

ЗМЄЙ МАГЄСНИК

Issue 3/Archangel Michael

St. Demetrius Day
or the end of summer

Samhain-
the day of the dead

A brief history
of the Tarot

Mratnitsi –celebrations
For protection against wolves

Ruhaniya-
Or the Arabic Magic

The Wider Reality
Of Frank Kepple

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A LETTER TO THE READERS

Dear readers,

We have the pleasure to introduce the third issue of the electronic esoteric magazine **Zmei Magesnik**.

For this issue we have prepared articles with ideas how to celebrate the most loved by many pagans feast of Samhain. Of course we have not missed to mention some of traditional beliefs and celebrations, typical for this period of the year such as the “*Wolves’ celebrations*”. The authors of **Zmei Magesnik** have prepared also very interesting articles about the Tarot – different views, the history of the cards, and of course an autumn Tarot reading , which you could try.

In **Zmei Magesnik** magazine you will find for the very first time an article about Ruhaniya – the Arabic magic, also articles about astral projection and a viewpoint of a myth and the symbols behind it.

The third issue of **Zmei Magesnik** is dedicated to Archangel Michael, also known in the folk belief as “Rangel – the Tormentor” and why exactly Bulgarians use this designation, you will see in the prepared feature.

The team of **Zmei Magesnik** wishes you a nice reading and let the light of the Sun ever shines upon your path, even in the upcoming dark winter days.

From the Authors

SAINT DEMETRIUS'S DAY OR THE END OF SUMMER

One of the most interesting but not so famous holidays in the traditional calendar of the Bulgarian calendar is St. Demetrius's day. St. Demetrius is considered to be the person who 'brings the winter', that's why on October 26th our nation celebrates the end of summer and the beginning of the long and cold winter. St. Demetrius of Thessaloniki is extremely famous saint in the Eastern orthodox Christianity and mostly in Greece. His hagiologies and praised speeches are written by bookmen like Kliment Ohridski, Grigoriy Tsamblack and Dimitar Kantakuzin. According to the hagiographic literature he lived during the 3rd century or during the reign of emperor Maximian and his father was chief of police of Thessaloniki – position which the young Demetrius took subsequently. He has been murdered because of his Christian beliefs, as the reasons for this vary in the different hagiologies. He has been apprehended as saint-warrior and in the iconography he is most often presented holding a spear with which spears some symbol of the evil. It is interesting to note that in

many of the Bulgarian icons this symbol is Vasilii II the murderer of Bulgarians or Turkish man, in the Greek iconography the victim often is Tsar Kaloyan, in Russia – tyrant and etc.



But as we know the church beliefs distinguish significantly from the national beliefs. According to the Bulgarian people, St. Demetrius's day is a holiday which marks an important turn in the year – the beginning of the winter. That's why this is the day in which the seasonal workers are dismissed – shepherds, farmhand, etc. and from this comes the other name of this holiday comes – *Raspus*. This is the day when all construction works in the new houses stop. That's why this

is the day of the builders. The owners gave presents to the masons and the master pronounced 'masters' bless' for health and rich harvest in the new home. The tradition required the owners of the new house to slay a white ram and invite the whole village for home's sanctification.



Folk belief

In the national beliefs St. Demetrius is the older brother to St. George, who appears in the arrangement of the Bulgarian calendar time – the year is divided into two periods – from St. Demetrius's day to St. George's day and from St. George's day to St. Demetrius's day. This belief is expressed in the saying: *'St. George brings the summer and St. Demetrius – the winter'*.

Just as his little brother George, Demetrius is presented as horseman and sometimes both of them are

depicted together. In contrast to St. George who brings fertility in the national beliefs St. Demetrius is an old man who rides a red horse and there is snow dropping from his beard. He is the patron of winter, coldness and snow from where comes his connection with the wolves and the world of the dead. It is interesting to note that because of this belief in some regions he is regarded as brother to Archangel Michael who 'takes' the souls of the dead. The Saturday before St. Demetrius's day is Demeter's all souls' day and it is said that on Demetrius's day the 'sky opens'.

At this day different types of divination are made

At this day people do different types of divination for the coming winter. If there is a full moon – the hives will also be full and the bees will swarm. On the eve before the holiday the shepherd threw a stick in the pen. If in the morning the sheep were laying on it has been believed that the winter will be hard, long and cold. The ritual divination was also typical – if the first guest who had stepped in the house has been rich so would be the year. As other saints honored in Bulgaria, the notion for St. Demetrius is formed basically from the Christian beliefs which have been assimilated in the

Christian context. The pagan characteristics in the cult to St. Demetrius around our lands are mostly differentiated because of lack of stable

link between the folk understanding of the saint and the history narrated in his hagiology. *Cath*



TO DEMETER OF ELESIUS

The Fumigation from Storax.

O Universal mother, Ceres [Deo] fam'd august, the source of wealth,
and various nam'd: Great nurse, all-bounteous, blessed and divine,
who joy'st in peace, to nourish corn is thine: Goddess of seed,
of fruits abundant, fair, harvest and threshing, are thy constant care;
Who dwell'st in Eleusina's seats retir'd, lovely, delightful queen,
by all desir'd. Nurse of all mortals, whose benignant mind,
first ploughing oxen to the yoke confin'd; And gave to men, what nature's
wants require, with plenteous means of bliss which all desire.

In verdure flourishing in honor bright, assessor of great Bacchus
[Bromios], bearing light: Rejoicing in the reapers sickles, kind,
whose nature lucid, earthly, pure, we find. Prolific, venerable, Nurse divine,
thy daughter loving, holy Proserpine [Koure]: A car with dragons yok'd,
'tis thine to guide, and orgies singing round thy throne to ride: Only-begotten,
much-producing queen, all flowers are thine and fruits of lovely green.
Bright Goddess, come, with Summer's rich increase swelling and pregnant,
leading smiling Peace; Come, with fair Concord and imperial Health,
and join with these a needful store of wealth



Source:

*Orpheus, Hymns, Argonautica,
Georgi Batakliiev, 1989*

THE WITCHES AND THE TAROT CARDS

I want to share my observations on two of the best books about Tarot according to my opinion. I do not know how it was done in the past, but lately

this "game" is seen in many different ways: some people have turned it into gambling others have turned it into business (here, where I am living now, there are at least 10 TV channels on which, grotesque parodies of

magicians answer people's questions using Tarot), and some would say that a man even locked in a cell imprisonment for life only with one



deck of Tarot cards may get enlightenment. And I myself try to stick to the last statement.

