









Leabhar Toghairm

The Book of Summoning

In which is presented
a method of acquiring the Druid's Power
to speak with Daemons,
and the Dead
and gain their aid;
based upon the rites of the ancients,
and the researches of modern
Pagan magicians.

Jan Corrigan



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**This book is dedicated to the Elder Wise,
and especially to my own guide among
them.
May the Ancient Wisdom be renewed.**

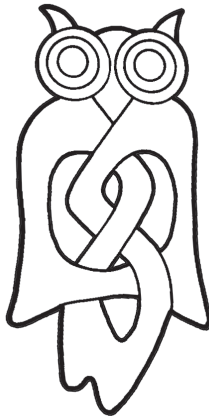


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Introduction

The history of our neopagan revival has been the story of modern people using the best scholarship available to them in their own time to create new systems intended to resemble the Old Ways. This was true of MacGregor Mathers, who drew on newly discovered greco-egyptian sources and the artifacts of early-modern occultism, which have only become obsolete as better translation were completed. It was true of Gerald Gardner, who relied on the ideas of Murray and Michelet, both entirely respectable in the time when he was designing his work. The rise of ‘shamanistic’ magic in the late 20th century resulted from new work by academics, and the various ethnic ‘re-constructions’ of Paganism all seek to keep up with the most current notions of just what ancient Paganisms looked like.

In Our Druidry (ADF, the Neopagan Druidic order in which I work) we have sought the same - to build modern ritual systems based on the ancient ways of Indo-European cultures. In this we have drawn primarily from the limited material available through history and archeology. However we have also found it necessary to draw upon living examples of polytheism and polytheistic ritual from non-Indo-European cultures. Both African and Asian ritual have influenced us, though of course much of Indian practice is as Indo-European as the Vikings. In the same way, West African ways have strong Indo-European content - we refer to a cultural stream, not to any ‘race’.

Modern Paganism has often involved a view of magic as the use of ‘occult energies’ that are channeled and directed by the will and body of the magician. While this kind of work is common in Asian magical systems, it is much less easy to demonstrate that it was present in European mysteries and magic. It seems much more common for both ancient European Pagans and modern tribal polytheists to view magic as the art of contacting and dealing with spirits - of their Gods, of the spirits of nature and, always, of the dead. In an effort to find out what the ancients knew and did, modern mages are returning to an active approach to the spiritual as groups of beings – spirits – with whom we make alliances and relationship.

One neglected path of research for Druids has been the native magical traditions of Europe as expressed in literate magic of

the medieval and later periods. We have been very willing to examine ‘folklore’ from those periods, but much less willing to consider that the grimoires of spirit-arte might have something to teach about Pagan magic. Modern research is pointing to a fairly direct train of transmission from the late classical magic of the Greco-Egyptian Papyri and neoplatonism, through the Byzantine and Muslim worlds, to the ritual magicians of Western Europe in the 15th century and later.

Within the literature of ritual and spiritual practices preserved from ancient days is a stream of magical practice that has been largely ignored by reconstructionists – the grimoiric tradition of spirit-arte. The grimoires known to modern magicians – the Key of Solomon, the Lemegeton, the Grimoirium Verum, Abramelin and their imitators represent efforts by 17th, 18th and 19th century magicians to systematize and teach their understanding of the basics of dealing with the spirits. A ‘grimoire’ is a ‘basic book for students’.

Methods, ritual forms and even spirit-names in the grimoires can often be traced back to models in the Papyri and other late Classical sources, suggesting a chain of inheritance of material from Pagan times, preserved under the heretical Christian veneer of post-renaissance occultism. This should make this tradition of magic of real interest to those who would like to work both Pagan religion and Pagan magic. However several things have conspired to reduce Pagan interest in these systems.

The work presented in the grimoires is done under the presidency of the Judeo-Christian deities and angelic hierarchy. This makes the whole business feel ‘unpagan’. The Angel/Devil moral dualism renders the methods of dealing with the spirits coercive and oppositional. Pagans have long felt that grimoire methods insult the spirits. The goals of much of the work are pretty worldly – love and money, wisdom and success.

This work intends to be an answer to those objections. In it I will present a model of spirit arte informed by the grimoiric process, but applied in a polytheistic, animistic context. The work at hand is done under the rulership of the Gaelic Gods and Goddesses, worshipped in our Druidic way with sacrifice and praise. The approach to the spirits is animistic and relational. Drawing lessons from modern polytheistic systems we base our work on offering and blessing,

on *do ut des* (*I give, so that you may give*), as the Romans said it. Instead of the grimoiric oppositional relationship with the Spirits, we enter into a relational one. We make offerings and ask boons in turn, based on honor and truth. While some classes of powerful and dangerous spirits may require ‘bindings’ and protections, the core of this work is about partnership.

On the other hand, no apologies are needed for a focus on practical magic. This subject is mainly about practical magic – the ability of the spiritual operator to Get Things Done. Work done for theurgy is related, in that theurgic success brings power for thaumaturgic success, but this kind of spirit-arte is about results. The work in this grimoire is, in many ways, preparation for more practical applications. It will allow the students to make the initial contacts and empowerments needed for successful spellwork.

In this guide I will present a simple yet complete method of entering into first a worship relationship with the spirits, and then a working relationship. This work is Pagan in nature - built on a mutual bond of sacrifice and blessings between mortals and the spirits. Those who have spent some years in basic pagan worship, keeping the seasons, honoring the deities, perhaps working with the Landwights and the dead, will be best prepared for this system. Pagans who have not made formal offerings to the spirits will find a great store of power to be had in the practice. The simple rites in the first section are sufficient to begin, though it would be best if they were given for some time before undertaking more formal approaches to the spirits.

I hope this system helps to move Pagan magic forward toward a more active engagement with the spirits, and I hope it allows individuals to gain a stronger personal power, that the Work of the Wise may be increased, for the good of all beings.

Concerning A Few Assumptions

It might be useful to list a few of the author's theological and cosmological assumptions. I'll do that here, because I intend to spend very little space on them in the rest of the book, which is primarily a manual of practice with just enough theory to ground the student.

- **Polytheism:** The divine manifests in the worlds as an uncountable number of individuals. The mightiest of those, and those who enter into blessing relationships with mortals, are often called 'the gods'. "The Gods are many."

- **Animism:** That material existence is interfaced with a kind of informational alternate existence, in which specific objects exist as specific beings. "All things have spirits"

- **Humanism:** That the human spirit is a spark of the divine, and that individual humans can have individual spiritual authority and power. "The Power is there to be had."

- **Cosmicism:** This is an archaic approach, in which the concept of antagonism between dark and light, chaos and order is simply not a part of the world of mortals or spirits. In the archaic understanding, the war between primal Chaos and powers that establish the Order of the Worlds was concluded at the dawn of time. The Old Giants, Titans, Fohmoire, etc are a part of the World Order now, sometime allies, sometime lovers, sometimes opponents of the Gods, but all within the Cosmos. "The World is Good"

Thus, in the mythic setting of this system of magic, there are no Archons. We do not live in a prison of matter and form, but rather in the true and holy garden of the worlds, taking our place in the Great Dance as the wheels turn. While conflict is a natural part of living in a system with no Supreme Being, those with strength and wit can make the manifest world their delight and their academy.

If I were to define any 'mystical' goal connected with this work, it might be to expand mortal awareness to comprehend and indwell the Cosmos itself. From such a position the Magician is empowered to deal with any spirit.

This set of axioms produces a spirit-arte that is characterized by several things:

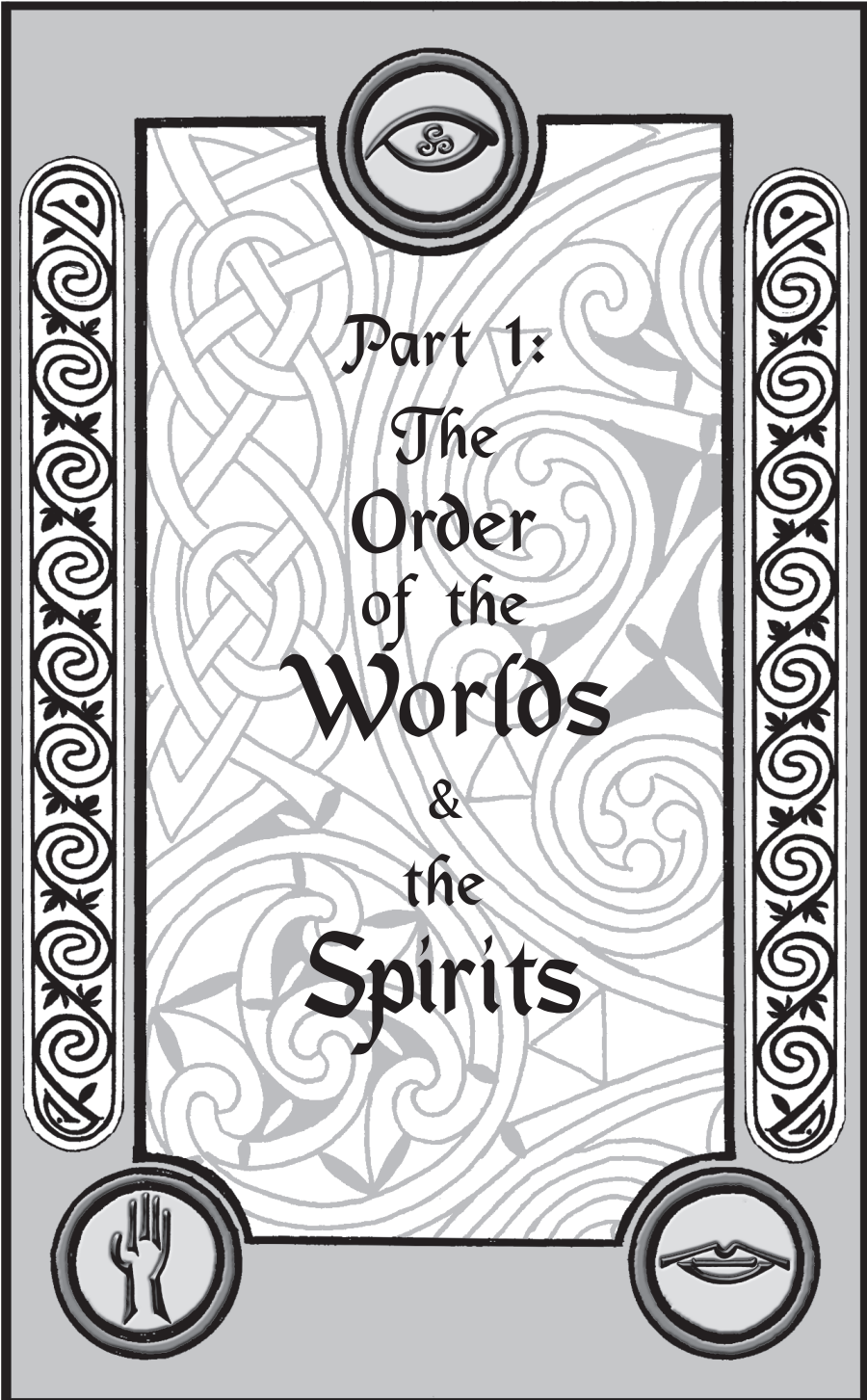
1: *Personal Authority*: The magician has power in the work because of both her intrinsic divine nature as a spirit in flesh, and because of the magical efforts made in training and preparation. We stand before the spirits not just as agents of a higher power, and not as mere supplicants, but as beings with authority, who can deal with the spirits directly.

2: *Hierarchical Authority*: The magician also equips himself with alliances among the spirits, including and especially an alliance with one or more of the Gods. The work in this book is placed under the names of the Mother of All and the Keeper of Gates, as we call them. If you bring your own alliances, you should include them in the rites given here. By keeping our roads of offering and blessing open we are able to act among the spirits with the protection and power of the god.

3: *Reciprocity*: Despite this emphasis on authority, the system is not based on ‘commanding’ the spirits, so much as on negotiation, and on mutuality. When we work with a spirit we make offering to it. This may be as simple as incense, or bread and oil on the fire, or whatever simple thing the spirit asks for the partnership. The choice to accept the mutual pact is on both parties - the magician need accept no terms he cannot meet. Once made, simple observance keeps the spirit near and ready to aid the mage.

In this way we intend to offer a system that is aligned with modern ethics and with Pagan spirituality. We remove the remnants of dualism, step back past the mythographic wreckage of the early modern period, and reject the enslavement models of some Grimoire systems. We replace them with a human-friendly cosmos, many Gods to choose from, and an approach to the spirits based on respect and prudent alliance.





Part 1:
The
Order
of the
Worlds
&
the
Spirits

Myth and Cosmos

The Sacred Work presented in this manual is based in a symbolic system different from that commonly used in 'Western Magic', yet derived from similar roots. Archaic Pagan cultures inherited a cosmos based heavily on triplicities, though the division of the world into quarters is also a common motif. The archaic pattern of the Three Realms of Land, Sea and Sky, with the Sacred Fire in the center, became, in later lore, the 'Four Elements' at the Quarters of the World.

Gaelic lore retained triadic symbolism into historic times, and it is upon that model that this work is built. It is significantly different in feel from models in which material life is at the 'bottom' of a cosmic chart. In the Druid's cosmos, humankind lives at the center of the worlds, with the spirits in every direction. In this book we can give only a short summary of this deep and ancient model. Further study of the tattered remnants of Gaelic lore, and of their modern interpreters, will help to deepen understanding.

The tales given in this section combine two threads. They are a summary of some of the traditional lore underlying the view of the spirits presented here. They are also an expression of the understandings the author has gained from decades of work with the spirits. They are presented here as a new telling of ancient and modern myth, and should be received in that spirit by the reader.

The Nine-Fold Cosmos

The basic construction of the sacred Cosmos in the magical and religious systems of northern Europe is based around three triplicities of symbols in which dwell a triad of beings. This Nine-Fold cosmos is a different map of sacred space than many western magicians are used to using, but it salves a number of problems inherent in the strange mix of Neoplatonism and Christian mythology that inspires many modern systems. Let us begin by reciting, as a Bard might recite to a student, the basics of the Ninefold Cosmos:

Three Triads of a Celtic Cosmos

These have been described in detail in a number of other works. The student who is prepared for Celtic sorcery will already be familiar with these symbols.

1: Three Worlds

Anwnn: The underworld: The cauldron of rebirth

Abred: The midworld: The cauldron of bounty

Gwynvyd: The heavens: The cauldron of wisdom

2: Three Realms

An Muir - The Sea: The wild waste: The road to the blessed isles

An Talamh - The Land: The green earth: Dwelling of many kins

An Speir - The Sky: The unchanging order: The place of the shining ones

3: The Threefold Center

An Teinne: The Fire: The Altar of Sacrifice

An Tobar: The Well: The Mouth of the Deep

An Crann: The Tree: The Pillar of the World

often the symbol that summarizes the Ninefold Cosmos.

Three Kindreds of Spirits

na Marbh: The Dead: The Mighty Ones

The blessed ancestors, who sustain the clans.

na Sprideanna: The Spirits: The Noble Ones

The other kins, who sustain the web of life.

na Dheithe: The Deities: The Shining Ones

Eldest, wisest and mightiest, who sustain all.

Two Kinds of Magical Power - Bri and Bua

Magical or Otherworld power is perceived in Gaelic lore in two kinds. These concepts do not appear directly in ancient Celtic story, but have been extracted mainly from Gaelic vocabulary. They are speculative, but useful. **Bri** (a word from Irish language roots meaning ‘rising’) is power intrinsic to a person, place or thing, while **Bua** (from roots meaning ‘wealth’) is power that is gathered or stored.

- **Bri** is the innate meaning, ability, power and/or talent in any person, place or thing. Bri is intrinsic, inherent in its existence, from its creation or birth. It can never be added to or subtracted from, only utilized or allowed to atrophy. Bri can be used or ignored, developed or allowed to lay fallow, but its ‘amount’ remains constant. Because Bri rises from the innate potential of any thing, we might associate it with the Underworld Power, though not exclusively.

- **Bua** is the power, meaning, ability or form placed upon or within any person place or thing by the will and work of a being. Bua is the trove of power that accumulates when people use any place or thing and it becomes thick with story. Bua is gained or lost based on your deeds and those of others. One can have as much Bua as one is able to gain by one’s skill and strength. Because Bua is made by will and deed, it might be associated with the Sky Power, though not exclusively.

These concepts should not be considered ‘kinds’ of energy in the way we might see the Two Powers. Rather they are modes of operation of energy. Bri is energy in stasis, locked into a specific form and function. Bua is energy in motion, assuming the form into which it is called.

In working with the spirits, the magician seeks to increase his store of bua, through special rites, deeds of will, oaths and maintenances and by accumulating the proper herbs, stones and woods. The magician’s bri is what it is, and of course effort should be made to get the best from personal potential, develop talents and focus and strengthen personal power. However it is in a strong store of spiritual ‘treasure’ – bua – that the magician has the wherewithal to bargain with the spirits.

An Fuinneamh Deach - The Two Powers

The Underworld Waters and Fire of the Heavens, the Shadow and the Light, the Chaos of Potential and the World Order, are the Fire and Ice of Celtic creation; Danu of the Waters and Bel of the Fire, they are primal divine powers, hardly personal, that underlie all existence, and empower both Gods and non-gods.

In our Pagan Druidry, we often treat the Two Powers as varieties of 'magical energy' - as qualities of bri and bua that we can use together and separately to work our will. In this we adapt a modern set of magical techniques to the ancient dual symbol of primal Fire and Water, or Fire and Ice, that stands at the beginning of many Pagan cosmologies.

The Druidic magician learns to move the Underworld and Heaven powers in the body's channels, and to shape it for magical purposes. While this plays little part in the work of spirit arte given here, we include it so that certain ritual instructions will be clear. These techniques are also direct methods of accumulating Bua. Operators outside our small Druidic system should insert whatever empowerment and balance techniques fit their work.

• **Underworld: The Power Under the Earth** is called the Chaos of Potential. The Underworld power is associated with the great goddess called Danu, or Anu, the Mother of the World. It is the power of the Primal Waters from which manifest existence arises. This water is the rich nutrient soup into which all individual existence dissolves and from which it arises. From it arise bounty and new life, the wisdom of memory and the root of personal strength.

• **Heavens: The Power of the Overworld** is the Pattern of the World Order. The Heavenly Realms are associated with the great God called Bel or Beli or Bile, the First Father. The Heaven Power is the kindler, that brings life springing out of the mud. From the Revolving Castle of Sky comes the Light, the Catalyzing Quickener that calls individual forms and beings out of the Chaos of Potential. When it shines in the soul, it brings the pearls of idea from the Sea of Mind.

Common World and Otherworld

Celtic story plainly shows us a variety of wondrous, hidden places. Out in the trackless sea, deep in nighted forests, even in the shadowed corners of towns, are pockets and islands of marvels. While the tales present us no single form of these other locales, we will approach them all as local variations in a single continuum - the Otherworld.

An Saol Eile (The Other World) is the spirit counterpart of the material world, within the great web of nature. It is everywhere, and no place in particular. It reflects the material world, and the material world grows from its matrix. So we begin with another basic duality of Celtic symbolism: common world and Otherworld exist in balance.

Celtic lore presents no coherent map or model of the Otherworlds. Even as we attempt to supply such a model, we advise you to avoid treating it as authoritative or doctrinal. Each student is likely to find his experience of An Saol Eile to be somewhat unique

We speak of the Middle World, our common home, both materially and spiritually. It is in the Middle World that the dual nature - material and magical - of existence is most apparent. We experience material nature every day, but our experiences of the Otherworld are few. When they happen they are remarkable, becoming the roots of tales or producing inspirations for songs or the building of shrines.

In Irish lore, more direct mention is made of the Realms of Land, Sea and Sky than of the vertical map of the Three Worlds. The Sea is connected with the Dead and the Outer Chaos, taking on some of the attributes of the Underworld. The Sky is the home of the birds, who so often serve as the messengers of the divine, and the place of the Great Lights and the Starry Wheel. We can draw a simple set of triadic correspondences for our map:

- **Heavens - Sky - Deities**
- **Mid-World - Land - Nobles**
- **Underworld - Sea - Dead**

The Vertical Axis

Druidic magic shares images of Cosmos with both the Indo-European peoples, and with Asian Shamanism. In fact the Three Worlds of Underworld, Midrealm and Heavens may be a human universal. In Druidic magic we often describe them thus:

- **Underworld:** The Underworld Realms are the place of the Ancestors, of the Underworld Gods and Goddesses. From their halls and lands issue bounty and new life, the wisdom of memory and the mystery of initiation and the root of personal strength. The Underworld is associated with the Dead, though those spirits are not limited to the deep. Yet from Hellas to Scandinavia, and for thousands of years, the Dead have dwelt under the earth. The Underworld is associated with the Waters in the Darkness, the power in which all the potential of the dead is dissolved. Thus the Underworld is sometimes called, or symbolized by, the Cauldron of Rebirth.

- **Midrealm:** The Midrealms are the Setting of the Great Tale. In the Middle Lands dwell all the Mortal Kins, and a variety of Spirits as well. The common world where human and nonhuman kindreds live, the Land, Sea and Sky, are reflected in the Middle Worlds, hung between Underworlds and Heavens. Some of the God/desses dwell there, near to their mortal children, and sometimes mighty Ancestors make a home in the Middle Lands to aid their descendants. The Midrealm is associated with the surface of the Land, the Home of the Hosts, and with the many spirit tribes that share it with us. It is the spirit-matrix that underlies the common world in which we dwell, its twin and its mirror. Within it grows every individual manifestation of life, and so it is called the Cauldron of Bounty.

- **Heavens:** The Heavenly Realms are the places of the Brightest Gods and Goddesses, the Shining Ones, and those mortal Heroes who have been welcomed into their palaces. From the Revolving Castle of the Sun, Moon and Stars comes the Pattern of Existence, the wisdom of perspective and the objective eye, and clarity of thought and will. The Heavens are associated with the Sky, and with the Sacred Fire that brings the Heavens' Light into the Grove. This Light is the Catalyzing Quickener that calls individual forms and beings out of the Chaos of Potential. When it shines in the soul it brings the pearls of idea from the Sea of Mind, and so it is called the Cauldron of Wisdom.

The Horizontal Axis

The Middle Realm is divided in turn, in a pattern related to the Three Realms, another reflection of the Holy Triskel.

- **Land:** The common earth on which we dwell, our mortal home and support. It is the tilled field and the unseen mountain-top, swamp and desert, town and woodland. The Land is the convergence of Sea and sky, the Holy Island. It is connected to the Otherworlds through caverns and deep places, wells, pools and the tops of high places. The Land is the home of those animal kins that are closest to our human life, our allies and our predators.

- **Sea:** Surrounding our island home on every side is the boundless expanse of the oceans. The Sea is the mystery, the portion of the human world most alien to humankind. Within its misty vastness may be found islands of wonder and fear, the isles of the Otherworlds is the home of the Cattle of Tethra, the uncounted fishes and their stranger cousins and kin. Some of those are friends to human folk, and some unfriends.

- **Sky:** Arching above our common Land and Sea is the blue dome of the Sky, the realm of cloud and storm and calm breezes. It is the airy realm that is both all around us and far beyond our reach. In its floating worlds of clouds we see the playgrounds of the Gods, the seats from which they watch the world. From the Sky's high distances descend the birds, so often the messengers of the Gods.

The Sacred Center

An Dóiteáin Naofa - The Sacred Fire

The sacred ritual fire brings the Sky Power into the Sacred Grove, and serves as the primary 'altar' (high place) of a Druidic rite. The Gods and Spirits are enflashed by Fire, the Power that awakens individual Mind. Magical Fire transmits the bright, warm electric current of the Sky. Yet this Flame is also in the heart of the Earth, and in every being it is the source of the Individual Self. Fire is the Power of the Primal Father, who we may call Bel, the Beautiful.

You must obtain a vessel that will serve as your personal sacred Fire for the Rites. In the most reduced circumstances a single candle may serve, with offerings of sticks or cones of incense. A censer can hold charcoal blocks to receive offerings of scented oil or herbs, perhaps with a ring of nine candles around it. This is perhaps best for indoor rites if no hearth is available.

If you wish to try an open flame in an indoor cauldron or Fire-altar, you will need a solid, cast-iron vessel (low sides are better) and a fireproof

surface to rest it on: a paving stone is good. If you use a deep bowl, it may either hold one or more candles, or be used to hold a small true fire. If you mean to use an open flame half-fill the vessel with clean sand or clay

An CoireTobar - the Well-Cauldron

The Tobar is the vessel used to hold the Magic Waters in ritual. It is the reflection of the Triple Cauldron of Bounty, Healing and Wisdom, which in turn reflects the primal well of Wisdom. Traditional cauldrons are round, three-legged cooking pots of iron or brass. They can also be found made of ceramic material. The Cauldron must always be clean enough to drink from, kept free of rust or mineral accumulations.

Natural wells and pools and running streams, even large lakes, are gateways for the Otherworld Powers. Fresh water, especially running water, turns aside all ill and cleanses the spirit as well as the flesh. Druid ritual requires clean, fresh water in every case.

You will make the Magic Water by combining water from three Sacred Wells and exposing it to the light of Sun, Moon and Sacred Fire (or lightning). Since Wells consecrated to Pagan Powers are hard to find, the water may be gathered from three natural places that seem powerful to the sorcerer, or from the sacred wells of three Druid rituals. This blessed Water may be added in small amounts to ritual water, bringing the Power of the Well into the Sacred Grove.

An Crann Domhan - The World Tree

In a full Druidic holy place a large pole is placed in the center, or to the North. This pillar is carved with symbols of the Powers: it represents the Cosmic Axis between the Earth's core and the Pole Star. Sometimes a pole-idol is erected for a specific Deity, but in our rites it is usually a more general symbol of the Ways Between.

The World Pillar may also be represented by the Druid's wand or staff. The magic wand, wielded by a trained mind, creates the link between Earth and Sky and weaves the pattern of the rite. A staff is usually the height of the Druid, and a wand is the length of the forearm from elbow to fingertip. Either one is shaped, carved and blessed to be one of the Druid's most important magical tools.

In every case the Druid's own spinal column can be understood as the World Tree. Fire, water and the magician's own flesh will always serve to make the Sacred Grove.

The Three Kindreds of Spirits

It has become of the custom of the Druids to divide the hosts of spirits into three primary categories - the Gods, the Dead and the Spirits. While this simple division is valuable, it should never be taken too literally. In the worlds of the Gods and Spirits these things are not fixed, and what is an ancestor to one may be a god to another, or a God may come to live in a natural site, becoming functionally a genius locus of that place. Thus we remind ourselves that these categories are merely conventions. In the next chapter, we will examine how this triad relates to the lore of the spirits, as understood by magicians.

•**The Shining Ones:** In the First Days the Mother of All bore children, the People of the Mother, who are our Gods and Goddesses. They are the First Family, the Eldest and Wisest, their youth continually renewed by their magical feasts. The Kings and Queens, the Magicians and the Poets, the Powers of Love and Delight, the Warriors, and the Cow Women, the Smiths and all the Powers of the Wild, in every culture the Gods and Goddesses guide their mortal children. Each Pagan culture has a family of Deities whose Wisdom, Love and Power sustain the worlds and humankind. Whether these cultural forms portray separate, individual entities; or whether they are names and titles of one great family of Gods and Goddesses, they are the object of our highest worship, and our greatest allies.

•**The Ancestors:** Many tales tell us that humankind is descended from, and intermarried with, the Gods and Goddesses. The Fire of the Heavens and the Dark Waters of the Underworld flow in our human spirits, and death cannot extinguish us. So we remember and honor the Ancestors, the Mighty Dead. The Old Lore makes it clear that human spirits sometimes reincarnate in the mortal world, often in their own family bloodline. But it is equally clear that many of the Dead are 'reborn' in the Otherworld, in the Land of the Dead. There they live the lives their fate has woven for them, just as we do here. Pagan tradition teaches that the Ancestors hear the voice of the living, that they value our worship and offerings. It teaches that the Mighty Dead still have power in the Mortal World, to guide and protect, or to chastise. So we make our gifts to them, and listen closely for their voices.

•**The Spirits:** Humankind and our Ancestors share the worlds with a myriad of other beings, other forms of life both physical and spiritual. The Other Kins share with us and the God/desses in the Weaving of the Web of Fate. They are as various as the species of our world, filled with magic and skill and cunning. Some of them are the Beast-Spirit Peoples. Many of these are close allies of Human folk, the hound and bull and pig and more. Others are of the deep wild, the wolf and deer and boar. The Spirits of Birds go freely between Earth and Sky. Other spirits are the Wonder Peoples, the magic races of the many cultures - fauns and dryads and Alfar and Daoine Sidhe. They roam in Midrealm countries sometimes very close to ours, sometimes very distant. We honor them and sometimes seek their aid in magic.



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 & 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.



Sorcerer's Tales

It is by story that magic is made, and by story that time is transcended. The wise and skilled carry the images from the past, and manifest them in the hearts of present people. To hear the old stories told (or, it may be, even to read them) is a blessing. There are the old tales, and there are new tellings, shaped by the Inspiration of the Gods in the mind of a poet. Let the wise seek to read that which is written only in the Otherworld, and tell that into being in the world of mortals.

This is a book of new tales and perceptions regarding the tales of the Noble People, the Elder Ones, the Tribes under the Mound, called the Daoine Sidhe. Let the work given herein be blessed by the Dagda and by Boann, by Finvarra and by Unagh, by Badb Derg and by the Bean Sidhe, that it be only good for all creatures. Whether they are rulers or followers, whether of the Old Ones or of mortal kind, whether they conjure or are conjured, may only blessing be theirs by this book's magics.

The Tale of the Elder People

Here is a tale of the Elder Folk, as whispered to a modern Bard's heart.

The Old Ones were, the Old Ones are, the Old Ones will be. Though the human clans now rule the face of the world, they are not the land's first masters, nor, it may be, its last. Serene and patient, the Elder Rulers dwell in their halls outside the daylight world. There they keep the Old Magic, and hold their courts and revels, while humankind plods through their lives and labors. Where mortals rise and live and fail and rot, the Elder Ones live on through the ages, their memory unailing.

It is that memory that recalls even the Eldest of days, when the great being called Nemed - the Noble One - dwelt on the Isle of the World when, in that day, the land was full and ripe. Yet the Most Ancient Ones drove the folk of Nemed from the World, and they were divided and scattered.

Even in the First days, when Land had not been drawn from Sea, nor parted from the Sky, the Noble Peoples were, and were in conflict with the Outer Ones. From the womb of the All-Mother came the Bright and Noble Tribes, and from the womb of Domnu, the Dark Mother, came the Oldest Ones. These Eldest are those called, by Bards, the Fomoiré - the Giants. From the First Days the Giants have wished to enslave the World, to make every head bow beneath their kings, to take all wealth for their own, and give none to any.

