Oc

• Now I make offering to the Shining Ones, you who reign over the Clans of the Peoples of the Land. O Lovely Harper, O Queen Under the Hill, rulers in the Noble Court, I bring you these gifts. I invite you to this Fire of Welcome, and ask you to grant me your blessing.

O Mighty Mother of the Land, Womb of Fruitfulness, Breast of the Hillside, Throne of Sovereignty, Ever-Renewing Beauty, grant me your voice, Mighty and Lovely One, that I may be heard among the spirits.

Aine Mor, accept my sacrifice!

(an offering of mead is made)

O Shining Harper of the Otherworld, Child

of Wonder, Heir of the Throne, Young Ruler, Clever Trickster, Enticer, Son of the Mother, give me your Blessing, Lovely Lord of Delight, that I may speak among the spirits.

Aengus Og, accept my sacrifice!

(An offering of whiskey is made)

O Shining Children of the Mother, Middleworld Powers, I would call an ally, a friend and servant among the small spirits of the land. Guide and ward me, Young Son and Bright Queen, that a true and proper spirit see me and hear me, and I may make the bargain made by the Elder Wise. Aid me in this work, for I am your true worshipper, and this offering is poured out to you.

Aine and Aengus, accept my sacrifice!

(An offering of ale is poured)

• *Prayer of Sacrifice & Omen*

Make a final offering to Aine and the Mac Oc, and take an omen. Then:

• *The Blessing*

Druid raises a cup of drink, and says:

I call now to the Holy Ones to give to me
as I have given to you, as a gift calls for a gift.

Let your power be with me in this work
and let this be a work of Blessing,
that I may meet and know my Familiar,
my ally among the Sidhe.

Fill this ale with your power, that I may call the spirits.

I open my heart to the flow of your blessing,

I, your child and worshipper.

Let the spell be worked true!

Drink the Blessing, and contemplate the Shining Powers you have invoked, reciting the Audience Charm in this version:

The worlds are in me, and I am in the worlds

The spirit in me is the spirit in the worlds
Shining Ones I set my eyes upon you – set your eyes
upon me.
Shining Ones I behold your faces – behold you my face
Shining Ones I behold your hearts – behold you my heart
Shining Ones I behold your hands – behold you my hands
By Fire and Well, by Sacred Tree
The Blessing flows and shines in me.

• *Calling the Ally*

The Druid lights the small fire or candle on the Shrine of the Dead, saying:

Into the wild places I send my voices! Unto the Wild
Kins I make My call! I come to the fire of magic to seek
you, to open my heart to you, to make these offerings
and seek this blessing. By the might of the Mother of All
and the wisdom of the Young King I call to you, Spirits
of bird and beast, folk of the land to come to my fire.
I call with the voice of the Cauldron of Bounty; I call
with the voice of the Hearth of Welcoming. All you who
answer this calling, come without malice, come in a fair
form, and come in peace and without any harm to me
or to mine, neither in body or mind or spirit, neither in
my health or my wealth or my wisdom.

The offerings are placed in the Shrine as the Druid says:

To you, O Noble Ones, I make these offerings:
Whiskey I offer you, for the joy of your feasting.
Bread I give you, food from the ovens of mortals.
Precious stones I give you, adornment for your beauty.
And by these gifts I offer you welcome.
From out of the clans of the Beasts, I call to you who see
me here. I call to you who see my heart, and who would
join with me in love and honor. Three times I call, to the
one who would join with me, to serve me at my side,

to come and go at my word and will, and receive due offering in turn.

By Four Winds and Nine Waves

By the World Tree's root and crown

By the Four Treasures and the Silver Branch

By Fire's Light and Well's Might

Come to me, familiar and ally –

Noble Ones, accept my sacrifice!

•The Vision

*I strengthen my vision again in the Threshold, and see the Inner Grove...
I feel the cool water of the Blessing in me... a draft of cool light... cool shadow... soaking into my spirit... strengthening my inner vision... deepening my inner ear...*

I turn my inner eye into the gate... my vision passes deeper into Threshold... through the light and shadow... and I see the Many Colored Land... the Middle Realm... I see Aine and Aengus in the background... dark and shining, surrounded by the Clans of the Sidhe... by the spirits of bird and beast, and the green kins, and the shining Noble Ones...

I know the presence of the Host of the Spirits of the Land... called by my offerings... I see their forms, their way of dress... their shape and color... see their faces, their eyes... a vision, an impression, a shadow, a glimpse... and I open my heart, my inner eyes wide... with aspiration in my heart, I call out with inner voice... with the blessing bright in me, I ask the spirits which of them will come to me...

Now I rise to stand before the Host... perhaps to fare forth a bit, perhaps to await the coming of the ally to my Fire... show yourself to me... three times show yourself, you who would be my ally! Now, for a time, I seek... I listen...

(period of silence as you listen wait for the three visions of a spirit-form)

Behold, my Familiar has come to me through this work...

•The Charge

The Druid makes a small offering of oil or incense to the newly met spirit, saying:

Slainte agus failte! Hail and welcome, to you who have come at my call. I am (your name and lineage), and you have come to my fire at my will and word, and have taken my offerings. Therefore know me as an ally, and as a Noble One beside you, and give to me a name or sign or form, by which I may know and call you.

(period of silence as you converse with the Voice)

O (N) give to me your aid, I pray, by the blessing of the Dark One and the Old Mother, to be a teacher and co-walker with me, in my work in the Druid's Way. Come when I call you, friend and companion, whether by a word, or a will or a work of the Druid's art, that I may share in your wisdom, love and power.

(period of silence as you converse with the Voice)

Now I return to my common vision... to my flesh, here in this Grove... One final time, I offer peace and alliance with (the familiar, say the name)... and turn my vision's eye back through the Gate... Through the shining mists... to my Inner Grove... the Fire, Well & Tree... let my inner eyes be closed... resting in darkness for a moment... and my body's eyes see clearly... present in my flesh... here in the Grove...

• ***Final Blessing***

• **By this work I keep the Work of the Wise, take a step along my path of spirit. By this work may I be made stronger in my magic, deeper in my wisdom, more able to work for the good of my own life, and the lives of my people. So be it!**

• ***Closing***

When all is done, give thanks, saying:

By this work I am blessed, by the power of the Mighty,
Noble and Shining Ones! Secure in their blessing, I go
from the Grove into my life and work. I go with the
blessing of the Gods in my head, and heart and loins.
To all those who have aided me in this holy work, I give
thanks.

To my familiar ally (N), I give my thanks, for answering
my call, for making this pact with me, and for all that
you will do in coming time.

To Aine Banrighan and Aengus Og I give my thanks, for
keeping me safe before the Host of Spirits.

Triple Kindreds, Gods, Dead and Landspirits:

I thank you for your presence in my small Grove.

Shining Ones, Mighty Dead, Noble Spirits

I thank you for your aid and blessing.

Make a closing triskel over the Fire.

Lord of the gates, lord of knowledge,

I give you my thanks.

Now let the Fire be flame, the Well be water,

Let all be as it was before,

save for the magic I have made

Let the Gates be closed!

Recenter and contemplate the entire working, and end, saying:

To the Mother I give thanks, for ever upholding my life
and my works.

The blessings of the Holy Ones be on me and mine

My blessings on all beings, with peace on thee and thine

The Fire, the Well, the Sacred Tree

Flow and Flame and Grow in me

Thus do I fulfill the work of the Wise.

So be it!

The Book of the Eighth Moon

In which the Druid works the Rite of Convocation.

Part 1: The Order of the Work

The Nine-Day Retreat: *For the nine days between New Moon and near-full, you must practice the Cosmos Contemplation each morning. On the first three night of the New Moon you will work three trances in the Inner Grove, and on Sixth Night perform the prescribed working.*

Daily Work: *A daily meditation is worked, consisting at least of the first month basic blessing and Open Meditation.*

- Continue the Nineteen Working cosmos meditation, including the Invocation of the Da Fein
- Make the Dead and Sidhe Offerings during the day.
- Divination question as desired, preferably for someone other than yourself.

New Moon: Visions With the Allies: Three nights of traveling the Otherworld with the Teacher and the Familiar.

Sixth Night: A Working for Inspiration – to bring the student into contact with the Imbas, and produce a personal song or poem of power.

Full Moon: The Convocation Circle – rite that brings together the Druid's Allies in the presence of the Da Fein.

Last Quarter: Keep the Retreat customs, and complete the month's journaling.

Part 2: Articles

The Rite of Convocation –

Gathering Power for Druid Magic

The work of the last 8 months culminates in a mighty magical working. The Rite of Convocation gathers together all the Allies that you have made over the past months' work, and brings them before the Fire. Together with the Da Fein, they, and you, will affirm your power and authority, based firmly in mutuality and relationship with the Gods and Spirits.

In keeping with the style of this Nine Moons system, we present this as a fully developed rite of Pagan holy magic, performed in a consecrated Grove. The effort that you put into working the rite will be repaid with depth and power. Well-performed, the Convocation can provide a truly illuminating experience of Druidic Magic.

Preparing Yourself

Of course all of your work to this point is your primary preparation. Your meditations on the Celtic Cosmos will allow you to carry yourself and the Allies into your vision of the Worlds. Your purifications and protections keep you balanced and at peace, while your regular offerings to the Powers have helped you build respect and authority among them. You have extended your influence into the Threshold, and have practiced divination and seership, opening yourself to the pattern of worlds. However as you approach the Convocation itself you should make several special preparations.

First, spend this waxing moon becoming aware of your Allies. All the work of the month's retreats is focused on that goal, and the clearer your understanding of and communication with them, the better your Convocation will go. Use your Inner Grove as a meeting place for the spirits, and attempt the two divinatory rites, in an effort to gain a more detailed knowledge of the individual spirits you have called.

The skills of the Double Sight are also vital to this work. The ability to open your eyes on the Inner, and to work both in the physical Grove and in the Threshold Grove simultaneously, makes a good opportunity for the appearance of the spirits.

Of course at this moment your relationship with them is just beginning. They may have been with you for a long while, but you have only begun to know and work with them. The Convocation itself will help you to deepen your growing relationship with the Teacher and the Familiar. In time you might hope to develop an inner relationship of communication that allows you to

work with them outside of ritual, on the street and in your daily life. In the same way, focus on becoming attuned to your Da Fein. Work the Nineteen Working, or its equivalent, often, and use the final state to contemplate your Da Fein, feeling it reflected in and from yourself and the cosmos. It is this personal connection with the divine that is the core of your magic.

For this rite you must have a finished Boast or Lineage, and be sure of the name that you will name yourself before the spirits. We do not offer a formal ‘naming ceremony’, in which you take on a spiritual name, as we have discussed. This rite comes as close as any to being the moment when your Name is established among the Gods and Spirits.

In all this, only the Name and Lineage must be ‘finished’ before undertaking the rite. Your relationship with the Allies can grow over the years. That work will never reach an actual conclusion – there is always more to learn. The Convocation rite, itself, is a major step in building your relationships with the Powers, and establishing your own spiritual presence.

Ritual Preparation

The Convocation is a detailed and formal ritual, and close attention should be paid to preparation in order to allow the performance of the rite to go smoothly. It is by minimizing distractions and errors that you will be able to give your full attention to the words and visions of the rite, and thus accomplish the goal. Properly prepared offerings, tools and symbols are the best way to avoid confusion in the middle of the rite.

This rite might benefit from being set-upon the floor of a large open space, as if for a small-group High Day. If you feel close to your Shrine you can work it there, but unless your shrine is large you will probably need an extra table or floor-space for the work. In any case, you need sufficient room for your Hallows and a consecration circle for your Blessing Cauldron, arranged with the usual three small fires around it, and three vessels of drink to be poured into it.

It is probably best to have a small table set to one side, to hold the various offerings and disposables. We leave it to you to make your list of offerings. Review the rite in detail, being certain you have all that is required.

You must have proper offerings prepared for your Allies. The Earth Mother and Lord of Wisdom can be offered oil or incense to the Fire, as usual, unless they have given you other instructions. For the Teacher and the Familiar you will have made initial bargains with them, perhaps clarifying

those bargains through the divination rites. Be sure you know what names you will call them by, and have the offerings you will give them ready.

Performance Notes

The rite is given with a minimum of scripting, and even the given language can be edited or replaced with words spoken from inspiration if you feel ready. The Kindreds call is the easiest one of those. The Earth Mother and Gate Keeper call is simple, it could be expanded or replaced as you like, and we give only skeletal words for the calls to the Teacher and Familiar.

We have also not scripted visualizations of the various Powers invoked. We hope it has become second nature for you to clearly envision the Gods and Spirits as you offer to them – be sure to do so in this rite. In the final phases you will allow your vision to move more completely into the Threshold, and be in their presence.

Be sure to begin the Threshold vision work of the rite immediately upon opening the Gate. Use the little charm if you like, or simply do it by will and skill. Once the Gate is opened you should be experiencing the Grove on both the material and Threshold levels. The spirits will arrive, initially, in the Threshold and you will rise, eventually, into the Threshold to be present with them before (and as) the Da Fein.

The final mystical state of the rite uses the Blessing to bring you and your Allies together in mutual experience of the cosmos, mediated by your own will. Clearly envision the power of each of the Allies entering the Cauldron as you pour in the drink, and clearly envision the entire rite contained within your cosmos vision and the Da Fein as you work the final contemplations. The Drinking and Pouring is done by inspiration, and gives you an opportunity for a final, heart-felt communion with the Allies before closing the rite.

Be organized and focused, bring your best skills of vision and trance, work the rite with joy and wonder, and may you get a great blessing!

Part 3: Rites and Works

• *Morning Meditation*

The Nineteen Working, as given in the Sixth Moon.

• *Meeting With the Allies*

- *Come to your Shrine or Hallows, Bless all and open a gate.*
- *Perform the Nineteen Working, paying good attention to the Da Fein invocation.*
- *Use your Short Road to the Grove:*

Stand I, Open eye

Double Sight, Inner Light

Mist Call, twilight falls

Silver pall, cover all

Sign clear, shines here

Gate wide, Other side

Step through, so I do

Stand I, Open eye

Within the Inner Grove!

- *Remember and re-establish the Inner Hallows, and the surrounding environment.*
- *Stand at your Inner Fire, and bring the Two Powers into your vision body... hold up your hands, and know that whatever sacrifice you have given in the common world will also be available to you here in the Threshold... so make your usual offerings to the Hallows, and speak as you will...*
- *Let silver come to your hand... and give it, a substance of yourself, to the Well... and speak in the voice of your vision...*
- *Let precious scented oil come to your hand... and give it, a substance of yourself, to the Fire... and speak in the voice of your vision...*
- *Let burning herbs and pure water come into your two hands... and with them, substance of yourself, honor the Tree, sprinkling its roots and perfuming its leaves... and speak in the voice of your vision...*
- *pause and feel the presence of the place... its weight and solidity... its weirdness and liminality... remember...*
- *First call to your Allies – to the Teacher and Familiar who you have met.*

If they appear, that is good. If they do not appear immediately, know that they have heard you, and proceed. Take a moment to know the presence of your allies at your sides, in whatever way they manifest to you...