In his book *The Book of Thoth*, Crowley makes one deep and solemn consideration of the Tarot. In his deck Rider, Queen, King and Page respond respectively to - Rider, Queen, Prince and Princess. And in turn they correspond to the elements as follows Rider – Fire; Queen – Water; Prince - Air and Princess - Land and, as the four colours are obviously the four elements: the Rider of Wands has the meanings of Fire from Fire; Queen of Wands – is Water from Fire and etc.

I think that this consideration of the cards helps a lot to understand their energies, the duration and the mode of their actions, as well as the sphere in life in which they operate. The distribution of the small arcana which

is in accordance with the sephiroths (those below Kether) of the Tree of Life in Kabbalah and the planetary influences they represent. So their examination begins with the subordinates of Saturn – five of wands, three of swords, ten of wands, eight of cups and seven of pentacles. Respectively, for each of the following planets (see *The Book of Thoth*, if it is not issued where you live, there are copies on the Internet). Here I will reveal the reasons for my comparison for the last several months of various books and Tarot decks! I have never liked cards with negative and limited only to the negative significance. If you take the so popular Waite deck and view it alongside with Crowley's explanations, you will notice that they almost match! And you would say that if two of the most famous decks are alike, obviously this would be a proof



that this is the only truth, I thought it, but something does not make me to believe it completely. The above applies only to the small arcana. I think that the major arcana are too personal and I do not like to analyze them technically.

I think that anyone who reads my article has already made his/hers conclusions and has developed his/hers understandings of the Major Arcanes from the Tarot. I made an experiment with several arrangements of cards to estimate the "bad" cards in two ways: Crowley's and Hodorovski's. Unlike Crowle, Hodorovski sees the small arcana mostly numerologically and by suit, i.e. by the suit of card number seven, it can have one or another meaning. And each card has its good and not so good side. Some cards have more negative

connotations than others, but they do not mean "sorrow", "nightmares", "defeat". His explanations are very simple, very logical, but also on some level intuitive. He takes the responsibility of a magician and if we think of ourselves as magicians and since we all know that one read of the cards affects at least the subconscious of the person to whom it is foreseen if the cards are very negative, and we read them like that, we would put him in a blind alley..... I see a lot of things that are true in his book according to my understandings. Although, perhaps, because of the prestige I stick more to Crowley. And many of my readings were better explained with a little of his help.

Neus

Scroll or Resize Window to View More Cards



SAMHAIN – THE DAY OF THE DEAD

Samhain (Samhain) is one of the eight annual celebrations, and part of the Wiccan wheel of the year. The holiday is considered as one of the most important, therefore it is part of the four major Sabbats, along with Beltane (May 1) Imbolc (Feb. 1) and Lammas (August 1). Usually the celebrations of Samhain begin at sundown on October 31st and continue until November 1st (in the Northern hemisphere)



The roots of *Samhain* can be found in the Gaelic festival dedicated to the harvest. In turn it was connected with the holidays which were celebrated by the Celts and it became known as the "Celtic New Year". The date of the feast, was later associated with the Catholic All Saints day, known today as Halloween - celebration that brings back to the ancient pre-Christian Celtic festival dedicated to the dead. *Samhain* translated from old Irish

means "end of summer". In Ireland, around the 10th century the celebration marked the end of the trade season and wars, and it was a good time for meetings of the tribes where local kings gathered their people. During the middle Ages in Ireland the celebration of Samhain marked the end of harvest, the end of "the bright half" of the year and the beginning of the "darker half".

According to the ancient Celtic division of the year, the summer started from Beltane to Samhain and winter from Samhain to Beltane. Samhain was celebrated for several days and contained elements of a celebration in honor of the dead. Samhain is not only a holiday that marks the end of summer, but even more it marks the beginning of the Celtic New Year (Oidhche Shamhna). In fact, the Celtic New Year actually began at sunset on October 31st - that was the most important part of the celebration.

Ancient Celtic religion cast the year as a contest between the gods of winter and summer for the favor of the Goddess of the earth. The God of summer claimed victory at Latha Buidhe Bealltainn, May Day, but at Samhain the god of winter, who was

also Lord of the dead, was victorious. Celts often depicted the God of winter with antlers which he shed each autumn like a stag. In parts of western Brittany the coming of winter is still heralded by the baking of kornigou. Kornigou are little cakes in the shape of antlers to commemorate the god of winter shedding his "cuckold" horns as he returns to his kingdom in the Otherworld.



Fire played an important role and people often go through it and swept the cattle to purify themselves and the animals. On this day the Celts also had to decide which animals would be killed and which would be kept for the coming winter. Once they choose the best of their crops and sacrificed the

animals in honor of the feast, the bones of the slaughtered livestock were thrown into the fire (the origin of the English word "bonfire" - comes from "a fire in which bones were burnt").

The night of the Celtic New Year was very sacred. The Celts believed that on *Oidhche Shamhna* the lines separating the worlds become thin and so our world and the other world become one in the night of transition from the old to the New Year. It was believed that the spirits of the dead can return to the places where they had lived. Many of the rituals that were performed were dedicated to the dead ancestors - Celts left out food and drinks for the dead. They left the windows, doors and gates unlocked so that spirits can move freely in their homes. Celtic lore tells of the Fairy Gates opening, and the Lands of the *Sidhe* (pronounced "shee") becoming accessible. Irish heroes long dead are said to make gallant raids into the Otherworld, however, they must return to their proper resting places by the first cock crow or risk being lost forever to roam the land of living with no hope of finding rest or peace.