So even in those primal times, the people of Nemed fought against the Eldest ones. Yet in that time the Eldest were mighty, and filled with vile magics. So they drove the Nemedians from the isle of the World, and into the Realms Outside.

As has been told by the Bards, the Children of Nemed divided themselves into three clans. Of the folk of Fergus Lethderg we hear no more. The folk of Starn followed the way of the land, and became the Fir Bolg. They discovered the ways of kingship, and how to make bodies of the earth, and how to make their pact and peace with the Power of the Land. But the third clan were the children of Iarbonel, the Druid. They were diligent children of the Mother, and of Her children - the Gods and Goddesses, who ruled as their priests, and messengers, and warriors.

As it has been told, the Clan of Iarbonel went into the north of the world. In their ships of spirit they sailed into Realm of the North Star, to the Four Cities of the Sages. To Murias of the Starry Sea across which they sailed; to Falias, the place of destiny and to Findias the bright they journeyed. They came to Gorias of the Warming. In these places they were taught magics by the sages, and learned every secret art.

The greatest of the Children of Danu, the wisest, and most skilled, were as Gods and Goddesses to their folk. They were able to give great blessings, and, in their immortality, they blessed generation after generation of the Elder Ones. They were given great offerings by all the generations of their descendants, and grew mighty in their ageless wisdom.

For, in those days, among the unfleshed children of Iarbonel, the power of the rituals and sacrifices of the Wise were as food and drink to the Elder Race. To come before the Fire of Sacrifice was a glorious banquet. When the priestess of the Elder Folk poured a glass of the Nectar of Offering into the Fire, every Noble gathered there tasted its wild sweetness in their spirit, and was nourished.

Every magical skill was known to the Sages, and taught to the Elder Ones; the skills of mastery of form and aspect, of passing unseen and of appearing in awe and glory, of healing and of withering, of love and of war; the skills of commanding the elements of the World, the waters and the winds, the stones and trees and herbs; the skills of shaping reality out of idea, whether in words or iron or gold or in destiny; the skills of knowing the patterns of the world's thread, of hearing on the wind, of seeing at a distance, of reading aright the signs of time and tide. All these skills they gained, and the vision and wisdom to use them well. Along with these they learned the skills of war, and

of law and rulership. They prepared themselves in every way to master the Giants in the Isle of the World.

Yet in that age, as the kin of Iarbonel were learning magic in the north, the Children of Starn the Plowman had chosen to remain in the land. They had driven back the Giants by making a pact with the land. Their King they wedded to the Spirit of the Land, and by this they made themselves strong against any who might bear ill into their places. So they had established their own sustaining kingship, and, in so doing, bound themselves into the forms and nature of things of earth, of stone and tree and stream, with all the delights and perils of natural life. They made a great kingdom, and their people lived in bounty and health and joy. They called themselves the Fir Bolg - which means 'people of the lightning.'

It is told how the Clan of Iarbonel returned to the Isle of the World on the morning of Bealtaine; how their ships of cloud set them upon the highest peak in the land, and how they lit their magical Fire of Claiming. Though they went to war with the children of Starn, it was in that first moment that the battle was won. For when they lit their Fire of Claiming, then they made a secret marriage between their people and the Goddess of the Land. Because they were true still to the All-Mother, their nobles the undying First Children, they called themselves the Tuatha De Danann - Tribe of Danu.

So the Clans of Iarbonel and Starn fought, and the King, Nuada, had his hand struck off. Yet in the end, peace was made between the Fir Bolg and the Tuatha De. They divided the land between them, the Fir Bolg took the greatest of the Tuatha De as their Gods and Goddesses, and they dwelled together in peace. The Fir Bolg lived as mortals, in bodies of flesh, while the Tuatha De lived in bodies of fire and shadow. Together they lit the fires of worship and magic, which nourished the very life of the Tuatha De, and the hearts and spirits of the Fir Bolg. It is told how the Tuatha De defeated the Giants at last. Shining Lugh smote Balor One-Eye, and took his head. From that head, the final secrets of the land were learned, the secrets of sowing and reaping. By the power of the Shining Ones, the Giants were banished from the Isle of the World to dwell outside and beneath the common world in their weird courts.

As it has been told by poets, there came a day when a band of mortals came to the shores of the World. It is not known from whence they came, these Sons of Mil, but they brought with them magics and skills greater than those of the Fir Bolg, perhaps even a match for the Tuatha De themselves.

The Tuatha De turned the Sons of Mil back at the shores of the Isle of the World. Yet the spells of their druid, Amairgen, Son of Mil, won them the shore, despite the magic of the Tuatha De. It is told that the Sons of Mil made their way from that western shore to the Hill called Temair, and how they made there a pact with the Goddess of the Land. Thus they won the favor of the Sovereignty of the Isle of the World.

Here is the mystery that the folk of the Tuatha De contemplate even today, in their secret halls. They knew not then, nor know they now why the Goddess of the land gave that Sovereignty to Mortals, or why the Shining Ones themselves chose to aid the Sons of Mil. For it became clear that the Gods and Goddesses wished these mortals to rule the isle of the World, wished the Sovereignty of the Tuatha De to end. When at last the Tuatha De sued for peace with the mortals, they were given the dim and secret parts of the world. They were given to dwell under the earth, in pools and lakes, within stones and trees.

The clans of the Tuatha De, those who were lesser than the Gods and Goddesses and their close court, were driven outside the day-lit mortal world. Yet they were not driven beyond the borders of the World like the Eldest, rather they dwell within and behind it still, and have great influence over fertility and well-being of crops and wild things and all. With the same magic that made them lords of the World, they have built their wonderful, shining halls in the places between. In them the Noblest of the Noble Clans hold their feasts and light their holy Fires. For they worship their Gods and Goddesses still, even as they wonder at the fate that has given the world to mortals.

Ever since that day when mortal folk drove the Clans from the common world, there has been little trust or goodwill between those peoples. Many of the Noble Clans have a deep resentment of the mortal folk. They observe their lesser beauty, their bodies of flesh like mud, and their mayfly spans of life. They see them grub the land and slay other lives to provide lumps of matter to stuff into their hairy faces to keep themselves alive. By these things the proud Nobles hold themselves higher and more perfect than the mortal clans, and believe that they were the natural and proper rulers of the Isle of the World.

From this come the tales of humans ill-used by the ill-will of the Nobles. Yet we also hear tales of how Noble Ones have aided and done well by mortal folk and families. Their lives have gone on in their secret homes, and seldom do their paths cross those of mortal folk. When they do, it may be for good or for ill.

Yet the Noble clans may have great influence over the lives and well-

being of mortals. They can make the fields and beasts fertile or render them barren, likewise human men and women. They have magical weapons of disease and ill-luck, with which they smite those who offend them. Yet those who gain their friendship may learn great things. They may reveal the vistas of time, of past, and of future.

Mages and Druids have long sought the keys to making proper relations with the Nobles' clans. Of course, all such dealings begin with the true offerings and worship our folk have learned in their rites. Beyond such basic works of religion - vital as they are to all who hope to deal in safety with the Sidhe folk - there are means by which the Druid gathers personal power. By that power, she is made fit to deal with the lesser spirits of the Nobles, or to turn aside their ills.

Concerning the Nobles and the Gods

It is said that when the Tuatha De Danann sailed their ships of cloud into the manifest world, they were ruled by their first family, who were as Gods and Goddesses to them. It was this family - Dagda, Boann, Goibniu and all the rest - who were most truly called the Children of Danu, for she had been their own mother, while she was but the distant forbear of the multitudes of the Noble Tribes.

These Gods and Goddesses, by their magical power, overcame the terrible Giants, and drove them from the world. Yet when the mortal people came into the worlds, and fought against the Noble Clans, the Great Gods gave their blessing to the mortals. The Goddess of the Land gave them the Sovereignty, and taught them the rites and ways. They learned to make the Sacred Fire and make the offerings that fed the Gods and Goddesses. Even as the Wise Ones among the mortals established the ways of the Gods among them, so some of the Nobles, too, were drawn to the Sacred Fires of mortals.

It is said among some clans of the Nobles that the mortals are, themselves, the descendants of Danu. No tale preserves the origin of mortals, and their spread across the manifest world was, and is, a mystery to the Noble Ones. The Gods accepted mortals as though they were their kin, and some Wise Ones among the Nobles hold that Danu is the Mother of Mortals as she is of the Gods and Nobles.

Thus, many of the Nobles have come to honor the mortal folk, seeing them as the proper rulers of the daylight world, by the will of the Gods. These clans are devout, and keep well the holy worship of the Gods and Goddesses. Other clans still cling to the bitterness of their defeat. They have come to hate

and despise mortals, and to wish them ill. It is said that some of these clans have worked in secret, worshipping the Old Giants in their courts Outside, and that together they work to end the sovereignty of mortals and of the Gods and gain it for themselves under the terrible rulership of the Giants. But this is only legend, and every clan of the Nobles swears public fealty to the Gods, even if they openly hate the mortal clans.

For all these reasons the mortal Druid must always keep the greatest care and caution when dealing with the Old Clans. Those that seem friendly may be so in fact, or they may be dissemblers, concealing their hatred as they seek ways to torment and weaken mortals. Those who seem stern and cold may be despisers, or may be pious servants of the Shining Ones, holding mortals in due honor.

Keep ever the holy ways, that the blessing and protection of the Tribe of Danu be yours, when you go beyond the ways of tribe and hearth, beyond the work of sacrifice and blessing, into the work of sorcery.

Concerning the Nobles and the Ancestors

It is said by poets that when first mortals approached the Isle of the World, they strove with spells against the Noble Clans. They came in their ships of wood on the World's Sea, and the Nobles, by their skill, turned them back. It is said that in their striving, the eldest son of the king of mortals fell from the mast of his ship and got his death against the southernmost stone of the Land.

Here is a great puzzle to the folk of the Noble Clans. To them, death comes only rarely, and only by violence or sorcery. When the Nobles die, they know not what becomes of them. They know not whether they survive in some way, nor whence or whether their lives and deeds take them. They do not keep the Cult of the Dead, nor make offerings to those who are gone. When one of the Nobles is destroyed, their bodies and forms soon vanish, and their world goes on without them.

When he who is called the Dark One fell to the stones of the Land, the Nobles were astonished to behold, arisen from the mortal corpse, a spiritual being not unlike them. In the coming war it continued. Mortals who were slain rose and lived as spirits, as slain Nobles vanished from the world. The Shining Gods again showed their love for the mortal clans. They took up the spirit of the Dark One, the First of the Slain, and made him very nearly their equal. To him they gave a Hall in the Land, much like the Halls of the Nobles.

To this Hall were called all the spirits of the Mortal Dead. There they made their own feast and revel, and from that feast they set forth in ships of cloud, out of the common world and out of the ken of the Noble Ones.

As time passed, the place of the mortal dead became more clear. Mortals established shrines to the spirits of their Ancestors, and in those shrines they opened the Gates Between the common world and the Halls of the Dead. The Dead came to the offering fires of the mortal clans, and were nourished as were the Gods and the Nobles. The Nobles' Mages learned the roads to the Halls of the Dead, and some commerce passed between them.

So it is in this day. The Druids light the Fire of Sacrifice, and to it come the Honored Dead, the Noble Old Ones, and even the Shining Gods. Let the magician always be certain to make the sacrifices and honor the Dead, to gain their love and support. They are mighty allies, and often have the respect and awe of the Noble Peoples.

It is the Divine in Us that makes us able to speak with authority to the Noble Clans. With our own power firmly established and strongly flowing, we may even dare to command the spirits of the Land. For we can light the fires, make the iron obey us, and survive the failing of our flesh, yet we can journey among the Nobles, learn the magic of the world, and speak with the Gods themselves.

The Druid's Work and the Nobles

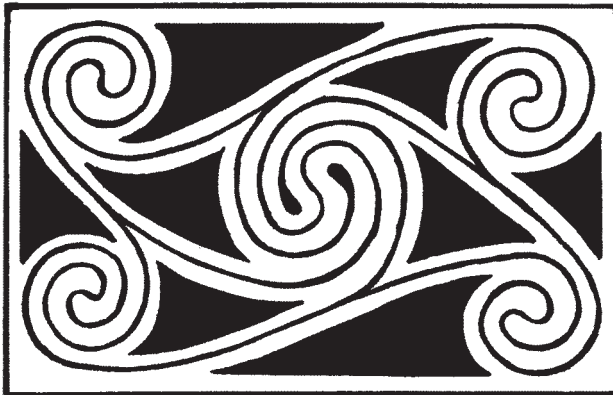
The work of the Wise has always included communication with the Noble Clans and alliances between individual Nobles and the Druid. It is the work of the Wise to protect the mortal world from the caprice and malice of the Nobles, to turn aside their ills and to cure their striking. It is our work to be able to win the good will of the clans, to insure the fertility of land, beast, and human. To those ends, the Druid learns to treat with individual Nobles and make them his allies, willing to help him do his will. She learns to see into the Noble realms, to ken their presence in the world and see their effects.

To accomplish such a work, the student must begin by making herself powerful, gathering her magic. He fills himself with the shining Fire and the dark Waters. He shapes these powers into the adornment and armor of his spirit, righting the Three Cauldrons. She makes the Slat and the Coire, (the Wand and Cauldron) and learns to use them as mighty tools and weapons. She gains the Three Allies, and has their aid. She knows the ways of vision, of send-

ing her eye and hand and voice into the Otherworld.

When the Druid's power is well gathered he begins courting the local Nobles. He seeks welcome among the local court, and proves his respect for even the smallest of the clan. He befriends those that will befriend him, and especially seeks to know the rulers of the local folk. She learns to call the Nobles to her fire, and honors them with offerings and hymns of welcome.

Thus the Druid comes to be a power among the Noble Ones. He has commerce with them, and uses his skill and strength to ward away the peril that accompanies such work. She learns to summon the lesser spirits of the clans and to employ them in practical magical work. The fellowship and communion of the Sidhe is one of the keys to Druidic Magic. Let him learn it diligently, and use it well, for the good of all.



A Charm for the Mother of All

Mighty Mother of All
Womb of Life

Source of Plenty

Soul of the Land

I make due offering to you

(offering given)

Because you uphold the World

Because you freely give your Bounty

Because you grant every Blessing

I make due offering to you

(offering given)

Queen of Sovereignty

I worship your Power

Mother of the Earth

I worship your Bounty

Giver of Every Life

I worship your Spirit

Earth Mother,

uphold my work as you do the world

Earth Mother, accept my sacrifice!

(offering given)



A Charm for 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

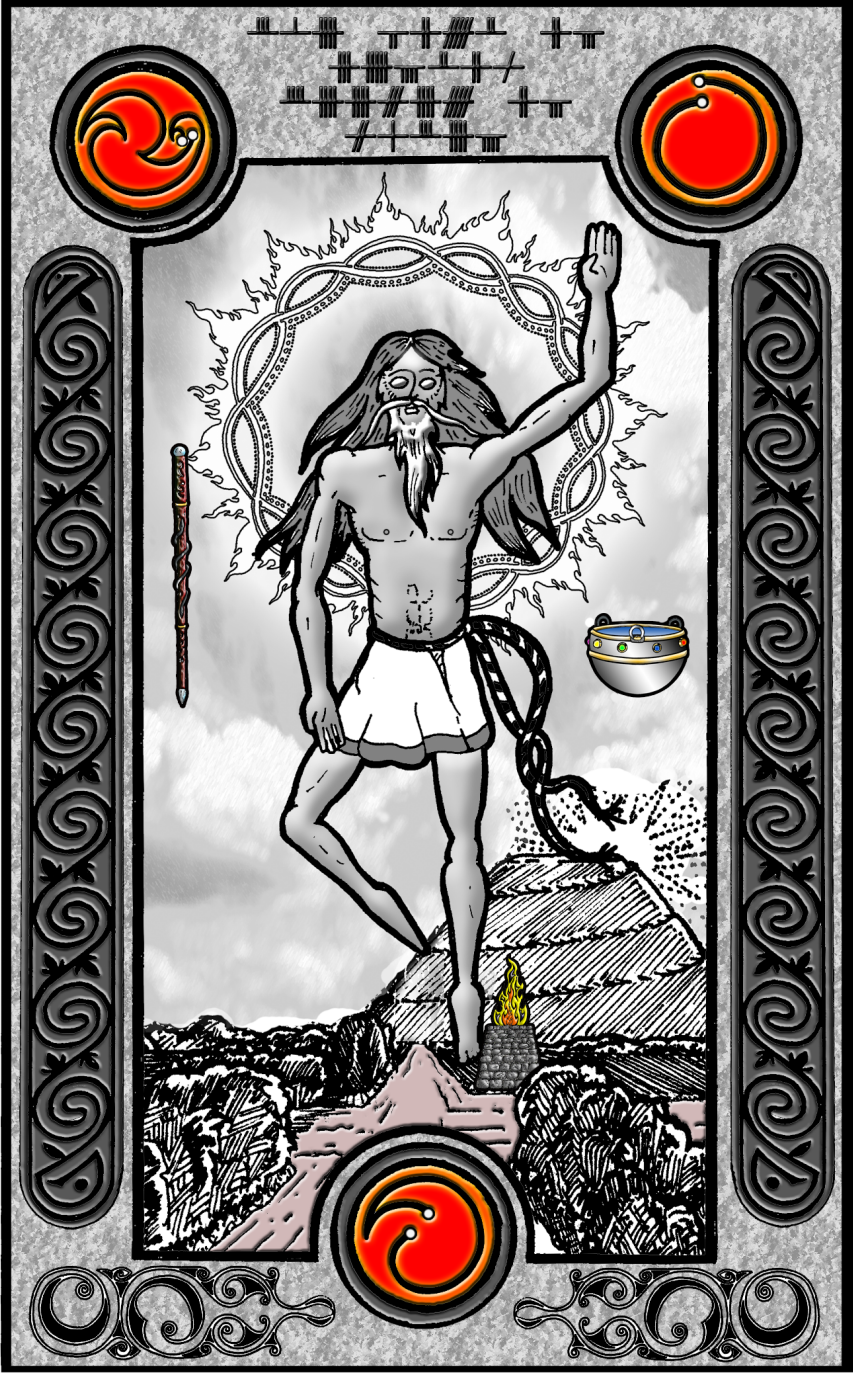
(Offering given)

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,
inspire my mind with the Elder Ways
Keeper of gates, accept my sacrifice!

(Offering given)



Concerning the Gods of This Book

The Gods are many, the Mightiest of daemons, the Children of the Mother of All. It is not our place to teach fully the cult of the Gods and Spirits, but it is proper to list those Shining Ones who are invoked and sacrificed to in the works given here. We can give only a small summary of the might and symbolism of these Gods. The magician is encouraged to read deeply in lore, to better know the tales and nature of the Gods and Goddesses.

In the course of building a personal practice you will work with many of the Shining Gods. The Year Cult 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 this work we have taken the Gaelic Celtic culture as our focus, and the persons for the Druid's Gods are easily chosen. I have for many years honored Manannan Mac Lir as the Lord of Wisdom, though the face of the Dagda called the Ruad Rofessa is also proper. 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 in part three. If you prefer other forms you can find or adapt invocations from a number of places, or write something entirely new.

The Gods of the Rites of Sacrifice

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.

When the Druid makes alliance with these Gods in the Audience Rite she 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.

Gods of Warding

Brigid is invoked, along with Lugh, in the making of the talisman for the Summonings.

Brigid is the Mistress of Knowledge, the Triple Goddess of Poetry, Smithcraft and Healing. She is the daughter of the Lord of Perfect Wisdom and the White Cow Woman. She is called the Lady of Fire and Water, the Lady of the Harp, the Lady of the Milk of Sustenance. She is a nurturer, and her legends tell of her winning land for the folk by casting her starry cloak across the earth. She is also called the Foster Mother, protector of women in childbirth. She rules the milk in the udder and the breast. Brigid is the Fire of Inspiration in the Heart of the Bard, the Fire of Shaping in the heart of the Smith and the Fire of Health in the Freeman's belly.

Brigid's symbols are the Sacred Fire and Water, and especially her Starry Cloak. It is a great woolen cloak of black or deepest blue, studded with gems like stars of the night sky. It is a mantle of protection and comfort to her children, a shelter from trouble and pain.

Brigid is the wise teacher of the Tuatha De, shining source of wit and inspiration. We offer to her for poetic and artistic gifts as well as for the strength to comfort and heal. She is the Initiator of the Wise and Patroness of Druids.

Key image: *In the center of a clearing in the woods is a pool, and beside it is a Druid's fire-altar, flaming brightly with Sacred Fire. Out of the Trees steps a maiden's form, young and graceful, though strong and sure. She wears a short white tunic and golden shoes, her starry cloak and a golden brooch. In her right hand she bears a smith's hammer, and a harp rests in the crook of her left arm. About her shapely neck is a torc of gold. Her golden hair is bound behind her head, her eyes wise and her features calm.*

Lugh is the Cosmic Child, the Hero King who turns back ill. He is the Samildanach - Master of All Arts. In him the Gods and Demons are united and the World Order preserved. Lugh is the Defender of the Gods, the ideal of warriors. He is called Lugh Lamfhada - the Long Hand - because he never misses with sling or spear. Lugh is also a trickster and a sorcerer, and, like Brigid, has the knowledge of every skill.

His symbol is the Spear of Victory. It is sure in casting and slaying, so mighty that its head must be kept in the juice of poppies lest it rise and slay alone.

Key Image: *A grey hill, high in the first light of dawn. Riding on the first spear-riding ray of sunlight, a young warrior comes in full panoply. He stands in a chariot, pulled by two white steeds, its golden fittings blazing. He is tall, blond and perfectly formed, naked save for a scarlet cloak clipped with a silver brooch. He wears a torc and arm-rings of gold. His hair is blown back by the wind of his ride as he holds high his nine-pointed spear, its points flashing in the dawning light.*

The Gods of the Dead

The Cailleach is the Veiled One of the Mound, Winter's Queen and a Guardian of the Dead. She is the Winter aspect of the Sovereignty Goddess, who keeps the roads to the Land of the Dead and, like Aine, is called the Mother of Tribes, because she outlived so many chieftains and bore their children. The main symbol of the Cailleach is her black cloak or plaidie, which she washes to white to bring winter's snow.

The Cailleach is the Goddess of hardship, of the strength of cold stone and frozen earth, but also of the endless fertility and life-cycle of the worlds.

Key image: *Winter mountains, trees leafless and boulders crowned in snow. Leaping from hilltop to hilltop comes the giant, stone-strong old woman, wrapped in her huge plaid, limbs bare and craggy. Her face is wrinkled and one eye is shut as she cackles across the land. In her right hand she bears a great hammer of stone and iron, that cuts rivers and lakes as she comes. She makes her way to the highest peak, and there takes her place upon a granite throne.*

Donn is the Dark One, the Harvester of the Dead. He is not of the Tuatha De, but the Son of Mil who died on the rocks of the Isle's coast. He is, however, firmly a part of the Shining Ones. He is the first of the Dead, who sits in his house, Teach Duinn, and receives the dead as they journey to their country. Donn is the Bull-Father, the First Ancestor and the Lord of the Gates of Death.

The symbol of Donn is the Brown Bull, the strength and virility of life in the face of mortality.

***Key image:** In a cavern deep in rock, a cleft overhead admits the moonlight and the sound of the crashing sea. On the cavern floor is a huge, square hearth with a roaring fire. The beam of moonlight falls on a male figure, seated cross-legged upon a cubic stone. He is bare-chested, with striped breeches and bare feet. Upon his neck is a great golden torc. His hair and beard are black and wild, streaked with grey. Heaped around the base of his throne are gems and gold and silver, and every precious stone. Beasts surround him - a white horse, a brown bull, and a serpent with ram's horns. His eyes burn with reflected firelight.*

The Gods of the Nobles:

Aine is the Lady of the Land of Youth, the Earth Woman whose power is the rulership and bounty of the Land itself. She is called the Mother of Clans, whose children are unnumbered. She is also called the Cailleach - the Old Woman - the spirit of the very hills and stones, the womb that brings forth the food from the land. Aine of the Land took husbands in turn over the ages, for she would restore her youth as each man aged. Thus her grandchildren were whole tribes.

The symbol of Aine is the Sacred Hill. This is the womb of the Land-Mother, the Body of the Earth Woman.

Aine is offered to for fertility and prosperity, and for authority and rulership, for she is the Lady of Sovereignty. She is also an initiator, Queen of the Land under the Mound.

***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 thick-limbed, great-breasted and full-hipped. She is robed and mantled in green, with golden ornaments, 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.*

Aengus Og is the Mac Oc, the Young Son, child of Boann and the Dagda. He was born when the Dagda caused nine months to pass between one sunrise and the next. He is the Lord of Love, the Harper and the Enchanter, the Principle of Pleasure. Aengus is the embodiment of sweet youth, delighting the worlds with his golden harp. He is the Inheritor, who will sit on his father's throne, and the Suitor who becomes a swan to win the Swan Maiden.

The Swan and the Harp are the symbols of the grace and gentility of Aengus. The Swan symbolizes the Fairy Lover that leads the wise into bliss and wonder. Both the Harp and the Swan can be messengers and guides to the Otherworld.

Aengus is the Sweet Favorite, the Light of Love and Beauty. We offer to him to aid lovers, to lighten the heart and to bring joy. Aengus offers all the wonder and enchantment of the Sidhe.

***Key image:** On a plain of beautiful flowers lies a still lake. Upon the lake swim three white swans, and beside it a harp of gold stands on a stone. A young man appears, a youth in his first full strength, with strong, slender limbs and red hair. He wears a kilt of tooled leather and a cloak of nine colors. He wears nothing else save ornaments of gold upon his arms and wrists and a torc of gold. Around his beautiful face and head fly tiny silver birds, singing sweetly. He sits and begins to play the harp, as the swans swim toward shore.*





Part 2

An
Daoine Sidhe

Concerning the
Daemons
and the
Dead



The Names of the Spirits

This form of magical arte is new. It is built on ritual tropes drawn from ancient ways, that have been widely used in worship of and offering to the Gods and Spirits for the last 20 years in dozens of small congregations. As a result, my magical opinion is that a certain head of steam has gathered within that current, which can now be employed in a wider set of magical practices.

As a result of this newness, we do not have a directory of established spirits of the Daoine Sidhe to give you. Our cult of worship is allowing us to call them in these ways, but thus far no Druidic conjuror has chosen to present a book of new spirits who have agreed to work with mortals. Thus each magician is left on our own to build our Book of Spirits, to carve their signs upon our staves, as we wish, by our own skill and will.

In place of a list of beings and their signs, we offer a new system of thinking about 'elementals'. It takes us out of the too-limited four elements model, and more aptly fits the descriptions of the Sidhe in the tales. On a practical level it makes it possible to focus on just what sort of wight one wishes to work with.

My own work in this system has produced alliances with a half-dozen distinct spirits, mainly connected with either the land on which I dwell or the Pagan spiritual current with which I work. These are very personal alliances, and none of these spirits has yet asked me to increase their fame. Perhaps the work of providing such specific contacts for the community of the Wise will come later. On the other hand it may be that a Pagan magic of this sort is inevitably local - that it requires the mage to work with the spirits of the real place at hand. Perhaps such wights aren't the sort to become portable with their sigils.

The Nature of the Sidhe

The Gods & the Not-Gods

Among the ancient Gaels it was the way to speak of the mighty spirits of the world as consisting of “De ocus an-De” (*jay og’s anjay*) – the Gods and the Not Gods. This is the primary distinction in the Gaelic spirit-world. The Gods are the First Family of the spirits, the Children of the Eldest Mother, and those other beings who have risen or been adopted into that rank. The Gods we know are those who love mortal kind, as well as their spirit-kin. They have made themselves the patrons of humans, willing to guide us and hear us, and to offer their mighty blessings in return for our offerings of worship.

The sorcerer who is prepared for this work will have friends and allies among the Gods and Goddesses. By the work of sacrifice, by devotion and by aspiration, the Druid becomes a vessel for some spark of the power of the Shining Ones. The presence of the Gods awakens in mages the God-In-Ups, and by the power of that god we act in the worlds. When you come to the Fire of Summoning, you come with a God at your back, and in your heart, the light shining upon and within you. In this way you speak with power among the spirits.

The names and forms of the Gods are unnumbered, and all are worthy of worship. When you keep the year-sacrifices you will meet and know many of the deities, and know a well-rounded blessing from them. At your hearth you may keep family worship of the Gods of your folk. In this work we will call the spirits under the presidency of two Mighty Ones. These are the Gods of the Grove, the Druid’s Allies, with who’s aid we make the holy rites. The first of these is the Mother of All, especially in her person of Lady of Sovereignty. She is the power of the Queen of the Sidhe, of the Hostess of the Dead, of the Mother of the Gods, her might present in her many daughters, and in the names she wears among many tribes. The second of the Patrons of this Work is the Lord of Wisdom, especially in his person as the Keeper of the Otherworld Gates. He is the Wizard of the Gods, Mage and Wise One, Trickster and Teacher. By learning his skills we learn to open the Gate, under his protection.

When the Gods arrived in the world the poets say that they arrived with and as the Tuatha De Danann (TOO-uh jay DONun). That name means the Nation of the Goddess of Fate/Arts/River, or the Nation of the Gifted

Ones. The Gods and Goddesses were the royal clan of that great nation, but they were accompanied by uncounted clans of beings – each strong in their own way. These Other Clans are those that were called the Not-Gods, all those who took up residence in the forms of the mortal earth, in land and sea and sky. Tales of wonder and magic remember them, often in their latter names, as clurichaun or leannan sidhe or the puca or many others. Some are said to be tall and lovely, filled with the beauty of the worlds. Others are said to be grotesque or horrible, or merely homely, some great, some small, some entirely unique. Some gather into the Shining Courts, other dwell alone in their dens, some spend their work in procession and trooping along the ancient roads. The first problem that confronts the magician who would work with these spirits is how to classify them.

The Druidry within which this rite has been created begins by dividing the Spirits into three great families or ‘Three Kindreds’ as we say - The Gods, the Dead and the ‘Sidhe’ or the non-human spirits of all kinds. While these have been very rewarding as broad general categories, they tend to become indistinct when examined closely. In the lore and tales it becomes very difficult to discern the Dead from the Land-Wights, and even the Gods are spoken of as part of ‘the sidhe’. I find some use in applying that basic Gaelic division – Gods and Not-Gods. There is another Pagan concept that may help to illuminate the old Celtic idea, and that’s the Hellenic notion of the daemons.