- This is your chance to speak with these spirits, to ask your questions and boons... They may speak and act in turn, they may listen and give only strange signs, they may not seem to be present in their images at all... but they are in contact with you, because they have promised to be so, and so you should call to them and speak with them...

- Now as you address them, remember to seek their names and signs, their rank and powers and proper offerings, so that you can know them with honor... as you speak with the Allies for a time, in the Inner Grove...

The Return

- Now, as you prepare to finish your work, remember... remember all that you have seen and done... all that you have learned...

- Bid farewell to your Allies, knowing that they will stand by you at your need...

- And, standing in vision in your Grove... remember your body... where it sits before the Hallows in the common world... Look out to the edge of your Grove, and there, see the Gate Sign appear... and the Mist beyond it... walk across the Grove, and pass easily through the Sign, remembering your body as your goal... and step out before your Fire in your common Hallows...

- Remember your Hallows, and see yourself seated there before them... go to your body... turn, and step backward into the space where your body is sitting... raise your spirit-hand before you... and make a tuathal triskel in the air before you... sit down into your body... renew your center... feel the Earth and Sky Powers meeting in your flesh...

- Remember your body, and let your awareness be firmly behind your eyes... feel the air flow in your lungs... the blood course in your veins... remember all you have seen and done in this work... open your eyes, and know that your spirit has returned fully to your flesh... stretch... and be finished with the trance.

• *The Pendulum Oracle Charm –*

Speaking with the Teacher

• *This is a charm for communicating with the spirits, aimed especially at gaining omens from your Teacher, the Ally among the Dead. This is a more ritual sort of working than most of our trances have been. It employs physical props and actions, but it also requires a high degree of trance skill.*

• *The spell requires your Blessing Cauldron, or perhaps the Shrine of the Dead, as well as a pendulum that will strike the side of the vessel. The pendulum should be blessed with the simple fire and water hallowing given previously, and set aside for the work.*

• *When you wish to work the spell you should draw a sign or sigil of your Teacher upon the ground or on a work-table, and set the vessel upon it.*

It is best if the Druid works the spell in context of a simple Grove ritual, thus:

1: Simple Opening or Grove Hallowing, and Open the Gate

(Work the Short Road charm, to bring the Dual Vision, while continuing to work in the material temple.)

2: Make offerings to the Three Kindreds, saying:

Now to my Sacred Fire I call

the Threefold Kindreds, spirits all

All my allies among the Dead

Mighty and Beloved Ones,

stand strong with me in my work,

And receive this offering. (make the offering)

All my allies among the Sidhe,

Red blood, green sap or Spirit Folk,

join me on my work's journey,

And receive this offering. (make the offering)

All my allies among the Gods

Wisest and Mightiest Ones,

I pray that your power burn and flow in me

So, receive this offering. (make the offering)

Hear me, my kin, my allies, my elders, I pray, and make your wisdom open to me, your love flow with mine,

your power strong in me, that I may do the work of the Wise. Come to my Fire, Mighty, Noble and Shining Ones,

and open the way for (Teacher's name) my Teacher, to come and speak with me through this oracle. Let me ask with wisdom and be answered with clarity, that it may be blessing of wisdom and truth for me, for I am (your name and lineage), your true worshipper!

In the Mother's Love be welcome.

In the Joys of Life be welcome.

In this Sacred Grove be welcome.

And accept my sacrifices!

• *Offering to the Earth Mother and Gatekeeper:*

Hear me now, you Druid powers. Mother of the Land, Life of the Living, Font of Blessing, hear me! Lord of Wisdom, Keeper of Ways, Teacher of the Wise, Hear me. As you uphold my rituals, so I ask you to look upon my work with favor. Grant me your strength, your power and your blessing as I seek the wisdom of the Wise. Earth Mother and gate Keeper, accept my sacrifice!

(an offering of oil is made)

• *Offering to the Calleach and Donn*

O Ancient Mighty Queen of the Land, Hard-Gripper, Queen in the Hall of the Dead, Mountain Mother, Ever-renewing, Taker of Tributes, Awesome and Mighty One, grant me your voice, Cailleach Mor, that I may speak with the spirits. Calleach Mor, accept my sacrifice!

(an offering of bone is made)

O Lord in the House of the Dark, Eldest Son, First of the Fallen, Wealthy One, Host of the Feast, Lord of Torc and Serpent, Antlered Lord of The Dead, give me your Blessing, Donn MacMil, that I may speak among the spirits.

Donn Righ, accept my sacrifice!

(An offering of graveyard dirt is made)

• *Offering to the Teacher*

Make offering to your Teacher, as you have agreed. You should invite the Teacher in good speech of your own making, affirming your power, naming him by name and thanking him for being willing to work with you. Such a call might involve words like:

In the power of the Gods of the Land and Sky and Sea

I call to the Mighty One.

Come to my fire, O (name).

I call with the voice of the Cauldron of Bounty;

I call with the voice of the Hearth of Welcoming.

To you, O Mighty Ones, I make these offerings:

(Give as you have agreed)

And by these gifts I offer you welcome.

By Four Winds and Nine Waves

By the World Tree's root and crown

By the Four Treasures and the Silver Branch

By Fire's Light and Well's Might

Come to me, (name) Teacher and Ally,

And speak with me through this oracle!

In this time you may see or feel the Teacher draw near.

• *The Oracle*

Prepare the vessel and pendulum, holding the pendulum in such a way that it can freely strike the side of the vessel. In some cases this should be inside the vessel, in others outside it.

I call now to the Holy Ones to give to me

as I have given to you,

as a gift calls for a gift.

Let your power be with me in this work

And let this be a work of Blessing.

That I may have the counsel of the Elder Wise.

I open my heart to the flow of your blessing,

I, your child and worshipper.

Let the spell be worked true!

Oh honored Teacher (name)

**By Danu's gift I ask for your aid
By Danu's song I call for your wisdom
By Danu's fate join with me in my work!
Truth before me, Truth behind me
Truth over me, Truth beneath me
Truth within me, Truth without me
The Power of Magic leading me to true seeing,
without falsehood,
To all that I wish to know.
Speak to me, Teacher!**

*Deepen your trance, and open yourself to the presence of the spirit you've called.
You will allow the pendulum to strike the side of the vessel, once for "no" and twice
for "yes".
You may ask up to nine yes-or-no questions per session. In an initial session you should
ask some basic questions to become in tune with the Spirits' way of communicating.
Once you have asked your questions, note the answers, and close with thanks to all
beings, and a firm gate-closing.*

• *The Visions of the Familiar*

This work is intended to hallow the Waters of the Cauldron of Blessing to be used as a 'magic mirror', a window or screen upon or through which to see visions. Into that window we will call the spirit who has come to us as a Familiar, and ask him or her to reveal the answer to the specific question at hand. We might use the Cauldron to seek 'distant viewing' of current events or places. The past or future can also be sought by this means. We can seek to see past the mortal world into the Otherworld to understand the doings of the Gods and Spirits.

For any particular work of seeing you will need to create a specific statement of intent, expressing to who what, where and when you will send your vision. This can be made into a sigil either by the modern method or by rendering the phrase into Irish and placing it on Fionn's Window. The sigil can be made the center of a talisman.

The rite will be worked under the presidency of the Lord of Wisdom, but the primary invocation will be the call to the Familiar. You will have gotten hints and messages from the Familiar during the initial conjuration. Now you will perform an initial call to ask the Familiar to show you more of its nature and how you can work with it.

The specifics of a ritual call to your Familiar must be individual to you and to it. With luck you'll have gotten a 'name' in your initial work. From this you might make a sigil, using Fionn's Window, if you like, or by some other method. You may know what the agreed on offering is, and should have that ready for the rite. I provide a framing charm for the calling, but you must insert the 'meat' of it into the ritual.

Three Spell Ingredients:

- a small crystal sphere
- a sprig of mugwort
- the eye sigil placed on rowan wood

Three Conjuring Words:

Taibhse (tahvshuh) (magical) vision;
radharc (rohurkh) seeing;
aisling (ahshling) dream.

The Text of the Work:

1: Hallow the Grove, and open the Gate.

2: Make offerings to the Three Kindreds, saying:

Now to my Sacred Fire I call

The Threefold Kindreds, spirits all

All my allies among the Dead

Mighty and Beloved Ones,

stand strong with me in my work,

And receive this offering. *(make the offering)*

All my allies among the Sidhe,

Red blood, green sap or Spirit Folk,

join me on my work's journey,

And receive this offering. *(make the offering)*

All my allies among the Gods

Wisest and Mightiest Ones,

I pray that your power burn and flow in me

So, receive this offering. *(make the offering)*

Hear me, my kin, my allies, my elders, I pray, and make

your wisdom open to me, your love flow with mine,

your power strong in me, that I may do the work of

the Wise. Come to my Fire, Mighty, Noble and Shining

Ones, and join with me as I seek to see clearly, and

know plainly, to gain vision in this Cauldron of Vision.

Stand and witness my work, in piety and strength. Let

me work with wisdom and be answered with kindness,

that it may bring wisdom and wholeness to me, and a

blessing to all beings.

Hear me, for I am your true worshipper *(your name and introduction)!*

In the Mother's Love be welcome.

In the Joys of Life be welcome.

In this Sacred Grove be welcome.

And accept my sacrifices!

3: Offering to the Lord of Wisdom

Lord of Wisdom, Wanderer on the Roads

Keeper of Gates and Ways

Priest of the Sacred Grove

I make due offering to you

(Offering given)

Because you teach wisdom

Because you guide spirits

Because you reveal secrets

I make due offering to you

(Offering given)

Lord of the Twilight, I worship your cunning

Keeper of Gates, I worship your might

Teacher of Heroes, I worship your wisdom

Lord of Secret Knowledge,

grant me the vision of my Familiar,

and of the secrets I wish to know.

Keeper of gates, accept my sacrifice!

(Offering given)

4: Take an omen to be certain the work is proper. When you are satisfied that it is proper to continue, then accumulate the Underworld Power in the Blessing Cauldron. Place the three ingredients into the Cauldron, saying:

Now let the Waters of the Deep rise in this cauldron.

In this Vessel of Magic I boil up my will.

I boil up crystal for clarity

I boil up mugwort for dreams

I boil up the eye for seeing

Let this Cauldron be filled with the Waters of Vision.

5: Light the Three Flames with the charm:

(Light the first fire)

Tine Geal (cheenuh gyal)

(Light the second fire)

Tine Naomh (cheenuh neev)

(Light the third fire)

Tine Draiocht (cheenuh dreeokht)

touch the slat to each of the three flames, intoning the three conjuring words:

taibhse ((magical)vision);

radharc (seeing);

aisling (dream)

6: Take the Slat and stir the Cauldron while envisioning the waters connected deep into the Waters of the Underworld. Chant a briocht proper to the work three times, such as:

**The Water's roots touch all things in the deep,
I keep the Fire's light shining true and clear
Draw near, from deep and high, through mist, to me
To see, to dream, oh vision, now draw near.**

7: Invite the Familiar

**Oh spirit of the land, oh noble one
By sun and moon and fire I call you here
Draw near, and come in peace, I bid you now
Into this cauldron, and this water clear.**

(Give your specific call to the Familiar)

Slowly stir a spiral into the center of the Coire. Focus your attention on the swirling waters, and open your Eye of Vision, remembering the appearance of the Familiar and evoking it before you. When you feel that you have again made contact with the presence of the Familiar as well as you can, give a welcome.

**O (name of Familiar) be welcome, and receive this offering!
Now, O (n), my ally, I would ask a boon of you. Answer
me as I seek to know you, and reveal to me all that I
seek to see, in this cauldron of vision.**

(Intone the conjuring words)

**Let your voice be clear to me, and mine to you, in truth
and in blessing**

(Intone the conjuring words)

**Hear me now, and show me the vision that I seek, and I
will honor you in turn.**

(Intone the conjuring words)

Gaze into the dark waters and see the form of the Familiar, or feel its presence, and see the Mist of the Between coming to fill your Cauldron. Ask what you will of the Familiar, and open your Inner Eye to see what appears in the Mist. For some the visions may appear as though in the Cauldron itself, for others the Mist may fill the mind, parting to bring vision to your Inner Eye. The vision may be a direct voice or picture of the answer or a symbolic image of some sort. You may see with open eyes, or close your eyes and see in the mist of your mind. Watch what appears with an open heart, holding fast to your center. It may aid your memory to speak your visions aloud, but you should write them down as soon as possible.

8: When you have finished your questioning the visions may cease on their own, or you may choose to end them. Finish by touching the Slat to the surface of the water and saying:

Let water be water and mist be gone

By Fire Well and Tree the spell is done.

Give thanks to your Familiar, perhaps saying:

O (name) I thank you for your presence here, and for all you have revealed. Go now in peace, and come when I call you, whether by word, or by a will, or by the Way of the Wise, and I will give to you due offering

9: Thank all, and close the Grove as usual.

• *Full Moon Work:*

The Convocation – Gathering the Forces

The Nemeton or Shrine is set as for a full sacrifice rite. Special offerings are present for the Earth Mother and Lord of Wisdom, for the Ancestral Teacher and for the Familiar Spirit.

The Druid bears the Slat, and the Coire is set up as for a Cauldron rite. It is set upon this figure:

Three lights or fires are set around the Cauldron, and three small vessels hold a preferred beverage, ready to be poured into the Cauldron. If you wish, you might devise sigils for the names of the Teacher and Ally, and even for the Earth Mother and Gatekeeper, and place them artfully around the figure.

1: Simple Opening or Grove Hallowing, and Open the Gate

(Work the Short Road charm, to bring the Dual Vision, while continuing to work in the material temple.)

2: Offering to the Three Kindreds:

Now to my Sacred Fire I call

the Threefold Kindreds, spirits all

**All my allies among the Dead, Mighty and Beloved Ones,
stand strong with me in my work,**

And receive this offering. *(make the offering)*

All my allies among the Sidhe,

Red blood, green sap or Spirit Folk,

join me on my work's journey,

And receive this offering. *(make the offering)*

All my allies among the Gods, Wisest and Mightiest Ones,

I pray that your power burn and flow in me

So, receive this offering. *(make the offering)*

**Hear me, my kin, my allies, my elders, I pray, and make
your wisdom open to me, your love flow with mine,
your power strong in me, that I may do the work of
the Wise. Come to my Fire, Mighty, Noble and Shining
Ones, and join with me as I gather together my allies
and proclaim my power. Stand and witness my work, in
piety and strength. Let me work with wisdom and be**

answered with kindness, that it may bring wisdom and wholeness to me, and a blessing to all beings.