Pumpkin jack o'lanterns

Similar to the modern carved pumpkin heads, Celts used lanterns made from turnips (today pumpkin *jack o'lanterns*), in which they carved eyes and nose and mouth, since it was believed that many spirits roamed in the night and not all of them benevolent, people placed the lanterns in front and on the windows to cast away evil spirits. Another custom from Scotland, lately very popular in Bulgaria as well, was brought to North America in the 20th century - the dressing-up. Masked men with lanterns in hand, wandered from house to house and offer different kinds of entertainment in exchange for food or coins. In Scotland, young men with masks, veiled and darkened faces, dressed in white, symbolizing the dead. The Night of Samhain is probably the best time for divination.

This is somewhat related to the understanding of time of the Celts and the occurring "hole in time", which they believed happened on the night of the Celtic new year. They believed that Samhain occurs at a point outside time when the natural order of the universe goes back to the original chaos, in order to prepare for the new order. And because Samhain is beyond time, this means that exactly on this night each point of the future, present and past can be seen. Therefore it is believed that fortunetelling in this night is extremely accurate.

Celts used hazelnuts, symbols of wisdom, to foretell the future. Bobbing for apples, another traditional Samhain pastime, was a reference to the Celtic Emhain Abhlach, "Paradise of Apples," where the dead, having eaten of the sacred fruit, enjoyed a blissful immortality.

In the past the most common uses of divination were to determine the identity of one's future spouse, the location of one's future home, and how many children a person might have. There are a number of divinations that use foods, baking and cooking as their focus. Some of these are still practiced today. Apples were peeled, the peel tossed over the shoulder, and its shape examined to see if it formed the

first letter of the future spouse's name. Nuts were roasted on the hearth and their movements interpreted - if the nuts stayed together, so would the couple. Egg whites were dropped in a glass of water, and the shapes foretold the number of future children. Children would also chase crows and divine some of these things from how many birds appeared or the direction the birds flew.



There are so many types of divination that are traditional to Hallowstide, it is possible to mention only a few. Girls were told to place hazelnuts along the front of the firegrate, each one to symbolize one of her suitors. She could then divine her future husband by chanting, *"If you love me, pop and fly; if you hate me, burn and die."* You should slice an apple through the equator (to reveal the five-pointed star within) and then eat it by candlelight before a mirror. Your future spouse will then appear over your shoulder. Or,

peel an apple, making sure the peeling comes off in one long strand, reciting, *"I pare this apple round and round again; My sweetheart's name to flourish on the plain: I fling the unbroken paring o'er my head, My sweetheart's letter on the ground to read."* Or, you might set a snail to crawl through the ashes of your hearth. The considerate little creature will then spell out the initial letter as it moves.

Water has always been known for its magical properties, it's only natural to use it for divination workings. Try one of these on Samhain night. At midnight on Samhain, go to a lake and gaze into the water. You should see your lover's face reflected in the lake before you. Fill a cauldron with water, and then light a candle. Drip the hot wax into the water, and see what shape it forms. The shape will indicate the profession of your future lover. Find a moving body of water like a stream or river. Select a piece of wood to represent the person you wish to be your lover, and throw it in the water. If it floats downstream, he will be true and constant. If the wood gets caught up on the bank, or sinks, your lover will be unfaithful. Scottish Bannock Divination: in Scotland and northern England, a girl would bake a bannock cake in the evening. In complete silence, she

walked to her room and placed the bannock under her pillow. Her dreams that night would show her the face of her lover, and in the morning she ate the bannock. To find out if you'll find love in the coming twelve months, separate an egg and drop the white into a glass of water. If it sinks immediately, love is forthcoming. If it floats on the top of the water, you'll spend the next year alone. Take two nuts, one for yourself and one for your lover. At midnight on Samhain, place them on a grate over your fire. If they burn well, you'll have a long and happy relationship. If one nut pops or burns, it means one of you will be unfaithful. In modern days the followers of Wicca and many pagans still celebrate

Samhain as a feast of the dead as rendering homage to their deceased friends, relatives and loved ones. We honour our ancestors at Samhain as they have honored us in the days before we were born. And as they shall honor us in the nights ahead.

Israfela



INCENSES FOR SAMHAIN

The celebration of each feast is related with many small details, of which we rarely remember to devote enough attention. In this issue, I have prepared several variants of spices, which you have to prepare by yourselves for the upcoming and so loved by the majority of practitioners Samhain Sabbath.

1. for divination

2. This recipe is for divination incense, which is considered as the most effective on Samhain. The recipe is from Scott Cunningham:

- 2 parts bark of Sandalwood bark (Santaluni album) (p);
- 1 part orange peel (d)
- 1 part dry bark of nutmeg (d)
- 1 part cinnamon (p)

This incense is especially appropriate for the holiday because according to the author it includes both protective components (p), and such that support divination abilities (d).

2. for the holiday

This incense is nice because the flavor perfectly suits the theme of the celebration as well as the fall, part of which is also Samhain.

3 parts Rosemary

3 parts pine resin

3 pieces laurel

3 parts apple (mace or a few drops of fragrant oil from Apple)

2 drops of aromatic oils of patchouli

3. for the holiday (the classical version)

This recipe includes mostly ingredients that have been used in the Mediterranean for incenses since ancient times. That is why I personally find it a little more classic.



3 parts Frankincense

2 parts Myrrh

1 part Rosemary

1 part Cedar wood

1 part Juniper (Juniperus communis - fruits or needles)



Good luck and nice holiday to all who observe it!

Cath

sources:

"Magical fragrances, oils and potions,"

S. Cunningham



SAMHAIN RITUAL FOR SOLITARY PRACTITIONERS

What will you need during the ritual:
Black altar cloth, quarter candles (yellow for air/east, red for fire/south, blue for water/west, green for earth/north), golden candle for the God silver candle for the Goddess, one black candle, cakes and wine divination tool (scrying bowl, tarot, pendulum, etc) Athame Offering Bowl or plate Carved Jack-o-lantern or skull(ceramic, stone, etc) on altar Samhain Incense.
Cleanse the area in preparation of the ritual as you normally would.