For the Hellenes it was the daemons who carried human offerings to the gods to whom they were offered, and the daemons 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 daemon ‘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 ‘daemon’.

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 daemons 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 or perhaps not, themselves the genii loci of the hill; they are the ‘daemons’ 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 Hosts of the Dead are probably depicted in such mythic tales as the Wild Hunt and the Sluagh Sidhe, and those of the Feast Under the Mound. The Gods, the Noble Ones and the Mighty Dead are, all together, the Sidhe in the way that all those categories can be daemons.

In a proper spirit of piety, it is customary not to seek to summon the Gods to make pacts for common worldly goals. We sacrifice to them, and we seek their blessing, and we might ask specific petitions, but if we have a need we cannot expect the Shining Ones to act as our agents. So we make that basic distinction – the Gods and the Not-Gods. We can surely ask the God to send us a daemon, one that is willing to obey us and work with us for whatever intention we seek. When the sacrifice is worked well and we are filled with the Blessing of the God, we can speak with power, and the spirits will answer with respect.

So, this arte, as it is given to you in this small book, is the art of treating with the beings we can call the Daoine Sidhe. These are the Not-Gods, the Many Kins who make up most of the spirit world. They include two of the Three Kindreds, the ‘Nature Spirits’ and the Dead.

The Dead & the Wights

Concerning the Dead

Perhaps we should 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, be-

fore 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 (angeloi) 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 demigods 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 ground cover and flowers of a country lane. In addition you should understand the greater features, notable hills, valleys, the watershed, and the seasons. 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.

Concerning Angels and Demons

The traditions of spirit-arte that modern magic inherits are filtered through the ideas of medieval culture, with its ever-strengthening Christian tradition. Early books of magic, usually preserved or composed in the Muslim world, drew on Judeo-Islamic lore and Hellenic Neoplatonism to devise hierarchies of heaven and of hell.

While popular imagination connects the grimoire tradition with 'demons' - fallen angels or agents of hell, the dualistic nature of medieval mythology produced at least as many books on the conjuring of angels. In both cases the system operated with the assumption that the cosmos contained an omnipotent mind, in whose providential hands all events took place. Angels served the will of God, through the conjuror,, though angels also seem able to act independently. Demons, though they are fallen, are constrained by the same names of God and the higher angels that command the angels.

There is a tendency in modern efforts at reviving Grimoiric or goetic magic to unconsciously ape the dualism of Christian or Zoroastrian systems. The Underworld of Pagan tradition can become conflated with 'Hell', and Underworld spirits with 'demons' or 'forces of chaos'. There are certainly dangerous spirits in all the worlds, and a dangerous spirit is as close to a 'demon' as a Pagan spiritology might allow. But we might, perhaps, be careful not to think of the Underworld and Heavens as being at war, or as anything but partners in the dance of the holy cosmos.

'Angel' is from *angelos*, Greek for messenger, and we might say that any spirit acting as a herald, envoy or agent is acting as an *angelos*. In a polytheistic system, with no central organizing Divine Will, any spiritual power might employ her own angels, and the job description does not imply a more benevolent or holy sort of spirit. *Daimon* seems to be from roots meaning 'independent action'. These are the many spirits who simply act on their own in their own place in the cosmos, whether in the green or the air or wherever their nature places them. These spirits may even act as or in the place of the Gods, developing their own cult and worship, and that can be perfectly proper.

Just to be perfectly clear - in a polytheistic system there are no opposed forces of angels and demons. There is no ongoing war or conflict between Order and Chaos - those two are lovers, not enemy generals, and their agents work in harmony and conflict together. The Underworld has no relation to Christian ideas of 'Hell' and there are no 'fallen spirits' or 'anti-cosmic powers' burrowing beneath the surface of the cosmos seeking its

overthrow. In order to understand the spirits as an animist does, I think we must entirely abandon the idea of moral or ideological dualism among them beyond the practical questions of whether they are ‘safe’ or ‘dangerous’.

Classifying the Spirits

The Spirits in the Three Realms

It seems certain that we can better understand the kinds and types of the so-called ‘Nature Spirits’, as well as the Dead and even the Gods by examining them in the triadic cosmology of Our Druidry.

While it might be simple to make black-and-white assignments and correspondences, there is more to be learned with a more complex pattern. Using a basic pattern of reflection we can pair The Three Realms with the Three Kindreds, thus:

Gods of Underworld, of the Midrealm, of the Heavens

Ancestors in the Underworld, in the Midrealm, in the Heavens

Noble Ones of the Underworld, of the Midrealm, of the Heavens.

So let us examine what each of these might mean.

The Underworld: The Underworld is, of course the primary realm of the Dead. The Land of the Dead is most commonly placed there, whether the grey lands of common death or more attractive realms of color and delight. Gods of the Underworld can be deities of wealth, or of fertility, or of initiation. The Noble Ones of the Underworld are powers of magic and wisdom, but also monsters of rot and decay. Corpse-spirits and the Springers of Seeds both come from the Deep.

The Midrealm: While the material portion of the Midrealm, in which we dwell, is part of this world, we more usually mean the Other side of reality, the spirit-realm within or behind forest and desert and city and all. Gods of the Midrealm are beings of fertility, artifice and delight. The ‘nature spirits’ of the Midrealm have been charted and divided in many ways, one of which is given below, along with practical goals associated with each. The Dead of the Midrealm are the Mound-Dead, those who stay near the mortal world to aid and guide, but also the Lost Dead, unburied and unmourned.

The Heavens: A more abstract principle than the Sky and its duile, the Heavens are the source of the power of Shaping and the ordering of the worlds, the Council-Halls of the Gods. The gods and goddesses keep the World Order balanced, and guide and inspire mortals according to the work of sacrifice and blessing. The Dead of the heavens are those great heroes whose deeds and achievements cause them to be ‘set among the stars’. The

wights of the heavens are the bright and strange messengers of the lights, some of which are discussed below.

So to summarize, when we are seeking the spirits, we might look to the Three Realms as sources of these sorts:

Underworld: Ancient Memory and deep secrets, strength and defense, life and death, fertility and decay.

Middle World: All the ways and works of the mortal and living world, and its spiritual parallels.

Heavens: Divine inspiration, vision and seership. Creation and patterning.

The Sidhe Courts

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. Here we move away again from a strict division between the Dead and the Nobles, remembering that these spirits seem to be mingled in the Otherworld, and that either one may be part of the ‘Daoine Sidhe’. 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’s fertility and luck, 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 “Fairy” magicians, knights, plowmen and washer-women who meet with mortals. We can easily fit these traditional figures into our Court. In choosing what sort of spirit we will approach for our conjuring, this question – Wise One, Warrior or Worker – can be productive. It is especially so when working with the Dead, for these categories apply most directly to human life; the Nobles, perhaps, only take such forms to treat with mortals.

In practical magic, the distinctions of the Iron Age Court are easy to understand. The vast majority of spirits are ‘yeomen’ as you might say. They are free beings who have their lives and keep their patch. They are beholden to the local Nobles, and enjoy attending the feasts and revels of the folk to

worship the Gods. These are the beings most usually approached in folk-custom, to become house-boggarts, beast-familiars or to be sent on specific errands by sorcerers.

More forgotten may bethe Warriors among the daemons. These include, of course, mighty Dead who still hold to the warrior way, but also many warriors of the Other clans. These spirits could of course be used for magic of attack and defense, and a guard of such beings would be mighty indeed.

We may also consider the nature of the Spirits of the Wise. These are the beings who keep the memory of the Ways, who know the truth of spirit and matter and magic and the making of the world. There can be no better sort of spirit for a magician to make alliance with, though many others can benefit as well. Call these spirits for vision or divination, for inspiration and to learn the secrets of the magical arte.

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 nuckleavies, the pool-drowners and nag-riders. Yet not all the Unseelie wights are ill-favored – many strange beauties are among them.

This dualism in Gaelic lore – not dark and light so much as pretty or frightening, lucky or unlucky – reflects the general Celtic tendency to divide the world into favorable and unfavorable, waxing and waning, falling and rising. 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.

While we may approach the Ancestors with a degree of affectionate familiarity, 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. Again, while one may speak plainly with close allies, or with ‘family’, in dealing with new spirits or those strange to you 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. This system is meant to be worked inside a ‘religious’ framework in which the Gods and Spirits are given regular worship and offering, asking no more than a general blessing in return. This builds the primary

level of personal respect that makes it possible to treat with the spirits with honor. 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 to ask for their aid in some work of our own will we must watch our word and our wit, and give good offerings when we want good aid.

Celtic Elementals

European lore preserves a motif that seems to reach back into the earliest strata of Indo-European cosmological thought – the idea that the cosmos, and, by reflection, the human self, is composed of the elements of the body of the First Being, who is sacrificed or murdered in the creation of the cosmos. Across the old world we find lists of these elements, in which components of the natural world are corresponded with components of the human self. In this work I have adopted a conventionalized list of nine components, or elements – ‘duile’ in Irish:

Stone; cloch = bone

Soil; talam = flesh

Vegetation; fasra = hair

Sea; muir = blood

Wind; gaeth = breath

Cloud; nel = brains (thoughts)

Moon; eisce = mind

Sun; grian = face

Stars; rind = spirit

It has long been customary to attempt to classify the spirits according to the divisions of the natural world. The most common of these in the occultism of the last 1000 years have been the four ‘classical’ elements and the seven planets. In an effort to understand the spirits from a more broadly Indo-European perspective, and move back past the heavily Christianized magic of the renaissance magicians, we might consider using the duile as a way of examining the spirits. Initial work suggest a good fit for Indo-European ‘nature spirits’

So in this short piece I will attempt to fit some of the well-known types of Indo-European land-wights, or nature-spirits, or Sidhe-folk, into the Nine Elements of Druidic symbolism. In many cases this is a simple matter, and it sheds light on the nature of the spirits and how they fit into the cosmos. It also opens up some surprising vistas, and reminds us why the third Kindred isn’t just ‘everybody else’.

The Nine Duile are easily assigned to the Three Worlds:

The Land

- **Stone** – Trolls, Giants, Mountain Wights: Wights of Stone are among the eldest and strongest of beings. Mountain spirits are vast if sleepy powers, who can shake off human effort like leaves from a dog's back. Lesser spirits of stone may still be trolls – unwholesome beings who like nothing better than to crack skulls. Some kinds of miners and delvers may also be of Stone, but they may also be of the next type.

- **Soil** – Dwarves and goblins, spirits of fertility and rot. Many of the kinds of spirits called bogles, or goblins, or various 'brown men' of the wood seem likely to correspond to the Soil. They see to the power of growth for root and seed, but they also are consumers, eaters of corpses and clearers-away of messes. Most 'house bogies' and their ilk come from this type, or perhaps from the next.

- **Vegetation** - Dryads, green-jacks, corn-men and women, willow-devils, etc. Perhaps the most common of the Land wights are vegetation spirits, present almost everywhere humans go. Folklore is full of flower-spirits and thorn-spirits, and the spirit of the grain that is honored every year might be a 'god' in the conventional sense, but he or she is also the spirit of the grain itself, as a vegetation spirit.

The Sea

- **Sea** – The Sea is full of spirits in the world of the insular Celts, from the selkies of the north to the merrows (mermaids and men), to various talking fish and enchanted beings. The Sea is alien to mortals, and always dangerous and strange, though potentially a source of riches, and a road of quests. Out on the wide Sea the marvels of the weather, of nearby sky, become apparent, leading to the other two elements in this world.

- **Wind** – The kinds of beings called 'trooping sidhe', who riot through the air in their rade, carrying that which they pick up, are beings of the Wind, as are messenger spirits, the winged ones who bear the word across the worlds. The Gaels had detailed lore about the winds, and we could focus on very specific spirits for the twelve winds, but even considering four classes of winged wind-beings for the Gaelic airts is interesting.

- **Clouds** - What are cloud-spirits? They are bearers of weather, surely, often the great forces of the lower airs that carry the waters of the world across its face. More giants, perhaps, of the storm variety, grey and filled with lightning, or low and daylight-quenching. Another system well outside the little reach of our senses, for the most part, though perhaps they hear us when we ask well.

The Sky

- **Moon** - the Moon is given to the cool, clear light of the quiet mind, un-enflamed by the passions, still and shining. The spirits who dwell in the moon-beams are the night people, a part of what we might call the Noble Court or the High Sidhe. Along with the other Sky beings they carry the offerings and prayers of mortals to the Gods, and bring back their Blessings, in turn.
- **Sun** - The Shining Court are great but perhaps remote, walking bright and proud over the land, bringing warmth to soil, stirring wind and sea. These great powers, of Moon and Sun, may not be ‘gods’ per se in various IE systems, but the spirits, the daimones, of these elements are always present, always powerful beings in the order of the worlds. When we see them in later folklore, I believe they appear as ‘angels’, and probably appeared as ‘gods’ to Pagan folks before that. Perhaps they do, in fact, do the business of the gods.
- **Stars** – to speak of the ‘nature spirits’ of the starry heavens is to open the whole question of the meaning of the seven planets and the many powerful fixed stars of European tradition. We have little indication of an important tradition of planetary symbolism among the Celts and Germans, yet it seems unlikely that the widely-learned Druids wouldn’t have picked up the basics from the Greeks. In any case, besides those traditional bodies of lore, we can only contemplate what a spirit of the light of the stars on a summer night might be, or do.

One immediate question in this arrangement might be “where are the animal spirits?” It seems to me that beasts are like us – they are beings of bone and blood and breath, none of which are shared by the vegetative form of life. So when we encounter animal spirits, perhaps they are in fact the ‘ancestors’ or ‘the dead’ of another species, choosing to help humans. Often I think they are guises worn by a god or spirit, often a spirit of soil or the green wearing the forms that live upon their power. Spirits of sun or moon, may come as beasts to better address our human mind and personality. The ancients seem to have seen the spirits using animal forms – especially wondrous or monstrous hybrid forms – and in these cases the characteristic animals of the element become symbols of the spirits’ power. It is entirely reasonable in IE lore to envision such spirits as human forms with wings or horns or hooves or fishtails.

This classification system offers us some handles on approaches to conjuring the spirits. We can construct sigils based on the simple Irish root-word for each element, perhaps clarifying them slightly with a general sign

for Land, Sea or Sky. Using those sigils we could then ‘prospect’ for contact with a spirit using the scrying method. If the greater Convocation is used then this classification system might help the Druid to understand the nature of the spirits she meets.

A quick consideration of the possible practical magic associations of the duile might produce:

Stone – works of permanence and protection. Difficult spirits, but strong. Be careful of your protections.

Soil – works of fertility or of decay. Good spirits for service and productivity, along with those of the green.

Vegetation – Works of sustenance, healing and vision. Important to maintain reciprocity with these spirits (as with all).

Sea – Not many practical works for land-dwellers among the strange beings of the Sea. Shore-dwellers and sailors will know more than I.

Wind – Works of communication and distant vision. Messengers and raiders.

Cloud – Weather-working in an immediate sense, but many clans of spirits are involved there.

Moon – Works of vision and mystery, initiation and meditation, secret rites and night-sacrifices.

Sun - Works of growth, strength and mastery, weather-work together with wind and cloud, spiritual perspective and memory.

Stars – Works of spiritual power. If one is willing to consider astrology, the whole realm of stellar and planetary powers might be present in this final, highest and strangest world.

In the process of developing a Druidic spirit-arte a central problem is classifying and identifying the spirits. In applying a wider set of categories than the usual ‘four elements’ we can more precisely locate the nature of the various beings told of in lore. With this beginning we can better understand the nature of the kinds of Spirits, and we can more clearly honor them, and more clearly know which of them to ask for aid in what ways.

Who Am I Going to Call?

When we wish to call upon the services of a specific spirit for a specific practical goal, we have the problem of identifying which spirit, precisely, we might want. This is surely the impulse behind the late medieval lists of spirits, whether ‘demonic’ or ‘angelic’. It is simply easier to proceed when one knows the name and sign of a spirit which tradition says is useful. In your author’s opinion this system could be used to work with medieval spirit-

forms. It might be that the ‘demons’ are closer to the Pagan gods than some of the angelic forces (not all by any means, noting St. Michael for instance), but in any cases the late demon lists are very distorted and seem to exist rather inside their own system. This leaves us once again looking for a method to specify which spirit we mean to call.

The basic system presented here begins with the conjuring of the Familiar, an ally among the Others. With the aid of the familiar the sorcerer goes on to working the Convocation of the Sidhe, during which The Druid makes arrangements with several spirits to be available as coworkers in the Druid’s will. Alternatively, the Familiar can aid in summoning one spirit at a time, based on the kind of intent to hand. Again such allies can be listed, their names and sigils discovered. Once relations with the spirits are established magic can be worked much more simply by calling directly on the spirit by ‘a word or a will’ as the old texts say. The triangle conjuring, which calls one spirit or kind of spirit at a time, has value beyond that in that it can also be used for ‘prospecting’ to meet new spirits.

The Triangle conjuring is easier to do indoors, while the Hosting just feels better under the sky and among the trees. It can be used to call to specific spirits even when a name is not known. This is done by grouping symbols in the center of the triangle under the scrying device, “focusing” the gate for a specific kind of spirit. While we have no traditional or ancient symbols of this sort, we can use sets that have been devised in modern times, as shown below.

With such ninefold grid of sigils, combined with intention-word sigils as shown, it is possible to specify the type of spirit that you wish to conjure, even if you do not already know its name and sign.

For instance, if your intention is to divine where best to plant your corn or orchard, and guarantee it’s success, you might choose to summon a Wise Landspirit of Vegetation. If you wish, the Land, Sea and Sky sigils can be enhanced to indicate the more subtle duile categories. These three sigils are then placed in the center of the triangle, and the spirit is conjured to come to the fire. Once the spirit has appeared you treat with it as a potential ally, making offering and giving it the charge, as described in the text of the ritual.

Sigils for Calling the Spirits



The Gods



The Land



Wand - the Wise



The Dead



The Sky



Spear - Warriors



The Wights



The Sea



Plow - Landkeepers



Stone



Sea



Moon



Soil



Cloud



Sun



Vegetation



Wind



Stars



The Feasting Hall of Lugh
 Symbolic of the Quatered Land, with the Fire of Claiming at the center, and of the three-tiered Fire Altar. Proper to draw in the triangle for Spirits of the Heaven Power. Also used to hold sigils for a general summoning.



The Triskelion
 Spiraling forms evoke the swirling waters of wells and pools, the Deep Power of the Underworld. Proper to draw in the triangle for Spirits of the Underworld Power.



The Gate
 Symbolic of the power of communication between mortals and the Otherworld, and the sorcerer's power to journey.

The Cosmos Sigil
 A sign of the World Tree and the World Order. The whirling waters below, the wheeling heavens above, and the four-quartered land. A proper sign for a wand or Bile.



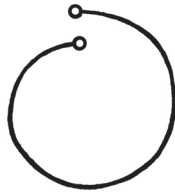
The Eye, the Hand & the Mouth
 Symbolic of the Three Powers of the Sorcerer - the Power of Vision, the Power of Shaping and the Power of Speech. Useful in charms and spellwork

Nine Sigils

Drawn from Fionn's Window



Blessing - Bendacht



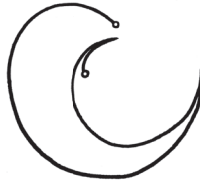
Wisdom - Fis



Power - Cumhacht



Love - Caraid



Wealth - Indmas



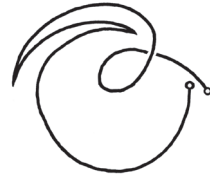
Health - Slan



Ward - Faire



Preserve - Conoi



Defend - Cosaint



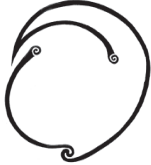
The Sign of the Cloak & Spear

This sign, revealed by the gods Lugh and Brigid, combines their power to provide a firm protection against ill spirits. The sign is shaped in the form of Brigid's Cross, with the Nine-Pointed Spear of Lugh in every direction, and the stars of Her Cloak all round. The form also encompasses the cryptic Pictish Lightning Bolt, and the spear-head shapes are drawn from Pictish design.

More Fionn Sigils



**Poetic Inspiration - Imbas
Abundance - Imbed**



**Protect - Immdic
Magic - Draiocht**



**Strength - Neart
Wisdom - Ecnae**



**Soinmige - Prosperity
Wealth - Indeb**



**Teine - fire
Moin - Treasure**



**Shantu - lust
Tobar - well**



**Toghairm - summoning
Crann - tree**



**Aislinge - dream
Iobairt - sacrifice**



**Taibhse - vision
Flaith - sovereignty**



Imram - voyage





Part 3

Preparations & Power



The Sorcerer's Path

In the remarkable flurry of new occult systems produced in the last 150 years, it may be that some key elements of traditional ritual and magic have been obscured. The rise of psychological models, the influx of eastern ideas, and especially their commercialization and distortion in so-called New Age thought has been a great hindrance to the ongoing development of magic. The notion that magic depends entirely on the mind of the magician, and that 'faith' or 'belief' or 'paradigm shift' is sufficient to make a system work helps to move students away from serious work toward a less productive frivolity.

However recent occult trends are pointing in what may be more productive directions. Western Neopagan magicians are noticing the spiritism of living polytheistic traditions. In our efforts to build a working Paganism we find that we can learn not just from the ancient Pagan authors of Greece and Rome, but from the more recent, even modern Pagan practices of today's African and Asian religious and occult traditions.

The models and ideas in this section are gathered both from the remnants of the European magical tradition, especially the grimoires, and also from practices of Indic and Afro-Diaspora traditions. I have not taken any method whole from these other cultures, but rather have looked toward their methodology and technique to flesh out the remnants of lore from Gaelic folklore.

The ritual tools are reliably connected to Gaelic lore. They also have resonances with motifs from many other cultures, and they express the very cross-cultural three-fold Cosmology discussed previously. To work with the Sacred Fire and Holy Well is to leave renaissance and early-modern magic behind, for a more archaic place.

Gathering Power

Basic Principles of Magical Power

Druidry is the work of power. By power we mean, essentially, authority. We have whatever power among the spirits we are able to effectively wield. Celtic lore teaches us about two kinds of spiritual power - bri - that which is intrinsic in us, and bua - that which we acquire and store up.

Each of us comes to the work of Druidry with just as much bri as we have. We come into the world with the patterns made by our own Dan - the Song of our Fate. We grow into our lives with talents, strengths and inclinations in unique balance in ourselves. It is the Celtic way to seek to grow in strength and wisdom and love, whether of body or spirit.

In the same way, we all learn to identify and obtain bua. We learn to increase the flow of the Powers of the worlds in us, gain bua by deeds and victories, and make alliances with the other beings of the worlds. We store up power to be used when we have the need.

Self-Knowledge

The first step in seeking magical success is, as always, to know yourself. Every student of sorcery should begin by resolving to observe herself, her motives, and her inclinations. Traditional exercises such as journaling, contemplation of personal history and making lists of personal strengths and weaknesses provide a good foundation for personal understanding.

As you learn magic, you should make an effort to work your way through the various skills of the sorcerer. In the early stages of the work every student should make an honest effort at the full spectrum of magical skills. Your talent will incline you toward some skills above others. You should certainly work to develop those skills that seem to 'come naturally'. As you begin to put your skills into practice you will naturally find combinations that work well for you. These will become the basis of your personal magical style. Like any skill, we begin by imitating classical forms and exercises, and develop personal style as we gain in skill.

You will naturally discover your key strengths and competencies as you practice the basic works of sorcery. By working deliberately to develop weaker areas you will be able to grow in a balanced way, and develop a variety of magical strategies for reaching your goals.

Knowledge of Lore

In a Celtic context, sorcery is driven by knowledge. Whether it is the knowledge of the properties of herbs and stones, knowing the local spirits of the land on which you work, or knowing the names and tales of the Gods and spirits, the sorcerer is never more powerful than she is knowing.

Make it your business to learn the tales of the old Celtic cultures. To round out your understanding, it is valuable to study the myth, lore and ritual of other Indo-European Pagans and their near neighbors. The patterns of the Norse and the Balts, the Hellenes and the Brahmins can teach a great deal about what Celtic Paganism might have been.

Meditation and Austerities

One of the universals of Pagan Indo-European magic is that spiritual power can be acquired by successful acts of deliberate personal will. Ancient wisdom teaches that the human body-mind complex is like a team of horses. Our hungers, thoughts, fears, ideas and emotions drift loosely, driven by whims and impulses that arise from the interaction of the self with the random events of life. Our selves are divided and unfocused like four horses wandering in a field.

When we wish to accomplish a goal we must bring those horses together and place them all in a single yoke. Under the direction of a skillful driver such a yoked team becomes a useful engine. Mind and body, talent and skill all come together under the direction of the conscious will.

In this grimoire we assume that students have learned the basics of relaxation, focus and detachment, as well as some technique of energy-body establishment and connection, such as the Two Powers, and have learned to open their Inner Eye and to move in the realms of vision. In a Druidic context we have called this the work of the Mist and the Inner Grove (Vision-journey and a visualized work-platform).

We use meditation to gather power in two ways. First, by taking willed control of the self we learn more about our own bri, and grow in core strength. Regular, steady practice of the core skills, of the sort one might do at a home shrine, is the key to that effort. Secondly, the skill of willed control of spiritual energy offers a means of drawing bua into the self. The various methods of connecting with and directing impersonal spiritual 'energies' are intended to allow the magician to 'charge up' for a working. Lore shows us examples of the Gods themselves gaining power by rituals, meditations and austerities, and as they have done, so does the magician seek to do.

Modern Paganism has shown little interest in asceticism or austerity. We have worked to learn to love our bodies and to listen to the body's wisdom. Even in such a model, the body must also be trained to serve the will, and the use of simple austerities is a fine way to promote that training. Such methods are usually employed as preparation for a specific ceremony. Fasting from certain foods, from alcohol, from all food but water, or bread and water, periods of silence and prolonged periods of meditation can all be used to focus the mind and bring the self under the will.

Trance & the Dual Sight

In order to create the convergence of the Threshold Realm with the physical temple of the Rite, the Druid should be skilled at what might be called the Dual Sight, or the Vision Eye. In this technique the Vision-body is slightly 'loosened' in the common world, allowing the Inner Eyes to see the Threshold reality of the Nemeton or Shrine. With skill this can be done easily, just displacing the vision a trifle. For newer students it may be best to actually rise in vision and see the spirits there, then return to the body while retaining the Inner Sight. In this way the presence of the spirits can be more directly perceived, and their voices heard.

Any Druid who means to succeed at this work should be skilled in sending her vision out into the Threshold. It is best if a fully developed Inner Grove or Temple is available - that locale can be merged with the material Grove through the Dual Sight. In any case the Other nature of the natural spot where the rite is done becomes visible.

It is possible to work the rite with very little skill in this sort of vision, if skill in divination and omens can replace it. There must be some means for the Druid to communicate with the spirits, either directly in vision, or more materially through the pendulum, or by sortilege or other divination. In any case there must be the opportunity for real two-way communication, and that is made easier by well-skilled trance of some kind.

Attunement to the Land

It is always the sorcerer's business to know the land on which he dwells, and on which he works. We all live on the land by the sufferance of the Other Kins - the beasts and birds, bacilli and viruses, trees and stones and, of course, the Noble Ones and land-wights who dwell there.

Attunement to a piece of land always involves spending real time on the ground of the place and the making of offerings, and opening of

awareness, to the Land-Beings. There is no substitute for time spent in quiet observation of the local environment and its beings. With a quiet mind, and with the Two Powers flowing gently in you, simply watch the land. With body and thinking mind relaxed, allow the raw images, sounds and scents of the place to enter your senses without focusing on any thing in particular. Seek to remember the flow of the place without analysis - let the perception enter you whole.

Within that silent perception you may be able to discern the local patterns of bri and bua. What is the core nature of the place? What is its native power or its special requirements? Even in settled areas you should try to be aware of the patterns of idea, belief and story that have been woven in the ground.

As you pursue that work, evidences of the indwelling spirits may come to you. Be alert for the small omens that can point you toward the local beings. Even in a first approach to a place you will do well to bring a small offering and speak a small word of honor before you sit to open your eyes and heart.

Preliminary Rituals

The primary method of gathering power for a specific working is through preliminary rituals and observances. The first step in gathering power through ritual is as simple as attending your local seasonal rites and getting a good blessing. Keeping the regular round of Holy Days is the basis of the relationship with the Gods and Spirits. If you are fortunate to live near a working grove, temple or public circle this may be a relatively simple matter. Attending the sacrifices and opening to the blessing with skill is a fine source of bua.

If you don't have that sort of access, you will have to work on your own to construct your relationship with the Gods and Spirits. Even if you can go to a public grove you will need to have your home shrine, and keep your regular round of home offerings and observances.

In addition to keeping the round of seasonal blessings, the sorcerer should take up the work of the Home Shrine. Personal Pagan religion is more often done in one's own home than in temples or forests. You should create a permanent working shrine in a corner of your home, where you will keep your Hallows of Worship. Some students may need to be able to make and take down a shrine setup quickly, while others will be free to create permanent places in the home. In any case you will need to have easy, sometimes daily, access to your place of worship and magic.

Anyone who wishes to master magic within a specific spiritual system needs to have the skills of a priest or priestess of that system. You will find that you need to be able to work all the rites of sacrifice to the Powers, home ceremony as well as formal offerings. The sorcerer will often seek the aid of one or many of the Gods and Spirits. The skilled execution of basic works of religion teaches core skills that are the foundation of practical magic, and the skills of magic deepen and empower the work of religion.

When you plan a specific magical working, you should prepare with a round of preliminary offerings to whatever powers will be invoked. Again, the skills of a priest are used in service to sorcery. Offerings should be made, and omens taken to be certain of the participation and blessing of the spirits you hope to have as allies.