Hear me, for I am your true worshipper (*your name and introduction*)!

In the Mother's Love be welcome.

In the Joys of Life be welcome.

In this Sacred Grove be welcome.

And accept my sacrifices!

3: Offering to the Earth Mother and Gatekeeper:

Hear me now, you Druid powers. Mother of the Land, Life of the Living, Font of Blessing, hear me! Lord of Wisdom, Keeper of Ways, Teacher of the Wise, Hear me.

I am your true worshipper, come again to the Fire and Well to keep the Old Ways. Let your strength uphold me, your wit inspire me as I walk the Druid's Way.

Oh you Gods of the Grove, I honor you as my Patrons, the Patrons of Druids, with this offering

(an offering of oil is made)

Oh you Keepers of the Ways, I ask you for your guidance with this offering

(an offering of oil is made)

Oh you Upholders of Sacrifices, I ask that you stand with me always in the Holy Work, and give you this offering

(an offering of oil is made)

As you uphold my rituals, so I ask you to look upon my work with favor. Grant me your strength, your power and your blessing as I seek the wisdom of the Wise. Earth Mother and Gate Keeper, accept my sacrifice!

• *Pause to establish the vision of the Earth Mother and Lord of Wisdom in your nemeton. See Her in her strength and beauty, surrounded by all life, and Him in his swift cleverness, surrounded by the Web of Symbols See them enter the Grove and smile at you, raising their hands in blessing...*

4: Welcoming the Teacher

Here you must make invocation and offering to the spirit you have met as your Ancestral Teacher, according to the words and offerings you have chosen. You might begin thus, raising the Wand and saying:

**Hear me now, O Spirit (N), and behold me at my Fire.
Remember me as I remember you, Oh (N), for I have
called and you have answered, and now I call you again,
to come to my Grove...**

And continuing as your inspiration, and your bargain with the spirit, dictates.

When you have finished open you Inner Eyes wide and see the Teacher arrive in the Grove, whether clear or shadowed. Welcome him, and continue.

5: Welcoming the Familiar

Here you must make invocation and offering to the spirit you have met as your Daemon Familiar, according to the words and offerings you have chosen. You might begin thus, raising the Wand and saying:

**Hear me now, O Spirit (N), and behold me at my Fire.
Remember me as I remember you, Oh (N), for I have
called and you have answered, and now I call you again,
to come to my Grove...**

And continuing as your inspiration, and your bargain with the spirit, dictates.

When you have finished open you Inner Eyes wide and see the Familiar arrive in the Grove, whether clear or shadowed. Welcome him, and continue.

6: The Convocation Charm

Now in your vision you are seated or standing at your own Fire and Well and Tree, and the Spirits have gathered at your call. Pause and clarify your inner vision, seeing the Teacher and Familiar as clearly as possible. Above you shines the light of the Gods of the Grove, the Earth Mother and Lord of Wisdom gazing down on your work. Open your spirit to them all, as you raise your wand and recite the Charm:

The Worlds are in me, and I am in the Worlds

The Spirit in me is the Spirit in the worlds

**Let my voice be the voice of mountains and rivers, be
the voice of thunder and sunlight be the voice of stone
and tree and beast, of sun and moon and Sacred Fire.**

O Spirits (Names) I welcome you to my Grove. Be welcome

under the shining gaze of the Mother of All and the Lord of Wisdom.

Know me, my allies, for I give this welcome unto you.

I am (*Name & Introduction*).

O Teacher, O (*N*), join your path with me, and let me be your student. Teach me the Old Ways, and guide me in good roads.

O Familiar, O (*N*), join with me as my co-walker and co-worker, to see and hear for my good, to come and go as I need your aid.

Now let bound be bound and wound be wound,
Together by these offerings and by this holy blessing
That together we may work the Way of Wise
For the good of all.

O Holy Ones, My Allies, accept my sacrifice!

(*A final sacrifice is given*)

Take an Omen to determine whether all beings are content with the work, saying:

If the omen is affirmative, proceed thus:

7: Warming the Cauldron

The Cauldron sits on the figure, with the lights and drink ready.

I call now to the Holy Ones to give to me
as I have given to you,

As a gift calls for a gift.

Let your power be with me in this work

And let this be a work of Blessing.

I open my heart to the flow of your blessing,

I, your child and worshipper.

Into this vessel I place my magic.

Let the Waters of the Deep rise in this cauldron.

In this Vessel of Magic I boil up wisdom, love and power
with all my Allies here.

The vessels are now held up, each in turn, and the blessing given, then each is emptied into the Coire.

O Earth Mother, O Lord of Wisdom, often have I honored you, and often have you blessed me. Now I pray you bless me once again, in this draft of (ale). Pour your spirit into this vessel, O Druid Gods, and I will drink it up.

O (Teacher), I welcome you again. Let us be joined in the Work of the Wise, through this cup of fellowship. I pray that you bless me now, in this cup of (ale). Pour your spirit into this vessel, O (N), and I will drink it up.

O (Familiar), I welcome you again. Let us be joined in the Work of the Wise, through this cup of fellowship. I pray that you bless me now, in this cup of (ale). Pour your spirit into this vessel, O (N), and I will drink it up.

Light the Three Flames with the charm:

(Light the first fire)

Tine Geal (*cheenuh gyal*)

O Bright Fire, bring to this work, to this alliance, to my wise walk, the power of wisdom, that I may do my will for the good of all beings.

(Light the second fire)

Tine Naomh (*cheenuh neev*)

O Sacred Fire, bring to this work the power of Love, the open heart, that I may share the joy of life with all beings as I go.

(Light the third fire)

Tine Draiocht (*cheenuh dreeokht*)

O Magical Fire, Bring to this work power, strength and ability, that I may do the work surely and with grace, and bring beauty to the worlds.

8: Receiving the Blessing

The drinking begins by elevating the Cauldron, and speaking the Charm of the

Worlds:

• ***The Charm of the Worlds***

**The Worlds are in me, and I am in the Worlds
The Spirit in me is the Spirit in the worlds
I am One with the World Tree, in the Sacred Center.
With the Two Powers in me
With the Three Realms surrounding me,
And the Cauldron of Wonder within me.
I reach into the Four Airs
 in wisdom and magic, strength and life
And my substance is the very substance of the worlds,
Nine things in one, and one thing in many.**

• ***Contemplation***

- *Renew your awareness of the Cosmos Vision, and gather the spirits near to you, whether embracing them in vision, or simply attuneing yourself to them.*
- *The Earth Mother and the Lord of Wisdom shine their light down upon you.*
- *The Teacher and the Familiar stand with you.*
- *The Da Fein shines upon all.*
- *All this within the vision of the Three Realms and the Elements, with the Cauldrons holding fast their links, and the Two Powers flowing through all.*
- *Abide in this vision for as long as you can. In this time you may find your knowledge of and conversation with the Spirits greatly increased. Wisdom may be shown to you, and you may gain in understanding.*

• ***Drinking & Pouring***

The Druid now drinks in the Blessing, and, as she wishes, pours it out also to the Spirits. In this she should be guided by her intuition, and by any conversation she may have with the Allies. This is a period of free-form contemplation of and conversation with the Allies, as you will. You may rise, deliberately or spontaneously, to your Inner Grove, and that can be good. Be sure to keep all things firmly under your will, while being open to the voices and visions of the spirits. If you wish, you can end by repeating the Charm of the Worlds.

9: Closing

When all is done, close as usual, saying:

Let bound be bound and wound be wound
Thus all is done, and done, and well done
And thus I end what was begun.
To the Ally and the Teacher I give thanks
To the Lord of Wisdom I give thanks
To the Mother of All I give thanks
Thus do I remember the work of the wise.

Shining Ones, Mighty Dead , Noble Spirits
I thank you for your aid and blessing.
Triple Kindreds, Gods, Dead and Landspirits:
I thank you for upholding my magic.

Make a closing triskel over the Tinteann.

Lord of the gates, lord of knowledge,
I give you my thanks.
Now let the Fire be flame, the Well be water,
Let all be as it was before,
save for the magic I have made
Let the Gates be closed!

Recenter and contemplate the entire working, and end, saying:

To the Mother of All I give thanks,
for ever upholding my life and my work.
The fire, the well and the tree
Flow and flame and grow in me!
Peace and blessings to all beings,
The rite is ended!

The Book of the Ninth Moon

In which the Druid confirms and pursues the work that has been accomplished.

The Nine-Day Retreat: For the nine days between New Moon and near-full, you must practice the Cosmos Contemplation each morning, using either the Charm of the Worlds or the full Nineteen Working. On the first three night of the New Moon you will work three trances in the Inner Grove, as you choose, and on Sixth Night perform the prescribed working.

Daily Work: A daily meditation is worked during the rest of the month, consisting at least of the basic blessing and Open Meditation. Contemplation on the list of topics given.

New Moon: Three Nights of Inner Grove work

Sixth Night: A practical magic working to improve your circumstances, or aid another, as you wish.

Full Moon: The Mead Sacrifice – a champion’s circle that brings the Drink of Inspiration

Last Quarter: Complete the month’s journaling.

Part 2: Articles:

• *Doing the Work – The Discipline of a Druid.*

With the completion of the Convocation Rite you are reaching the end of this round of basic training. If you have done this work diligently you have experienced things outside of the experience of most mortals. You have come a little closer to the world of spirits, learned a little more about your own inner power and opened your psyche to new insights. This remarkable journey is, of course, only the first chapter in your great spiritual adventure.

The Druid's Spiritual Skill-set

This system is intended to provide you with a solid foundation in magical and spiritual skills:

- **Sacrifice and Ritual.** The Druid is able to readily perform full rites of offering and blessing, both from scripts and *ex tempore*. The rites in the system have been solitary, and the next step is being able to perform magical sacrifices with and for small groups or clients.
- **Divination and Seership.** The Druid has a basic knowledge of a divinatory symbol-system and has practiced for herself and for others. Some work with scrying and the pendulum has at least been attempted.
- **Vision & Spirit-Travel.** The Druid has established a Threshold home environment, and has journeyed into mythic environments, and been in the presence of the spirits.
- **Spellbinding.** The Druid has performed successful acts of practical magic, and is prepared for further experiment.
- **Alliance With the Spirits.** The Druid has made clear and specific alliances with an Ancestral Teacher and a Familiar among the Nobles, and has cultivated his relationship with the Gods.

The Path Ahead

These basic skills provide opportunity for further work and growth in several directions. If you have kept a careful journal then now is the time to look back at your successes and failures. Every practitioner will discover skills and knacks. The work ahead is to both utilize natural inclinations and talents and develop weaker areas by practice.

With these skills, custom suggests that you might choose to offer your services to the community. Divination inside a fully Pagan context can provide opportunities for spiritual guidance beyond mere 'fortune-telling'.

Helping other Pagans manifest their goals in life through practical magic is a time-honored traditional work of the magician. House-blessings, Uncrossing and Opening of Roads, rites to help the folk attune to their local Landspirits or their Ancestors, rites for healing, or prosperity, all are within your skill if you choose to develop it.

There are paths of mysticism open to you as well. Your developing relationship with the Allies can bring new understandings of your own nature. Work with the Cosmos Meditation patterns can deepen your awareness of yourself, your place and work in the worlds and your connection with the divine. You can choose a path of meditation, theurgic ritual and vision that will bring high and deep spiritual experiences.

So do what spiritual work you find to do, even when ‘life’ gets in the way. One of the most reliable ways to maintain your practice is to take up a specific outline of practice – an Order of Discipline, if you like.

Doing the Work

- **Keeping the High Days:** First, it is proper for anyone who hopes to maintain their power and magic to keep the observances of the seasons. If you are fortunate enough to have a Grove in your area, it can be enough to attend the sacrifices and get the blessings. However there is much to be learned by working your own sacrifices at your shrine. Each High Day offers the chance to attune your spirit to a particular complex of Gods, spirits and stories. The skills of ritual and trance-vision are central to work of this sort.

- **Daily Work:** You should keep simple daily work as regularly as you are able. This should include 15 minutes of devotion and meditation, in which you purify yourself with water and smoke, and make simple offerings to the spirits before settling into your meditation. You might also include daily offerings to the spirits – the Table Rite and the Cairn Offering. These should at least be included in the Retreats.

- **Retreat Days:** Twice per month, if possible, you should keep a retreat day of the sort you’ve kept during this training. While three or four retreats is a fine, intense pace for a specific period, maintenance can be done on much less. The best choice is to work a retreat on each full moon, leaving the entire waxing phase for whatever additional work is desired. The outline of a retreat can as you have done:

- **Morning Practice:** a detailed contemplation meditation, such as the Nineteen Working

- **Non-Gods Cult Work:** More formal offerings to the Dead and the

Nobles, perhaps including the Cairn and the Cauldron.

- **Divination:** If the evening work doesn't include a divination, one should be performed. This should be a real 'reading' for oneself, not just a ritual omen.

- **Evening Work:** At least monthly some version of the Sorcerer's Sacrifice should be worked, renewing your relationship with your Allies, beneath the Da Fein. This rite will include a detailed divination.

A second retreat evening each month is advised. New Moon might be spent in trance, vision and journeying, working from the Inner Grove. Sixth nights provide opportunity for spellwork and practical sorcery. You have the opportunity to please yourself, pursuing those works that interest you.

A Personal Magic

While this training system has provided you with many detailed scripts, ritual outlines and key symbols, these can only be the beginning of your own discovery of your own power. Every magician that really does the work develops a personal magic. Even in highly structured systems, with texts centuries old, individual expression and small details of practice are the norm. In more open traditions, individual practitioners develop widely various personal methods, within the boundaries of their cultural expression.

In a Neopagan system like Druidry we have full authority to create our own work, based on what we learn from teaching and tradition. We bring our core symbols, and our own connections to the spirits, and we study and learn and apply new ideas to established practices. Those two sources are central to shaping your own magic. The study of the Old Ways can sometimes seem a chore, as we plow through recitations of history and archeology. Be on the lookout for that tidbit of lore, or artifact, that tickles your magic-bone. New rites and practices, or evolutions from older ones, can come from the smallest such seeds.