Casting the Circle:

Pick up your athame and kiss the blade. Starting in the East you point the athame to the ground while you

visualize a blue light coming from the blade to the ground. Begin to draw the circle moving deosil. Complete this circle three times. Each time use the corresponding line and say:

First time:

“I cast this circle in order to create a sacred space.”

Second time

“I cast this circle to contain the power. “

Third time

“I cast this circle as a barrier from all negative energy and spirits.” So mote it be!”

Calling the Quarters:

Call the quarters starting in the East:

EAST

“Hail to the Guardians of the Watchtowers of the East, element of air. I do summon, stir and call you forth that you may guard and witness me in my rites.”

(Draw the invoking pentagram in the air with your athame then light the quarter candle)

“Hail and welcome!”

SOUTH

"Hail to the Guardians of the Watchtowers of the South, element of fire. I do summon, stir and call you forth that you may guard and witness me in my rites."



(Draw the invoking pentagram in the air with your athame then light the quarter candle)

"Hail and welcome!"

WEST

"Hail to the Guardians of the Watchtowers of the West, element of water. I do summon, stir and call you forth that you may guard and witness me in my rites."

(Draw the invoking pentagram in the air with your athame then light the quarter candle)

"Hail and welcome!"

NORTH

"Hail to the Guardians of the Watchtowers of the North, element of air and Guardian of the doorway between worlds. I do summon, stir and call you forth that you may guard and witness me in my rites."

(Draw the invoking pentagram in the air with your athame then light the quarter candle)

"Hail and welcome!"

Inviting the Lord and Lady:

Calling the Goddess:

"Wise Crone, Dark Lady, Dark Mother this is your time to rule. Darkness and decay begins to envelope the world and death knocks upon the door. Bring to me this night your wisdom and clarity and envelope me within your love. Challenge me to look into myself and reflect upon what I find. Dark Mother I invite you this night to join me within my circle. Hail and Welcome."

Light the Goddess candle.

Calling the God:

Light the Lords candle and say:

"Lord, though you leave me for a time, I now that you will soon return!"

Extinguish the God candle and say:

"While I mourn your passing I rejoice and await your return at Yule! Through your sacrifice I live and understand that death is a natural part of life. You show me that there is no true death for we all

shall be reborn. The Wheel of Life forever turns. Hail and farewell!"



Circle Work:

Read the Charge of the Crone or Dark Goddess.

Read the Charge of the God.

Bless the cakes and wine.

Light the black candle and place it near the offering bowl/plate and say:

"May this candle guide those who have passed before me. I welcome (speak their names) to this rite as long as you bear no ill will towards me. Negative energy will be repelled for only positive energies are welcome. May this candle serve as a beacon to those loved ones who seek to be with me this night. So mote it be!"

Take a piece of the cake and dip it into the wine. Place it into the offering bowl or plate and say:

"I offer this food and drink to those who have passed before me. I offer

this food and drink to my ancestors. May it please you and sustain you this night. I honor you and I remember you."

Break off a piece of the cake and eat it then drink some of the ale as you symbolically share a meal with your passed loved ones. Then sit quietly for a time and meditate and remember those who have passed. After your meditations it is the time in which you perform divinations and attempt to speak with those who have passed. There is no time limit on this part. Take as much time as you wish.

After your work with the divination is done, break off another piece of cake and dip it into the wine. Place it with the previous offering and say:

"I thank you for your company and speaking with me. I offer you more food and drink. May it please you and sustain you this night! Blessed be!"

Wait silently for a short period of time and when you feel it is time then say farewell to the ancestors:

"To those who have passed, that I love. I thank you for joining me and I bid you farewell as you journey back the Land of the Dead. Go in peace. Hail and farewell!"

Farewell to the Goddess:

Face altar and say:

“Dark Mother, Wise Crone, I thank you for being here with me tonight and sharing your wisdom. Stay if you wish, go if you must. Hail and farewell!”

Extinguish the flame

Dismissing the Guardians

Face the north. Using your athame draw the banishing pentagram while saying:

“Guardian of the Watchtower of the North, element of earth and Guardians of the gateway between worlds. I thank you for your presence here this evening. Go in power. Hail and farewell.”

Extinguish the flame on the quarter candle.

Face the west. Using your athame draw the banishing pentagram while saying:

“Guardian of the Watchtower of the west, element of water. I thank you for your presence here this evening. Go in power. Hail and farewell.”

Extinguish the flame on the quarter candle.

Face the south. Using your athame draw the banishing pentagram while saying:

“Guardian of the Watchtower of the south, element of fire. I thank you

for your presence here this evening. Go in power. Hail and farewell.”

Extinguish the flame on the quarter candle.

Face the east. Using your athame draw the banishing pentagram while saying:

“Guardian of the Watchtower of the East, element of air. I thank you for your presence here this evening. Go in power. Hail and farewell.”

Extinguish the flame on the quarter candle. Visualize the circle you had drawn slowly melting away into the earth. Once it is gone the circle is closed and the ritual is done. Before leaving the area make sure you ground and center. Take the remaining cakes and wine and offer them to the Goddess. Pour the ale onto the ground and leave the cake on the ground and say a prayer of offering to the Goddess.

A.S.



RANGEL - THE TORMENTOR OR ARCHANGEL MICHAEL

In the traditional national calendar Archangel Michael is celebrated on the holiday which bears his name – Archangel day (November 8th) St. Michael or St. Rangel is one of the seventh angels to the God's throne, who according to Christianity is the leader of the heaven's powers and fighter against the spirits of the darkness. He is depicted with a spear in his hand (sometimes riding a horse), threading on the devil with his legs.

According to the national Bulgarian mythology Rangel is one of the sixth brothers - heroes, who divided the world between each other. The land of the dead had been given to him. That's why in the folk lexicology he is called – Rangel - the Tormentor. He is called *tormentor* because he takes out the soul of the dying, giving him an apple (rarely bunch). That is why he is accepted by the nation as an angel of death.

There are many fabulous stories, which reveal the folklore notion about St. Archangel Michael's image. According to the national belief the human soul can't be separated from the body before St. Rangel comes to



take it. This day is celebrated in honour of St. Rangel and death, in order for the man not to suffer when taking out his soul.