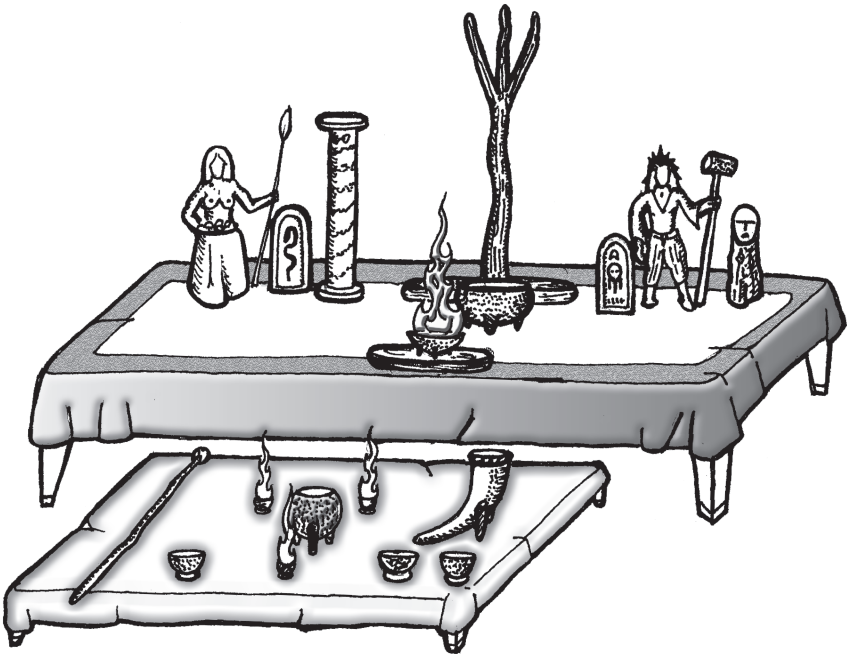
Concerning Sacrifice

Sacrifice is the giving of gifts to the Powers in their honor, and in return for their aid and blessing. The Wise know that our offerings strengthen the Powers as their blessings strengthen us. We offer freely of our wealth and skill in honor to the God/desses and Spirits. The sacrificial relationship between mortals and the Gods and Spirits is the core of Pagan religion. It is the web of mutual obligation that binds the worlds together.

There are three kinds of Druidic ritual sacrifice. Offerings to the Fire are most proper to the Deities, and for goals needed immediately. The simplest Fire-sacrifice is the Fire itself. If candles are used for the ritual fire, they should always be allowed to burn to their sockets. Pressed oil or clarified butter is given to outdoor fires, while essential oil is proper to offer into burning charcoal in indoor rites. Stick or cone incense can always make a simple sacrifice. Offerings made to the Well (i.e. offering shaft or bowl) are the most proper for the Ancestors and for goals based on long-term changes. Silver is given to the actual Well at the opening of every rite. Ale and bread are good offerings to the Dead. The third type of offering is made to natural things when we ask for their aid in Magic. A bit of ale or honey or milk or the Druid's own blood is given to a tree or a patch of herbs, or whatever, when some of its substance is taken for Magic.

Every full ritual requires several types of offerings. As a bare minimum, clean water can be used for all offerings, but it is best if every Power is given their proper gift. Flour, cornmeal or cakes are offered to the Mother at the opening of the rites. Silver is offered to the Well. This can be a special piece of the offerer's Magical jewelry or, if possible, a piece that will later

be given permanently to running water. Olive oil, essential oil or clarified butter are proper offerings for the Fire. If a candle and censer are used, essential oil is offered onto charcoal. Ale or other drink can be offered alone to the Three Kindreds. For a full offering, ale is given to the Ancestors, herbs to the Nobles and oil to the God/desses. Enough drink must be present to fill the Blessing Horn. Offerings are given to the Patron Powers of the rite as is proper for the specific power. Drink and oil can always serve, along with flowers and/or food.



The Tools & Practices

I: The Hallows of the Sacrifice Ground

All of this Pagan cosmology and symbolism is wrapped into three central holy tools that together make up the sacred Center of the Sacrifice Ground. Druidic ritual uses three core symbols to represent the Sacred Center that anchors and empowers major rituals - the Sacred Fire, the Holy Well and the Pillar or Stone that stands for the World Tree or World Mountain. These symbols are often writ large in a Druidic temple, and for a full conjuration it is best to have a full-sized ritual fire and large cauldron of water. It is also easy to arrange a small, personal set of tools for these symbols, and a well-consecrated set of small tools will serve as well as the greatest nemeton in skilled hands.

The Altar of Fire - an *Altóir na Tine*

The term 'altar' means 'high place', and the traditional form of the altar is a raised table or bowl in which the Fire of Sacrifices is lit. This magical, consecrated fire is indispensable to traditional magic. Into it offerings are given, and its flames and smoke provide omens of the Gods and Spirits.

If you are able to create an outdoor space for your rites, you should build an actual raised table of earth or stones, upon which you might set a metal bowl to hold the Fire. In an indoor shrine you might choose a small raised table or platform on which to set the candles and censer of your Fire. Even if you can build a permanent site, you may want a portable kit that will require a simple iron bowl or platen in which to light the Fire.

The Well-Cauldron - an *Tobar-Choire*

Magical ritual often requires fresh, pure water, and ritual sites were built at or near springs and holy wells. In our rites we commemorate this by using a cauldron or vessel to represent the sacred Well. The Well is the Eye of the Deep, into which offerings of silver and precious stone are made, and from which waters of purification and blessings are drawn.

The most Celtic symbol for this tool is a good iron cauldron, preferably with a good finish that can withstand water and reduce corrosion. If you are able to work outdoors, you should also dig a small pit or hole in the earth itself, into which offerings of food and drink, etc, will be made. This should be covered with a brick or stone when not in use. Indoors an offering bowl attends the Well-Cauldron, so that food offerings don't pollute the ritual water.

The Sacred Tree - an Crann Naofa - an Bile

The third tool is the Bile (biluh), the tree or pillar symbol, or the Cloch Naofa (clohkh neved) – the Holy Stone. This object marks the ritual center of your space, and should be chosen with all of your insight and intuition.

In most rites you will represent the Cosmic Center with a simple pole or stone placed centrally in your sacred space. You can construct an ‘altar tree’ by choosing a straight wand of some proper wood and fixing it to a base, or planting it in a pot of soil. This can become a changing symbol, of you enhance it with signs, totems etc, through your work.

As you come to know your local land, you may find stones and trees that can serve as your ritual center for some works. However, such use should only happen after you have become well acquainted with the spirit of the specific tree or stone. A tree or great stone is a strong, old thing, full of its own bri and bua, and should always be approached with respect.

The Tobar, the Altoir, and the Bile or Cloch make the Druid’s Hal-lows. Again, if the Druid is regularly offering at a home temple or shrine this will probably all be arranged permanently, and well consecrated both by specific blessing and regular use. When you are not working magic at an established grove, or at your home shrine, a portable kit will have the same power for you as the greatest nemeton. Much of the ritual detail in this work will assume that you are using such a portable kit, and a rite of consecration for the tools is provided.

In addition, the Druid must have empowered the Coire Beannachta and the Slat Draoi – the Blessing Cauldron and the Druid’s Wand. The Slat is displayed to the Spirits to assert the authority of the Druid, and it is upon it that the Spirits swear their oaths. We will give a complete method of making and hallowing the Coire and Slat here, and the simple rites of hallowing given can be used for all other tools and shrine furniture.

Of course, any but the simplest rites will require additional materials, such as the offerings, and special talismans or images. It is useful to find a reliable chest or basket in which the gear of the rite can be stored and carried. This work does not include the sometimes mentioned ‘crane bag’ - our tool kit calls, perhaps, more for the Hamper of Gwyddno than the Crane Bag!

Concerning the Sacred Fire

If the operator is working within a Druidic Pagan system she will probably have the Three Hallows, as described above, consecrated and ready. If the reader is adapting this method to another ritual system, allow me to emphasize the importance of the Sacred Fire in the structure of the rite. The Fire will receive your sacrifices, and carry your voice to the spirits. The Fire will provide light, warmth and safety in the center of your ritual space. By its light you claim the land around you for your personal authority, and turn back all ill wights.

The Fire for summoning should be built of traditional woods of enchantment, strength and authority. Rowan is the enchanter's wood, and it should be mixed in balanced measure with oak, for law and strength, and Hazel, for wit and communication. In addition, there must be enough oak fuel to keep the fire high through the working, and a good supply of rowan wood, which can be added to the Fire to increase its protective powers if needed.

In the Old Ways there is no more important symbol of the presence of the divine among mortals than the Fire on the Altar of Sacrifice. The Fire, must be treated as the very presence of a god/(dess) in the Grove, kept clean, bright and well-fed. It is blessed with a special conjuration during the rite, and must be dealt with reverently and skillfully for the work to have its best power. This work is best done by those who have made sacrifice at the Fire many times. Those who approach this system from another ritual form should remember the central importance of the ritual Fire.

Concerning Indoor Fires:

Several of the rites given here require the use of small fires to 'warm the cauldron', or provide a special blessing. 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 to the spirits. 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

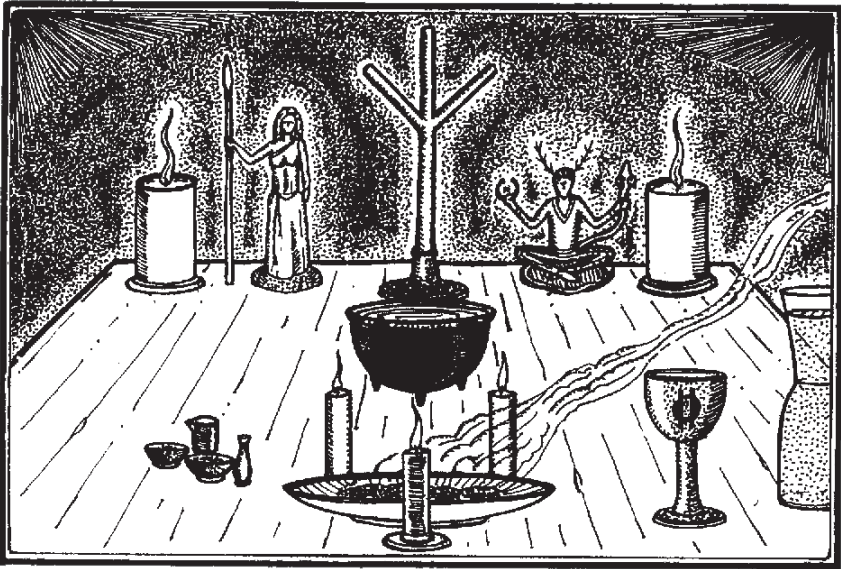
to you, then the problem is solved. If tea-lights placed on the sigils are sufficient, that's also easy. You might wish to find a small table or stand that allows the Cauldron to be raised closer to the actual flames.

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.



Tools of the Nemeton

The Three Hallows:

- **Fire:** Either a true fire in fireplace, pit or cauldron, or a circle of candles with a censer in the center.
- **Well:** A cauldron or vessel to contain the Waters Beneath.
- **Tree:** A pillar or staff planted to represent the vertical axis

Incidental Tools:

- **Offering Bowl:** for indoor rites, to receive disposable, non-burnable offerings.
- **Censer & Sprinkling Bowl:** For purification.
- **Divination Tool:** Commonly Ogham lots, among the Druids, or the pendulum or a dice oracle or other yes/no omen method.
- **Drinking Set:** Pitcher(s) and drinking vessels enough for passing around the assembled group. Individuals may bring their own vessels.
- **Useful but optional:** chime or bell, decorative cloths, images of the spirits of the rites, seasonal decorations.

Standard Offerings:

- **Silver:** given to the Well. Stone Creed's custom is to allow the silver to be reused, building a trove as members give to the well.
- **Oil and/or Incense:** given to the Fire. In a live fire it is good to pour offerings of olive oil. Other circumstances will require incense offerings in a censer. The oil or incense is a sufficient default offering for all Deities.
- **Corn or grain Meal:** For the Earth Mother
- **Kindreds offerings:** Ale or honey-water for the Dead, seeds and shinies for the Landwights, scented oil or incense for the Gods.



The Mist Charm

Between Fire and Water,
I find my balance
From the Union of Fire and Water
the Mist rises
Let the Mist carry me,
and my Eye of Vision open
Let the Eye lead me,
and my vision be clear and true
Let my Vision enchant me,
with the sorcerer's sight
Eye of Vision,
eye of flesh,
let me see clearly
That the Work of the Wise be done.



II: Keeping the Ways

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.

Hearth Cult

In order to gain power to speak with the spirits and be respected, the sorcerer begins with the simple rites of Pagan religion. By religion is meant those basic spiritual practices that establish and maintain the relationship between mortals and the spirits. The regular round of observances of religious practice is a reliable engine of personal spiritual power for magic.

Pagan religion begins at the hearth of the clan. Your own home should become your primary temple to the spirits, with the customs and ways of the work entwined with your daily life. These simple hearth-cult

ways need not be burdensome or complex, and can become daily practice for those who want to remain ready for magic.

The hearth ways are centered on a shrine in your own home. If you have an actual hearth-stone or fireplace you might make it there. Otherwise this might be the same shrine at which you will do your works of magic art. All that is required is that it has fire and water available. From there it can be adorned as you please. An artful home shrine is a fine source of bua, of the power that comes from the making of beauty. If you live in a climate where you can work out-of-doors all year, you have an advantage and might set up a permanent outdoor shrine.

At that hearth or shrine you should develop a simple method of purification and offering. Onto that hearth you may place your meal-offerings to the spirits when you cannot go outside, or even if you take offerings outdoors later. At that hearth you can seek omens from the Gods. Once you have made your alliances with the spirits, you will meet them at that hearth or shrine. Your daily hearth cult should include, at a minimum, a morning purification and offering, special offerings to the anDe at evening, and an offering to the Gods before sleeping. In this way we maintain the simple ways of friendship and peace between our house and the spirits.

Year Cult

Pagan ways teach us that the turning of the seasons and the rising and falling of the tides of Earth and Heaven are a source of great power for magical arte. Many Pagan magicians have learned the practice of ritual by working the mysteries of the Wheel of the Year. There is a risk that Pagans will allow stereotypical and shallow understandings of the Eight High Days to blind them to the deeper potentials of the Wheel. One such hidden, or occult, virtue of this observance is the amount of magical power it can provide.

In this Pagan or Druidic spirit arte, one way that mortals have power among the spirits is by our ability to stand in the center of the Sacred Cosmos, and speak with a voice from that center. By our meditations and our attunements and energy-work, and by the conscious creation of symbols of wholeness and cosmos within our own spirit, we become players in the game of the spirits. One of the most detailed and rewarding works of attunement to cosmos is the keeping of the Wheel of the Year.

Each full year of the Wheel is itself a magical invocation of wholeness and rightness. To keep the Eight High Days personally, at your own hearth or shrine is to gain a great flow of blessing. At Samhain-tide we gain

the blessing of the Dead, and at Imbolc of the Hearth. At Bealtainne we are blessed by the Noble Court and at Lughnassadh we get the Warrior's blessing. At each of the High feasts we meet and offer to several of the Gods, and in the round of the year we get the blessing of powers that are outside our usual household religions.

If you are fortunate you may have a local public Grove that keeps the rites of offering at the High Days. Even so, it is good to work each one at your own shrine, even in a simple way. If you are on your own it would be best to work the Eight High Days with rites of offering before beginning this work.

Personal Cult

The Hearth Cult may concern family and chosen clan. The Year Cult may concern an entire community, the local Pagan 'village', or may also be just family and friends. The Personal Cult is the private work that the magician does at her own shrine, for her own path. Here is precisely where the boundaries of 'religion' and 'magic' become so blurred as to be worthless.

The magician develops a network of alliances and bargains, which must be maintained through regular personal ritual observances. This begins with those beings who become regular allies. I will refrain from using the rather fraught term 'Patron' in this work, and simply refer to those Gods of our house and hearth. The demands of practical magical work may lead the mage to come into relationship with other gods, though often a close relationship with a small number of the Mightiest is sufficient.

The relationship with other familiar spirits is developed individually. The primary Ally, 'the' Familiar, will be given regular offerings and perhaps a place on the shrine. A Teacher among the Dead may be discovered, or other Ancestral contacts made. Ongoing magical works may require ongoing tokens offerings or rites as well.

The Sorcerer's Eye

Trancework for Spirit Arte

In the work of spirit art the question of how the spirits will or won't appear to the magician is often discussed. Books of magic often make it their business to describe the appearance of their beings, and sometimes to discuss the mechanisms by which the spirits appear. As these old writings have been interpreted by modern mages several types of spirit appearance are commonly described:

- **Material manifestation.** In the most traditional descriptions, the spirits are said to gather bodies of the subtle elements of the air, of mist or smoke, and thus be visible to the material eye. While some schools place great emphasis on this kind of manifestation, we will treat it as a bonus, which indicates an especially strong connection with a spirit. It is good to follow tradition and let your Fire of Sacrifice generate a good sweet smoke, but material manifestation isn't required for a successful conjuring.

- **Manifestation in vision.** This is probably the most common method used world-wide by shamans, priests and mages. In this manifestation the spirit makes itself present through the imaginative faculty of the mage, as a spontaneous or willed envisionment. In many variants this includes sleeping dream-states, but it also includes a variety of waking dreams and visions. In some traditions the rites, herbs and work of the invocation are expected to spontaneously generate the required trance-states, but in others the imaginative faculties are deliberately cultivated. This system is written with the latter approach in mind.

- **Manifestation by effect.** This is also an extremely common method of dealing with the spirits. When the invocations are well-worked the mage may perceive the presence of the spirit by a feeling. This can vary widely - a sense of peace or fear or comfort or alarm that comes to mean that the spirit is present. Often the sorcerer simply proceeds with the spell, confident that the spirits are hearing her, and their presence is then judged by the outcome. Divination is a direct means of seeking to commune with the spirits by effect. The spirit is perceived as present when the divination tool says so, and when communication happens.

In this system we will use a combination of deliberate waking-dream trancework with observation of effects and divination. If and when a material manifestation occurs, these will have made you ready.

The work of learning to focus and manage the impulses of the mind is a topic for a different instruction. In fact here in this grimoire we can give only the simplest set of exercises. These can, if practiced, lead to sufficient skill to enhance the effect of the rites. The alliance rites, especially, depend on the ability to enter a Threshold Vision and see and speak with images of the spirits.

The Threshold Realm

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 events at a distance, but there are also tales of the ability to see the Other Folk, their halls and lands and works. In this spirit arte, we will seek to draw the spirits close enough to our common world to be seen with this Inner eye.

In many kinds of trance and vision exercises the seer enters an imagined series of landscapes and environments. However we will use vision is a somewhat different way – we will establish an Inner vision, as part of the ritual space in which we work, and the events of the rite will then play out in both the material and the vision eyes of the magician. 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. This avoids the risk of taking our own imagined visions too seriously, yet reminds us that the spirits can arrive in that place as surely as we can. 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 medium for reflection both of our common world and of the Other realms beyond.

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 often 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.

It is this state of strange awareness, where the magician exists as a symbol of himself, and the symbols of the rite may move and speak as beings, that allows the spirits easy access to our awareness. The mage learns to stand strong in the Threshold, and to deal directly with the spirits, even while remaining physically active in the rite, making offerings, singing and speaking aloud. In the simplest form of the Threshold Double Sight there is no

distinction between the ‘vision body’ of the mage and the material body – it is simply that the eyes of vision are open and the hands of vision are working.

Why Do We Need Trance?

It is worthwhile to ask ourselves how these techniques relate to traditional patterns of magic. Pre-modern writing about magic seems to assume that visions will simply occur when the conditions are right. There is very little discussion of states of mind or of methods to induce proper states of mind, beyond theological notions of ‘righteousness’ or ‘holiness’.

I believe that the distinction lies in the kind of world in which the ancient mage lived, and the kind in which we live today. For the ancients mental access to imaginative states and spontaneous visions seems much more a part of common life. The low levels of mental stimulation, lack of artificial light and constant presence of fire and smoke, along with a strongly oral culture and many other aspects of pre-technical living, would have inclined to a strong and well-developed imagination. This imagination would have come into play as the magician immersed himself in the symbols and ideas of his system, producing envisioned events of dreamlike power.

In contrast, modern minds have been taught a strong separation between imaginal content and ‘real’ or significant events. We are taught to disregard our dreams, to dismiss our imaginary playmates, and to distinguish plainly between self-generated ‘fiction’ and accepted fact. We live by an industrial clock rather than by the rise and set of the sun, and sleep in prescribed doses. For such as we, it simply makes sense to use specific techniques to induce trance states that can replicate the more naturally occurring trances of traditional peoples. Thus, I hold with the importing of techniques of mental discipline and vision into the traditions of ritual spirit arte.

1: Basic Trance

What modern mind-skill refers to as basic trance is simple enough. It is a combination of physical calmness and relaxation with intensely focused concentration of attention and a commitment to set aside doubt and self-critique during the exercise. The value that such a state brings to ritual work should be obvious. This state is both simple to begin with and able to be deepened almost indefinitely by practice.

• A Fire & Water Entrancement

To prepare your mind for ritual you can try this simple technique. It is best if you have practiced rhythmic breathing before beginning this exercise, but many will find it instructive with no other training.

You will need to find a simple bowl for clear water and a candle. Arrange a comfortable seat, where your back can be straight. Arrange the bowl and candle so that you can comfortably reach them from your seat. If you prefer, turn off electric lights. When you are ready, take your seat before the water and light the candle.

Begin a pattern of rhythmic breathing, beginning with three counted breaths. Allow your body to begin to relax as you simply observe your breath. Continue to listen to your breath throughout the exercise.

With your work hand, place a drop of water on your forehead. Keeping your body relaxed, concentrate on the feel of the water on your skin. Let it fill your awareness, and allow all other awareness to fade, as you notice only the feel of the water on your skin.

Focus your gaze on the flame. Let the form and light of the fire be the concentration of your vision. Let it fill your eyes, as you see only the light of the flame.

Take three deep breaths, holding, together, the concentrations on the feeling of the water and the vision of the fire, feeling your breath flowing through you, and then say:

Between Fire & Water, I find my balance.

Observe yourself, calmly. Breathe deeply and regularly. Let your concentration always return to the simple focuses of breath, water and fire, allowing your body to relax. Remember this feeling, and know that you can find it again.

From this start, you can Widen your awareness to your altar-top or temple, always returning to your focus as you work the rite.

• Bone, Breath & Blood

- Stand firm, and take three complete breaths. Find and release tensions in your body as you breathe.
- Keep your breath rhythmic, and focus on the feeling of your feet touching the ground or floor. For a moment, let your whole attention be on the place where your feet touch the world.
- Close your eyes, and find the pulse of your heart; in your chest, in your

veins, feel the salt flow of your life.

- Breathe deep, and feel the air flow through you, connecting you with the whole world.
- Stand firm, on the land. Feel the beating of your heart, and breathe deep. Finally, imagine that a cool white light is shining from your forehead.
- With your attention focused on these things, open your eyes. Maintain these concentrations, and widen your awareness to the symbols and words of the rite as you begin your ritual.

• **The Two Powers**

This is a basic meditation intended to link the Druid's spirit and flesh to the currents of Earth and Sky. It is based on methods that have become known in Pagan work as 'grounding and centering'. All these methods are meant to connect the student to spiritual powers in the cosmos, and to encourage balance in the personal soul. Some form of this technique should precede almost any work of worship or magic.

- Find your seat or your stance, and begin with one of the above exercises.
- Envision dark, rich power that flows like water under your feet. Take three deep, complete breaths and imagine that Underworld Water flowing up into your body
- Envision bright, inspiring power that shines like Fire above your head. Take three deep, complete breaths and imagine that Power of the Heavens shining down into your body.
- Take three deep breaths and envision the Light and the Dark, mingling in your blood, in your breath, in your heart.
- Proceed to your work.

2: 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...

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.

3: Seeing Past the Mist

The technique of Rising in Vision is a start toward the goal waking-dream state, in which the Inner Eye and the material eye are simultaneous. In the next exercise you will not stand or rise out of your body, but simply open your Inner Eyes and see past common sight to the Threshold reality of your ritual space together with the material shrine or temple. To accomplish this we will use a symbol drawn from Celtic lore – the Druid's Mist.

In this method you will summon an envisioned mist – thick, grey and strange. In it you will drift a little, coming loose from your moorings, but guided by your willed intent. You will then part and pass through the mist, by making a gesture both material and in vision simultaneously, and emerge from the mist in the Threshold parallel of your own ritual space. Experiencing that place first with your Vision Eyes alone, you will then open your material eyes, conjoin the two visions, and proceed to your rite.

Passing the Mist:

- Work a short blessing of the space, or the full Druid Circle and Gate if you wish - in your first exercises it might be best to work the full opening – work a Two Powers attunement and bring them into your body.

- 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 also perceive the Mist approaching from around you, from the Gates in your Nemeton.

- The Mist gathers, growing thicker, and collecting around your feet... rising 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, you may feel yourself begin to drift... your form bobbing and slowly drifting, as if cut loose from the moorings of reality... and for a time, you drift...

- You may, if you wish, look down at yourself, though there is no need... you feel the presence of your hands... of your body... you watch with your vision eye as the Mist swirls all around you...

- As you float in the Mist of the Between, let the image of your own Shrine, its Fire and Well and Tree, be your target and your goal... see it before you, and feel yourself impelled by its pull... moving in your seat through the mist toward it again...

- Now it is your task to part the Mist and move into the vision real-

ity of your ritual space, upon the land on which you began... bring clearly to mind your goal and your target... your own home shrine or the ritual space that you've established... let your memory draw it before you... see its shape and color... recall its nature...

- Both in vision and in your flesh, reach your hand before you, and draw a spiral in the Mist before you... spiraling outward from the center, turning tuathal... let your vision now be 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 own Shrine or 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 Threshold reflection of the common world...

- You behold the Threshold vision of the ritual space resolving around you... details becoming clear...

- The Threshold may be brighter, but perhaps less 'in focus'... it glimmers and wavers, or perhaps retains a misty quality... 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 altar... 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 only, turn your head and look around you... turn to your right... and to your left... you are aware of your body, seated in the common world... and you fix your vision-form firmly into your body...

- Hold your two hands, both of vision and of flesh, easily before you, palms up, and let the Fire and Water flow into them... eyes

still closed, sit in your power, the Two flowing and shining, gazing in Threshold vision upon your Shrine before you... and when you wish, open your eyes slowly...

- Hold fast to your concentration, and keep the Threshold Vision before your eyes... the material vision becomes clear as well, and you know the Double Sight... your eyes of vision open even as you are free to work

In this state you can proceed to work any rite or charm. Your skill will determine how clear the Threshold vision remains for you, and opportunities should be made to remember and restore it during the course of a ritual. When you have finished the operative portion of the rite, and as part of your closing, you should formally close your Inner Eyes in a way such as:

- Settle your body again, breathe deeply, and remember your basic trance, perhaps using the fire and water quickly again...

- Close your eyes of flesh, and once again see the Threshold vision of your ritual space, and whatever changes may have come upon it in your work... and close your eyes of vision... just as if you closed your material eyes... allow the Threshold sight to vanish... leaving you quietly in the dark behind your eyes...

- Open your eyes, and with your material hand draw an inward-turning spiral, deisil, in the air before you... as the spiral closes into the center, know that your Threshold vision is ended... your eye of vision closed...

4: The Charm of the Open Eye

Once you have had success with these experiments, and have a sense of what it means to work ritual while in the Threshold Vision, the process can be reduced to a ritual shorthand that flows well in a ritual magic setting. This method depends entirely on the skill of the mage. Of course it is not the simple performance of the charm and gestures that make it happen, though once you are well-drilled in its use it can come to seem that way.

The Mist Calling

- 1: Find your basic trance and abide in it for a moment
 - 2: allow the Mist to arise from you and around you
 - 3: close your material eyes for a time, and drift in the Mist
 - 4: envision your goal, and be drawn toward it
 - 5: draw the Opening Spiral with both material and vision-hand
 - 6: Let the Mist be cleared away, and behold the Threshold vision of your Shrine
 - 7: Open your eyes, and know the Double Sight
- So this short charm should be recited three times, and then the Short Road will be easily remembered as you go.

**Between Fire and Water, I find my balance
From the Union of Fire and Water the Mist rises
Let the Mist carry me, and my Eye of Vision open
Let the Eye lead me, and my vision be clear and true
Let my Vision enchant me, with the sorcerer's sight
Eye of Vision, eye of flesh, let me see clearly
That the Work of the Wise be done.**

Divination for Sacrifice and Spirit-Arte

In working with the spirits you must have a way to communicate with them as clearly and directly as possible. Usually this takes one of two forms. Either you will speak with the spirit directly, in a vision, and hear its voice, or you will use a system of divination. While direct contact is a marvelous thing, and should be developed over time, not every magician has the Inner perception to see the spirits directly. Many effective workers rely on their ability to ‘sense’ or ‘feel’ the spirits, and communicate with them through divination. We recommend that even the most gifted vision-seers learn and use a material divination system to support and verify our visions.

Divination for the Sacrifices

In the full rites of sacrifice in this ritual system, every ritual includes a simple divination to determine the reaction of the spirits to the work. In public worship rites this omen is often read to give the ‘flavor’ of the Blessing offered in return for worship, whether that flavor be sweet or bitter. In this case the most common method is simply to draw three lots from whatever symbolic system the Druids favor. Usually either the Irish Ogham alphabet or the Runes are used or other symbol-set according to the Druid’s preference. Those three lots are then interpreted, usually as a reading of what powers or special influences will be brought in the Blessing cup.

It is possible for even this sort of qualitative reading to present as so off-kilter, or so unpleasant as to suggest that no Blessing is being offered. It is possible to receive a ‘no’ as the answer, but it isn’t common. In Our Druidry, we keep an old custom. If the omen is bad, we offer another round of sacrifices, and ask again. This may be done as many as two more times following the first omen. If all three omens are bad, the rite must be shut down without a Blessing.

Divination for Spellcasting

The same pattern can be used to determine whether conditions are correct for spellcasting. Of course, it is always wise to do a full reading to determine whether your intention is likely to succeed. If the initial answer is no, you should consider other angles and methods by which you might get the desired result. Each of these can be tested by divination until you arrive

at a plan that seems approved.

In a system such as this one, the ‘theory’ of divination is a simple one. We are calling the spirits and asking them to give answers through the divination system. This kind of divination isn’t ‘fortune telling’ – we’re not generally attempting to see details of the future. Rather we’re asking the spirits for their opinions and inputs, using the devices we have available.

In divining for spellwork you can choose either a qualitative divination system such as tarot or the runes. Omens drawn in this way are judged based on their proper correspondence to the work. So in a love spell drawing the Berkanaz rune might be a ‘yes’, while drawing the Thurisaz a ‘no’. The quality of the rune drawn is compared with the intention of the work. In such cases the intuition of the reader is always paramount in interpretation.

The Pendulum Oracle

In dealing directly with the spirits there is a major advantage in using a simple yes/no/maybe divination tool. By using this sort of system the spirit can be asked ‘twenty questions’ and very specific answers can be obtained. One common type of yes/no divination system is the pendulum.

One of the most direct and traditional methods of questioning the spirits is through the use of a pendulum calibrated to your own inner cues. The pendulum is allowed to swing freely, so that swinging or twirling one way might mean ‘yes,’ the other ‘no.’ More detailed responses may be had by using the pendulum over a letter board, or map, or other symbolic diagram. The pendulum relies on your own inner contact with the spirit, and on your unconscious motor responses to the spirit’s answers.