The other vital source of new ideas and personal adjustments will come directly from the spirits. The Teacher, especially, can become a source of vision and inspiration. The Teacher (or any spirits with which you find yourself engaged) can be consulted to reveal memories of the Old Ways, which will come to you as vision or inspiration. From these you can build new ways, suited for modern work.

There are many techniques that can feel old-fashioned, or washup

up, to modern sensibilities, but which still provide significant benefit. One of those is the creation of a personal spellbook or workbook, made by your own effort. For centuries this was, of course, done by hand writing the rituals that one meant to perform and working from your handwritten version. We haven't required this through the Nine Moons work, but now, as you continue in your magical work, it will have even more value.

You may wish to use modern on-demand printing to make yourself a unique personal spellbook. You might choose to type in a few rites that will be used regularly – the Sorcerer's Sacrifice, perhaps along with the Uncrossing rite, Cauldron spell, etc. along with whatever other things you have discovered along the way. This could then be bound into a book with plenty of blank pages for your further work. Keeping a personal collection of things you discover in your reading, spells you devise, etc, will help you to organize your own magical work as time goes by.

Your spiritual path is in your own hands. Your Nine Moons training has given you a firm acquaintance with the basic skills of arcane spiritual arts. A lifetime of spiritual exploration and growth awaits.

Working Sorcery – Next Steps in Practical Magic

The work of the Nine Moons is designed to give students an initial training and experience in spellbinding and divination. By working your way through these rites and practices we hope that you are seeing improvement in your health, wealth and wisdom. However even this round of intensive work can provide only an introduction to magical arts.

The next steps in your practical skills involve more detailed workings meant to achieve specific goals in the real world. We have worked for general prosperity, health and wisdom, but the time comes when the target needs to be that job, this illness, a specific piece of information or insight. For that you need a more direct sort of magical work.

As a trained member of the community you may find yourself asked or offering to do this sort of work for others. This is one of the most traditional tasks of the trained magician in Pagan cultures. Where the work of priesthood may be to bring the general blessing of the Gods to mortal life, the work of the sorcerer brings the power of the Gods and Spirits directly into the use of the people.

Of course not everyone will find the inclination or the talent to do spell-work for clients. It requires commitment, diligence and creativity; the sensitivity of a bartender and the flow of a jazz musician. However, even if you have no intention of hanging out your wizard shingle you will find these techniques useful in your own magical life.

Our Nine Moons work has included a series of rites for general one-time gain, based on the symbols of internal mechanics of the system. Working these within the ongoing nine-month retreat provided a solid flow of power and momentum for those spells. When you undertake more specific magical work outside of such an ongoing engine, you will need a wider selection of techniques.

Proper Preparation

Preparation for spellbinding begins with regular spiritual practice. While a new practitioner may have “beginner’s luck” without proper preparation long-term success requires regular maintenance of your relationships and skills. Regular practice both builds your skill and increases your spiritual power and authority.

Regular daily meditation and devotion is the core of that sort of practice. Your home shrine should stay clean and active with regular offerings to the Kindreds and your Allies. The regular Retreat, including the Sorcerer’s Sacrifice combined with simple shrine work will usually be sufficient. If you have allowed your discipline to lapse, you will want to work a Retreat day before working any serious spell.

An ongoing part of your training will be the discovery of your special ‘knacks’ or talents. Magic is an art and with practice you will find the techniques that ‘feel good in your hand’. Just as the painter comes to choose between oils or charcoals, the mage finds a preference for candles, or sigils, or whatever combination of arts brings results.

Divination is valuable in all spellwork, and vital in dealing with clients. Again, you must find a form of divination that gives good results in reading for others. While we have focused on the ogham there are many others systems from which to choose, including the intuitive arts of scrying and the pendulum. Magical divination has two central goals: to be able to ‘read’ the flow of event and probability for yourself and others, and to communicate with the spirits. You may find that one system can work for both goals, or that different methods are effective for each.

Spellwork Strategies

While some magical intentions may respond to a single direct spell, many more serious works require a greater sort of working. The basics include multi-day workings, multiple ritual works, and works done in multiple locations. Let us look at what might be involved in a more serious work of practical magic.

1: The Case History – Even when you are planning a work for yourself you should make a careful evaluation of the people and circumstances surrounding the intent of the work. If you are working for a client this is vital to a successful spell. In client work there may be some advantage of doing divination before this step, to avoid preconceptions.

2: Divination – You should do one or more formal readings for yourself or your client. You'll want to determine the roots of the problem the work addresses, and get a feel for your likelihood of success. The core questions might be boiled down to "Can I help?" and "How?" If you get a negative response you can reframe a question asking whether or what other methods or targets might bring success. This may require multiple questions, and it is up to you how concerned you are with the answers. Some prefer to work by will alone, but it is wise to seek knowledge beyond your own.

3: Framing the Target – First you must determine precisely what the spell is meant to achieve. I've written about framing your intent before – work for your real, core needs, and avoid both over-specificity and over-generality. From there the more sensitive question arises, of precisely who and what to target.

There has been plenty of discussion concerning what is ethical or wise in working to shift the will or direction of another in your favor. In this, as in most magical ethics, sensible and common ethical principles apply. It is not unethical to try to convince another person to do what you want. We must do so every day, in employment, in commerce and even in our family lives. In common life, if you do that unwisely or boorishly you'll be judged harshly. So in magic, we can work to convince another to do as we like, but we ought not bully, or threaten or deceive.

So when we choose to use that compelling powder on the random bureaucrat who will determine whether keep our job we can do so with an open heart, without ill. When we make our hearts shine and our smile entice so that we can meet a lover we must treat them with the respect due one met in any other way. Magical ethics are simply common ethics applied.

4: The Magical Link - The key to successful spells is the making of a specific

connection between the symbolic construct on your Shrine and the physical target. Magic is the art of making spiritual effects produce material causes, and this is a progressive work. Beginning in the abstract places of your mind and heart, you devise symbolic constructs, with tools and herbs and signs and visualized forms, and from this you must make a link out into the common world where the final effect will occur.

Magical stories tell of the lock of hair, the fingernail parings, the photographs and the waxen images that have sometimes been used to make the magical link. In these cases something from the target – the hair or nails, etc – is brought to the Shrine, and made a part of the spell. The other side of that is the carrying of a part of the spellwork out from the shrine and to the target. Again, the tales speak of using a footprint of the target, or placing the link where it will be touched or walked over. Powders, liquids, hidden paper charms have all been used for this little trick; it may be as simple as drawing the sigil of the spell in charged water in the proper location.

Even when working for yourself you should be sure that you connect the spell firmly with your body and your life. This is easy when you are your own target. Talismans are the classic method, in which a directly symbolic object is carried with you. Charging the Blessing Cauldron with the proper intent and then anointing and/or drinking the Blessing is the core method of our Wand and Cauldron complex. Even there, saving a bit of the result to be used in some other way can be useful.

Summaries

Three Tiers of Spellwork:

- **Shrine Work** – At the simplest, Shrine work can be kindling a one-shot blessing. Multi-day kindlings can be done, even if you don't do a full ritual for the intent. A more complete Shrine rite of offering and blessing can produce a talisman, drawn from the Cauldron, or other transmitting link. This can also be done in a single rite, or used as the starting spell for a multi-day kindling.

Sacrificial magic is also usually done at the Shrine, as are spirit contact and remote energy work. Special sacrifices, such as house-blessings, can be done in a client's environment, using portable hallows.

- **Long-Distance Support** – When working for a client it is good to engage them in the process in their own environment. A charged candle can be lit each day with a simple charm to recite; bath-salts and incense can enhance a cleansing; small offerings can be made to the local spirits; these

bring the spell directly into the life of the client. When you are working for yourself a multi-day reinforcement of the spell is always good.

- **Street Magic** – It is often useful to take the magic off of the Shrine and into the street. The magical link can often be sent directly to the target. Letters can be charged by anointing, herbs sprinkled, charms hidden.

Three Levels of Spellwork

- **Simple Blessings** – kindling flames, remembering in ‘prayers’. Those who find themselves with many requests might devise a litany of blessing.

- **Shrine Rites** – Wand and Cauldron spells, offerings to specific Gods or Spirits. These are often supported by ongoing simple blessings or other reinforcements.

- **The Full Treatment** – A full working, as though for a client, could include:

- Divination – this could be done for any level of work.

- Offerings and Blessings for the proper spirits

- Full intention rite – or ‘spell’

- Follow-up – ongoing blessing, long-distance support or street work.

The Sorcerer’s Repertoire

There is a list of common needs and requests that recur for the intentions of spells. Basic human needs have been addressed with magic from the earliest written records until today. You have worked versions of some of these for yourself during the Moons. If you find yourself using practical magic only occasionally you may focus on one kind of technique, finding a knack that works for you,

but further work, especially if you work for clients, may require a broader set of techniques.

• Uncrossing, Cleansing and Blessing

This may be the most common kind of magical work we do for others. Many small cases of ill-luck or offense to a spirit can be cleared away with a simple working, and the higher ends of this work shade into healing work. If you work in a community, you may have various ‘prayer requests’ that you respond to with simple blessings.

Being able to do the simplest of these requires an active and regularly maintained shrine. When your shrine is the regular site of worship and blessing, then when you light a small candle and make a small statement of intent for a friend, the spirits are there, and notice is taken. Again, if you

have fallen away in that sort of discipline, then greater effort should be made to focus your power before beginning.

You can 'kindle a fire' for any small intent you like. If you can kindle before a picture of your target, or have an object link, that can increase the effectiveness of the work. You may choose to kindle a small tea-lamp or oil-wick with an incantation of intent, allowing it to burn away in a single lighting, or you might choose a larger candle or lamp and light it daily for multiple days, while speaking the charm.

House-cleansing, car-blessings and occasional land-blessings can also be offered to the community. For any serious work of this sort it is good to have a set of portable Hallows available, to be set up in the house that is being blessed. The simple cleansing and hallowing can easily be adapted for that, and there are dozens of versions of simple blessings to be found.

For clients with a more serious condition of ill-luck, failure or possible cursing, a more detailed uncrossing can be performed. The Uncrossing Rite from our system can easily be adapted to be worked on another, and could even be worked remotely, if you have a good object link, possibly using image magic. An Uncrossing should generally be followed with a kindled blessing, to help the process along.

Beyond general blessings there is the common list of more specific human desires. Money, health and love top the list – can we be surprised that few come to a sorcerer to ask for wisdom? In this article we can only offer short suggestions on these topics – many books full of spells and methods exist.

• **Healing**

Healing is something to which many mages feel a central vocation. Serving the world as a healer, as a reliever of pain and a restorer of balance is a noble calling, and many aspire to it. However even if you are called to some other set of skills, your magical training can help you heal others when the need arises.

Healing work is often centered on working with magical energies. The ability to manipulate the Two Powers in your hands, to project them into a target, and to direct them by vision and will can be a powerful tool. It may be that this system has paid too little attention to 'energy work' in favor of working with the spirits. If you feel drawn to it, there is a great deal to be learned on the subject.

There is also a body of lore concerning using spirit-arte for healing. Shamanic notions of 'elf bolts' and intrusions may respond well to work with

your familiar. Restoring peace between a client and the spirits in her life may relieve a number of ills. Such work should also be supported by work done by the client, if possible, or at least ongoing blessing done on her behalf.

• **Wealth and Prosperity**

The lore of sorcery is full of every kind of wealth-seeking. Into modern times the spirits were summoned to reveal the location of buried treasure – of which there was actually plenty to be found. While this would have been the ‘hitting the lottery’ of that age, there is also a strong tradition of spells to bring prosperity to shop or business.

For moderns prosperity work most commonly involves ‘finding a good job’. This will involve divination to help determine direction, charms of attraction and strength on outgoing resumes, work to make the target desirable and interesting to interviewers, and possibly a little direct magical linking with a targeted employer. Of course all the mundane efforts must be made to accompany the magic, if the goal is to be reached.

One wise sorcerer has reminded us that “fast-cash magic is usually desperation magic”. While you may find a need for them on occasion, using magic to solve emergencies is really less wise than it is to use magic to build long-term stability. Remembering to include wealth and prosperity concerns in your regular work, dealing with money wisely and well, will help to prevent emergencies.

• **Love and Relationships**

Here we find the most tangled and perhaps dangerous array of human emotions. It must be your personal choice as to what sort of love and relationship work you will do for others if any. The tendency of clients to deceive – you, their partners, themselves, is never greater. Every individual case must be judged carefully, with the aid of divination, to determine whether you can do any good.

There are some kinds of support and blessing work that can be done without much risk of ill. Spells to increase the attractiveness of the client and improve their chances of the right-place-right-time meeting can be productive. Of course short-term glamours may produce short-term results, but that may suit a client’s needs.

One common request in folkloric magical arts is ‘reconciliation’ work. “Bring my lover back to me!” “Make my rival disappear” “Bind him/her to me”. While there can be careful and wise ways to help restore love for a couple who both desire it, some sorcerers simply refuse this sort of work as too likely to produce sorrow.

Wisdom and Vision;

Druidic Mystery and Mysticism

The same work that allows the practice of sorcery can lead into a vital spiritual and mystical path. Magic and religion work together to bring both power and insight. While everyone will find the style that suits, a balanced magical life should include both kinds of work.

The term ‘mystical’ carries a heavy load of cultural freight. We’ll use it in a fairly specific meaning: “The relationship between the common self and the divine.” In magic we are often acting according to the will of that version of the self which we call ‘me’. We use our personal will to determine what should occur, and our personal power to make it happen. Mysticism is rather the other side of the coin. We open our personal spirit to the influence of the Gods and Spirits, and we seek to join our personal mind and will with the patterns of the cosmos.

These two ways – the sorcerous and the mystical – make fine companions on a personal spiritual journey. Together they bring the Druid’s goals of Wisdom, Love and Power, in proper measure as each person might need them. So we encourage you to attend to both in your ongoing Druid’s path.

The work of the Nine Moons lends itself to two primary types of mystical experience – the expansion of personal awareness into cosmic awareness, and the illumination gained by the presence of the Gods and Spirits.

Meditation and Ritual

Meditation is valuable in spellwork, in that it teaches the mind to focus and to enter the unusual states needed for journeying and spirit arte. Meditation is core to mystical work. It is the primary means by which we adjust our consciousness toward the goal states of awareness of the work. The basic skills of open meditation and contemplation will be used constantly, and your skills at concentration and visualization should be strong and well-practiced.

While ritual serves to express magical intentions and bring power to hand, it also brings spiritual expression to the personal soul, and helps to link the manifest self with the many expressions of the divine. From simple devotions to rites of offering and blessing to meditative rites of union, ritual can be a central part of a mystical practice. The Nine Moons work includes

several rites that cross over between sorcery and mysticism.