It is believed that he drops to the dying man and with knife or sword (or scythe) in his hand takes out man's soul. If he stands next to his/her head - the sick person is going to die; if he stands next to his/her legs - the sick person is going to live. He leads out the wrested soul from the perishable body in the another world where together with his colleague St. Peter takes it to the heaven garden or in the

boiling cauldron of hell according to the fact whether the soul is pious or sinful. That's why in the Christian iconographic tradition Archangel Michael is depicted either with blood-stained knife in his hands or holding scales with which he measures the human sins.



Archangel Michael is compassionate and fair-minded, one and only intercessor of God for the soul of the dead person. There is a belief that when the dying man is smiling, that means that Archangel Michael gives a golden apple to take his soul – said the old people from Shopluka and when the saint is late the dying person suffers great pain.

He begs God for the soul of the poor man because of his children not to become orphans. In the famous

storyline for *St. Rangel Godfather*, he cancels his godfather's death but did not save him from it. The precautions for pouring out the water from the cookware at home after the beginning of the death is explained with the notion that Archangel Michael has washed his knife in this water.

The name of Archangel Michael – tormentor is connected with a special, ritual bread, which is made for funerals, for after-funeral rituals and for the holiday of St. Archangel Michael. In west Bulgaria it is called Rangel's dish and in the east of Bulgaria – Arangelovo, *Rangel's bread* or *bread of St. Michael*. The bread is called *God's bread*, *Bogovitsa* or *St. Petka*. The honoring of St. Archangel Michael like a master of the other world's souls predetermines the observing of one of the biggest and solemn all souls' day during the year, which happens to be Saturday before the holiday. On the Archangel all souls' day the women go to the cemetery and serve bread and boiled wheat for the God's forgiveness. On Archangel's day the Bulgarians made a votive offering in the honor of the saint - patron of the dead. Usually they sacrifice male animal – ram or lamb whose head and limbs are boiled and then incensed. The women prepare and serve special, ritual

bread. The solemn table either family or for all villagers is sanctified by church representative. The skin of the ritual animal is presented to the church.



Sat by the festive table, the oldest of the family breaks the ritual bread on crosswise, pours wine on top by the earthenware bowl and the housewife gathers wine from the bottom and splashes the house with it for rich harvest by blessing: *'St. Archangel, St. Nikola and all the saints, help us, we honor you and we break the bread crosswise in order to have wheat to the belt! Now with what we could and next year with what we want! Now with the bowl and next year with the copper!'* Then she breaks the round loaf and gives morsel to every member of the family. The morsel is taken with two hand and a bless is said: *' As grain In*

the morsel as health in the home! Amen!'



The honoring of the saint-patron is a kind of outwitting the destiny, because the patron of the holiday (life) becomes the death in the face of Archangel Michael. It is believed that honoring the patron of the dead will provide health and good life to the living so one will feel calm when comes his/her turn. After Archangel's day the Bulgarian nation believed that "Mratintsi", "The wolf holidays" began. Similarly to the preceding 'Mouse day' traditions were kept, which protected people from evil things.

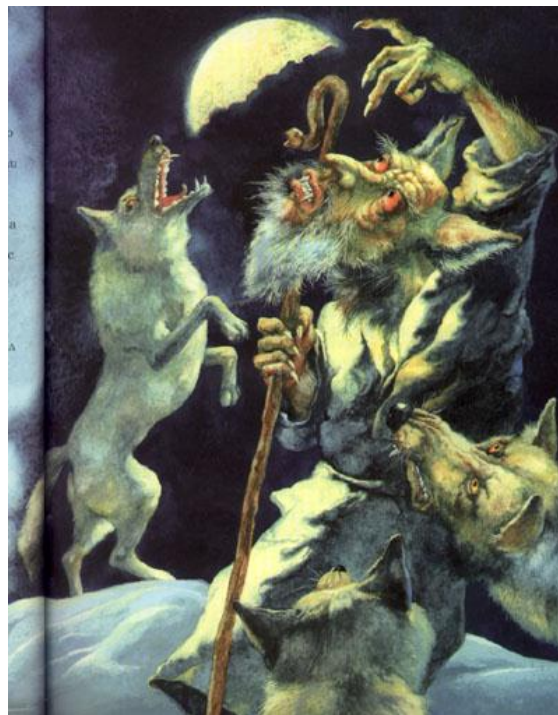
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Source: 'Bulgarian mythology- encyclopedia dictionary, A. Stoinev, Sofia,2006

MRATNITSI-CELEBRATIONS FOR PROTECTION AGAINST WOLVES

Wolf's holidays or Beast's days (Valchliatsi, Vuchliatsi, Wolf Virgin Mary etc.) in the Bulgarian national mythology is called the period of 3, 5, 7, 9 or 10 days (according to the region) which is dedicated to the wolves. By calendar, they are often connected with the transition from autumn to winter around Archangel's day but in south Bulgaria it is celebrated during the *Dirty days*. In west Bulgaria the *Wolf's days* are called *Mratintsi* (from 11th to 16th or 21st November). It is considered that by this time the wolves are rutting (dispersing). In other regions during the *Trifuntsi* (1st – 3rd February).

The concept that the wolf is created by the devil according to the dualistic Bulgarian traditions, together with the real notion for his image it is defined as dangerous for human beings and animals. This predetermines the rituals during the period while the Wolf's holidays last – a number of ritual practices are done and a number of prohibitions are kept in order to protect the people and animals from the wolves. During these holidays the



wolf's name is tabooed – it is not pronounced, the names binary, trinity, nine people, brothers, enemies and similar are more often used. The prohibitions which are kept are connected mostly to the housekeeping of the women – they are not allowed to work with wool, sharp objects (knives, scissors, carding machines, combs, and needles) because they look like wolves' tooth. The scissors are not open in order to close the jaws of the wolf. At the eve they are hold tight and hidden in order not to be found incidentally by children. This is related to the clasp-knives and all similar