The pendulum may be made of almost any sort of pendant, but preferably one which is symmetrical and which hangs straight and well-balanced. It can be hung from any sort of chain or cord. While there is a body of pseudo-scientific ideas about the size, type of material and length of cord of pendulums, this can all safely be ignored by the sorcerer. A pendulum can often be improvised at need – a ring suspended from a long hair is traditional - but there is value in creating a specific pendulum as a magical tool. When you have constructed or obtained one to your liking, give it a basic purification, and leave it on your altar for a while. It can be stored in a simple small pouch.

The first step in pendulum work is to ‘calibrate’ it - to determine how you and it together will produce yes and no answers. Begin by seating yourself at your shrine and entering a basic state of peace. Find a position in which you can comfortably hold the pendulum steady and motionless. Holding both

your hand and mind calm, begin by asking a question that you know should produce 'yes' for an answer. Do not try to hold the pendulum still, and do not try to make it move. Ask the question up to three times, waiting each time to see whether the pendulum moves. It may swing forward and backward, or side to side. It may rotate deasil (clockwise) or tuathal (counterclockwise). In the first stages it may move with no clear motion.

Whatever the result, after three times asking, you should change the question to one that you are certain will produce a 'no' answer. It does not matter how absurd or obvious the question is. Ask it aloud, or think it clearly in silent words. Wait between each of the three askings to see what the pendulum does. Do your best to avoid any conscious effort to influence the pendulum's movement.

When the pendulum has begun to consistently answer the test questions, you can begin asking more specific things. Some sorcerers will be able to use it for what some call 'psychic' work - dowsing on land or on a map, finding lost objects, determining the gender of children, or the nature of illness, etc. For others it will be more useful as a means of determining whether an offering is accepted or, in advance, appropriate, or whether the spirits approve of a project and will participate in it. By asking a series of yes or no questions, you can arrive at some detail on matters such as proper offerings, times and locations, which spirits are proper for your intentions, etc. Those who find themselves talented in this method can use it also to produce more detailed omens. Take your Runic or Ogham lots (or even English letters) and arrange them in a circle. The pendulum can then swing to indicate letters in turn.

Using the pendulum is a matter of talent, patience, and persistence. Some students will have an immediate response; others will need much longer to produce reliable results. When you are able to make it work, it provides a clear channel to the spirits.

An Ogham

Based on traditional lore, and with thanks to 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”

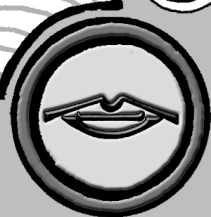
- ┆ Ailm • Cry. White Fir, Inception. “Beginning of an Answer”
- ┆┆ Onn • Foundation/Wheel. Gorse, Movement. “Wheels of a Chariot”
- ┆┆┆ Ur • Soil. Heather, Death. “Shroud of a Corpse”
- ┆┆┆┆ Edad • Amanita. Aspen, Vision. “Seer’s Tree”
- ┆┆┆┆┆ Idad • Age. Yew, Memory. “Oldest of Woods”

- ✱ 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 4

Primary Rites
&
Sacrifices



Magic & Paganism

The Pagan sorcerer must be, in effect, a priest. That is the magician must be able to manage the religious arts required to work traditional sacrifices and blessings, to keep the cults of Hearth and Year, as well as to develop the personal cult in later stages of the work. In this first step, we provide simple rites that can be used to begin and maintain your relationship with the spirits. Do not disdain the simple nature of these charms. The spirits love rhyme and meter, and human will and persistence impresses them. To keep these simple cults reliably is to display the basis of magical power.

If you are unfamiliar with trance vision, it is best to gain some skill in those arts before undertaking these. It is by the eye of vision that you will most likely meet the spirits. The exercises given here can bring results, if practiced regularly and used in conjunction with the rituals.

The later rituals of spirit contact in this work are all based upon the Order of Ritual given for the Sacrifice Rites in this section. Learning that ritual format is central to this system. If you work the Year Cult at home, the rites can be done in this format. Individual offerings to the deities, rites of intention, many kinds of rites can be fit into the Order of Ritual.

Of course those skilled in another system may choose to adapt this work to their own. In that case I'd suggest retaining the Sacred Fire, the Opening of the Gate and the making of the material offerings to the spirits, if nothing else. However the forms of these rites are firmly based in ancient ritual, and will repay direct experiment.

Rites of the Ways

I: Rites of the Hearth Cult

Daily Rites

The Hearth customs should be practiced daily, to the extent that life allows. They are simple and require only minutes of the day, but are vital to beginning and maintaining the sorcerer's relationship with the spirits. When maintaining your work you may find yourself slipping away from formality with the spirits. However, when you are preparing for a rite of summoning or a working with new allies you should begin your preparation with at least nine days of keeping the Hearth Cult, perhaps in this order:

- Rise and wash. Go to an eastern door or window and make an offering of clear water to the new day, saying a Rising Charm.
- Morning Purification and Offering, using some version of the charm given. It is best if this can include at least 10 minutes of silent meditation.
- Ancestor Offering – given from the evening or main meal.
- Landwights Offering – given at sunset, or when a step outside is possible
- Keeping Prayer – offered to the Druid's Gods at bedtime.

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 some prayer of hope and blessing, perhaps:

**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 Purification and Offering

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
Offering I give to ye.**

Practice Open meditation, or other practice, as you please, then close:

**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 Wights 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.

The Keeping Charm

When you go to your bed, stand at the foot of the bed and face its head. Bless it with peace, saying:

**May the Mother of All shield me
May the Lord of Wisdom shield me
May all the Shining Gods shield me
 On Land Sea and Sky
 To shield me from ill
 On Land Sea and Sky
 To shield me from every ill
 May the Gods aid me
 May the Dead aid me
 May the Spirits aid me
 In Land, Sea and Sky
 Beneath the Blessing of the Gods
 In Land, Sea and Sky
Beneath the Blessing of the Shining Gods
 May the One Guide me
 May the Three bless me,
 May the Nine watch over me
 In Land Sea and Sky
 To the Garden of the Wise
 In Land Sea and Sky
 To the Hazel Garden of the Wise**

II: Rites of Preparation and Hallowing

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 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.

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



A Simple Charm of Hallowing

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

Opening:

• *Work a basic entrancement.*

• *Light or feed the Fire and give silver to 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.

Kindle incense, or sprinkle the Sacrifice Powder on the Fire.

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.

Make an offering into the Fire, and say:

Keeper of Gates, aid me to open the Ways.

With your work hand make a welcoming triskel over the Fire, saying:

By Land, Sky and Sea;

By Gods, Dead & Sidhe;

By Fire, Well & Tree;

Let the Gate be open!

Turn once deasil, saying:

So the Way is opened and this place is claimed. Let no

ill or harm come to me and mine, and Wisdom, Love

and Power flow to me through this gate. So be it!

Simple offerings are made, either of grain or oil 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, such as is given below. 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 shining flow, shaped into its own shape. Know that the form is fixed and permanent, as you say:

Biodh se abhlaid!

• *A Short Closing*

Let bound be bound and wound be wound;
Thus all is done, and done, and well done,
And thus I end what was begun.

Make a banishing triskel over the Fire, saying:

The sacred center has held firm,
Now, by Tree and Fire and Well,
Let this gate be closed!

To the Three Holy Kindreds I give my thanks.
To the Keeper of Gates I give my thanks.
To the Mother of All I give my thanks.
Let wisdom, love and power
kindle in all beings
The rite is ended!

Hallowing for the Oil or Incense of Offering

Welcome, oh being of herbs and precious things, to the work of the wise. Made from the oil of the land and perfumes of delight and sweetness, you are fit for offering to the Gods and Spirits. Made with precious things, you are fit for sacrifices. Made by the magician's craft you are fit for magic art. So 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 given on the Fire of Giving, to the Gods and Spirits. Let the Waters be deep in you and the Fire be bright, that you may serve in the work of the Wise.

Simple Purification by Fire and Water

The consecrated Fire and Water of your Hallows can be used in a variety of purifications. When you are bringing any object into use on your home shrine or as a part of your personal magic, it should be cleansed of any bua that you have not laid yourself. Purification by Fire and Water will remove existing layers of bua that grow from the unknown history of objects.

Sprinkle the object with water from the Tobar. Cause the Deep Power to flow over and through it 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.**

If you can, have an open flame in your Altoir, more than just a candle-flame. Make a large offering of incense, hold the object in the smoke, and fill it with the light of the Sky, as you say:

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

Hold the object in your hands and open your vision-eye to its bri and bua, and when you are satisfied, say:

Bíodh se amhlaidh!

This formula can be used in many kinds of cleansing. Your home, land, or vehicles can be cleansed by carrying first the Water, then the Fire around the interior or exterior, while incanting the charm. It can be applied as a gentle exorcism for a person or an animal, as part of a process of driving off spiritual infection.

Rites of Sacrifice

In addition to the daily rites, it is well to come at least once in each moon to the Sacred Grove, and make the offerings to the spirits in more detail. The rites given here are framed in our Druidic Ritual Order. We cannot pause for a full teaching on that deep web of symbolism here. If you prefer to work in another model, such as the elemental quartered circle, you can simply plug the invocations and offerings given here into those framing rites.

Below is a simple summary of the steps of the Druidic sacrifice rites used in this work. In practical magic, or in simple personal devotion it is not uncommon to shorten this outline considerably. In works of Summoning and Alliance, it is best to keep to the formal ways, until alliances have been firmly made.

An Outline of Druidic Sacrificial Ritual

- **Preparation:** All participants make certain they know their intention, and have a clear understanding of the order of the coming rite. A preliminary entrancement prepares the mind.

Opening the Grove

- **Opening Prayers:** The rite begins with a clear statement of beginning. The most traditional opening prayers include a special offering to the Earth Mother. Other preliminary offerings are often added.
- **Statement Of Purpose:** The intention of the rite is clearly stated.
- **The Sacred Center:** The Fire, Well and Tree are each honored or hallowed.
- **Completing The Cosmology:** Optional work in which other aspects of the cosmology of the rite are established or invoked - Land, Sea and Sky; Underworld, Midrealm, Heavens; Wise Ones, Warriors, Farmers,; etc.
- **Opening The Gate:** An offering is made to the God who keeps Gates, and the image of a Gate opening is used to bring our Sacred Center nearer to the world of the Gods and Spirits.

Offering to the Spirits

- **General Offerings to and Invocations of the Spirits:** These invocations bring together the sacred beings. It is common to describe these as the Three Kindreds - the Gods, the Dead and the Spirits.
- **Honoring The Deities Of The Rite:** The specific deities under whom

the rite is being worked are invoked and offered to. In some cases, the rite may be worked to all the Kindreds in general, in which case this step may be omitted.

- **Personal Offerings:** Any additional offerings proper to the rite are made.
- **The Prayer Of Sacrifice:** At this stage all the energy, worship and aspiration of the participants is gathered up and offered in through the gate to the honored beings of the rite, along with a physical sacrifice. This is the hinge of the rite, after which the energy, which has been being directed into the gate, turns and begins to flow back in turn.

Receiving the Blessing

- **The Omen:** An omen is taken, to determine what sort of blessing the Gods offer in the rite, and to be certain of their aid in whatever work is planned.
- **Calling for The Blessing:** The Druid calls for the power of the spirits, in return for the offerings.
- **Hallowing and Drinking The Waters:** The blessing of the Gods and Spirits is invoked into a cup of ale, water, cider, whiskey, etc.
- **Works:** Any further intention of the rite is worked. Often in rites of practical magic the work is entirely integrated into the Blessing.

Closing the Grove

- **Final Affirmation:** All again affirm the blessing, and prepare to end the rite.
- **Thanking The Beings:** All the beings that have been called on in the rite are thanked, in reverse order, from the Deities of the occasion, to the Kindreds, etc.
- **Closing the Gates:** The Gatekeeper Deity is thanked, and the Gates are declared closed.
- **Thanking the Earth Mother:** The Earth Mother is thanked, and all leftover offerings or blessing are offered to her.
- **Statement of Ending:** The rite ends with a clear statement of ending. Sometimes the participants then process out from the Sacred Space.

The Gate Charm

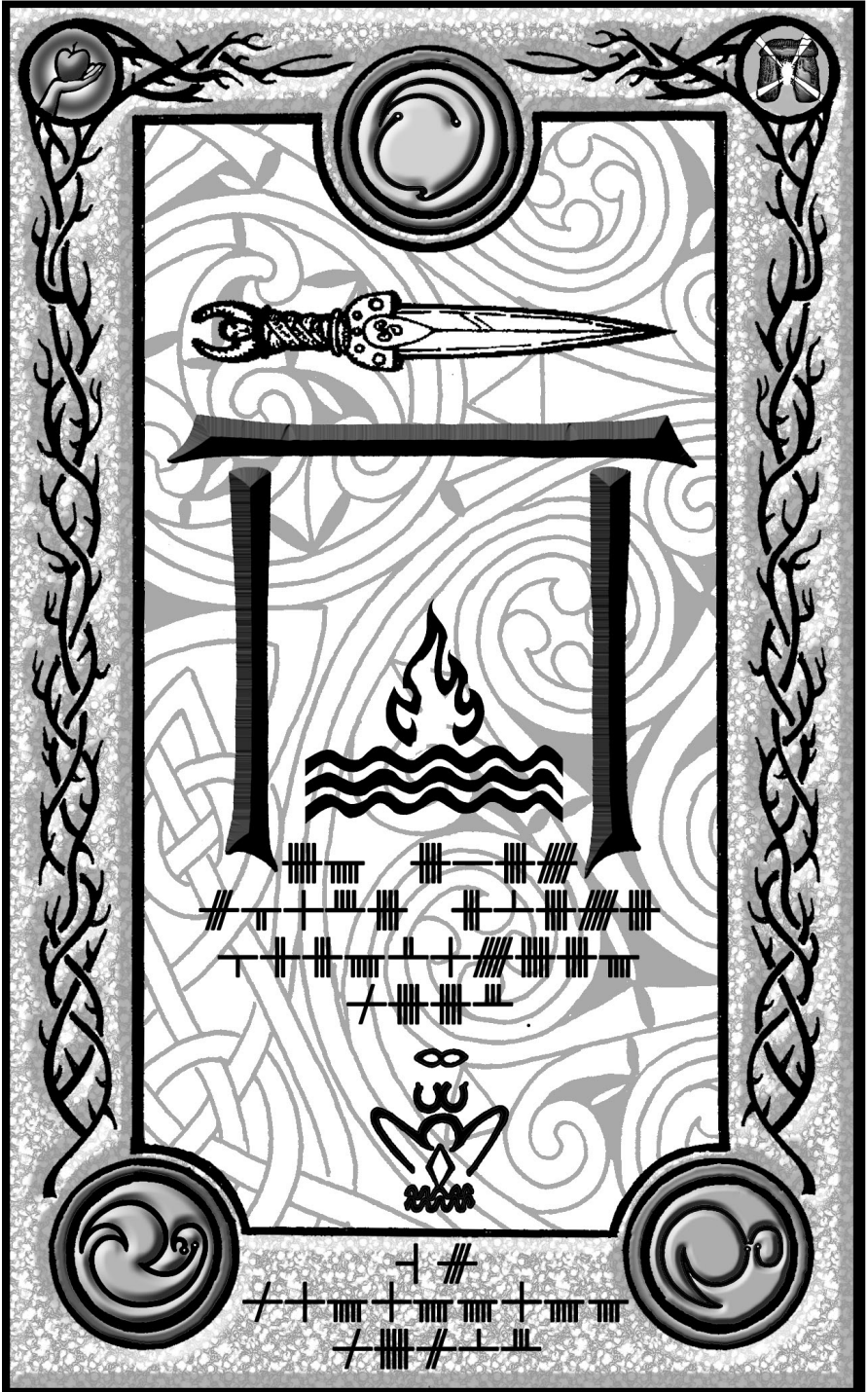
In every place where Triads meet,
there is the Center of the Worlds.

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!



The Prayer of Sacrifice

So I have made my offerings,
I have fed the Fire
and sent silver into the water.
Now I call again to all those Holy Powers
To hear me as I make my call.
So let my voice arise on the Fire
Let my voice resound in the Well
Let my voice pass the Gate
to the Land of Spirits
Shining Gods
Mighty Dead
Noble Sidhe
I offer to you in honor, love and reverence
Holy Ones,
Accept my Sacrifice!



A Full Simple Rite of Sacrifice

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 Altoir – ‘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 depths 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 Altoir, 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,
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!
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 Altoirn.

**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!**

A Simple Grove Opening

• *Find your basic trance, and attune to the Two Powers*

• *Offer to the Fire, Well & Tree, saying:*

Mother of All, Let this Well be blessed.

First Father, kindle magic in this Fire.

Let this Tree be the Crossroads of All Worlds,

That the Sacred Grove may be established.

• *Sprinkle all from the Well, and cense from the Fire, saying:*

By the might of the Waters

And the Light of the Fire,

This Grove is made whole and holy.

• *Make an offering into the Fire, and say:*

Keeper of Gates, aid me to open the Ways.

• *With your work hand make a welcoming triskel over the Fire, saying:*

By Land, Sky and Sea;

By Gods, Dead & Sidhe;

By Fire, Well & Tree;

Let the Gate be open!

• *Turn once deasil, saying:*

So the Way is opened and this place is claimed. Let no

ill or harm come to me and mine, and Wisdom, Love

and Power flow to me through this gate. So be it!

• *Any invocations of the Kindreds or other powers, and any works or spells, are now performed.*

A Short Closing

Let bound be bound and wound be wound;

Thus all is done, and done, and well done,

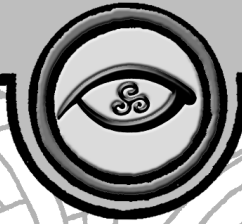
And thus I end what was begun.

Make a banishing spiral, tuathal over the Fire, saying:

**The sacred center has held well,
Now, by Tree and Fire and Well,
Let this gate be closed!**

**To the Three Holy Kindreds I give my thanks.
To the Keeper of Gates I give my thanks.
To the Mother of All I give my thanks.
Let wisdom, love and power
Kindle in all beings**

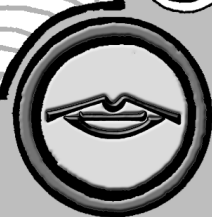
The rite is ended!



Part 5

The Work of Summoning

The First Cycle:
Making
the
Tools



Preparing for the Work

Once the regular simple cult of the Gods and Spirits is established, the preparation for summoning rites begins by creating the formal tools of the ritual system. Once again we leave behind the four-square system of post-Golden Dawn work in favor of triadic and dual symbolism. However we do not leave behind the forms and practices traditional to western magical art.

These rites adapt the Druidic Order of Ritual away from its usual task as group worship, toward private magical practice. They use many very traditional elements, such as cleansing by water and smoke, charging by direct speech and blessing by the use of proper burned sacrifices and their smoke. In this way our new ritual forms participate in the oldest traditions. The method used to consecrate the talisman of protection is particularly easy to adapt for other talismanic magic work. It applies a formula of consecration that links Gaelic folklore directly with later Hermetic rituals.

The ongoing work of consecrating or hallowing a tool for magic involves building for and in it a growing body of meaning, story and symbolic depth. Through focusing on the tools in magical ritual, the objects become connected with the spiritual potencies that they represent. Your small cauldron becomes connected with the Well of the Deep, your candle-flames with the Fire of Sacrifice on the altars of the Gods. In the Wand and Cauldron you come to hold the power of Underworld and Heavens in your two hands.

Hallowing the Hallows

In which the Druid blesses the Shrine and the Hallows, and makes the Cauldron and the Wand.

Preparation:

•**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 - Fire, Well & Tree - in place along with all the small vessels and tools you need for a full High Day style Druidic ritual. You will begin immediately doing full sacrifices at your Shrine. 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 Cauldron and Wand:** This system teaches a method of practical magic that uses the Celtic ritual tools of the Blessing Cauldron and the Druid's Wand. Both of these tools are undeniably a part of Gaelic magical symbolism. 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 will probably purchase your cauldron, 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.

Blessing the Fire, Well & Tree

- 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' (Altoirn) 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 Stone make up the Personal Hallows.

- As you prepare for the Rite, the Coire (well-vessel) and Altoirn (the container for the fire) 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 Tineann.

- 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 Altoirn, 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**

**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
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 mouth of the earth
Sustainer of life, receiver of gifts
Giver of blessings
By the ladies of waters
By the lords of waters
By the powers under the earth
I thank you for the sacred waters.

•*Using a candle, transfer fire into the Altoir, 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.**

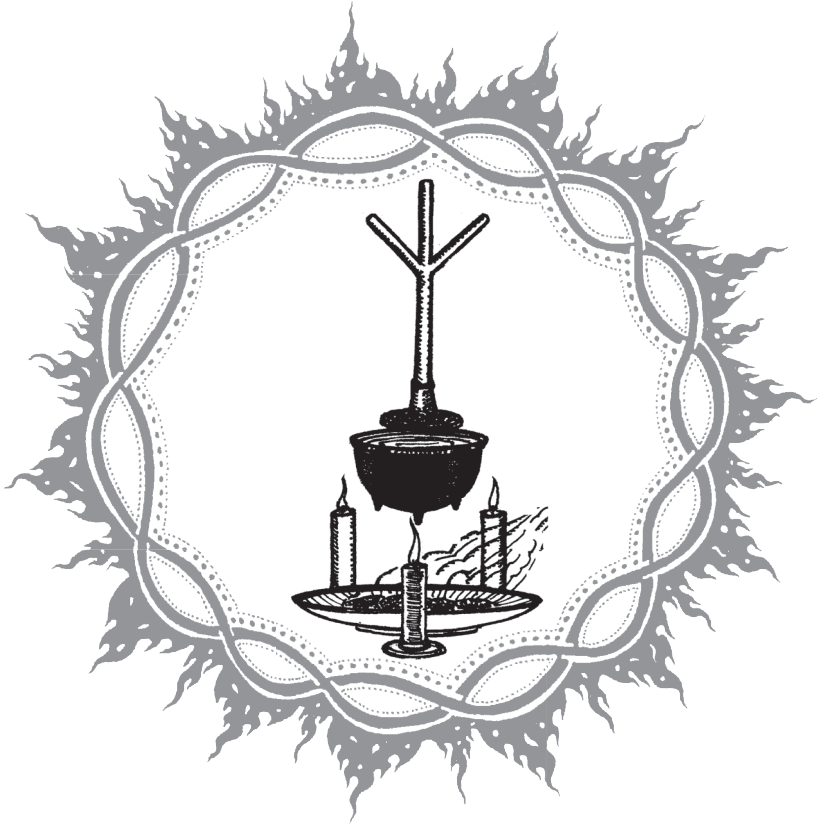
•Replace all in their proper places on the Shrine. Strengthen the Two Powers in yourself, and charge the whole Shrine again, saying:

**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!**



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 their 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.

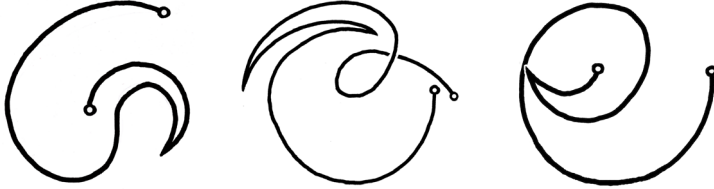
The work of Druidic magic will draw the attention of many beings. You will light a new Fire in the Otherworld, and many wights will see it. While some of these will be good or neutral beings, some may be less so. Just as the forest contains both deer and wolves, so there are spiritual things from which 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.

Later in this work, there are instructions for the creation of a specific talisman of power and protection. This employs the Signs of Calling on one side, and the Cloak and Spear Sign on the other. This will be consecrated in a separate working. This first rite intends to create a general charm of protection, such as might be work at all times, in a piece of jewelry or a keepsake.

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.

The Shielding – 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

The Text of the Rite:

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.

Wand & Cauldron Work

Begin in throne position. Bring the Two powers into yourself, saying
Powers of the Earth and sky, rooted deep and crowned high

Kindling:

Let the Fire be kindled, let there be light in the darkness

Heating:

Let the Fire come into the Water, I set this Cauldron to boil

Into this Cauldron I place my will

That it may be boiled in the Water and the Fire

*Recite or envision the intention and details of the spell, see them mixing
into the combining flow and flame of the Cauldron.*

Stirring

while reciting this charm at least nine times:

Turn, Turn, Turn again

Turn, Turn, Turn again

Turn, Turn, Turn again

Let my will be done.

Cas, cas, cas arís

Cas, cas, cas arís

Cas, cas, cas arís

lig beidh mo amhlaidh

Drawing Forth:

Now let the Blessing come forth

By the power of the Wand and Cauldron

By the Deep and by the Height

I bring forth the magic

Blessing:

Now let the power be in me

And the magic be mine

In my flesh and bone

In my heart and mind

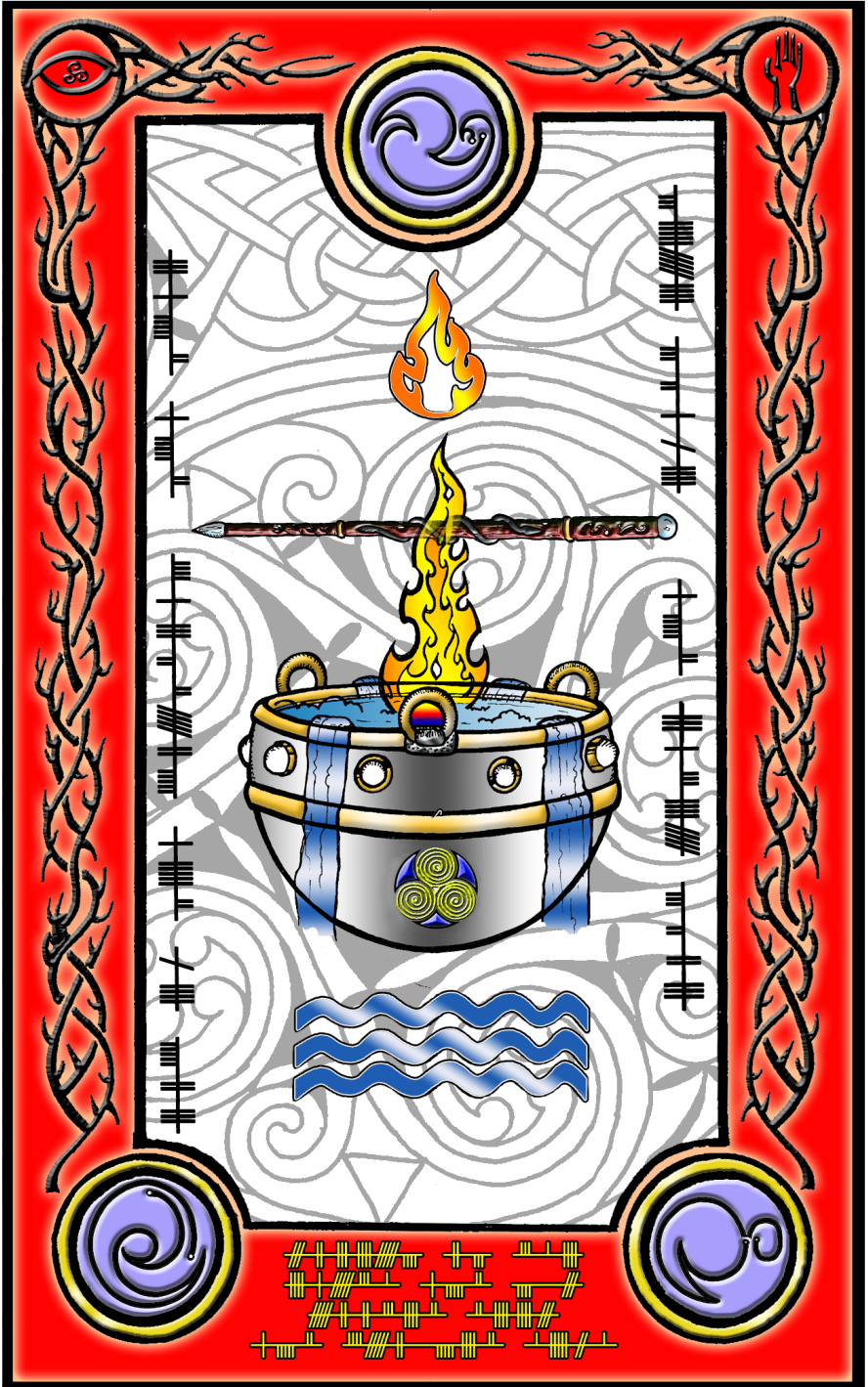
And let my will be done

Return to throne position, and say:

The Fire, the Well, the Sacred Tree

Flow and flame and grow in me.

The work is finished



The Cauldron and the Wand

Immediately upon choosing to undertake this work 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 - the Sky Fire and the Waters of the Underworld - 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, recreated by the will and deed of the 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 opaque 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.

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.

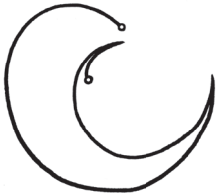
You must find and cut a length of wood dry or green, preferably from an oak, hazel or rowan. If none of those is available any fruit-bearing tree will serve. The branch should be cut or gathered in the waxing moon, after leaving an offering for the tree. The length of the finished wand should be no longer than from the elbow to the fingertips. This branch should be trimmed, stripped of bark and shaved smooth, the ends rounded and gently shaped. Be sure to set aside the trimming of the wood to dry as well. 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.

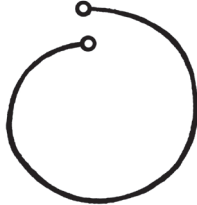
A Rite to Hallow the Cauldron of Blessing

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

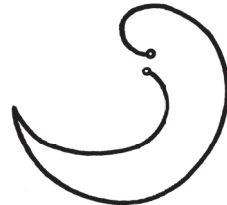
Indmas (Wealth)



Fis (Wisdom)



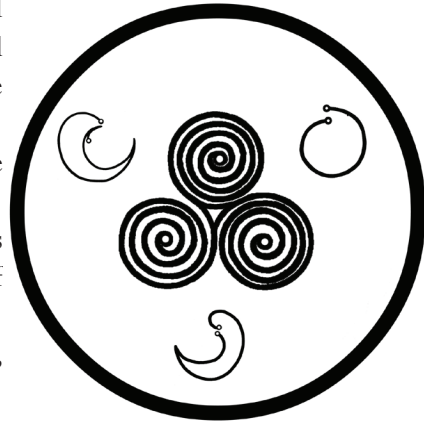
Slan (Health)



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, perhaps beads or rings, each placed at one of the three fires.
- Drinkable water from three sources, each in a vessel.