Forgive me for reminding you again. Please do not neglect regular open meditation, with no intention except to relax and refresh your spirit. The sages recommend a total of a half-hour of meditation daily, but even half that, perhaps broken into morning and evening sessions, is useful. When you are off-center or confused by your life, choices or circumstances, open meditation will help you arrive at the cool moonlight mind that can best solve problems.

Thus in practical magic and in mystical work, the advice is the same. Regular practice produces superior results. If you work the work as you have learned it, you have many opportunities for expanded awareness and communion with the divine.

Cosmos Meditation

In Cosmos meditation, of whatever sort, you create the vision of yourself as present both in and as the sacred pattern of existence. The 'mandala' (i.e. symbolic arrangement of icons or images) of the worlds and beings is arrayed around you. Into this mandala you seek to expand your spirit, to widen your awareness beyond the boundaries of your individual self into the greater worlds.

In this work the Nineteen Working has been taught as a cosmos meditation. You have spent several months learning this pattern of meditation, and have employed it as a way to commune with the spirits and to display your own spiritual power to them. I hope that it has also helped you balance the parts of your own spirit and life. Regular practice of the Nineteen, centered on the Da Fein will help you to find your own Inner Wisdom, your own personal oracle.

If you wish, the early portions of that work can be supported and enhanced with additional meditations on the Horizontal and vertical axes, as given in some of my other works. Trances to explore the Three Realms and the Three Worlds can naturally follow from the Inner Grove work, and all this can be assembled as a single vision. Working such a pattern allows the early step of the Nineteen greater depth.

Of course every full sacrifice worked in our Druidic Order of Ritual contains a cosmos meditation. To begin with the Mother, establish again the Three Realms and the Three Worlds, is to be, yourself, the Creator of Worlds. You can always take those chances to contemplate the Cosmos, to share your own *duile* – your components – with those of the greater world,

bone to stone, breath to wind.

The Da Fein

In the later phases of the Nine Moons you have been given methods by which to approach your Personal Inner Divinity, the God-of-Yourself, the Da Fein. Of all the work you have done, this is the most intimate and personal, and the least amenable to instruction. Your visions, your intuition, will lead you toward greater communion with the Da Fein as you continue to meditate upon it.

One approach is to set up an active shrine to your Da Fein. While the worship of the Holy Ones should never be neglected, there is power and wisdom to be had in finding direct communion with the spark of the divine in you. It may seem ironic to attempt to make an exterior shrine or to offer I-and-Thou worship to that which is the very center of the self. However, ritual, representation and symbolism satisfy and focus the common conscious mind, and with the mind calmed and focused, you can more clearly hear the voice of the God of You.

The choice of an eidolon, a symbol, statue or icon, to express the presence of the Da Fein is itself an exercise. Some have chosen an 'angelic' style of depiction, a perfected human form with wings or other additions to depict the divine and greater-than-mortal attributions. Another approach is to choose an entirely non-human, even non-living, representation. From the perspective of Celtic lore, no more proper symbol occurs to me than the Vessel of Wonder. The Cauldron or Dish is one of the complexes that feed the medieval 'Holy Graal' stories – the vessel that serves every hero their favorite food, that grants the vision of truth, and that grants rebirth or even brings the dead to life. Even in the Celtic original, long before knights errant, the Cauldron was the object of quests and raids often held deep in the Underworld or Otherworld. It would be entirely in keeping with the symbolism of this Nine Moons system to depict the Da Fein as such a vessel, imagined as you will. But, again, you must choose the depiction of the Da Fein, if any, as you are led by your own learning and intuition.

Progress in the work of the Da Fein can result in an increase in your own intuitive power, an increase in symbolically related events or synchronicities and also in powerful changes in your life and understanding. Divination can help to understand the flows of power if such things begin to happen, and refocusing on open meditation always allows the mind to recover from shocks. This increased awareness can also bring access to

oracular insight, when cultivated. The Druidic ability to ‘speak true’ might be recovered as we find the Voice of the Da Fein.

Microcosm and Macrocosm

A constant in Indo-European religions is the principle of reflection and mutual influence between the worlds. The ancients understood the worlds as interrelated, and that relation underlies all of mythology and later spirit lore. The cosmos is holographic, with the whole reflected in various ways in each of its parts. This was expressed in late Pagan times in the famous verse: “That which is below is as that which is above, and that which is above is as that which is below, to accomplish the Mysteries of the One.”

So we begin with the idea that what beings exist in the spiritual worlds – the Gods and Spirits – may each have a reflection in an individual’s soul. When we invite the Kindreds to our Fire their presence is reflected in us in turn. As we experience their presence over time we can awaken a response in us – the Dead awakening the Ancestor Wisdom, etc. Even the simple rites and offerings of our public worship offer the chance to seek a more personal mystical experience. When we make a deliberate magical effort to come into the work of the spirits, the opportunities become greater.

The Kindreds as Mystery

You have done several working intended to announce yourself to the spirits and gain their good will. This presents the chance to seek their power in your own psyche, in the cosmos-in-you. While there are many sorts of exercise to enter that awareness, it can be enough to remember that you stand as a mirror to the spirits, and they to you, even as you work ritual.

The Three Kindreds

•The Dead

Every human being draws life from the lines of blood, of womb and seed. The Dead are the roots from which we arise. Our flesh grows from the flesh of the past, while our language, culture and very thoughts grow from those of us who have gone before us. The memory and power of the Dead is never absent from the world, and it is the work of wisdom to maintain good relations with them.

When we mirror the Dead in our spirit we open ourselves to the great line of memory. The flow of blood and heart begins with our immediate

family and teachers. It leads back into the ancient past toward those who lived the Old Ways. In the voices of the Ancient Wise we hope to hear the echoes of the work of ancient Paganism.

On a personal level the presence and power of the Dead awakens the Da Fein, the very blood and seed of the divine-in-us. In time we, ourselves will join the Ancestors, and receive the offerings of the living, offering our potent blessings in turn. Even while we live we seek, as magicians, to work with that power, and the presence of the Dead can awaken it in us.

•The Nobles

As mortal folk we dwell in the Middle Realm, which is also the home of the Other Clans, the Good Neighbors. We share the worlds with a variety of non-human tribes and in order to comprehend our spiritual reality we must be open to their natures. Though the Dead may ride with them, the Daoine Sidhe are the beings of Land, Sea and Sky, of the Nine Elements. Our own flesh is made up of those elements, as is our very breath. The blessing of the Sidhe is the core of the luck of the world, and the wise seek to keep their goodwill.

When we mirror the Host of the Sidhe in our spirit we draw near to the non-human life-streams of the worlds. We may glimpse the stealth of the night-runner, or the vision of the eagle, or the warm deep of borrow or the high perspective of mountain winds and moonlight. The awareness of the spirit in all things can only encourage us to care for and about the dance of life in the land, and as magicians we become the allies of that dance.

On the personal level work with the Noble Ones can awaken affinities and related powers in the magician. The Wights are often called upon in magical arts, and can be helpful in many kinds of practical work. We can journey among them by our vision-skill, and learn secrets that we can turn to our advantage, even as the Nobles learn by dealing more closely with a mortal.

•The Gods

The Shining Beings we call the gods and goddesses are the Eldest and Mightiest, those who in the first days helped to shape cosmos and set life in it, and who still live eternal. They bring, in themselves, all the powers of all the worlds, for some of them have been our own Ancestors, and some of them were once mortals now made undying. Some of them wear the horns or wings of beasts, and all can appear in whatever form of the Nine Elements they choose. The Gods are the very persons of the divine, in its brightest and deepest sense.

When we mirror a deity in our personal spirit we open ourselves to that which is divine in us as well. Greater, perhaps, than our own Da Fein, the presence of the Shining Ones dazzles and illuminates, and should be bathed in like the warmth of the fire, or the cool blessing of a spring. In the presence of a god, especially, we may be carried out of our common self into a greater perspective. For the Gods dwell in the unity of the Dance of All Things, some say. They act by their own will, but they are always aware of the Dance, and that widened awareness may be glimpsed by their worshippers.

On a personal level, you may find your relationship with the Earth Mother and the Gatekeeper to be sufficient for your work. However it is common for other gods to become a part of your personal spirituality, and you should be aware of their voices when they call to you. Special rites of offering, done with a single deity as the focus and with no more intention than offering and communion, can be a fine way to make a start with other members of the pantheon.

•The Alliances

In the Nine Moons work you have made alliances with several specific spirits. The divine power of the Earth Mother and Gatekeeper is an anchor to which you can hold fast through your magical work. The love and support of the Earth Mother, and the clever ways of the Wisdom-Lord can help you in any situation, and any further alliances you make with the deities will expand your options.

In these works you have made alliance with specific beings from among the Dead and the Wights. The method by which those spirits were called is intended to attract allies who are in sympathy with the magician's psyche and will. In time you may become friend to your allies, even though you may begin as partners.

Your alliances with the Teacher and the Familiar may present challenges. In working with them you will be able to learn a great deal, but you must also remain aware of your own power and presence. Be cautious as you come to understand the nature of your allies; do not simply adapt yourself to them, or choose to be their servant or imitator. It is the magician's work to be in command at her own Fire, and when you bear the Wand you stand with the power of the Fire in you. While you should seek sincere communion with your allies you should remain aware of your own authority.

The monthly discipline will offer you formal chances to commune with the Allies. Take those rites seriously, when you can, and spend time in vision

speaking with them. In words, in images, in concepts, you can exchange with them, learning to hear them more clearly, and understanding what it is in your own spirit that responds to them.

• **Sacrifice and Blessing**

Druidic spirituality is based in reciprocity – in the proper exchange of good for good between mortals and the spirits. The symbol of sacrifice and blessing, when we seek its deeper meaning, reminds of the eternal link between the individual and the great pattern of existence – between the dancer and the Dance. Once again, a commonplace part of the Order of Ritual contains key spiritual symbols of our work.

In the moment when the combined aspiration of the soul is offered up to the divine – the Prayer of Sacrifice – we seek to hold the whole form of the rite we perform in mind, and present it to the Powers. We have brought in the Gods and Spirits and given them their ‘seats’, with gifts, and now we will begin to converse with them. This is the first step in an Audience with the powers.

In the drinking of the Blessing (or even in the working of a spell, in a practical rite) we become ready to focus directly on the reflection between the invited beings and our own spirit. We have that moment that is called by words meaning ‘audience’ – when the divine beholds us, and we behold the divine. Such are the moments that fill our inner cauldrons, granting us health, wealth and wisdom.

When such a point is reached, then your basic skills once again come into play. To simply abide in this state, in calm contemplation, is to approach bliss.

• **A Mystical Practice**

Even if you feel more drawn to sorcery and practical magic than to the search for spiritual awareness it is worth your while to remember these things. As you work your rites remember these other meanings, these deeper mysteries, behind the symbols of your working shrine. To advance this kind of awareness can only increase your wisdom, and thus your power.

To those who would take up a mystical practice, the Nine Moons offers several tools. The Nineteen Working is the primary mystical exercise in the system, intended to seat your awareness firmly in the center of the worlds. The Audience rites from the middle moons can be repeated or adapted as needed to provide opportunities for formal contact with the

Kindreds. The Audience with the Druid's Gods can be adapted for any deity, by inserting the proper invocation and offerings, and making some small changes in language. The monthly Sorcerer's Sacrifices can be devoted entirely to invocation and contemplation if that is your preference.

Whatever your inclination, may you walk your path in the Druid's Peace, with a clear heart and a steady hand, and wisdom in your brow.

Part 3: Rites & Works:

• *The Charm of the Worlds*

In the work of trance and contemplation that I call the Nineteen Working, the student is led through a series of visualizations meant to progressively create the Pagan cosmos model in and around the meditating Druid. Inside that vision the Druid then expands awareness and experiences a glimpse (or more) of a sense of oneness with all manifest existence.

This practice has several goals. First it opens and harmonizes the individual mind, providing a sense of scale concerning the individual and the cosmos. Second it allows the human magician to experience a bit of the awareness with which the Gods see the worlds – the non-local oceanic experience of existence. In practical work with spirits, my opinion is that being able to produce this state, and drawing the spirits into it, creates a sense of awe and authority for the magician. When the magician can produce in herself the sort of Unity that defines the awareness of the Gods, she gains status and power among the spirits.

If you have been working the Nineteen Working regularly, you will be growing more and more adept at producing this expanded awareness. As with most spiritual practices, that which has been learned in a ‘long form’ can then be worked in a shorter form, in which the entire work is recapitulated in a convenient, focused exercise.

This short form can now be used regularly for Shrine work and for nature contemplation. As a part of your ongoing discipline, you might even return to the simplest daily form, from the first months of this work, adding the charm below to begin the meditation phase. This makes a deep practice that is easy to sustain.

It is always worthwhile to apply this vision to the real surroundings of the natural world, when you have the chance. Th short form can be worked quietly in any park or corner. However it is also worthwhile to practice the long form at least once per week, to keep your awareness of the detail of the work strong.

The target state of trance awareness could be described by a narrative such as that given below. I don’t know whether I’d recite the description aloud – it’s rather redundant with the charm. I prefer to simply establish the state through memory and trance, and then affirm/confirm it with the charm. Here’s the set:

I am seated in the Center of Worlds, and my Da Fein is enshrined in my heart. I am like the World Tree, with my roots in the Underworld and my branches in the Heavens. The Waters and the Light flow through me and shine in me. Around me are arrayed the Three Realms – Land, Sea and Sky, and these, and the heavens and the deeps, and even my own Da Fein are all made of the Nine Elements, the flesh of the Mother of All. Into this all-pattern, I extend my awareness. As I am aware of my face, I am aware of the lights of the sky. As I am aware of my flesh and bone, of the beating of my blood, I am aware of the stone and soil and sea. As I am aware of my breath, I am aware of the wind. My mind stops paying attention to my little shape of flesh, as my spirit opens into the greater Worlds of which I am merely a small part. As my awareness expands, my attention leaves my body, and I say:

***The Worlds are in me, and I am in the Worlds
The Spirit in me is the Spirit in the worlds.
I am One with the World Tree, in the Sacred Center.
With the Two Powers in me
With the Three Realms surrounding me,
And the Cauldron of Wonder within me.
I reach into the Four Airs in wisdom & magic, strength & life
And my substance is the very substance of the worlds,
Nine things in one, and one thing in many.
The Worlds are in me, and I am in the Worlds
The Spirit in me is the Spirit in the worlds.***

A Charm for Kindling a Blessing Candle

• *Prepare a spot for the candle to rest. If possible that spot should be on or near your Shrine, and be arranged with a sigil or photo or other expression of the intent of the candle.*

• *Hallow the Fire and Water on the Shrine, perhaps with the usual simple charm:*

The Fire, the Well, the Sacred Tree

Flow and Flame and Grow in me

In Land, Sea and Sky, Below and on High,

Let the Water be blessed and the Fire be hallowed.