objects. During this period people do not take weapons since it is considered that the *mratnitsi* themselves were armed with rifles. The prohibitions are strictly kept by the wives of shepherds, goatherds, woodcutters in order to keep the wolves away from them. It is believed that in this period people are not allowed to make any clothes (male in particular) because those who wear such clothes will be eaten by the wolves. There is a widespread story about a woman who patched up the overcoat of her husband during the Wolf's holidays. When after a time he went for woods in the forest he was attacked by wolf that just tore off the patch from his shoulder and went away. In some regions in Bulgaria the



women coat with mud around the fireplace and the door, also the doors of pens and cattle-sheds which is accompanied with dialogue of conjuring character (as in the Mice's holidays) – to plaster (stick) the eyes

and the mouth of the wolf: *'To stick its mouth, to plaster its eyes, to stick its legs'*. In the region of Plovdiv, women go behind the pen and there with closed eyes they sewed the front and back of their chemises. Such practice exists in the region of Gabrovo where two women do it – the first one asks what did the other sew and she answers that she sews the wolf's mouth. In west Bulgaria (Chuprene, Stakevtsi, Doktor Yosifovo, etc.) during the *Trifuntsi* (on the first *Trifunets*- 6th February) they knead ritual round bread which decoration depicts pen with sheep and cattles, on the door there is 'awakened' owner and with wolves around the pen. This ritual bread is incensed and put in the cattle's' food in order to be protected by wolves. Also during this period they lock the chain of the fireplace; they don't throw away the ash (it is believed that the wolves eat or lick the coals and in this way they breed); and avoid going out after sunset.

The honoring of the wolves has an old, mythological base. The folk superstitions reveal the connection of the wolf with ancient, earth divinity of the forest and the other world. The most characterized feature for earth nature bears *Kutsalán*, the limped (the crooked) wolf that leads the wolf pack.

It is widespread that the most dangerous day of these holidays is the last one (21st November). It bears the name of *Kutsulan* or *Natlapan*, *Klekutsan*, etc. The ancestors honored on this day *Kutsalan* (this is the name of the day itself) to please him and save the people and herds from the wolves. In some places this holiday is called *Wolf Virgin Mary*.



The Mratnitsi date from pagan epoch and they represent ritual magic practices. *The Mratnitsi* are considered to be worse than the *Dirty days*, because while they last, man can become ill of different illnesses. *The Mratiniak* is a holiday in honor of the demonic creature *mrata* or *mratiniak* that causes the pip. Early in the morning the oldest woman took a sacrificial animal – black hen or cock – *mratinche* and put it on the threshold (rarely behind the door) with its head pointing to inside. She put the knife to

the chicken's neck and the younger woman asked: "*What do you slay?*" The oldest responded: '*I am slaying mratiniak*' and she slays it by saying: '*We are not the ones who slayn you, the mratiniak is slaying you*". The head and the legs were tied with red thread and in the beak they put live coal and put them to the fireplace. The chicken was cooked. Thus, they believed that the spirit was pleased and they protected the house and children from evil eye, ghosts and goblins. The gizzard, the gall and the plumage were kept because people thought that they had different curative forces. With the plumage they incanted lying-in women – sick of birth fever; children sick of fever, headache and other illnesses.

Israfela

Source: *'Bulgarian mythology-encyclopedia dictionary, A. Stoinev, Sofia,2006*

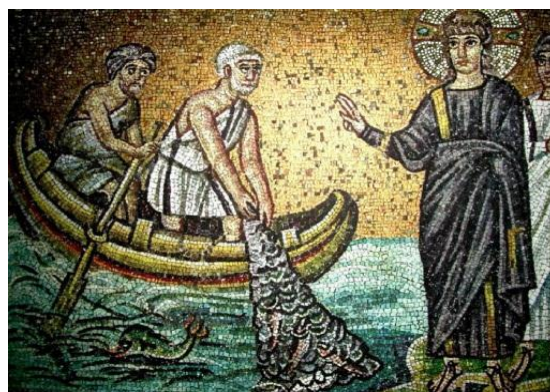


BEAR'S DAY- ANDREY DROVES AWAY THE GOLD WINTER DAYS

The Bulgarians call this holiday *Edrinday*, *Edrey* or *Bear day*. In the national calendar, it is famous for its different names as well as *Edrin*, *Edrey*, *Adrey*, *Dreioday*, *Edrevday* for the different parts of the country. It is believed that on this holiday (November 30th) the day begins to become longer with the size of one millet (corn, pea) grain. It is said that '*Andrey drives away the winter and the long nights.*'

That's why on the day of the celebration, early in the morning on November 30th, people prepare legumen of corn, wheat, beans, lentils, barley, and oats in a new pot. This is made in order for the crops to grow bigger as the boiled grains grow bigger. This is given to the domestic animals and to the hens for their good offspring. Similarly, every member of the family throws some of this legumen in the chimney by wishing 'high', good crops and the rest of this is eaten. Some of this legumen is given to the neighbors 'for health' but often this is not done for not to 'carry the fertility out from home'.

The preparation of the ritual legumen in the folk understanding is connected with the 'grow' of the agricultural crops, the fertility of young brides and to fertility as a whole. That's why this day is also celebrated by the wives expecting the destiny's goodwill – to grow like the day and seeds, to become pregnant, to give birth to healthy and good children. In the region of the southern parts of Black sea the fish men honour St. Andrew (together with St. Nicolay) like a master of the strong, sea winds and storms. There is a belief in Petrich region that St. Andrew is the father of St. Nikolay.



In north Bulgaria, St. Andrew is honoured as a holiday of the bears, known as '*Bear day*'. The national belief states that St. Andrew wa

s hermit in the mountain and there he cultivated a small field. But suddenly his ox had been eaten by a bear. Furious, the cultivator caught the beast, harnessed it in the wooden plough and ploughed the field or (according other variant) ride it like a horse. For that reason, the saint is respected for protection against bears.