The Working:

Hallow the Grove.

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.**

Open the Gate.

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!**

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 Cauldron.

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

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.

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'. Math ap Mathonwy uses his wand first to transform Gwydion and Gilvaethwy into beasts and then to test Arianrhod's virginity. Manannan mac Lir 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

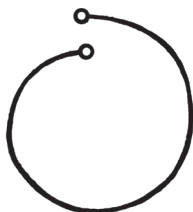
In taking up the Wand, you are choosing to grasp the World Tree itself. More than any other personal tool the Wand connects with the Deeps and Heights, and offers the chance to rise to the occasion of the power it offers. The Druid's Wand is a beacon of the Sky Power and a root of the Underworld Power, though which we send our call to the Otherworld and by which we display our authority among the spirits.



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

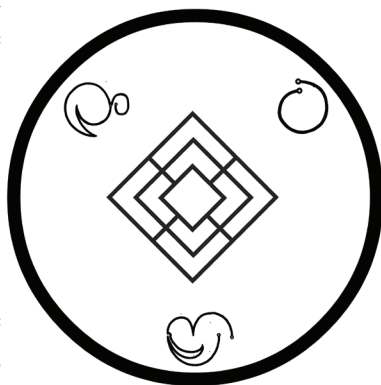


Power - Cumhacht



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.



Part 6

The Work of Summoning

The Second Cycle:

Meeting the Kindreds



Face to Face

This system of spirit arte is written for those who wish to have a relationship of mutual respect and honor with the spirits. Our perspective is, as I would say, Pagan; that is we honor divinity in its multiform manifestations, in material nature as well as in the uncountable kinds of spirits. We do not expect divinity, or the spirits, to be entirely 'good' in any human moral sense. Nature and nature's gods transcend human morality. Yet we find in the power and beauty and inspiration of the spirits a cause for worship.

Beyond simple rites of worship and offering, we now begin to seek to meet the spirits face to face. In this we do not so much 'summon' them, as we do invite them, with offerings of food and gifts. Well-turned words are pleasing to the sort of spirits who respond to Druids, and we use spoken incantation along with trance to induce the vision of the Crowd of Spirits. Within this vision a fetish or talisman is consecrated, to earth the power of the Kindred into your personal magic.

It is through rites such as these that the Druid builds formal ties with the Kindreds. To 'conjure' means to 'swear together'. In the exchange of offering and blessing of these rites a pact is begun, that will come to fruition in the alliance rites of the following cycle.

If you are able to take the work outdoors, now is certainly the phase at which to do so. Working these rites is both easier and more moving with a real fire, and a pit dug in the earth for the offerings to the Dead. However they can all be worked in your home if need be. Better the work be done, than not done.

The Hosting of the Spirits

Once you have worked the Hearth rites for a little while, and have hallowed your shrine and your Wand & Cauldron, you should work these initial rites. They are a progressive series of works, intended to introduce you to the Spirits, and to prepare you for more personal meetings. These are full magical rites, and should be preceded by nine days of keeping the Hearth Cult, as well as by the preparatory rites given here.

Preparing for the Rites

To prepare for each of these rites, the sorcerer should:

- Make peace with the spirits of the site, using the Welcoming Charm. If you are going to work out-of-doors you should try to visit the site in advance and work the charm of Welcoming. If you are working the rites in your house you may feel that you are sure of your welcome among those spirits. It can still be useful and instructive to work the charm, take a proper omen, and be sure.
- The Gods of the Rite – It is good to add a simple prayer and offering to your daily offering at the Shrine, asking the Queen and the Lord of Wisdom, or whatever gods are proper to the coming work, to give you their blessings.
- Divination should be done at least once, to determine whether the timing and plan for the rite are sufficient to the spirits. If there is a magical intent then that should be inquired about. If you are planning one of the Audience rites or other personal empowerment you will ask whether the day and time and plans are right and how you can make them right if needed.
- On the morning of the rite, add an empowerment charm, such as the Armoring, to the Morning Purification and Offering.
- Before the hour of the rite, prepare the Shrine and offerings, so that all is in readiness.
- Take the ritual bath according to the rite provided, or as she will.

Preparatory Rites

A Charm for Seeking Welcome

When you wish to work magic in a place, or begin to be welcomed by the spirits of a natural locale, this charm can be of use. It is proper to begin by performing this Welcoming at your own dwelling, if you have not made the acquaintance of your local spirits, and for other places you frequent. It is always well to have the welcome of the spirits of your own home.

Prepare an offering of water from your own home, including a few drops taken from your own Tobar. It is proper to pour this offering from your Coire if possible, but even that formality can be discarded for an initial arrival. Take a divination tool, as well.

If possible, enter the area from the west; carefully survey the place, walking once deosil around it. Look for a spot in which you can be comfortable, and feel in place in the landscape.

Open your Eye of Vision according to your ability, and offer the water in three pourings, speaking a Briocht as your skill allows, or use a charm such as this:

The world is in me, and I am in the world
The Spirit in me is the Spirit in the world.
To you, place of beauty, place of honor,
To you (*name and describe place*)
I bring this offering in peace.
From the Deep in me to the Deep in you
From my Fire to your Fire
A gift of honor, a gift of worship
In hope of your welcome
That there be peace between us in all things
Bíodh se amhlaidh!

After you have poured three times, and spoken, stay for a while with your Eye of Vision open.

Take an omen to determine whether the spirits of the place have accepted you. If the answer is no, then you must depart, and perhaps try another day. If the answer is yes, then you may proceed to other works in that place.

This charm can also be used to address things that you hope to be allowed to use, such as a tree from which you seek wand-wood, or a stream from which you seek stones. In that case the scope of the charm is narrowed from a whole area to the specific thing, and the offering poured to that thing in particular. If the omen is good, then you may take the item.

The Ritual Bath

On a night in the waxing of the moon, prepare a place where you can bathe your entire body. On the edge of the bathing place prepare three flames - candles will be sufficient. Prepare a strong infusion of herbs including vervain, st. john's wort and mugwort, and allow it to cool, placing it your Coire. Fill your tub and come to the bath naked. Light the flames, with all other lights extinguished.

Make such briocht as your skill allows. If you wish, you might use this charm:

**I call to you, Being of Water, by the Fire and Water in me
By the Fire and Water that I bring.
Let the Cauldron pour purification into this bath.
Let the Firelight bring blessing into this bath.
That in this bathing, I may be made clean!
Let no evil here remain, Free of every ill or bane
Holding only good and gain.
Biodh se abhlaidh!**

Step into the bath and immerse every part of yourself in the water. When you are finished, extinguish the candles into the bathwater.

The Armoring

This is a powerful charm of personal empowerment, centering and oneness with the cosmos. It can be used alone, as a meditation, or recited with earnest prayer as an incantation of personal empowerment or a protective enchantment.

**I gird myself with the Two Powers
The Deeps of the World's Chaos
The Height of the World's Order
And I between them, like the World Tree.**

**I gird myself with the power of the Holy Well
With the inspiration of the Fire of Magic,
With the love of the All-Mother, to draw all good to me.**

**I gird myself with the power of the Spirits -
The might of the Shining Ones,
The wisdom of the Ancestors,
The joy of the Elder Tribes, all meet in my soul.**

**Today I gird myself with the Elements of the World.
The stars behind my eyes
My thoughts the clouds
The sun my face,
Cool moonlight my mind,
My breath the wind,
The sea my blood
My hair the green bounty,
My flesh the warm soil,
Eternal stone my bones.**

**All the world is in me, and I am in the world.
I gird myself with my Goddesses' power to direct me,
With my Gods' wisdom to bear me up**

Their eyes to watch over me
Their ears to hear me
Their voices to speak to me
Their hands to open my ways
Their shield to ward me

From the snares of spirits,
From peril by Land,
from peril by Sea,
from peril by Sky,
From all who wish me ill, far or near.

Let these Powers be upon me and in me, to make me equal to any challenge, to come between me and all that threatens my body or my spirit; that I may have the wisdom of the Wise, the Love of the Loving, the Power of the Powerful; that I may be known, and with honor, in the Inner Realms. Know me, O Mighty, Noble and Shining Ones, for my name is _____.

Power above me, power below me,
Power on my right hand, power on my left hand
Power before me, power behind me.
In every eye, in every ear,
In every mouth, in every heart,
My magic is established.

I gird myself with ninefold magic,
The Fire, the Well, the Tree,
The Land, the Sky, the Sea,
The Gods, the Dead, the Sidhe
Dwell with me and in me, forever.
So be it!

Concerning Warding

In this work we do not approach the Other Folk as opponents, nor do we erect great walls between them and our fires. In fact, we light our Fires as invitation, first to the Gods of course, but also to every spirit of good will that wishes to come and take our offerings. This is our primary ‘defense’ against the spirits – that all those who come to the light of our Fire are present in our hospitality. The ancient law of the sanctity of guest and host makes a protection as strong as any boundary.

However there is strength and strength, there may be times when a more formal protection is needed. When the mage works with the wildest of the Folk, or with the Restless Dead, or with spirits who have demonstrated animosity to mortals there are several ways to improve protections. First, of course, be certain to have a properly hallowed charm of warding, as given here. Also, you might make the Charm of the Cloak and Spear at any time, to be used at need. Even without the charm the Cloak and Spear sigil can be envisioned or drawn with the wand and the power of Lugh and Brigid invoked with the charm given below. We also give three charms that can be used separately, or worked in sequence to draw a ‘magic circle’. This allows a hard boundary between the magician and the spirits, and so it should only be used when you are certain of a spirit’s ill intent.

The Armoring

The long incantation given just before this chapter is a sovereign spell of personal empowerment and protection. It can be used as a preliminary invocation in any ritual, and can be invoked when an influx of power and authority is required. The incantation is divided into several sections:

- a: The Druid draws the Two Powers into herself and balances them in the body.
- b: The Well and Fire are established in the body in vision.
- c: The Three Kindreds are remembered.
- d: The Druid identifies himself with all the manifest world, expressed as the Duile - the elements of existence.
- e: Authority and name are affirmed.
- f: All is affirmed again, and protection and power envisioned surrounding the Druid.

The Charm of the Cloak and Spear

Take up the Wand and envision the sigil of the Cloak and Spear in the Threshold Light before you. Trace a simplified version of the sigil in the air before you, as you invoke the protectors, saying:

Call I the Cloak of Brigid the High One.

Call I the Long-striking Spear of Lugh.

From the Hand of the Shining Ones

To the Grove of the Fire,

I ask the blessing of the Cloak and Spear.

O Triple Lady of Fire and Water,

Goddess of Poets, Healers and Smiths

Weave for me warding, Hearth-Mother, Wise One

Clever One, Sure Hand, Sorcerer and Warrior

Let your long-striking Spear be over my Fire,

Like lightning in every direction turning.

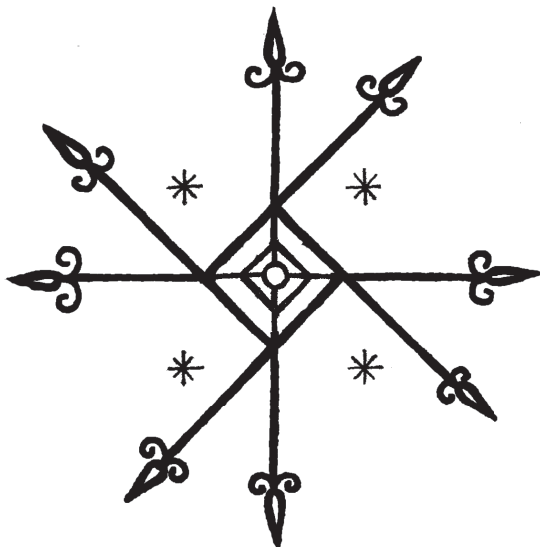
By your blessing Shining Ones

Let the Starry Cloak be upon me

Let the Nine-pointed Spear be over me

That no ill come upon me,

And my might be made great!



Conjuring the Fire

To brighten the Fire and increase it's potency to protect, add fuel to the flame as your arrangement allows, even perhaps adding another candle or more if working at a simple shrine. Charge the Fire to be the Power of Claiming and assert your hospitality, saying, perhaps:

I charge you, O Sacred Fire, Fire of Sacrifices, to be the Fire of Claiming for me in this place. As the Tuatha De claimed the Isle of the World with their Fire, so do I claim all upon which your light falls for my own sacred place. Where your light falls I shall be the master, and as the master I give my welcome to all who come with good will and without harm. These sacrifices I make, O Spirits, for all who do not wish me ill, and especially for those to whom I call. So let every spirit who comes to me, accept my hospitality, or withdraw. Let all who accept the ancient law without harm be blessed, and all others now depart!

To add power to this charm be sure that the fuel you add is of rowan wood, or burn a little of the wood in your censer.

Lighting the Wand

Draw the Two Powers into yourself, and concentrate the Heaven power into the Slat Draoi, as you hold it over the Fire, saying three times:

Let the Fire be in the Wand

Let the light be in my hand

That no ill may stand

In Sea, Sky or Land

Before the Druid's Fire.

The Wand can then be carried as a brand or a weapon. The most usual ways to employ this power are either to banish a specific spirit, or to draw a circle of warding.

The Warding Circle

Let the Wand be charged with the Fire of Claiming, and a circle be drawn a few paces out from the fire, all around. As the ring is scribed with the Wand let this charm be intoned nine times:

Fainne draíochta (*foynyuh dreeokhta*)
Timpeall orm (*chimpul ohr'm*)
Bharda agus cosain (*varda og's cosuhn*)
In aghaidh gach anro (*in ahee goch unroh*)

Magic circle
Compass round
Guard and Ward
Against all ill.

Then stand before your Fire, facing east, raise the Wand ablaze with the Fire, and proclaim

The Fire the Well the Sacred Tree
Flow and Flame and grow in me
In Land Sea and Sky
Below and on high
The Circle is established.

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 de-

scendants 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 wis-
dom 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 your-
selves 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 Elder Wise, 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!**

An Audience with the Earth Mother & the Lord of the Gates

- *Preliminary Centering & 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*

When you have opened the Gates, pause for a moment to deepen your basic trance, and to open your Vision Eye. If you wish, use the Charm of Vision, saying:

**Between Fire and Water, I find my balance
From the Union of Fire and Water the Mist rises
Let the Mist carry me, and my Eye of Vision open
Let the Eye lead me, and my vision be clear and true
Let my Vision enchant me, with the sorcerer's sight
Eye of Vision, eye of flesh, let me see clearly
That the Work of the Wise be done.**

- *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 Keeper 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**



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**

When you have opened the Gates, pause for a moment to deepen your basic trance, and to open your Vision Eye. If you wish, use the Charm of Vision, saying:

**Between Fire and Water, I find my balance
From the Union of Fire and Water the Mist rises
Let the Mist carry me, and my Eye of Vision open
Let the Eye lead me, and my vision be clear and true
Let my Vision enchant me, with the sorcerer's sight
Eye of Vision, eye of flesh, let me see clearly
That the Work of the Wise be done.**

• *Kindred Offerings*

• *Convoking the Dead*

• 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

• 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

You who in old times were warriors and defenders;

sword-folk and spear-folk, you who put your lives be-

tween 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.

• 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**

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!**

(Gaze in the spirit vision to watch the arrival of the Dead. 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***

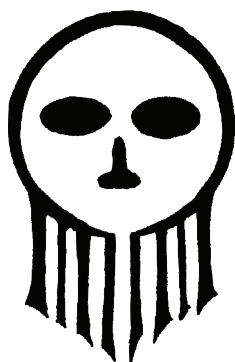
- ***Thanking the Kindreds***

- ***Closing the Gates***

- ***Final Affirmation***

- ***Thanking the Earth Mother***

- ***Closing Blessing***



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 (stauroilite) 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***

When you have opened the Gates, pause for a moment to deepen your basic trance, and to open your Vision Eye. If you wish, use the Charm of Vision, saying:

**Between Fire and Water, I find my balance
From the Union of Fire and Water the Mist rises
Let the Mist carry me, and my Eye of Vision open
Let the Eye lead me, and my vision be clear and true
Let my Vision enchant me, with the sorcerer's sight
Eye of Vision, eye of flesh, let me see clearly
That the Work of the Wise be done.**

• *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, and make the offerings as listed:

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!**

(Gaze in your spirit vision, and watch the arrival of the Host of the Sidhe. 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***



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:

•The Refrain:

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 na-
ture 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 na-
ture 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 na-
ture 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 you 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.

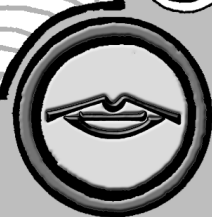
Whether you pour the offering or leave the vessel is a personal choice between you and the spirits. You might also pour seeds and nuts for the live beings, but it might be best to avoid encouraging birds to sit on the Cairn.



Part 7

The Work of Summoning

The Third Cycle: Making Alliances



The Pact With the Spirits

Many rites of magic could be accomplished through the level of relationship established in the second cycle. Basic willed-effect conjurings can be effected by asking the hosts of spirits for their aid. Even individual alliances can be made directly through the vision of the Host that those rites bring.

However tradition teaches the value of making special and specific alliances. Some systems provide a specific spirit who oversees the system itself, but here we will be more free-form than that. In these rites you will make a call for an individual spirit, of the Dead and also of the Landwights, who is willing to ally with you personally to functionally 'serve' you in your Work of the Wise. In this we do not propose a master-slave relationship, but rather a partnership in which the Druid's task is to set the agenda. Once you are in relationship with the spirits it will become plain that they too are self-willed partners in your work.

In making these alliances you are choosing to bring a new element into your personal work. You will have obligations of offering, and a friendship to maintain. The third rite in this cycle is full rite of sacrifice and blessing for those who have completed this work. It ties together your alliances and personal authority, allowing you to keep your obligations and advance your work. In return you will gain allies who can act for you among the spirits and in the world, lead you to new mysteries and whisper to you the secrets of the Old Ways.

The Teacher & the Familiar

Preliminary Rites and Works

The rites of invitation and alliance between the Druid and local spirits of the land begin with a set of preliminary rites that will need to be done prior to the first conjuring. By making the empowered Summoning Earth and using that in the Signs of Power he will make a talisman that will display his magical authority among the spirits, which can be used in any future conjuring. The incense formula given above is very good for sacrifices and general offerings, acceptable to most any spirit of good will, but you may find other offerings more proper.

1: Concerning the Summoning Earth

First go to a hidden place, where the Spirits are felt to haunt, or where a gate has been known to be opened, or to a great graveyard, on the sixth night of the waxing moon. Bring wood with you, and lay a fire of oak and rowan and hazel, and upon it place vervain and St. John's wort and leaves of mistletoe. Light this fire at sunset on the night of a full moon and tend it carefully; fan it and feed it lightly, so that all is well burned.

As the fire burns, hold this image in your mind:

High on a mountaintop, beneath the moon, a fine strong fire burns bright. Nine figures tend it, robed forms clad in shining white. Around them tower high, bright indistinct figures that overlook the fire, their heads wreathed in the stars overhead. Around the high peak the world spreads out beneath, all lit by the light of this flame. The Nine pour offerings into the fire, and chant a wordless drone. Listen to their wild voices as you watch the flame transform all that it is given. The flames seem reflected in the hearts of the tall, spectral forms...

The sorcerer should sing or intone, as beautifully as she can, a song to the power of the fire:

A teine gealach

A teine or

A teine dearg

A teine mor

A teine naomh, bigi anseo liom!

Or repeat what chants she may hear in the envisioning. The fire is carefully tended to ensure that all is burnt to ash, perhaps using a fan to keep the heat high.

These ashes are then pounded well, and to them are added nine drops of the sorcerer's blood, semen or menstruum. The ashes are mixed thoroughly with a large double-handful of graveyard earth, or soil from a burial place of the ancients. This is the Summoning Earth, which is used in various works for the conjuring of spirits.

The Summoning Earth is spread in areas where the sorcerer hopes to gain authority among the Spirits. The power of the holy woods combines with the power of our immortal human spirit and the transforming might of fire to create a powerful vessel of magical power.

2: The Signs of Power

After the Summoning Earth has been made, take a bit of it and mix it with a fistful of sculptor's clay. Using Triple Water for smoothing, shape the clay into a disk and on it engrave upon one side the Cloak and Spear, and upon the other the Signs of Power. This disk is set to dry until the first night of the Full Moon, and exposed, as it dries, to the Three Lights - Sun, Moon and Lightning (or Sacred Fire). If the piece dries whole, without cracking, it is ready for use. If it should crack or fail, the process must be begun again.



This process might also be done with a flat stone a little larger than the sorcerer's hand. The stone is first used as a surface on which to kindle the Fire of Calling, while making the Summoning Earth. If it does not break, the sigils are applied with ochre or woad, and it is hallowed like the disk.

At the Full of the Moon, the disk should be hallowed according to your skill, using the simple Hallowing with the Charm of the Cloak and Spear. It is then wrapped in a red cloth and set away until the working. The Signs of Calling are displayed when the spirits appear, to gain their attention and assert your authority.

Charm of the Cloak and Spear

This is the charm for hallowing a talisman of the Cloak and Spear. Work a simple Grove Opening, and open the Gate. Make simple Kindred Offerings, if you please.

Take up the Sign, and your Wand. Hold the Sign of the Cloak and Spear toward the fire as you make the offerings to Lugh and Brigid:

Call I the Cloak of Brigid the High One.

Call I the Long-striking Spear of Lugh.

**From the Hand of the Shining
Ones to the Grove of the Gate, I
ask the blessing of the Cloak and
Spear.**

Brigid of the Waters,

Brigid of the Kindling

Brigid of the Milk of Blessing

O Triple Lady of Fire and Water,

Goddess of Poets, Healers and

Smiths

Weave for me warding, Hearth-Mother, Wise One

Your starry Cloak settle upon me here.

High One, accept my Sacrifice

(an offering of milk and bread is given)

O Lugh the Victorious, my Light and my Guide

Clever One, Sure Hand, Sorcerer and Bard

Prince and King, Slayer of Balor

Master of Wisdoms, hear me.

Let your long-striking Spear be over my Fire,

Like lightening in every direction turning.

Long-Handed One, accept my sacrifice!

(an offering of whiskey and black feathers is made.)

Take up the Wand and hold it upon the sign, saying:)

By your blessing Shining Ones

Let the Starry Cloak be upon me

Let the Nine-pointed Spear be over me

That no ill come upon me,

And my might be made great!



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:

Between Fire and Water, I find my balance
From the Union of Fire and Water the Mist rises
Let the Mist carry me, and my Eye of Vision open
Let the Eye lead me, and my vision be clear and true
Let my Vision enchant me, with the sorcerer's sight
Eye of Vision, eye of flesh, let me see clearly
That the Work of the Wise be done.

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-Grip-
per, 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 spiral 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!

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:

**Between Fire and Water, I find my balance
From the Union of Fire and Water the Mist rises
Let the Mist carry me, and my Eye of Vision open
Let the Eye lead me, and my vision be clear and true
Let my Vision enchant me, with the sorcerer's sight
Eye of Vision, eye of flesh, let me see clearly
That the Work of the Wise be done.**

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 worship-
per, 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 Spirit)

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 Spirit)

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 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.

O: 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 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.

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 understanding, 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 censuring.

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. Spir-
its (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: Hallowing 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 attuning 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 spiral over the Altoirn.

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!





Part 8

The Work of Summoning

Calling the Spirits



The Working Sorcerer

As you tighten and confirm your ongoing relationship with your allies you will have opportunities for a variety of magical experiments. In traditional work, a sorcerer who has completed a work of this sort would almost always be available to their local community as a resource. Modern hesitancy aside, the sorcerer-priest is almost always a craftsman for hire, available to perform blessings, deal with ghosts, ill wights and ill luck, divine and foretell and make the down-and-dirty aspects of occult arts available to the people.

A grimoire such as this is just that - a grammar. It is a schoolbook, meant to bring the student through the basics. Once the basics are realized there is a world of magic waiting on the road ahead. You have made the alliances, and you now have the most traditional teachers of Druidic arts available to you - the spirits themselves. Pursue your studies, fill your mind with the images and feel of the Old Ways, and the spirits will show you how to build a meaningful and powerful practice for your life.

Each sorcerer is likely to have inclinations and talents, and these are discovered by experiment. Do you have the knack of vision? Your Teacher can lead you down roads of the Dead to see the Old Ways as they live among the Elder Wise. Does your compassion lead you to heal? The Familiar can help to drive out spirits of sickness, and to extract the shot and bolts of ill-meaning wights. Do you desire to behold the Vision of the Worlds? The Lord of Wisdom can lift you, and the Great Queen support you.

Calling Spirits

The Summoning Cauldron

This work is intended to hallow the Waters of the Cauldron of Blessing to be used as a ‘magic mirror’ 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.

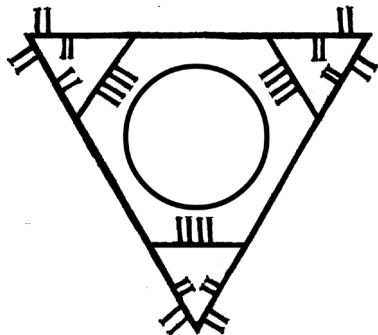
This rite assumes a practical or real-world goal. One summons a spirit for wealth or health or the usual magical intentions. However it also presents a chance to make new alliances, as you are ‘introduced’ to more of the wights. In this way we gain the aid of a larger group of spirits, and widen our 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***

A Charm of Calling

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.

In the power of the Gods
of the Land and Sky and Sea
I call to the Peoples of the Sidhe.

To the Mages and Rulers,

To the Warriors and Warders,

To the Keepers of Forests
and Legions of Labor.

To you, O Spirits, I make this offering
And bid you be welcome at my Fire.

Rise from the soil, I call,
from halls beneath stone, from green halls
and the pools and wells.

Rise with the wind, I call, you who troop and
fly and sing, you whisperers and cloud-kin.

Rise from the deeps of the sea, you kins of
dark waters and sunlit shallows,

you who dwell in Isles of Wonder

Come to my fire, Holy Beings of the Worlds.



Convoking the Host of the Sidhe

This is the work of summoning the Spirits of the local Sidhe clans, The Dead and the Land-wights, and all such kins of spirits. This work is proper to a sorcerer who is well-established in the basics of the work, has learned to work her will, and has made the alliances with the Patron, the Teacher and the Ally. It should never be approached lightly - the Spirits are perilous and strange, and must always be dealt with respectfully, even as your full personal power is brought into play. In this rite the sorcerer does not call a single spirit, for a single need. Rather she convokes the local Host of the anDe, and asks to learn which of them can be employed in what sort of works. In this way a Book of Spirits can be developed that makes future practical spirit work much easier.

In the Rite of Convoking the Host of the Sidhe, the sorcerer calls to all the local spirits of a place, asking them appear en masse. The Host of Spirits is then made to swear to protect the sorcerer and allow no harm to come to him, and specific spirits can be called forth to serve the sorcerer for various specific purposes.

There are many sorcerers' books that offer lists of spirits to be summoned. Some of these are attempts to present orderly systems of spirits based on some astrological or elemental structure. Others seem more likely to be lists compiled by sorcerers from their personal experiments, assembled for their students and inheritors. Through rites such as these each Celtic Sorcerer can assemble a unique list of allies, drawn from the Host of Spirits.

The Three Day Preparation

The Sorcerer, who has been keeping the Hearth Cult, prepares her mind and body with three days of meditation, preliminary ritual, and offerings. After the Sigil of calling is created, the Sorcerer must wait one turn of the moon, until the following Full Moon. In the three days leading up to the night of the rite, the Sorcerer chooses to refrain from meat, from intoxication, and from sexual release.

Each day you will keep the customs, adding a special charm, the Oath of the Rite. This is composed based on the intention of the specific working. The example given below is intended for the general Rite of Hosting, but can be adapted for later rites meant to summon specific spirits. It always begins with the recitation of your name and lineage, and then adds an oath stating the intention and swearing to complete the work. At sunset of each of the three days work a Simple Rite of Offering, sacrificing to your own allies, and

to the Gods who will aid you in the work, and divining to be certain of their blessing.

For each of the three days there are also specific tasks:

The First Day: Compose and bless any sigils or special items or signs. Send your Sidhe Ally to announce your coming to the spirits of the ritual site.

The Second Day: If you are working in a space not usual for you, visit the ritual site and work a Welcoming Charm. It might be useful to add the charm even to Home Shrine work. Divine carefully to be certain of your welcome, even if multiple offerings (but no more than three) are required.

The Third Day: Assemble all the components of the rite so that you are ready to proceed with ease. Study the rite and meditate on the deities and powers of the work.

On the day of the working you must begin as usual with the Shrine and the Oath, and then be in retreat, focusing on the work. You should speak to no one who is not part of the work, indulge in no common entertainments, and fast as best you can. Spend the day finalizing preparations and reviewing the rite, contemplating its gods and sigils. Finally, take the Ritual Bath and proceed to your Hallows.

The Order of the Rite

- Arrive at the site, and establish your hallows, laying out all the special offerings and items, but leaving the fire unlit. The Fire should be kindled on a bed of Summoning Earth with at least some each of Oak, Rowan and Hazel, with sufficient oaken fuel to last through the rite. Just as the sun touches the horizon, light the fire and begin to hallow your Grove as given in the text.
- Standing in your Grove, make again the Oath of the Work, and work a charm for personal divine power, such as the Armoring.
- Make proper offerings to the Three Kindreds.
- Invoke Lugh and Brigit, and make proper offerings to them. Ask them to bless the charm of the Cloak and Spear, for your protection.
- Invoke and offer to Aengus and Aine, and to Donn and the Cailleach, and ask them to grant you authority among the Peoples of the Land.
- Offer to your Familiar, and ask for help in the work.
- Make a final Prayer of Sacrifice to all these powers and do a divination to be certain of their blessing. If the omens are good, then hallow a blessing proper to the work at hand, and drink.
- When you have absorbed the Blessing, it is time to call the Host. Open your Inner Eye, allowing the Threshold Realm to be visible along with your

material Grove. Begin by making a special offering to the King or Queen of the local Court. Send your Familiar forth to act as your herald to the Rulers. You may be given the chance to meet the monarch, or perhaps a herald or envoy, or that may come at a later time. In any case you should make the offerings and speak in their honor.

- Take up the Slat and the Signs of Calling, and make a powerful incantation, such as the one given.

- Seated before your fire, with the Slat and the Signs in your hands, strengthen your Vision, and behold the Hosting of the Sidhe. If need be call to your Familiar to bring the Host to you. Hold fast to your own Power as the spirits come, and call upon the Cloak and Spear if need be.

- When you have called the Host, and they have gathered, you must confirm your authority among them. Recite the Grand Charge, and secure the oaths of what remains of the Host.