• *Make an offering to all the beings of your Shrine, perhaps saying:*

Gods and Dead and Mighty Sidhe

Allies all, upon my Shrine

Offering I make to ye

And ask now that your aid be mine

Now state your intention in clear and direct words, speaking to the spirits and the Shrine as persons, telling them the intention for which the flame is kindled. If you wish you might intone a proper conjuring word, draw a sigil over the candle, etc.

• *With the candle ready upon your Shrine, find your peace and your power, and balance the Two Powers in yourself.*

• *Hold your left hand cupped before you and drip a few drops of water from the Well into your palm. Draw the Underworld Power strongly into that hand.*

• *Take up the candle and place it in the left hand, setting it in the drops of water.*

• *Draw the Sky Power into your right hand, and take a light from the Fire. Kindle the candle, saying:*

Out of the Deep I draw a light

Fire on Water brightly shine.

I claim my will, by magic's might

And set this flame upon my Shrine

Set the candle in place, and say:

Hear my voice as I do call

As this boon I ask of ye

Bless and aid me, spirits all

And as I will, so let it be!

• *Contemplate the candle in its place for time, and then conclude with a short final charm:*

**The blessings of the Holy Ones be on me and mine
My blessings on all beings, with peace on thee and
thine**

**The Fire, the Well, the Sacred Tree
Flow and Flame and Grow in me
Thus do I remember the work of the Wise.**

• **The Cauldron Spell**

This spell may be worked for many kinds of results. I will give the basic form of the working here, and a number of variations will follow.

You must begin by conceiving a clear purpose for your spell. This intention should be shaped into a short, concise phrase that properly expresses your desire. When this is done you must determine which of the Gods and Spirits would be proper to aid in your work. Prepare an offering and invocation to those powers. If the work is especially important, you might undertake preliminary offerings to the Powers proper to the rite.

You must also prepare a sigil, or a Briocht or both, expressing your intention.

The Coire Beannacht is prepared, filled with potable beverage. In this work you will place the ingredients of your Will and intention into the Waters of the Cauldron. You must choose the items with care, determining whether the results of the work will be consumed, sprinkled, etc., and what herbs, oils, stones, etc. might be best used to bring the desired powers to the Cauldron. Three small flames are prepared around it, set in a triangle. The sorcerer bears the Slat.

If possible, the sigil of the rite should be drawn on the ground in flour, or drawn on card. The Cauldron is placed on the sigil, and the three flames are set around it. For indoor work, the sigil might be drawn on paper or on a wooden platen on which the Cauldron is set.

- *The Grove is hallowed, and the Gate is opened.*
- *The Invocations are made, to the Kindreds and to whatever Powers are proper to the rite, and the sacrifices made.*
- *An omen is taken, to determine whether it is proper to continue. If the omen is ill, take down the rite and try another night.*

Take up the Wand, saying:

Wand and Cauldron serve me now

Light shine and shadow flow

Accumulate the Shadow in the Blessing Cauldron. Place the three ingredients into the Cauldron, using whatever charm you have, perhaps in this form:

Into this vessel I place my magic.

Let the Waters of the Deep rise in this cauldron.

In this Vessel of Magic I boil up my will.

I boil up (ingredient) for (purpose)

I boil up (ingredient) for (purpose)
I boil up (ingredient) for (purpose)
Let this Cauldron be filled with the Waters of Life.

Placing the Slat in the lap, accumulate the Fire in the three lamps, and light the three flames as this charm is recited:

Let this Cauldron be warmed by the breath of Fire.
Let the Fire come into the Water.
Let the Light shine in the Darkness
And the Deeps rise to meet it.
In the joining of Fire and Water,
Let the power of the Holy Ones
Flow forth into our world.

The Three Flames are lit, expressing your intent in the words of the charm. This form can serve for general blessings:

(Light the first fire)

Tine Geal

(Light the second fire)

Tine Naomh

(Light the third fire)

Tine Draiocht

See the Fire and Water mingling in the waters of the Cauldron, and envision the sigil of the working shining in fiery light in the Cauldron.

Pass the Wand through each of the three flames, reciting one of the conjuring words given in the spells for each, gathering the power for the work.

With the Slat, draw the sigil of the work slowly over the Cauldron, nine times. Each time the sigil is drawn recite your briocht, or chant this charm, using the Dord Draoi if you like:

Anal nathrach, orth bhais bethad, do chel denmha

Let the Power build until the ninth drawing and chanting is complete. Touch the Wand to the surface of the drink, and say:

**So by the power of Fire and Water
And by the Triple Cauldron
And by the Power of Gods, Dead, and Sidhe,
Hallow these Waters.
I open my heart to the flow of Blessing,
I, (your Child and Worshipper) (or recite your magical
name and lineage).
Behold, the Water of Life!
Seo an uisce na beatha!**

The contents of the Coire Beannachta are then consumed, or used in whatever way the spell requires. They might be drunk, or sprinkled, or used in some other way to transmit the intention of the work.

When all is done, the intention is banished from the mind, and the vision of the Grove is renewed.

Thank any beings that have been invoked, and close the Gate and the Circle.

Making the Cauldron of the Dead.

The Druid should obtain a small iron cauldron – this need not be more than 5” in the opening, though some might prefer larger. Into that Cauldron the Druid will place a formula of herbs, stones and woods, with a measure of soil either from a grave proper to the Druid’s seeking, or from the land of the Druid’s ancestral place. The Druid must also find a small skull totem, made of any natural material, of a size fit to be placed in the center of the cauldron.

It is a good research project for the student to decide which herbs and trees to include in the mix of the cauldron. The spell allows a maximum of nine magic signs, each bringing to the charm a power or capacity that the Druid wishes the Cauldron to have. Let him study the lore of plants and stones and symbols and choose nine signs for the Coire Marbh. Let him know their names and meanings and be able to name them well during the making spell. It may be that she will wish to choose a smaller number of signs for the initial hallowing of the Shrine – perhaps three – and allow time to reveal or instruct her in other powers it may bring. Three reliable signs for the initial hallowing might be yew wood for the tree of the grave, silver to represent the wealth of the Underworld and a bit of grain or bread for its fruitfulness.

When all this has been gathered the Druid chooses a night in the full of the moon, and sets out his Hallows - Fire, Well and Tree. He should have the empty iron cauldron, and enough graveyard earth to fill it part-way. He should have the chosen number of signs – herbs twigs, stones, charms as he will – and the small skull totem. They are brought together in this way:

Making the Cauldron

- *The Druid hallows the Grove, and opens the Gate.*
- *A simple preliminary offering is given to the Three Kindreds.*
- *The Dead are given offerings and the Shrine assembled, with this invocation:*

An Invocation of the Three Clans of the Dead

Since some students may wish to create this Shrine as a family or clan effort I have left the language in the plural. If you wish, transpose the ‘us’ for ‘me’, etc.

The refrain; begin with this section, then repeat as directed:

- **Now we make our call to the Mighty Dead.**

Let our voices be strong, and our call be clear.

**By deep root and water’s spring, by skull and by bone,
By the Inward Road and the River Crossing and the Fire
in the Land of the Dead**

We call to you, O Elder Ones.

• You who in old times were priests and priestesses; you who were seers and oracles, sacrificers and singers and keepers of lore, hear us as we call to you. You who in your time tended sacred Fire, come to our Fire. You who in your time drew blessing from the earth, come to our Well. Let us meet at the Crossroads, at the Tree of the World, you who would come to our call. refrain

• You who in old times were warriors and defenders; sword-folk and spear-folk, you who put your lives between your folk and harm, hear us as we call to you. You who burn with courage and honor, come to our Fire. You who protect the waters of the Clan, come to our Well. Let us meet at the Crossroads, at the Tree of the World all you who would come to our call. refrain

• You who in old times were farmers and landkeepers; you plow-folk and husbanders, you who bring forth the wealth of the land, hear us as we call to you. You who keep the hearth-fire, come to our Fire. You who carry the waters, and water the fields, come to our Well. Let us meet at the Crossroads, at the Tree of the World all you who would come to our call.

• To all you Ancient Ones, you Wise and Mighty and Beloved Dead, I make this charm and this house.

(set out the cauldron)

Here is your house of iron, Mighty Ones, that you be made welcome in my life and land.

(pour the soil into the Cauldron and make it ready)

Here is your soil of bounty, Beloved Ones, that your blessings grow with our gifts.

(prepare the nine signs, and place them as they are described, beginning:)

Here are these signs of art and skill, that you may have these powers among your many:

(name the signs and their powers as they are placed, perhaps covering them with a little dirt, perhaps not. When finished place the skull totem firmly into the earth among the offerings, saying:)

Here is the Head of the Spell, Wise Ancient Ones, that you may have ears to hear and a mouth to speak. Be welcome in this Shrine, Elders.

• To you who have seen our Fires, who have heard our songs, who would answer our calling, we offer this house. We seek your wisdom, we seek your vision, we seek your memory of the Old Ways. Three welcomes we give and three givings we offer to those who will see us and be seen.

• To those among the Mighty Dead who are of our blood and lineage, whose life and death produces our lives, be welcome with this drink. Mighty Dead, dwell in this Shrine! *(ale or drink given)*

• To those among the Mighty Dead who inspire and guide us, heroes and great ones, who sit with the Gods, be welcome with this bread. Mighty Dead, dwell in this Shrine! *(small bread offering given)*

• To those among the Mighty Dead who will come to our Fires and share the Ancient Wisdom, who will see us and be seen, who will join us in our work in love, be welcome with this honey. Mighty Dead, dwell in this Shrine! *(honey poured on the bread, and given)*

• So let our voices arise on the Fire, let our voices

**resound in the Well, let our call be heard in the Halls of
the Elder Ones. Come to our Fire, and be with us here in
our hall - Mighty Dead, accept our sacrifice!
Now we make our call to the Mighty Dead.
Let our voices be strong, and our call be clear.
By deep root and water's spring, by skull and by bone,
By the Inward Road and the River Crossing and the Fire
in the Land of the Dead
We call to you, O Elder Ones.
So Be It!**

- *Take an omen from the Dead to be certain that they are pleased with the offering.*
- *Bless a cup for and from the Dead, and drink their blessing.*
- *Close the rite and then set the Cauldron of the Dead somewhere that it can receive offerings. If sticks of incense can be burned in it, it may become dusted (or filled) with ash, creating a good symbolic effect.*

The Wise Dead

Whoever wishes to have the Way of the Old Ones must come to know the spirits of the Wise Dead if you seek the secrets of Druidic religion and sorcery, and the strange ways of the Otherworld, you should seek to gain the ear of the Dead Ones who were, in their time, among the Wise. For the Wisdom comes from the Deep, from the Well of Memory. When we offer to the Wise Dead we ask them to bring us the Cup of the Well, and whisper to us the Magician's Lore.

A Call to the Elder Wise

To the Wise Dead I call.

Priests and Priestesses,

Seers and Oracles,

Singers and Magicians and Sacrificers,

hear me as I call to you.

I have come to the Well and Lit the Sacred Fire;

Let us meet at the Crossroad, at the Tree of Worlds.

To you who hear me, I offer this offering.

(offering of ale)

To you who would teach and aid, I offer this offering,

(offering of bread)

To all you who come without harm, I offer this offering

(offering of salt)

Whisper to me, Wise Ones, teach the Old Ways for New Days.

Bless my work and aid me to gain from my seeking.

Let the voice of the Wise be heard in the World.

Elder Wise, accept my sacrifice!

The Cairn of the Spirits

No one succeeds in magic art without the aid and friendship of the Noble Tribes. We all dwell upon the land, and our luck and well-bring are greatly enhanced by a good relationship with the local spirits. In our rites of Sacrifice it is the greatest of the Spirits that carry the offerings to them and bear the blessing to us. In practical magic it is the Good Ones who help carry out our will when we work spells. In every case it is best to gain and keep their good will.

In order to show your respect to the Landspirits you can create a special place of offering and speaking. For this we have chosen the ancient custom of the cairn — a pile of stones upon which offerings are poured. If possible the Spirit Cairn should be built and kept under the sky. Those constrained by modern living might make the Cairn out of small stones in a bowl of soil that could sit by the hearth or on a balcony.

The Cairn begins with a pile of nine stones from the local land. Choose them carefully, and as you take each one up from the land, say:

“I take so that I may give.”

If you build your Cairn outdoors choose good-sized stones if you can find them — fist-sized are a good guide. For an indoor Cairn choose pebbles sized proper to the bowl you’ve chosen. In addition the Druid should devise a fair number of offerings to make to the Landfolk, at least three in number. These should be things that will be placed beneath the stones, to bring power to the Cairn.

Making the Cairn

At sunset on an evening in the waxing moon bring the nine stones and the signs of power to the place where you will keep your Cairn, along with a considerable offering of milk or whiskey. Choose your outdoor site well — your Cairn must stand for its first cycle of the moon to show that it is accepted. Prepare a bowl or planter if you are making the small Cairn for indoor keeping, or clear the ground smooth and flat on the spot where you will build. Bring your hallows and set them so as to make the Grove.

- *Light Fire and bless Water, and open the Gate.*
- *A simple preliminary offering is given to the Three Kindreds.*
- *The Landwights are given offerings and the Cairn assembled, with this invocation:*

Stone upon stone this Cairn I make

To be an altar to the Sidhe

Stone upon stone my Cairn I make,

To bid the spirits come to me!

**Hear me you beings of the worlds, all you who dwell
in stone or stream or bird or beast, spirits in wind and
beams of moon and sun, messengers and powers of
nature all, I give you this (*sign*) that you may (*describe*), at
this Cairn of the Spirits.**

Stone upon stone this Cairn I make

To mark a secret border here

Stone upon stone this Cairn I make

To call the Nobles to draw near

**Hear me you beings of the worlds, all you who dwell
in stone or stream or bird or beast, spirits in wind and
beams of moon and sun, messengers and powers of
nature all, I give you this (*sign*) that you may (*describe*), at
this Cairn of the Spirits.**

Stone upon stone this Cairn I make

A deed of heart by work of hand

Stone upon stone this Cairn I make

All for the Beings of the Land

**Hear me you beings of the worlds, all you who dwell
in stone or stream or bird or beast, spirits in wind and
beams of moon and sun, messengers and powers of
nature all, I give you this (*sign*) that you may (*describe*), at
this Cairn of the Spirits.**

“Stone upon Stone”

• While chanting the final phrase, slowly stack up your stones. Offer a drop of the offering to each stone as it is placed. Stack the stones firmly but try to build it high, as a foundation for a larger Cairn.