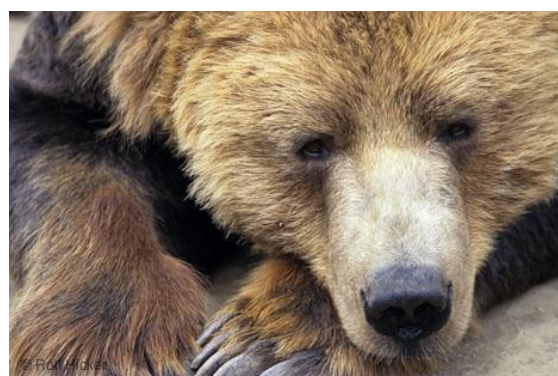


According to another belief, before sunrise on St. Andrew's day, the oldest woman in the family takes from the


boiled grains and throws them up in the chimney or on the roof of the house while saying: "*Bear, take this boiled corn in order not to eat the raw one and in order not to eat humans and goods!*" In some regions in south Bulgaria, the traditional customs for St. Andrew's day are made also at the holiday of Varvara (December 4)

Israfela

Source: '*Bulgarian mythology-encyclopedia dictionary, A. Stoinev, Sofia,2006*



BRIEF HISTORY OF THE TAROT

f all divinatory methods, disseminated and promoted among the general public, the Tarot cards are probably the most exotic and the most exciting one. We see them on the big and small screen, in magazines, newspapers, art projects of various artists, and even in some of our favorite music videos. It is

therefore not surprising why this is probably the first divinatory method, which captures the beginners' attention. Thirsty for insights into the future, they often overlook something that seems insignificant for them and that thing is to learn about the history of the Tarot. And there is a good reason, why one should first study the

history of the cards. Since many people use them, thinking that they are extremely ancient divinatory method. I think it is not nice to live in delusion and should always look for truth, especially in terms of the divination methods that we use and the rituals we perform. That's why I decided in this issue basically to meet you with the history behind the mystical



Mamluk deck King of Cups

and fascinating Tarot cards. It is known that card games come from China, but enter Europe in the late 14th century by the Mamluk Empire, occupying in

present-day most of the territory of Egypt. Although we do not know what the rules of play were, it is known that the deck of the Mamelukes remained virtually unchanged in Italy. Even at that time the suits were Swords, Wands, Coins (also known as Blades or Pentacles) and Cups. Each color had ten numbered cards and three "royal cards" - King, Knight and Page; thereby the deck consisted of 52 cards. Variations appeared throughout Europe – in some places they only changed the name of the suit or the design, while somewhere else people created entirely new decks or completely new games with them.

In 1420 in Europe originated the idea for more trump cards forerunning before the so called Major Arcana. It is known that the first cards that looked like Tarot card were created between 1430 and 1450 and were distributed in Milan, Ferrara and Bologna in northern Italy. This happened due to the addition of such "trump cards" to the already traditional deck for playing. At that time they were called *carte da trionfi* - trump cards and the first literary information about the existence of such cards is a judicial record from Ferrara from 1442.

It is interesting to note that the oldest deck was painted in the mid-15th

century for the Visconti-Sforza family, governors of Milan at that time. During this period many variations of the card design were developed and even there are preserved decks, such as the popular *Sola Busca*, but they are more an exception compared to the general picture.



"Sola Busca" deck – Queen of Cups

Playing with tarot cards was spread from Italy to France, then to Switzerland, Germany and other countries, it gained popularity in the 16th and 17th century. In 1540

Francesco Marcolini published what is perhaps now considered as the first book for divination with cards. However, the cards described out are not used in the familiar way and they do not have any value themselves as a divinatory method, but only help to select such. An interesting suggestion for the different use of the Tarot is one report from the Venetian Inquisition of the 16th century, where he mentioned that witches used the card the Devil to accomplish their satanic rituals. There is no evidence if this is true or not, but in general the attitude of the church towards the Tarot continues to be negative only in its role as a gambling game as it actually was at that time.

In the 18th century Tarot began to develop more versatile beyond its traditional role as an entertainment hub. During this period, card decks acquire a deeper meaning, as each of the card acquires a symbolic meaning. In 1770 is published one of the first books on cartomancy. The author of the book was a frenchman Etteilla who for the first time promoted and put occult significance in the Tarot. Most of the divination methods from 19th century that we are acquainted with is thanks to him and two other French authors. They made the connection between the 22 Major Arcana and

letters in the old Hebrew alphabet and thus associated them with Kabbalah, by giving them much wider meaning. Moreover, the three Frenchmen even invent false stories about their newly created Tarot cards in order to make the relationship with Kabbalah more reliable. In this kind of new mythology, the reader is captivated by the stories of dedication ceremonies in Egypt, Judaic mysticism and gypsy nomads. We can clearly see how the fictional stories of Etteilla dominate in the minds of people down to the present day.

"Fame" 18th century deck



Arthur Edward Waite certainly is the man contributed most to the spread of

Tarot cards in the form which is known today. I guess many of you will be surprised to find out that he did not agree with the ideas of Etteilla. Waite says *"I should not be added to those who are convinced that there is actually a match between the Hebrew letters and the symbols in the Tarot trumps."* Instead, he focuses on the collection of data and various symbolic meanings of Tarot, some of it occult. He did that in order to come to his own interpretation. Waite himself claims that the Tarot is rather mystical, and it is not an occult tool, but his most remarkable innovation is the bringing of images for the cards with numbers – what later became known as the Minor Arcana.



A.E. Waite

The deck created by Waite became the basis for the further development of the

Tarot. In the 20th century cards became more and more popular and a favorite tool of neo-pagans, seers, occultists and enthusiasts. Decks with innumerable variations in size, shape, course, names and images of individual cards were created. This led to the moment when we have decks with vampires, Indians, Egyptians, Celts, and even with cartoon characters. The Tarot cards capture one's attention because of its versatility and simple language, making them easy to use. They are also very

affordable: you can buy your own deck (or even make one) there are hundreds of books published on this subject, and probably there are thousands of websites. And I think it wouldn't be an exaggeration to say that today Tarot cards are almost as popular as a few centuries ago when they were an enjoyable and entertaining game accessible to all.