- You may choose to call for specific spirits to come forward and offer to participate in your work. It is unlikely that you will be able to specifically command spirits at this stage of your work. Instead you will make offerings and ask kindly for volunteers from among the Host.

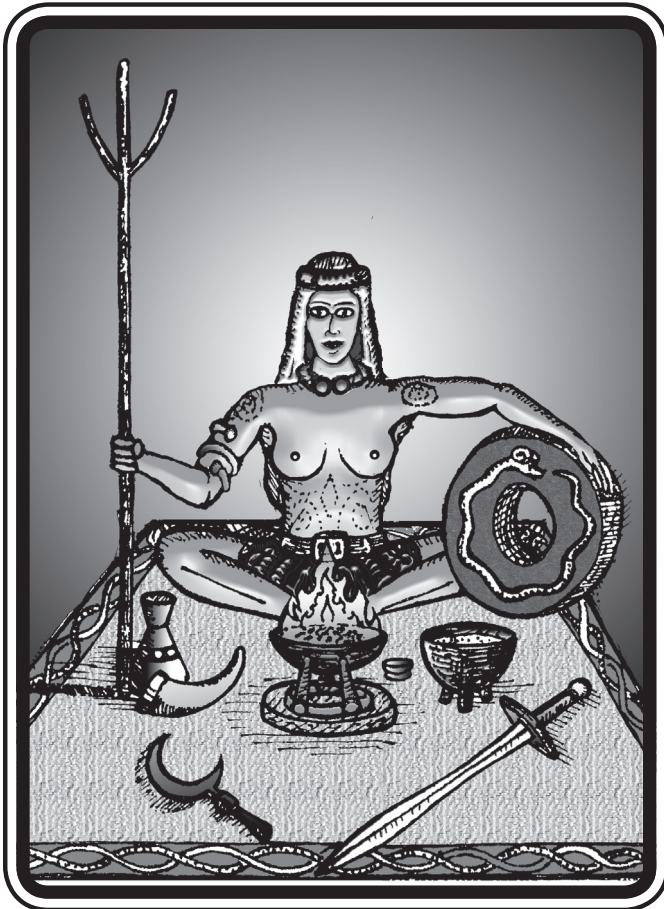
- Each spirit that comes forward should be greeted with the Signs of Calling in your left hand and the Slat in your right. Each spirit must reveal to you its name, its nature and inclinations, the sorts of tasks for which it is best suited, and what sorts of offerings are proper to its calling. You should not allow a spirit to entirely dictate the terms of its summoning, but be prepared to maintain your relationship with it even as your own will remains paramount. If any spirit should demand an offering that it is not your will to agree to or to give, then you must tell the spirit so in plain words. You must then ask whether there is another more acceptable offering. If you reach an agreement then each spirit must swear to the individual charge by the Gods of the rite, by their own name and monarch, and upon your own Slat.

- The name, signs and power of the spirits should be written down in a small book or scroll kept exclusively for that purpose. It is proper to immediately set each of the spirits to a task proper to its nature. You should avoid assembling long lists of potential allies, treating each alliance as unique and vital. In a first attempt at this experiment it is wise to limit yourself to nine such spirits, or even to three. You may seek to gain allies who can serve in specific sorts of works, though you may find that other sorts of spirits present themselves. In every case you must consciously choose whether to accept or reject alliance with any specific spirit. Never allow one of the Noble Ones

to command you, or demand anything that seems improper to your wisdom and virtue.

- When you have finished calling the spirits, make certain that all you have learned and won has been properly remembered and recorded. When you are finished give the License to Depart along with the final offerings. Observe as the spirits depart, reminded of their oath to hold you in safety and come at your call.

- Work the final charm of purification and blessing, then carefully thank all those who you have called, and close the Gate.



The Full Rite of Hosting

• *The Oath of the Work*

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 Host of the Sidhe. Hear me, all beings and every kindred - by my will and by my skill I seek to know the Clans of the Noble Ones. Let my Fire be a fire of welcome to the Spirits, let them drink clear water from my Well. Let those who would be my allies hear and answer me. These things I swear, to accomplish this work, by my Gods, by my Ancestors, by my place in the Land. *Bíodh Se Amhlaidh!*

• *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 Host of the Sidhe. I come to the Sacred Center and ask for the aid of the Tuatha De Danann – of Brigid of the Mantel, and Lugh of the Spear, of Donn and the Bean Seannach, of Aine and Aengus of all the merry court beneath the Mound. Hear me, all beings and every kindred - by my will and by my skill I seek to know the Clans of the Spirits. Let my Fire be a fire of welcome to the Spirits, let them drink clear water from my Well. Let those who would be my allies hear and answer me. These things I swear, to accomplish this work, by my Gods, by my Ancestors, by my place in the Land. *Bíodh Se Amhlaidh!*

• *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 Bile or Stone, 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 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*

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 into the Fire). 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.

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!

• *Open the Inner Eyes, and take a moment to allow your Sight to become clearer. See the Inner form of your Nemeton, with the Gate in the Center*

• **Offering to the Three Kindreds**

Now to my Sacred Fire I call

The Threefold Kindreds, spirits all

All my allies among the Dead, and especially to *(N of your ally)*,

Mighty and Beloved Ones,

Stand strong with me in my work,

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

All my allies among the Sidhe, and especially to *(N of your ally)*,

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, and especially to *(N of your ally)*,

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. Be beside me, Mighty, Noble and Shining Ones, and give me your blessing, that I may bear your authority and magic in this work of arte, 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!

4: Offering to the Gods

• Offering to the Patrons

Any personal patron deities not covered in this round of invocations are now offered to and asked to support the work.

• Offering to the Gods of the Spirits

Now I make offering to the Shining Ones, you who reign over the Clans of the Sidhe. Dark One and the Elder Woman, the rulers of the Hosts of the Dead, I bring you these gifts. Great Queen, King beneath the Hill, Lords of the Hosts of the Tuatha De, 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, grant me your voice, Awesome and Mighty One, 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, give me your Blessing, Antlered Lord of The Dead, that I may speak among the spirits.

Donn Righ, accept my sacrifice!

(An offering of graveyard dirt is made)

O Mighty Mother of the Land, Womb of Fruitfulness, Throne of Sovereignty, 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, 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, I would convoke your people, the Hosts of the Sidhe. I come to them seeking allies, a teacher and a friend. Guide and ward me, Kings and Queens, that true and proper spirits see me and hear me, and I may make the bargains made by the Elder Wise. Make me your herald, grant me the Orb and Scepter of your blessing. Aid me in this work, for I am your true worshipper, and this offering is poured out to you.

Donn and Cailleach, Aine and Aengus, accept my sacrifice!

(offering of scented oil is made)

• **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 (spirit's name) 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.

5: *The Blessing*

• *The Omen*

• *The Cup of 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 the Mantle of Brigid be on me with this blessing.

Let the Spear of Lugh over me with this blessing.

The might of Aine and Aengus be upon me
by this blessing.

The might of Donn and Morrigan be upon me
by this blessing.

Let your power be with me in this cup

And let this be the cup of wonder,

That will flow and shine in me.

I open my heart to the flow of your blessing,
I, your child and worshipper.

Behold the Waters of Life!

Drink the Blessing, and contemplate the Four 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**

**Crown and scepter, Cloak and Spear
Shining Gods, be with me here!**

Pause in the presence of the Gods for a little while.

6: The Conjuring

• Offering to the King and Queen

At this time it is proper to send your Familiar out to bear word of you to the King and Queen of the place. Instruct your ally to return with the Sidhe when you have summoned the Host of Spirits. Make an offering to the King and Queen of the place; take proper offerings and give them into the Fire, saying

Go dtugtar onóir do na Righ agus Banrighan! (guh-tooger unohr donuhree ag's banriyuhn) Hail to the Noble Ones, brightly gifted, givers of bounty and neighborly blessing. Oh King of the Nobles and loveliest Lady, I give you this offering here at my Fire. Keepers of Land and protectors of life, I come to you bearing the blessing of Gods.

Welcome me under the Mantle of Brigid.

Welcome me by the Spear of Lugh.

By the love of Aine and the song of Aengus Og,

Give me welcome in your land

Righ agus Banrighan Glabh mo Iobairt... (ree ag's bah-nriyuhn glahv muh ubbart) accept my sacrifice!

• The Grand Summoning of the Sidhe

Take up the Wand and the Signs of Power, stand, and gather your power about you. Turn nine times around over your right shoulder, and say:

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.

In the power of the Gods of the Land and Sky and Sea

I call to the Peoples of the Sidhe.

To the Mages and Rulers,

To the Warriors and Warders,

To the Keepers of Forests and legions of Labor.
Rise from the soil, I call, from halls beneath stone,
From green halls and the pools and wells.
Rise with the wind, I call,
You who troop and fly and sing,
You whisperers and cloud-kin.
Rise from the deeps of the sea, you kins of dark waters,
You who dwell in Isles of Wonder and in sunlit shallows.
Come to my fire, Holy Beings of the Worlds.
I call with the voice of the Cauldron of Bounty; I call
with the voice of the Hearth of Welcoming. All spirits of
this place and in this place, whether of the Dead or of
the Other Kins, answer this calling. Come without mal-
ice, 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 wis-
dom.

To you, O Mighty and 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.
Bread, that you know us by our kinship
Ale, that we share in joy
Honey, that we may share sweetness.

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 my call, and accept my sacrifice!

• *The Greeting to the Spirits*

When your Familiar has returned and brought those who will answer your call, and having completed the offerings, lay your slat upon the Signs of Power, and wrap yourself in the Light and Shadow. 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 faillte, a sprideana na talamh! (*slahnchuh ag's fahlchuh uhSPRIDyana nuh TAHLuv*) **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 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.**

• *The Great Charge to the Spirits*

Extend the Slat before you and let the Fire and Water flow strong in you, as you say:

Hear me, O spirits of the Land, and 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. Stand with me by these words, all you spirits gathered here, or turn now away! (*Wait a moment, see if any spirits depart*) **So be it! I take your presence for an Oath, which you swear to all I have said. Let those who will not swear, depart!** (*Wait again, then make an oil offering, saying:*) **Nine blessings upon you with this offering. Now I seek to make pact with those spirits who would aid me in my work, and by my will. By my will and my strength and by my Slat I will call you forth. Let each of you who would give me your name and your nature stand forth when I call.**

Focus your vision and point your slat at a specific spirit. Call the spirit to come to your fire, and make a small offering to it. Ask it its name and what sorts of deeds it cares to do for you. Write down each spirit's name, and a sigil if they give it, what sort of sacrifice it requires, and notes on its nature. This you may do for as many as nine spirits. For each of these the Individual Charge is given.

• ***The Individual Charge to the Spirit***

So, O (name of spirit), swear to me now to come to my aid when I call, with harm to none as you have sworn, whether before the Sacred Fire, or at any time, to aid me and answer me when I call, whether by a word, or a will or by the magical arte. Swear this now on my wand and at my fire and I will make fitting offering to you.

• *Once all is complete, recite the License to depart*

• ***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 I will make to you due offering.

7: The Closing

as usual but with great gratitude and care.

• ***Affirmation and Final Blessing***

• ***Thanking***







Part 9

Working with the Spirits

&
Other
Works



A Life Among the Spirits

The work of summoning begins in a formal way, before the Fire of sacrifice, with the crowds of spirits around you. As you move from first experiences through learning into a steady personal work, you are likely to find that the pace changes, and you settle into a regular rhythm of work. Your Hearth Cult provides an outline for simple daily work that maintains your relationship with the land. It is wise to work the Sorcerer's sacrifice each month, to maintain your pacts with the Allies. Beyond this, there are many roads available to further your magical work.

While you can simply use your magic as a simple support for your own life and that of your family, many sorcerers choose to make their services available to a larger community. Taking on work for others provides a steady round of challenges that sharpen the magician's skill. Even in your own life opportunities to use magic will present themselves.

In this final section we follow the pattern of the old school-books of sorcery and offer several experiments aimed at practical goals. Always remember that once you have learned the basics of the arte, you can ask the spirits how to go about working your will, and follow their advice. Used with wisdom and prudence such an approach is as 'authentic' as any ritual inherited from the past.

Finally, remember that this work can also be a gate to spiritual vision, wisdom and understanding. To be lifted in vision into the Sky, beneath the Land, even deep into the unknown Sea are all within the power of the spirits, and have uncounted lessons to teach. The very work of the arte brings a strength of will and spirit that will carry the Druid through this life and into the next. May you be blessed in the Work of the Wise.

To Ask the Familiar For An Agent.

In many cases, when you have a specific need for magic, it can be answered by asking your allies for aid. The Ancestral Teacher can convey many things to and for you, and the Familiar can be your herald or your guardian. But no spirit has every power. If your Familiar should be of the Wise, then martial tasks are not best suited to it, if it is of stone then it might not work the weather. Yet the Familiar is a spirit, free in the realm of spirits, and it can be asked to find a proper agent among the spirits to do as you wish.

For those with a developed relationship with their allies this can be as simple as an inner conversation, the spirit called by will alone. In moments of immediate need, the simple charms in the calling section of this work can bring the Familiar quickly, without formal ritual. For newer students, it is well to set this request into a ritual format. Even for the experienced, we find that our calling and speaking with spirits takes on a repetitive, ritualized tone. In my opinion that is simply the spirits' way of communicating with mortals.

In this simple charm you will need only a simple fire-offering for the Kindreds, and whatever offering has been customary between you and your Familiar. If you are regularly offering to your allies at your shrine, you can simply ask them for aid in honor of your relationship. If you have something more serious or unusual a special offering is best. When in doubt, make the offering.

Calling the Familiar:

- Find your basic trance, and attune to the Two Powers
- Offer to the Fire, Well & Tree, saying:

Mother of All, Let this Well be blessed.

First Father, kindle magic in this Fire.

**Let this Tree be the Crossroads of All Worlds,
That the Sacred Grove may be established.**

- Sprinkle all from the Well, and cense from the Fire, saying:

By the might of the Waters

And the Light of the Fire,

This Grove is made whole and holy.

• *Make an offering into the Fire, and say:*

Keeper of Gates, aid me to open the Ways.

• *With your work hand make a welcoming triskel over the Fire, saying:*

By Land, Sky and Sea;

By Gods, Dead & Sidhe;

By Fire, Well & Tree;

Let the Gate be open!

• *Turn once deasil, saying:*

**So the Way is opened and this place is claimed. Let no ill
or harm come to me and mine, and Wisdom, Love and
Power flow to me through this gate. So be it!**

Pause and open the Inner Eye.

• *A short invocation to the Kindreds, with a simple offering, can be done if this is being done formally at the shrine:*

Gods and Dead and Mighty Sidhe

Powers of Land and Sky and Sea

A gift I give, from me to thee

Come and lend your aid to me.

• *Prepare the Offering and envision the Familiar, calling to it both with your voice, if possible, and aloud in your mind, saying perhaps:*

O spirit (spirit's name) O Noble One

I call to you by Well and Fire and Tree

Draw near, and come in peace, I bid you now,

Take you this gift, O (spirit) come to me!

• *When you feel the presence of the spirit, greet it with a flow of love and welcome in your heart, asking it your boon, saying perhaps:*

Welcome (spirit), to my fire in peace.

I would ask a boon.

Can you send a spirit, O (spirit)

Can you send a spirit?

I would work my will,

Whether you are sent or you can send a spirit.

To: (state intention clearly and specifically)

Do this for me and I will give to you due offering.

This can be repeated, often three times. After each repetition, open your Inner Eye to the Familiar, and seek a response, conversing as is useful. Can the Familiar find an agent? What are your specific needs? – include a time-based deadline if you need to. If you like, use a simple divination to see whether your visions are true. After three repetitions, you may spend some time communing with the Familiar, perhaps meeting the agent that is found for the task, perhaps not.

• *When you feel sure that the work will be done, thank the Familiar, saying something like:*

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.

• *A Short Closing*

**Let bound be bound and wound be wound;
Thus all is done, and done, and well done,
And thus I end what was begun.**

Make a banishing spiral over the Fire, saying:

**The sacred center has held well,
Now, by Tree and Fire and Well,
Let this gate be closed!**

**To the Three Holy Kindreds I give my thanks.
To the Keeper of Gates I give my thanks.
To the Mother of All I give my thanks.
Let wisdom, love and power kindle in all beings
The rite is ended!**

The Pendulum Oracle Charm

Speaking with the Spirits

• *This is a charm for communicating with the spirits, aimed especially at gaining omens from your Teacher, the Ally among the Dead, but usable to communicate with any spirit who will come readily at your call.*

• *In this version the pendulum is used with the Blessing Cauldron, the pendulum striking the side of the vessel to indicate the answers. The pendulum should be blessed with the simple fire and water hallowing given previously, and set aside for the work. Preliminary work with the pendulum is useful, to have it (and yourself) calibrated and ready. However this rite isn't intended to rely on your 'psychic ability' but rather on the personal power of the spirit.*

• *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 magician works the spell in context of a simple ritual, thus:

1: Simple Opening or Grove Hallowing, and Open the Gate

(Work the DualVision charm, while continuing to work in the material temple.)

2: 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 or incense is made)

• *Offering to the Teacher*

Make offering to your Teacher, as you have agreed. If you are calling another spirit make an offering to it as is proper. 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", or you may choose to hold the pendulum over the Cauldron, with one direction of rotation for yes and another for no.

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.

• **Closing**

Once you have asked your questions, note the answers, and thank the Teacher, saying, perhaps:

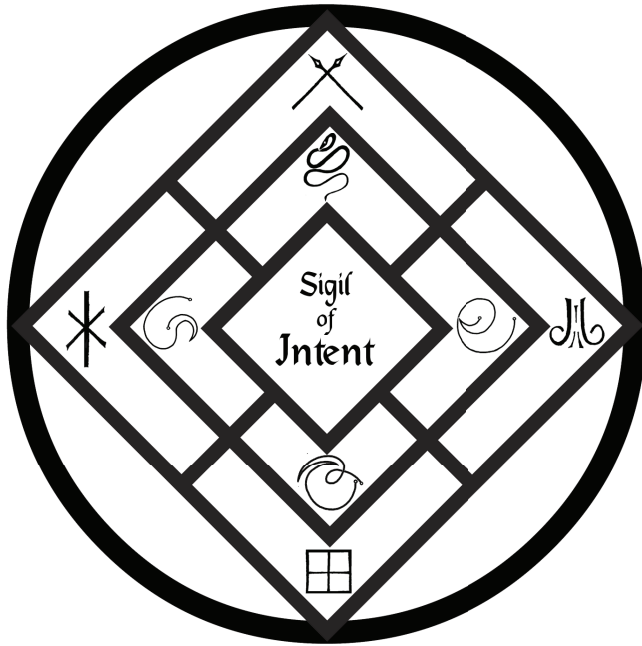
O (name) my ally, I thank you for coming at my call, and for answering my questions. Now I bid you go in peace, yet stay near to me and do all things as we have agreed, and I will give to you due offering. Teacher, I thank you!

Close with thanks to all beings, and a firm gate-closing.

Three Formulae of the Spirits

Spirit Warders

When you wish to set spirits as guards over your house, land or property, you can use this Combination of sigils:



The signs are arranged within the figure of the Feasting Hall of Lugh. In that figure all of the manifest middle world is comprehended, through the Four Airs. In the nine chambers the signs are placed:

Land Wights: Serpent sigil focuses the work on the Noble Ones.

Duile Sigils: Soil, Wind and Stars. (In a more harsh climate soil might be replaced with Stone.) Soil, which is ever present, wind, which goes where it will, and stars, which see all, especially by night.

Warriors: The crossed Spears call to the Warriors of these elements, seeking those strong enough to guard and turn back ill.

Fionn Sigils: For Warding, protection and preservation. These further instruct the spirits.

Sigil of Intent: This should be individual to the task, composed according to the Druid's skill, perhaps using the monogram method, or Fionn's Window, or whatever is effective for the operator. In this central square the Summon-

ing Fire will be lit.

The intent should be clearly stated, in clear terms such as “To protect my land and goods and folk.” or, more specifically, “To keep intruders from my home” or whatever the specific work is. This will be part of the Charge, given in the rite.

Gather the proper offerings to make a sacrifice to Lugh and Morrigan - silver, ale and corn for Lugh, perhaps, and mead or honey, feathers and bread for Morrigan. In this rite you will address Morrigan rather than Brigid, since the martial quality of the spirits called is more proper to her than to the Lady of the Hearth. Prepare your Nemeton for such a sacrifice, and draw the circle of the working on some surface before your Fire Altar, and prepare the small fire, perhaps in a vessel, placed upon the Intent Sigil.

A proper offering-incense for this intent might include smoke, aromatic gums for the wind spirits, a pinch of ground oak or alder or ash for the Warriors, and a little ground crystal for the stars.

The Work:

- 1: Prepare yourself with a ritual bath, and wear your talisman. Bear the Wand, and prepare to drink the Blessing from your Cauldron.
- 2: Work a sacrifice to Lugh and Morrigan, as you have the skill.
- 3: When you call for the Blessing, say this:

So, O Long-Handed Striker, Clever Overcomer, Lightning-Bearer, I call to you. O Red Witch of Sorcery and Prophecy, Driver of Warriors, Delighter in Victory, I call to you. I have offered to you, and now I ask you to bless me in turn, as a gift calls for a gift. Send me your legions, Shining Ones, that I may have spirits in my service for my guardians, according to my will. This I ask, and may it increase your honor.

So let your power come into this cauldron. Let your Sovereignty flow in this ale. Let your authority stand in me, that I may call to the spirits in power and safety, under the might of the Long-Striker and the Red Woman. Behold, the Waters of Life!

Having drunk the Blessing, and contemplated the flow of power, Summon

your Familiar, perhaps saying:

**O spirit (*spirit's name*) O Noble One
I call to you by Well and Fire and Tree
Draw near, and come in peace, I bid you now,
Take you this gift, O (*spirit*) come to me!
O Familiar, O (*N*),
Join with me as my co-walker and co-worker,
to see and hear for my good,
to aid me to seek the spirits'.
Come to my Fire, drink from my Well
And be welcome in the Grove, with this offering.
(*Make usual offering to the Familiar*)**

4: Take Fire from your Fire Altar and light the Summoning Fire, saying:

I draw Fire from Sacred Fire, and I light a Fire of Calling, a fire of convoking, a Fire of Welcome to all those spirits who will aid me in my work. To all those who will stand as guards and wards for my (intent), I light this fire of Welcome and make these offerings.

Now take up the offering for the spirit, making sure to keep some aside for the next portion of the work, and raise your Wand and circle it nine times around the Table, as you call the Warders:

**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.
In the power of the Gods of the Land and Sky and Sea
I call to the Peoples of the Sidhe.**

To you who are strong in battle, far-seeing, sure-striking, strong shielding, I make this offering:

(Offering given)

To you who will come to my call, and stand to ward and guard as I may need. I make this offering:

(Offering given)

To you who will come without harm, without ill, who will aid me in this task according to my will, I make this offering:

(Offering given)

So I call to you, all you who would serve in my legion, who will come to stand at the corners and quarters, to watch and to ward.

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 call, and accept my sacrifice!

With your Inner Eye open, wait for the spirits to appear. If needed you might repeat the calling up to three times, perhaps also asking your familiar to aid you, and lead the spirits proper to your intent to the Fire.

5: When the spirits have answered and arrived, greet them and give the Charge, saying:

Slainte agus failte, a sprideana na sidhe! 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.

You who have answered me, this I charge you. That you will be my watch and my warders, protecting *(my land)*

from ever ill and enemy, as best you have power.

Watch and war in the wind, that seeks ever corner and misses nothing.

Watch and ward like the stars, who guard the night and see every ill-doer.

Watch and ward like the soil itself, under every foot-step, inescapable.

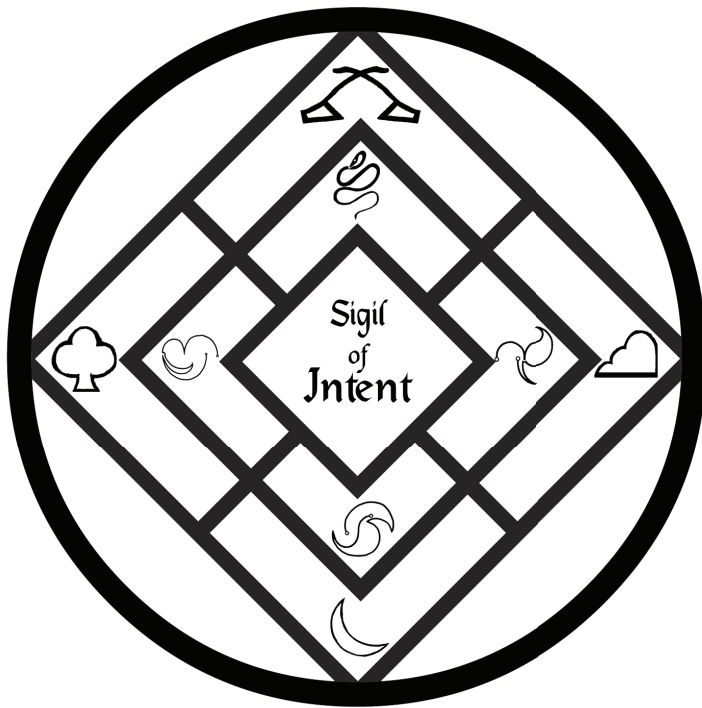
That you will turn back those who would steal or harm or trespass (*continue to detail the task, as seems sensible, as well as the offering you will make to maintain the pact.*). **Stand with me by these words, or turn now away!** (*Wait a moment, see if the spirits depart*) **So be it! I take your presence for an Oath, which you swear to all I have said. If you do not swear, depart!** (*Wait again, then offer the remainder of the offering, saying:*) **Nine blessings upon you with this offering!**

So, By my will go forth and work my will. 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. Again, I bid you, go to your task, by my will, and be blessed in it.

6: Thank all beings and end the sacrifice and summoning as usual.

A Glamour for Love

When you wish to set a glamour upon yourself, to be made attractive to sexual partners or seek a lover, you can summon the spirits by these signs:



Land Wights: Serpent sigil focuses the work on the Noble Ones who will surround you with fascination.

Duile Sigils: Moon, Cloud and Greenery - The Moon and cloud to provide the power of glamour and mysterious beauty, the green to bring the peace and attractiveness of blossoms.

Landkeepers: The plow calls to those spirits who love luxury and pleasure, and desire that humans shall have them.

Fionn Sigils: For Love, Lust and Dream - that love and lust be balanced, and that the magician might appear as if from a dream.

Sigil of Intent: This should be individual to the task, composed according to the Druid's skill, perhaps using the monogram method, or Fionn's Window, or whatever is effective for the operator. In this central square the Summoning Fire will be lit.

The intent should be clearly stated, in clear terms such as "So that I may be attractive and desirable to those whom I desire" or, more specifically,

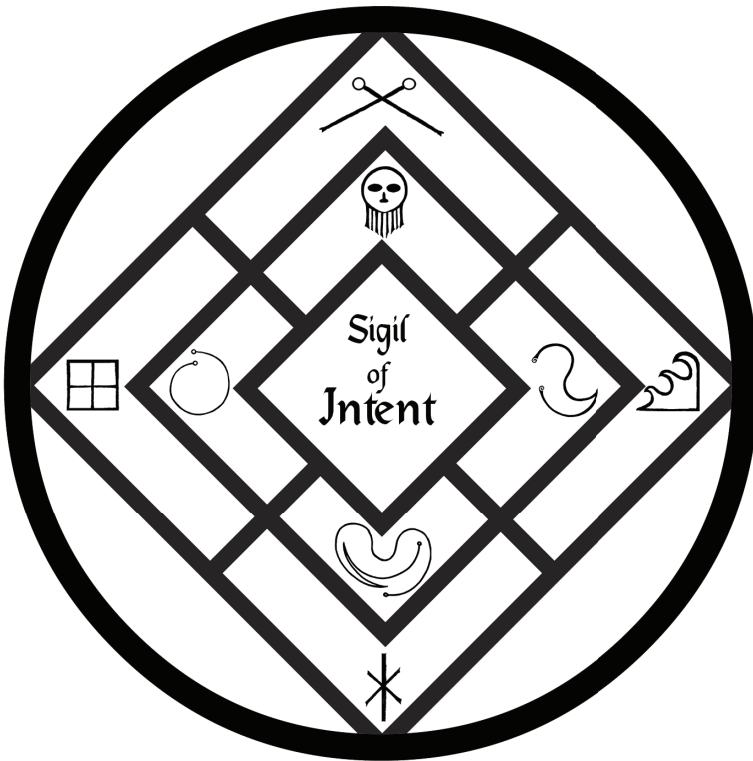
“To attract a lover” or whatever the specific work is. This will be part of the Charge, given in the rite.

Gather the proper offerings to make a sacrifice to Aine and Aengus - honey, whiskey and gold for Aengus, Bread, scented oil and mugwort for Aine. They are called upon as Gods of Lovers, and also as rulers in the Noble Court. Prepare your Nemeton for such a sacrifice, and draw the circle of the working on some surface before your Fire Altar, and prepare the small fire, perhaps in a vessel, placed upon the Intent Sigil.

A proper offering-incense for this intent might include Dried flowers of three kinds, artemisia, and to be moistened with dew gathered at sunrise, and then dried.

Questioning the Dead

When you wish to convoke the Wise Dead - spirits of the mages and oracles of old - to question them about some subject, you can summon the spirits in these signs:



The Dead: You will call to those who in ancient times lit the Fire and drew water from the Well.

The Wise: The crossed Wands call those spirit who have the answer to your question, and who know the Old Ways.

Duile Sigils: Soil, Sea and Stars. The Elder Wise will be called from their halls in all three worlds, and the complete cosmos will help to focus them on the work.

Fionn Sigils: Two signs for Wisdom, one with the connotation of magical learning, and the sign for summoning.

Sigil of Intent: This should be individual to the task, composed according to the Druid's skill, perhaps using the monogram method, or Fionn's Window, or whatever is effective for the operator. In this central square the Summoning Fire will be lit.

The intent should be clearly stated, in clear terms such as "answer such question as I may ask" or, more specifically, "To tell me whether (insert topic or question)" or whatever the specific work is. This will be part of the Charge, given in the rite.

Gather the proper offerings to make a sacrifice to Donn and the Cailleach -bone, silver and ale for Donn, perhaps, and mead or honey, white feathers, corn and flint for the Cailleach. Offerings should be made at least partially into a pit or offering shaft if you can work outdoors. Prepare your Nemeton for such a sacrifice, and draw the circle of the working on some surface before your Fire Altar, and prepare the small fire, perhaps in a vessel, placed upon the Intent Sigil.