• When the task is done, then speak to the land beings as you would and offer the rest of the offering over the new Cairn.

The Sidhe Offering

At some time during each retreat day the Druid will make the Cairn Offering to the Landwights. First you must work the Cairn-building, as given above. Once the Cairn is placed then each retreat brings a new stone and a simple offering.

For the first months you will be adding one stone per week to the Cairn, until you have at least 27 stones. These may be local stones, perhaps from a shore or field nearby, or from a local rock formation. Be sure to be aware of local environmental concerns, and avoid pillaging sensitive local areas, though the stones can be small for this stage. You might also use crystals or semi-precious stones. When you acquire the stone, by whatever means, say the small charm:

“I take so that I may give”.

When you wish to make the offering go out to the Cairn, taking a cup of milk or whiskey and the stone you will add. Stand facing south, if you can, over the cairn. Place your stone, saying

“Stone upon stone”.

Then pour or place your offering on the Cairn while speaking kindly to the Spirits, perhaps thus:

Life stands with life

Kin beside kin

O Noble Ones, Good Neighbors

We dwell beside you and with you.

Let us live in harmony

With all the clans of the land.

I give you of my store,

Accept this drink, Noble Ones

(Here name any spirits you may be in specific relation with)

And be at peace with my hearth.

Whether you pour the offering or leave the vessel is a personal choice between you and the spirits. You might also pour seeds and nuts for the live beings, but it might be best to avoid encouraging birds to sit on the Cairn.

The Sorcerer's Sacrifice

This working is a rite of sacrifice and blessing, focused on the individual magician rather than on the community. It intends to empower the magician with the Two Powers and center her in the Three Realms and the greater cosmos. From that position it calls the Ally spirits to the Druid's fire and brings them before the magician's Da Fein. All these Powers are drawn together into the Blessing Cauldron for the Druid to drink up.

0: Let the Nemeton be set as usual with the Hallows and the ordinary offerings for the opening rites. Specific offerings for the Allies should be present, as you have arranged with them.

The Blessing Cauldron should be set before the Hallows, with the Three Lights arranged around it. A Vessel of mead, ale, whiskey or whatever is placed to one side.

The Well is filled with water, with the silver ready beside it. The Fire is laid, but not lit, and flame is present to one side as a lit candle.

You can open the rite up to the Allies Offerings with whatever Grove opening you prefer, but I offer this newish opening text as being of a piece with the rest.

The Rite:

1: Opening Prayer and Works:

A: Opening Proclamation:

I am a Child of the Earth

And the Inheritor of the Stars

And the Spirit in the Worlds is the Spirit in me.

O Mother of All, hold me in your hand

Lord of Wisdom, kindle inspiration in me

Be strong in me, powers most ancient.

B: Perform the Kindling Charm, or use another short method of bringing the Two Powers to you.

2: Opening Offerings

A: Earth Mother

Envision the Earth Mother in the land beneath you, upholding and enfolding your flesh and life.

Mother of All, Queen of the Land, Sustainer of Life, I remember you with honor. Uphold my work in strength

as I seek the wisdom of the Wise.
Earth Mother, accept my offering.

B: Inspiration

Envision the Light of Imbas coming upon you.

**Oh Light of Inspiration, Voice of Poets, Truth of Wisdom,
shine in me. Quicken my tongue and my heart with
truth as I do the work of the Wise.**

Imbas of the Poets, be in me.

C: Outdwellers

Envision those Outside, or avert your vision if you prefer.

**Oh Ancient Dark Ones, who in your striving with the
Gods made the Worlds, I remember you. If you come in
peace, then be welcome; if you do not, then take you
this offering, and trouble not my working.**

(make the offering)

D: Statement of Purpose

**I come into the Grove of the Wise to do the work of the
Wise. As the ancients did before, I do now, according to
my understanding. Behold me as I come to the Fire, O
Mighty, Noble and Shining Ones, and clarify my under-
standing, quicken my wit and strengthen my will for
this work of Power and Blessing.**

3: The Cosmos

*A: The Hallows – prepare the silver and oil, along with incense for
censing.*

Behold I come into the Grove

Let the Fire be blessed and the Well be hallowed.

And the World Tree stand in strength.

(Make silver offering to the Well)

O Holy Well, be present as this vessel.

**Let this water be the Waters of the Worlds, bearing might
to my Grove, and to my spirit.**

Holy Well, flow within me.

(Feed the Fire, and/or light the incense)

O Sacred Fire, be present as this Flame.

Let this fire be the Fire of the Gods, bearing light to my Grove and to my spirit.

Sacred Fire, burn within me.

Sprinkle the Tree from the Well or from a bowl drawn from the Well, and cense it with the incense.

O World Pillar, be present as this sign.

Let this be the Tree of the Worlds, the peg that holds fast the Worlds, and the Grove.

World Tree, grow within me.

B: The Worlds

Stand, or extend your arms where you sit.

The Land upholds me, the Sea surrounds me, the Sky above me.

**Before me bounty, behind me wisdom,
on my right hand magic, on my left hand strength.**

Cross hands on the chest

For the Cauldron is in me.

And I am seated in the Center of Worlds.

C: Cleansing

Take up the Water, and then the incense, and sprinkle and cense all, saying nine times:

**By the might of the Waters and the Light of the Fire
This Grove is made whole and holy.**

4: Opening the Gate

In every place where boundaries meet, where Land and Sea and Sky are joined, there is the Center of the Worlds; there is the place of Magic's Gate.

O Manannan Mac Lir, Grey God of the Mists, Lord of the Isle of Apples, Teacher of the Wise, I make this offering to you (make offering of oil or incense). Attend me in this work, Son of the Boundless, as you attended

the Tuatha De in their magics. Watch and ward the Ways between as I seek a spirit to aid me in my work. Hold open the gates; stretch your sword, Retaliator, over my Fire that no ill may come to me for as long as this gate is open.

Now, by the Gatekeeper's might and by my magic, let this Fire open as a gate, and let no harm come to me from the sky; let this Well open as a gate, and let no harm come to me from the Deep; Let this Tree be the Crossroads of all worlds, and let no harm come to me upon the Land. By Fire, Well, and Tree, by Land, Sky, and Sea, by Gods, Dead, and Sidhe - let the Gate be Open!

5: Litany of the Allies –

A: The Da Fein

I am a kinsman of the Fire

I am a child of the Waters

My flesh is holy, born of the holy union

My Spirit is a drop of the Cauldron of Wonder,

A spark of the Divine Fire.

(Place a hand on the forehead)

The God is in my head

(Place hand on heart)

The God is in my heart

(Place hand on the loins)

The God is in my loins.

(Join hand at the heart)

I do honor to the God of my own soul

That it may be seen by all beings.

Shining spirit of my spirit

Font of Wisdom

Spring of Love

Source of Power

I offer to you the worship due to every God.

(Open hands wide)

**Honor to the holy being that is the Center of my Self
Now be present here, in my Grove and in my Heart
Shine bright and flow deep in me, I pray!**

B: The Earth Mother and the Lord of Wisdom

Hear me now, you Druid powers.

**Mother of the Land, Life of the Living, Font of Blessing,
hear me!**

**Lord of Wisdom, Keeper of Ways, Teacher of the Wise,
Hear me.**

**I am your true worshipper, come again to the Fire and
Well to keep the Old Ways. Let your strength uphold
me, your wit inspire me as I walk the Druid's Way.**

**Gods of the Grove, I honor you as the Patrons of Dru-
ids. Keepers of the Truth, I ask you for your guidance
with this offering. Upholders of Sacrifices, I ask that
you stand with me always in the Holy Work, and give
you this offering**

(an offering of oil is made)

**As you uphold my rituals, so I ask you to look upon
my work with favor. Grant me your strength, your pow-
er and your blessing as I seek the wisdom of the Wise.
Earth Mother and Wisdom Lord, accept my sacrifice!**

• Pause to establish the vision of the Earth Mother and Lord of Wisdom in your nemeton. See Her in her strength and beauty, surrounded by all life, and Him in his swift cleverness, surrounded by the Web of Symbols. See them enter the Grove and smile at you, raising their hands in blessing...

C: The Allies

This Hymn must involve the giving of whatever proper offerings you have arranged with your spirits. This text is given as a suggestion only, as a source of ideas and phrases from which to build your own Convocation.

The Worlds are in me, and I am in the Worlds

The Spirit in me is the Spirit in the worlds.

**Let my voice be the voice of mountains and rivers, be
the voice of thunder and sunlight be the voice of stone
and tree and beast, of sun and moon and Sacred Fire.**

**O My Honored Allies, I welcome you to my Fire. Spirits
(Names of the non-god Allies) I welcome you to my Grove. Be
welcome under the shining gaze of the Mother of All
and the Lord of Wisdom (or insert deity patron names).**

Know me, my allies, for I give this welcome unto you.

I am (Name & Introduction).

O Teacher, O (N),

join your path with me, and let me be your student.

Teach me the Old Ways, and guide me in good roads.

Come to my Fire, drink from my Well

And be welcome in the Grove, with this offering.

(Make usual offering to the Teacher)

O Familiar, O (N),

join with me as my co-walker and co-worker,

to see and hear for my good,

to come and go as I need your aid.

Come to my Fire, drink from my Well

And be welcome in the Grove, with this offering.

(Make usual offering to the Familiar)

Now let bound be bound and wound be wound,

Together by these offerings and by this holy blessing

That together we may work the Way of Wise

For the good of all.

O Holy Ones, My Allies, accept my sacrifice!

(A final sacrifice is given)

6: The Blessing

A: Omen – question asks for general revelation and counsel. Could be a detailed divination concerning the sorcerer's life and work, as needed.

B: Calling for the Blessing

The Cauldron sits with the lights and drink ready.

I call now to the Holy Ones to give to me

as I have given to you,

As a gift calls for a gift.

Let your power be with me in this work

And let this be a work of Blessing.

I open my heart to the flow of your blessing,

I, your child and worshipper.

Into this vessel I place my magic.

Let the Waters of the Deep rise in this cauldron.

**In this Vessel of Magic I boil up wisdom, love and power
with all my Allies here.**

C: Filling the Cauldron

The vessel is taken up, and the Cauldron of Blessing is filled in three pourings, saying:

O Earth Mother, O Lord of Wisdom, often have I honored you, and often have you blessed me. Now I pray you bless me once again, in this draft of (ale). Pour your spirit into this vessel, O Druid Gods, and I will drink it up.

O (Teacher's name), I welcome you again. Let us be joined in the Work of the Wise, through this cup of fellowship. I pray that you bless me now, in this draft of (ale). Pour your spirit into this vessel, O (N), and I will drink it up.

O (Familiar's name), I welcome you again. Let us be joined in the Work of the Wise, through this cup of fellowship. I pray that you bless me now, in this draft of

(ale). Pour your spirit into this vessel, O (N), and I will drink it up.

D: Warming the Cauldron

Light the Three Flames with the charm:

(Light the first fire)

Tine Geal (*cheenuh gyal*)

O Bright Fire, let this Cauldron be warmed with the Blessing of Wisdom.

(Light the second fire)

Tine Naomh (*cheenuh neev*)

O Sacred Fire, let this Cauldron be warmed with the Blessing of Love.

(Light the third fire)

Tine Draiocht (*cheenuh dreeokht*)

O Magical Fire, let this Cauldron be warmed with the Blessing of Power.

So, let the Fire come into the Water, let the power of the spirits bring me the blessing of the Cauldron, in the presence of the Da Fein.

Behold, the Waters of Life!

7: Receiving the Blessing

A: Affirming the Worlds

The drinking begins by elevating the Cauldron, and speaking the Charm of the Worlds:

The Worlds are in me, and I am in the Worlds

The Spirit in me is the Spirit in the worlds

I am One with the World Tree, in the Sacred Center.

With the Two Powers in me

With the Three Realms surrounding me,

And the Cauldron of Wonder within me.

I reach into the Four Airs in wisdom and magic,

strength and life,
And my substance is the very substance of the worlds,
Nine things in one, and one thing in many.

B: Contemplation

• *Renew your awareness of the Cosmos Vision, and gather the spirits near to you, whether embracing them in vision, or simply attuneing yourself to them.*

• *Abide in this vision for as long as you can*

C: Drinking & Pouring

The Druid now drinks in the Blessing, and, as she wishes, pours it out also to the Spirits. In this she should be guided by her intuition, and by any conversation she may have with the Allies. This is a period of free-form contemplation of and conversation with the Allies, as you will. You may rise, deliberately or spontaneously, to your Inner Grove, and that can be very useful. Be sure to keep all things firmly under your will, while being open to the voices and visions of the spirits. If you wish, you can end by repeating the Charm of the Worlds.

D: Works

This moment is proper for direct work with your allies, or for doing any sort spell, greater divination or vision work.

8: Closing

When all is done, close as usual, saying:

**Let bound be bound and wound be wound
Thus all is done, and done, and well done
And thus I end what was begun.
To the Ally and the Teacher I give thanks
To the Lord of Wisdom I give thanks
To the Mother of All I give thanks
Thus do I remember the work of the wise.**

**Shining Ones, Mighty Dead , Noble Spirits
I thank you for your aid and blessing.
Triple Kindreds, Gods, Dead and Landspirits:
I thank you for upholding my magic.**

Make a closing triskel over the Tinteann.

**Lord of the gates, lord of knowledge,
I give you my thanks.
Now let the Fire be flame, the Well be water,
Let all be as it was before,
save for the magic I have made
Let the Gates be closed!**

Recenter and contemplate the entire working, and end, saying:

**To the Mother of All I give thanks,
for ever upholding my life and my work.
The fire, the well and the tree
Flow and flame and grow in me!
Peace and blessings to all beings,
The rite is ended!**

• *The Summoning Cauldron*

This work is intended to hallow the Waters of the Cauldron of Blessing to be used as a ‘magic mirror’, a window or screen upon or through which to see visions. Into that window we will call the spirit who has come to us as a Familiar, and ask him or her to reveal help call, in turn a spirit who will aid us in the special intention of the rite.