A proper offering-incense for this intent might include smoke, aromatic gums for the wind spirits, a pinch of ground oak or alder or ash for the Warriors, and a little ground crystal for the stars.

The Bounty Cauldron

A talisman of Bounty and Prosperity.

Choose an object as the talisman - a stone, a cup or a pouch, of a size to fit within your Blessing Cauldron. You should decide how you will use the talisman so that its effect can be called upon, enhanced and directed. For instance, if you were to use a cup you might choose to drink from it to gain its power; 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, brought out and used only when required. Place the talisman into the Coire, without water, 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 a golden coin

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

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 Don,

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 Loveliest 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 voice of 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.

Moin - moh-in;

Indeb - in-dev;

Soinmige - sohn-miye

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 with your 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

Wand & Cauldron Work — A Will-Working

The Wand is held in the right hand, and the Cauldron in the left. If needed, the Wand and Cauldron can both be held in the left hand, the wand resting crosswise while the fingers hold the Cauldron. The Cauldron is generally held in the palm of the cupped hand. The Wand is gripped at its balance point, held upright, the ‘scepter’ end up and the ‘pointing end’ down. (Scepter end is the wider end, pointing end the more narrow.)

• **Throne Position:** Seated cross-legged, Cauldron at rest in left hand on thigh, Wand at rest held up as scepter on right side.

• *Five Conjuring Positions:*

- **Fadaigh - Kindling:** Cauldron held at the belly or loins, Wand held at the heart, pointing end down toward Cauldron.

- **Teasa - Heating:** The Wand’s pointing end is held beneath the Cauldron, parallel to the floor

- **Mheascadh - Stirring:** The Wand’s pointing end is circled around the Cauldron, whether around the mouth or all around the body, as is preferred.

- **Tarraingim - Drawing Out:** The scepter end is held across the Cauldron, then raised to draw forth the Blessing.

- **Beannacht - Blessing:** Cauldron returns to rest, Wand held out before body, or touched to forehead.

The Working:

Begin in throne position. Bring the Two powers into yourself, saying

Powers of the Earth and sky,

Rooted deep and crowned high

(cumhachtaí ar domhan agus speir

fréamhaithe go domhain agus faoi choroín ard)

Kindling position:

Let the Fire be kindled, let there be light in the darkness

(lig an lasair a adaim,

in iúl go mbeadh solas sa dorchadas)

Heating Position:

Let the Fire come into the Water,

I set this Cauldron to boil

*(Lig an Dóiteáin thagann isteach ar an Uisce,
leag mé an choire a fhiuchadh)*

**Into this Cauldron I place these Powers
That they may be boiled in the Water and the Fire**
*(Isteach sa choire áit mé na cumhachtaí seo
Féadfar iad a bruite ar an uisce agus an tine)*

*Recite or envision the elements that you would add to the spell, see them mixing into
the combining flow and flame of the Cauldron.*

Stirring:

Make the motion, while reciting this charm at least nine times:

Turn, Turn, Turn again

Turn, Turn, Turn again

Turn, Turn, Turn again

Let my will be done.

Cas, cas, cas arís

Cas, cas, cas arís

Cas, cas, cas arís

lig beidh mo amhlaidh

Drawing Forth:

**Now let the Blessing come forth
By the power of the Wand and Cauldron
By the Deep and by the Height
I bring forth the magic**

(Anois, lig an bheannacht teacht amach

De réir an cumhacht ag an slat agus choire

De réir an domhain agus ag an aired

thabhairt mé amach an draíocht)

Blessing:

Now let the power be in me

And the magic be mine

In my flesh and bone

In my heart and mind

And let my will be done

*(thabhairt mé amach an draíocht
Agus lig an draíocht a chur ar mo
I mo chorp agus cnámh
I mo chroí agus aigne
Agus lig beidh mo a dhéanamh.)*

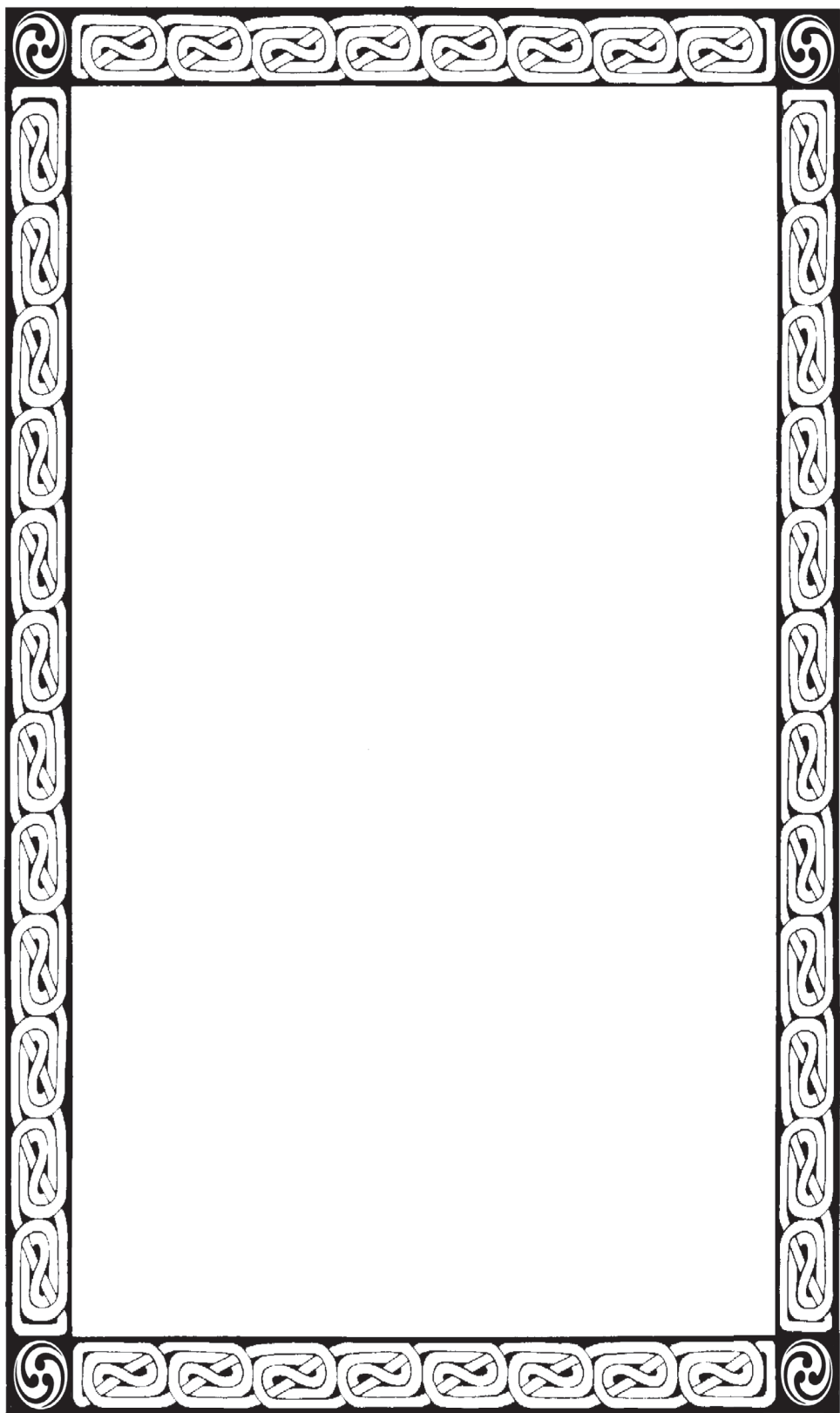
Return to throne position, and say:

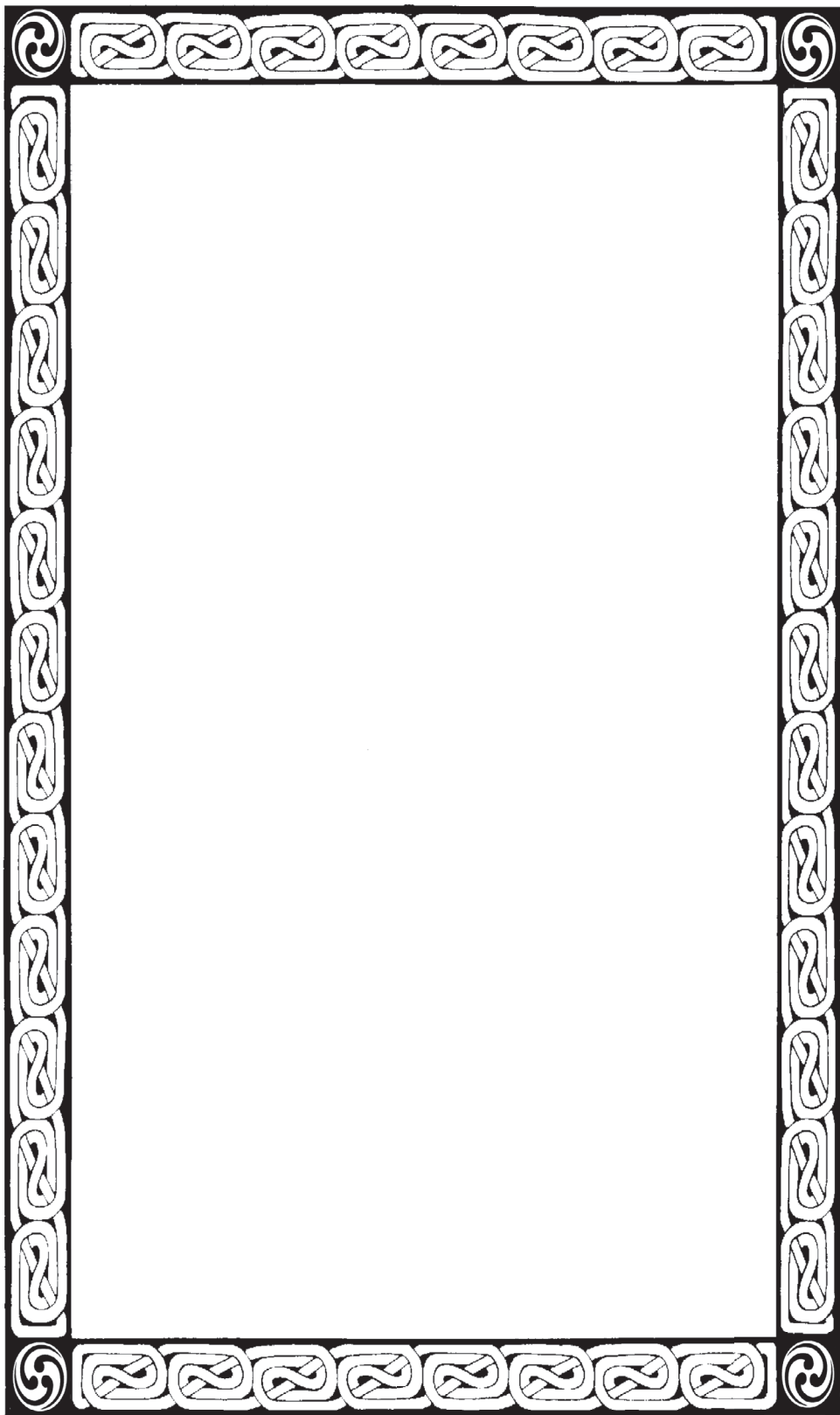
**The Fire, the Well, the Sacred Tree
Flow and flame and grow in me.
The work is finished
Let it be so!**

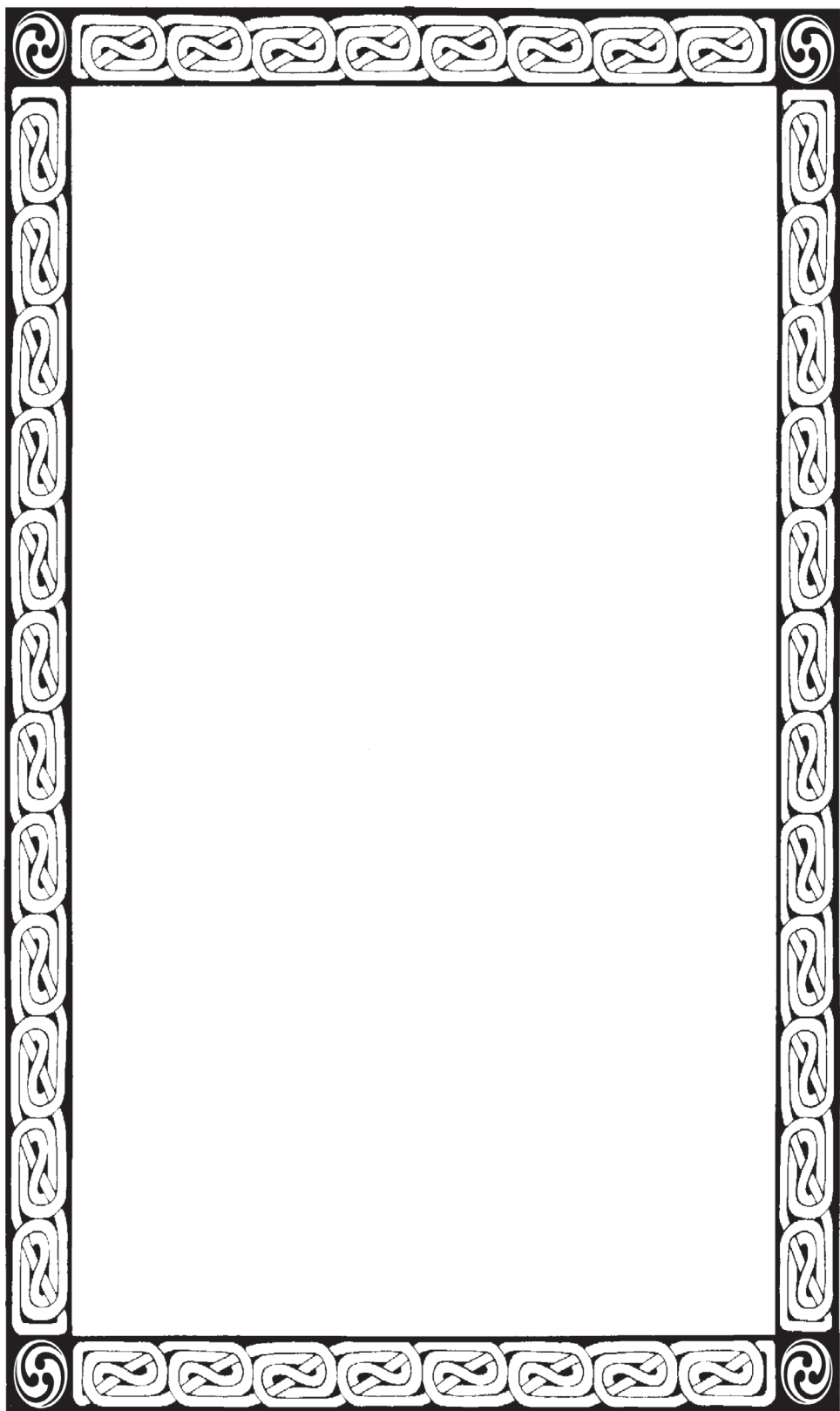
*(An Dóiteáin, an Tobar, an Crann Naofa
Sreabhadh agus lasair agus fás i mo
Tá an obair críochnaithe
Lig sé a bheith mar sin!)*

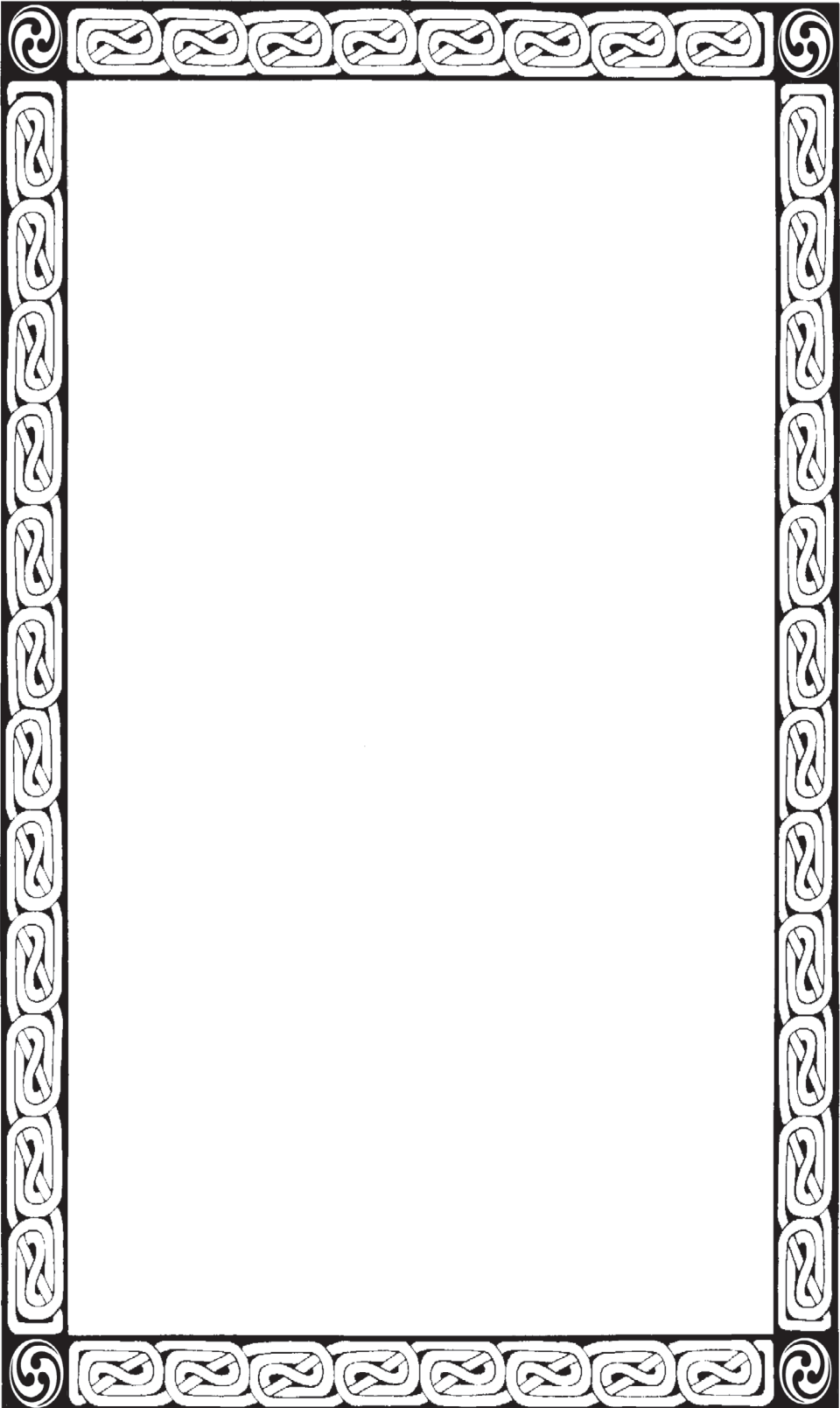


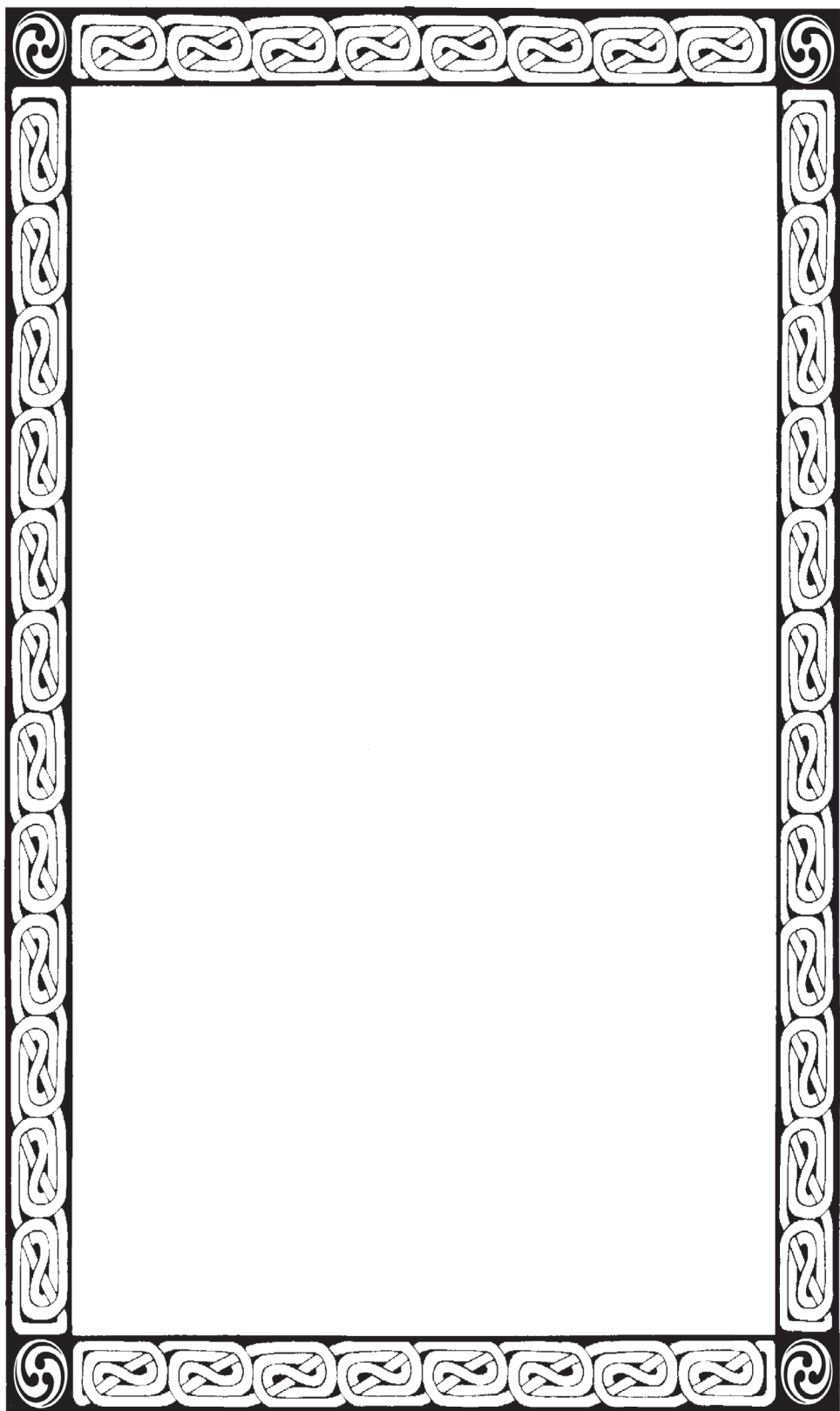
Notes & Additions

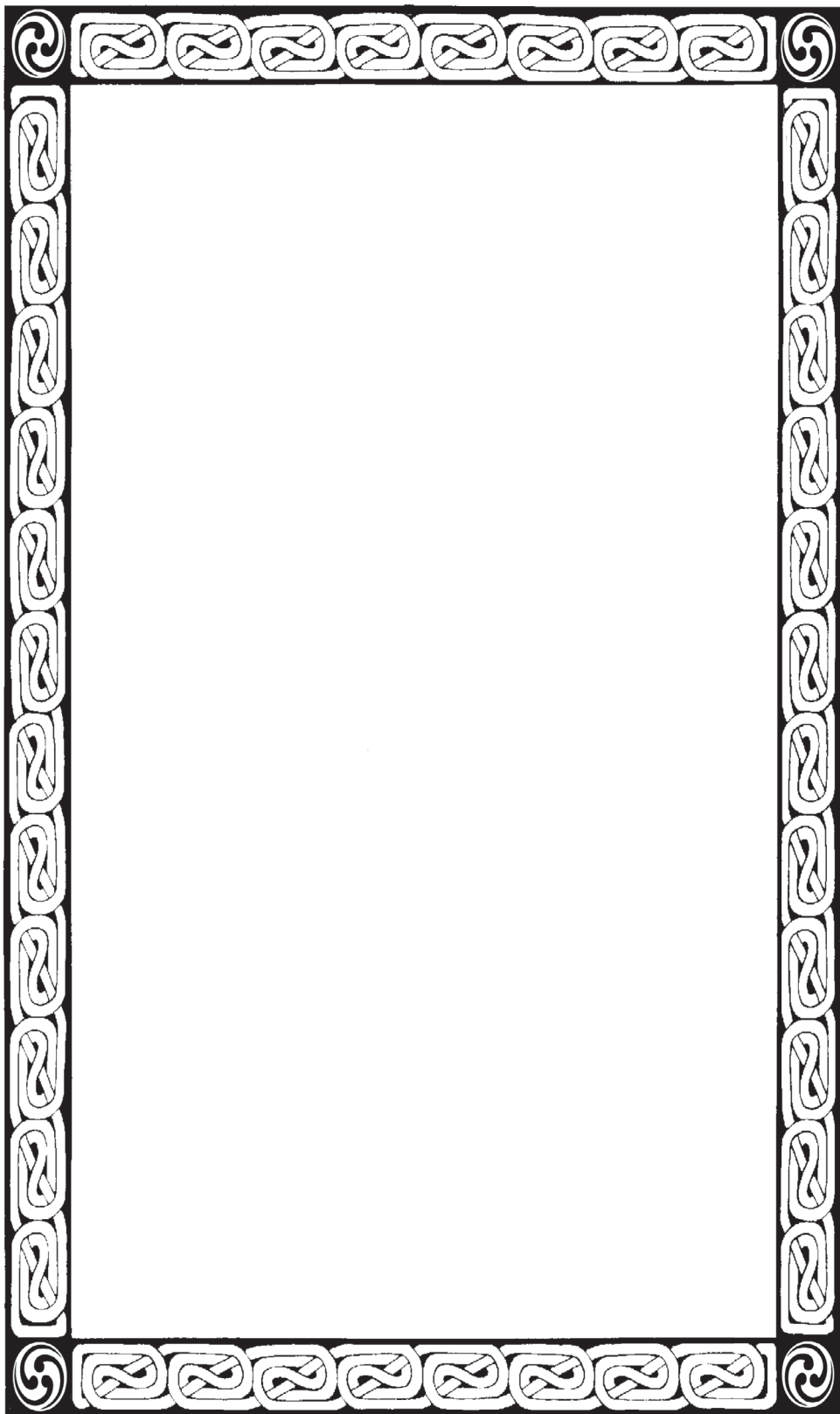


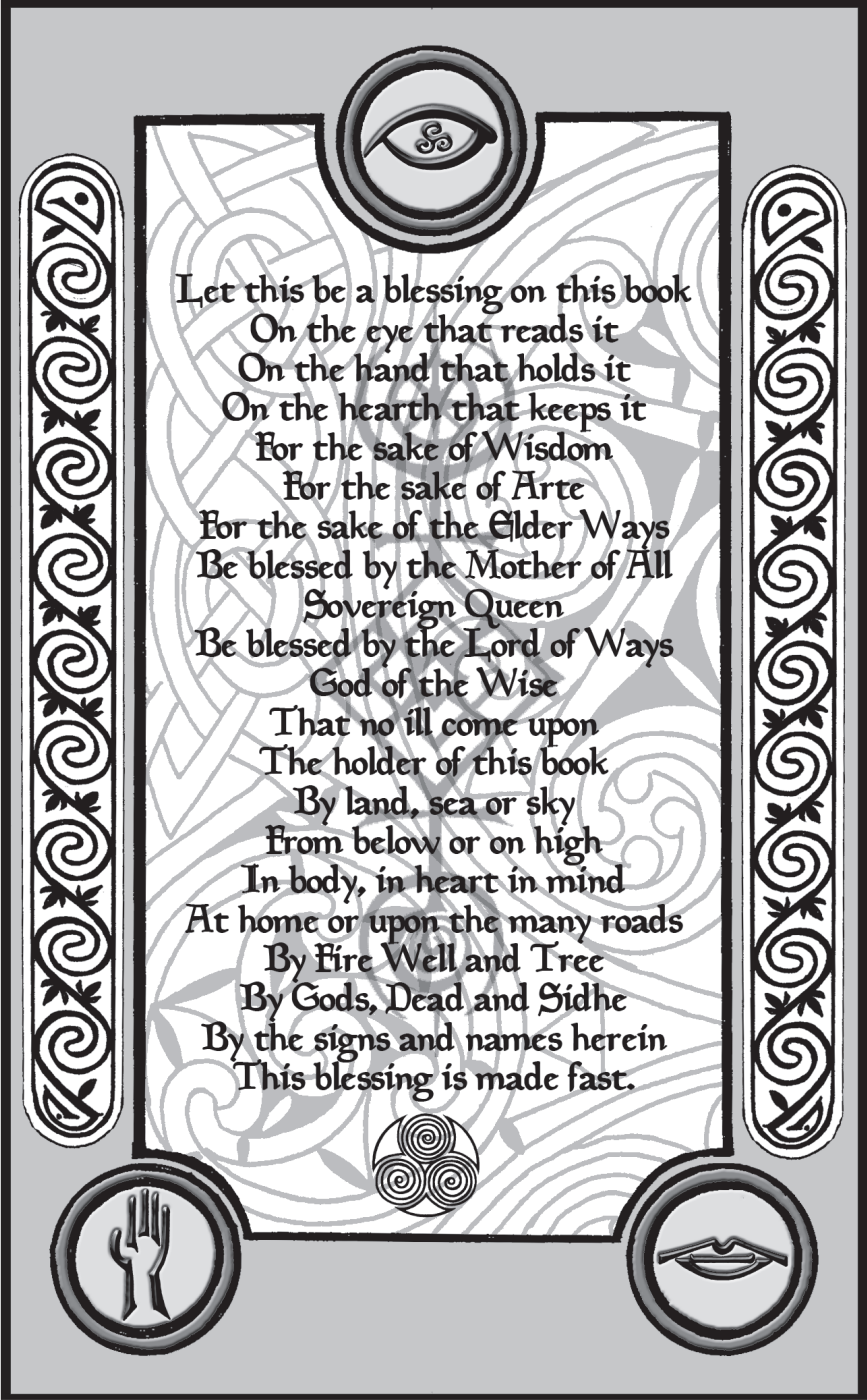












Let this be a blessing on this book
On the eye that reads it
On the hand that holds it
On the hearth that keeps it
For the sake of Wisdom
For the sake of Arte
For the sake of the Elder Ways
Be blessed by the Mother of All
Sovereign Queen
Be blessed by the Lord of Ways
God of the Wise
That no ill come upon
The holder of this book
By land, sea or sky
From below or on high
In body, in heart in mind
At home or upon the many roads
By Fire Well and Tree
By Gods, Dead and Sidhe
By the signs and names herein
This blessing is made fast.