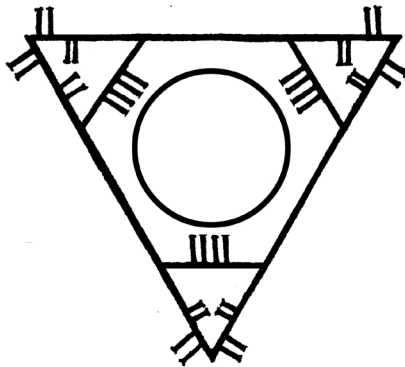
This rite assumes a practical or real-world goal. One summons a spirit for wealth or health or the usual magical intentions. However it also presents a chance to make new alliances, as you are ‘introduced’ to more of the wights. In this way we gain the aid of a larger group of spirits, and widen our reach in the Inner worlds. Sometimes you may simply need a job done, but often you will want to know and record the spirit in case of future need.

For any particular work of summoning you will need to determine a specific statement of intent, expressing to who what, where and when you will target your intention. In this matter see the many good writings on composing an intention in practical magic. This must be composed into a ‘charge’ – instructions that will be given to the spirit, worked into the formal text given below. It may be useful to create a sigil, either by the modern method or by rendering the phrase into Irish and placing it on Fionn’s Window. That sigil can then be given to the spirit as part of the charge.

The rite will be worked under the presidency of the Earth Mother as Queen of Phantoms, and the Lord of Wisdom, you will call the Familiar by whatever short form you have developed, or by a full calling, and ask it to bring you a helpful spirit attuned to your intention.

The Grove is arranged with the Hallows as usual. Before the Hallows is set a Table of Practice, either prepared on a sub-altar or arranged on the earth itself. The Table includes the Triangle of Manifestation in which is placed the Blessing Cauldron. If the sigil of a spirit is known, it can be drawn in the central circle of the Triangle, or the sigil of intent can be placed there. This may be of two types.

If working indoors you can draw the Triangle on card, in this form:



The triangle must be made large enough to set your Cauldron in the circle, with room for the warming fires in the angles. It can be drawn on white card, but could also be made on wood, if you intend to do more frequent rites. In the central circle you may draw an intent sigil or the sigil of a spirit. This is arranged on the floor, ground or on a sub-altar, turned to the direction that best suits the work:

East: wealth, fertility, love, bounty

South: trickery, theft, weirdness (invisibility, shape-shifting, etc.)

West: wisdom, knowledge, justice-under-law

North: war, courage, strength, violence

If you wish to take a more folkloric approach to the Triangle, you could make three small charms of twigs – one twig each of Oak, Rowan and Hazel. These you would arrange in a snowflake-Hagail pattern, and bind with blue thread. These three charms would then be set in triangle pattern on the ground, with the Cauldron and warming fires. The two methods might even be combined, certainly an effective symbolism.

The Text of the Work:

1: Hallow the Grove

- *Opening Prayers*
- *Earth Mother Offering*
- *Call for Inspiration*
- *Outdwellers Offering*
- *Statement of Purpose*

I stand between the Earth and Sky, rooted deep and crowned high.

I am a Druid of the Druid's Way, and it is my will to call the spirit (N). I come to the Sacred Center and ask for the aid of the Gods and Spirits. I come to make offering to the Lord of Wisdom, King in the Other Land. Hear me, all beings and every kindred - by my will and by my skill I seek to gain the aid of the spirit (N). Let my Fire be a fire of welcome to you, come drink clear water from my Well. As the wise have done before me, so I do now. Let the wisdom of the wise be mine.

That all this be done, I will hallow the Grove.

• *Honor the Three Hallows*

Offer silver into the cauldron, saying:

In the deeps flow the waters of wisdom. Sacred Well, flow within me. O Eye of the Deep, be as a Spring of welcome to the spirits, a source of peace and comfort.

Make an offering to the Fire, saying:

I feed the sacred fire in wisdom, love and power. Sacred Fire, burn within me. By this Fire I claim this place for my own magic, and invite the spirits to my fire.

Sprinkle and cense the world-tree, wand or self, saying:

From the deeps to the heights spans the world-tree. Sacred Tree, grow within me. Be you the Pillar of the World, the peg that holds fast the Ways Between.

• *Cleanse all with Water and Fire, saying:*

By the might of the Water and the light of the Fire, this Grove is made whole and holy

Spread your hands and face the east, and encompass the whole shrine in your awareness, saying:

Let the sea not rise, and all ill turn away.

Let the sky not fall and all ill turn away.

Let the land hold firm and all ill turn away.

Before me bounty, behind me wisdom

On my right hand magic, on my left hand strength

• *Opening the Gate*

Take up the Wand in the left hand and make offering to the Gatekeeper, saying:

In every place where boundaries meet, where Land and Sea and Sky are joined, there is the Center of the Worlds; there is the place of Magic's Gate.

O Manannan Mac Lir, Grey God of the Mists, Lord of the Isle of Apples, Teacher of the Wise, I make this offering to you (*make offering of Offering Oil*). Attend me in this work, Son of the Boundless, as you attended the Tuatha De in their magics. Watch and ward the Ways

between as I seek a spirit to aid me in my work. Hold open the gates; stretch your sword, Retaliator, over my Fire that no ill may come to me for as long as this gate is open.

Take the Wand in the right hand and make an Opening Spiral over the Hallows, saying:

Now, by the Gatekeeper's might and by my magic, let this Fire open as a gate, and let no harm come to me from the sky; let this Well open as a gate, and let no harm come to me from the Deep; Let this Tree be the Crossroads of all worlds, and let no harm come to me upon the Land. By Fire, Well, and Tree, by Land, Sky, and Sea, by Gods, Dead, and Sidhe - let the Gate be Open!

2: Offering to the Spirits:

• *Kindreds Offering*

Now to my Sacred Fire I call

the Threefold Kindreds, spirits all

All my allies among the Dead

Mighty and Beloved Ones,

stand strong with me in my work,

And let me be known among the Spirits

So receive this offering. (*make the offering*)

All my allies among the Sidhe,

Red blood, green sap or Spirit Folk,

Hear me in my rite's Calling,

And let me be known among the Spirits

So receive this offering. (*make the offering*)

All my allies among the Gods

Wisest and Mightiest Ones,

I pray that your power burn and flow in me

That I may work in power

And be known among the Spirits

So, receive this offering. *(make the offering)*

Hear me, my kin, my allies, my elders, I pray, and make your wisdom open to me, your love flow with mine, your power strong in me, that I may do the work of the Wise. Come to my Fire, Mighty, Noble and Shining Ones, and join with me as I call for the aid of a spirit, that I may *(state intention)*. **Stand and witness my work, in piety and strength. Let me work with wisdom and be answered with kindness, that it may bring wisdom and wholeness to me, and a blessing to all beings.**

Hear me, for I am your true worshipper *(your name and introduction)*!

In the Mother's Love be welcome.

In the Joys of Life be welcome.

In this Sacred Grove be welcome.

And accept my sacrifices!

• ***Invocation of the Lord of Wisdom***

Key Image: *It is night in the Nemeton and a crescent moon shines in a starry sky. In the raised fire-altar the Sacred Fire burns. A low wooden platform sits next to the fire, padded with rugs, and upon it sits a Druid robed in white and red. His hair and mustaches are flaming red, skin snow white, eyes hazel-green. Upon his neck is a king's torc and upon his shoulders rests a cloak made of the feathers of every bird. Beside him sits a small cauldron made of gold and silver. When he places his left hand upon it, it boils and steams. In his right hand he holds a wand of white hazel-wood, chased with silver. He begins to sing, and the wand shines with many-colored light.*

The Druid raises the wand, brings the Fire into it, and invokes, saying:

Now I invoke you, Ruadh Rofessa

Red Lord of Wisdom; Druid, Fire-Keeper

I give you due offering, here at my Fire.

(Offering of whiskey made)

**Harper of Mysteries, Teacher of Secrets
Night-wandering Sorcerer, Maker of Magic
I give you due offering, here at my Fire.**

(Offering of whiskey made)

**Salmon-Lord, Wand Wielder, Elements' Master
Lord of the Cauldron, Keeper of Letters
I give you due offering, here at my Fire.**

(Offering of whiskey made)

Lord of Deep Wisdom, hear me, I call you.

I am a Fire-Keeper, asking your Blessing

Teach me the Wisdom, Hazel-Lord, Hear me

**So, O Lord of Secret Wisdom, grant me your scepter and
seal in this work of Druid's Arte, so that I may speak
with the spirits with Wisdom, Love and Power.**

Ruadh Rofessa, accept my sacrifice!

• Offering to the Familiar

Take up the offering proper to your relations with the Familiar and give it, with a call in the way you have found. Such a call might include:

Hear me my Ally, my Companion, for I am (Name & Titles). Remember the pact that we have made, O (Spirit's Name) for I remember, and give you due offering. Answer my call, O *(add personal material)*

And accept this offering.

• Final sacrifice & Omen

3: The Blessing

• Calling for Power

**I call now to the Holy Ones to give to me as I have given
to you,**

as a gift calls for a gift.

Let your power be with me in this work.

**And let this be a work of Blessing,
That I may speak to the spirits with Power, and have
their friendship.**

**I open my heart to the flow of your blessing, I, your
child and worshipper.
Let the spell be worked true!**

• *Empowering the Triangle*

Light the three candles surrounding the triangle as you say three times:

Tine Geal (*cheenuh gyal*)

Tine Naomh (*cheenuh neev*)

Tine Draiocht (*cheenuh dreeokht*)

Let the power be upon this triangle,

By Oak of the Strength

By Hazel of the Wisdom

By Rowan of Enchantment,

**That it may be as the gate of summoning,
the place of the spirit.**

• *Blessing the Cauldron*

*Light the censer or make a good smoke from the Fire. Lift the Cauldron into the smoke
and hold the Wand above it, saying:*

Coire Draiocht (*kweeruh dreeokht*)

Coire Neartmhar (*kweeruh nyartur*)

Coire Taibhreamh (*kweeruh tahvra*)

Let the power be upon this Cauldron of Seeing.

By Oak of the Strength

By Hazel of the Wisdom

By Rowan of Enchantment,

That it may be the eye of vision, the voice of the spirit.

Stir the wand over the Cauldron, saying:

Let the Fire come into the Water,

Let the Fire come into the Water,

Let the Fire come into the Water,

Let the light shine out of the darkness,
to make a way for the spirit.

4: The Conjuring

• *Calling the Familiar*

Pause to restore your Center and Power, and prepare the offering ready for the spirit you will call. But first you call your Familiar into the Grove.

**In the power of the Gods of the Land and Sky and Sea
I call to (Familiar).**

Come now and aid me, as I have given to you.

Come to my Fire, Noble One.

Come to my Cauldron, as you hear my voice.

Come to my Grove, (N), and aid me in my work.

Clarify your Inner Vision, and seek for the presence of the Familiar in response to your call. In early works it is always well to take time with the Familiar, to converse with it, perhaps to give further offerings of give further instructions. When the time is right proceed to the Charge of the rite:

Slainte agus failte, a sprid na (talamh)! Hail and welcome, (N), you who have come at my call. Hear now my charge; bring to this Cauldron, in answer to my call, a spirit strong and clever, who will aid me in my desire: (State the task for which you called it, being clear, direct and careful in how the charge is given.)

So, O (N), this is my charge to you, to bring me a spirit who will do this for me with no harm to any. So go and aid me, and I will give you due offering.

• *Calling the Spirit*

Hold the Wand over the waters of the Cauldron and say:

Come to me now, O spirit;

You who have heard my voice.

Come to me now, O spirit;

You who come in good will.

**Come to me now, O spirit;
Let (*my Familiar*) bring you near.
Come to my Fire, (*N, if known*),
and receive this offering**

(some of the offering is given)

By Four Winds and Nine Waves

By the World Tree's root and crown

By the Four Treasures and the Silver Branch

By Fire's Light and Well's Might

Come to my Fire, Noble One.

Come to my Fire, as you hear my voice.

Come to my Fire, (N), and receive this offering

I call with the voice of the Cauldron of Bounty; I call with the voice of the Hearth of Welcoming. Come and take these offerings, if you will come into this Cauldron, between these holy flames, and aid me in my desire. Come without malice, come in a fair form, and come in peace and without any harm to me or to mine, neither in body or mind or spirit, neither in my health or my wealth or my wisdom; neither by day nor by night, in Land, Sea or Sky and in the places between. Come to my call, (N), and I will give you proper offering!

Open our Inner Eye and gaze into the dark waters of the Cauldron. You may see the Familiar return, guiding a spirit, or a spirit may come alone. You may have a visual impression, or hear a voice or simply have a sense of presence. Keep the manifestation focused on the Cauldron, as well as you will and vision can manage it. If you wish you may employ the pendulum and Cauldron to seek yes or no answers from the spirit. When you have a clear sense of presence of the answering spirit, proceed to the Charge:

•The Binding and the Oath

Holding a vision of the spirit in the Cauldron, stir the Wand round it nine times, saying:

**Nine times round be nine times bound
The Poet's binding;
The Seer's binding;
The Sorcerer's binding;
The Oak binding;
The Rowan binding;
The Hazel binding.
The binding of the Gods Above;
The binding of the Gods Below;
The binding of the Gods of This Green World.**

Now give me your oath, I ask.

**By my will you will go forth and (*simply state intention*). Let no harm be worked against me or mine, whether in mind, body or spirit, in my health or my wealth or my wisdom; by day nor by night, in winter nor in summer, on land or in the sea or in the sky, or in places between. Stand with me by these words, or turn now away! (*Wait a moment, see if the spirit departs*) So be it! I take your presence for an Oath, which you swear to all I have said. If you do not swear, depart! (*Wait again, then make an oil offering, saying:*)
Nine blessings upon you with this offering!**

Again seek confirmation in conversation or by divination that the spirit is present, and give the Welcome to the Spirit:

Slainte agus failte, a sprideana nemed! Hail and welcome, to you who have come at my call. I am (your name and lineage), and you have come to my fire at my will and word. Therefore know me as an ally, and as a Noble One among you. Give to me the Druid's Rights. I give you this offering, so that we may work together.

Make offering. In this moment let your Vision Eye be clear, and speak directly to the spirit, telling it your intent and asking its aid. Be sure to clearly state your conditions, including 'making a date' to complete the goal or to meet again at the Fire. If you wish

to make allies among the wights, you might seek to learn the spirit's name or sign, and how it is best suited to serve your intention. Again, this may be done in the Threshold vision, or by pendulum oracle.

When you are satisfied that you wish to work with the spirit, take up the Wand and hold it into the water of the Cauldron, saying:

• ***The License to Depart***

Depart now, my friend, O (spirit's name), and remember your oath, complete the charge I have given you, with harm to none, and come again at the proper time, or whenever I might call you, and I will make to you due offering.

• ***The Closing***

as usual but with great gratitude and care. If a need is felt, an additional Water and Fire banishing might be employed, though this should not be required if the working has been successful.

• ***Affirmation and Final Blessing***

• ***Thanking and Ending***



Notes