Cath

Source:

http://www.tarotpedia.com/wiki/Tarot_History

<http://en.wikipedia.org/wiki/Tarot>

AUTUMN TAROT READING

Autumn is the time when nature fades away and prepares for the symbolic death of the winter. This is a great time when we can stop for a minute and to think of

the far-off summer, to reconsider and realize the fruits of the passing year. A nice way to do this is through this autumn Tarot reading. So ignite your favorite incense, pour yourself a cup of hot tea and mix the deck.

Meaning of the positions:

1, 2, 3 - Leaves. Each card represents each of the three summer months symbolically. What have we achieved? What we have done? Now is the time to analyze and evaluate this.

4 - Basket. This card reminds us with what we have "filled", our autumn basket. Our positive characteristics



and abilities that we need to rely on for the next season.

5 - Moral of the day. The required actions and compromises that need to be taken in order to achieve our goals in the coming months.

6 - Moral of the night. The necessary internal changes, emotions and feelings, that are needed to accomplish our goals in the autumn.

Cath

RUHANIYA OR THE ARABIC MAGIC

The Arabian magic is a mystical knowledge with a complex history coming from the exotic lands of the Orient and depicted within the tales of 1001 nights. Yet still remains unveiled today. Even though it is related with Islam and its mystical trends, its roots can be traced back to the pagan beliefs of the ancient Mesopotamian civilizations of Tigris-Euphrates river valleys. Subsequently Arabian magic was developed and practiced by the Chaldeans, Sabeans and Nabateans – nations known as „honouring the stars” considered as the most educated ones. The pre-Islamic believes included the honouring of many deities and was closely related with the planets and the seven celestial bodies. With the advent of Islam, some of these beliefs had been lost or destroyed, and other had been incorporated and absorbed within different early Islamic religious and spiritual cults. Greater development of

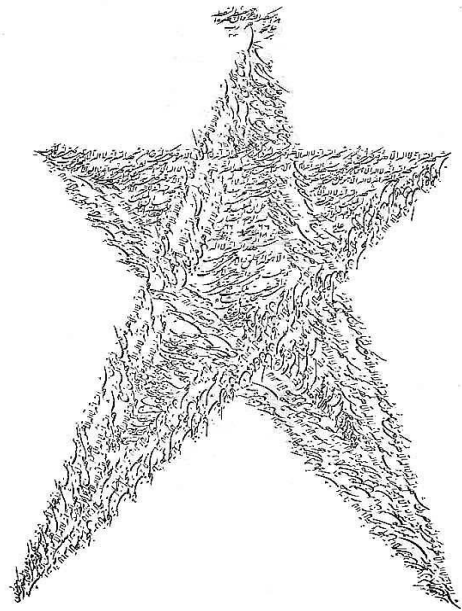
these teachings is done in the Middle Ages with the flourishing of Islamic culture, when remarkable and renowned philosophers, sages and scholars, including al-Buni, Ibn Arabi, al-Biruni and al-Ghazali, translated and wrote in Arabic numerous treatises and works with esoteric knowledge,



astronomy, astrology, philosophy and many other disciplines for their students and the upcoming generation. Some of them were later translated into Latin, and after on some of the teachings passed into the Western Occultism.

From the whole amalgam of magical beliefs, spiritual and religious philosophical trends, a vast system of ceremonies and magical rites was formed - *Ruhaniya / Spirituality /* , in the Arab world. This term designated the Arabian magic. Some insiders also called it *Ilm al-Hickman* knowledge or wisdom. Those who practice these teachings are called *mukaribun* or "*seeking proximity of the Divine.*" In the Western tradition it is called magic or divine teurgia. It is perceived as positive and it is used to help other people and also to achieve enlightenment. On the other hand, there are dark practices associated with the worship of *Iblis* - the devil and his demonic powers for selfish and destructive purposes, and their followers generally are called *sahir* - black magicians. Such acts are condemned by Islam and even are prosecuted and punished by law in some Arab countries. Some initiates also call it *Ilm al-Hickman* knowledge

or wisdom. Those who practice these teachings are called *mukaribun* or "*seeking proximity with the Divine.*" Arabian magic is disseminated and widely used in the Middle East, North Africa, Central Asia, India, the Malay Archipelago and the Balkans. The people who practice in the Arab world are *sheikhs* as well as clergy, teachers, other sages, ascetics and followers of religious cults, Sufi mystical orders and



other mystical communities. In Bulgaria, the Turkish *hodjas* can be pointed as partial representatives of this tradition, that is why here is more common to use the term *Turkish magic* rather than *Arabic magic*. The etymology of the word *hodja* means teacher or wise man, who is teaching spiritual lessons and such a person





that has performed a sacral homage *haji*. Sometimes this term is used to give name to the Islamic religious leaders and *myuzeini* and today the name *hodja*, especially in our country has gained the misrepresented meaning of a Muslim magician. In its essence Arabic magic focuses on spirituality and the work with the invisible world of the spirits that surround us. These spirits described by the ancient magicians are called by the generic term - *Aruah*. With their help one can get in contact with heaven or space, and the spirit itself is seen and perceived as a living creature which is interconnected on physical, mental and spiritual level with each creation, and the divine source, i.e. God. This is even mentioned in the famous Emerald Tablets of Hermes Trismegistus:

“What is below is like that which is above, and what is above is similar to that which is below”

In this tradition, magic spells are accomplished by the summoning of divine beings - *angels*, *jinn* and other creatures, by the power of ancient and powerful magical names and incantations. But essentially in order to make a connection with them one relies on the Divine or the Creator, who is seen as the source of all magical manifestation on a physical or spiritual plane. The magician acquires the authority to command the spiritual beings and to exercise his/hers will upon them indeed through the Creator. There are several specific branches of work or the so called. *Science and knowledge (Ilm)* which are practiced by the Arab magicians. These are the knowledge of dealing with letters and the understanding of their properties in names and in formulas, magic squares and their putting into practice, amulets / charms / planetary magic soothsaying and predicting with different methods and evocation magic - i.e. the art of summoning spiritual beings (angels, jinn). In the next articles which will be dedicated to this subject I will focus on some of these practices used in Arabic magic.

Rain

<http://arabskamagia.blogspot.com/>

THE WIDER REALITY OF FRANK KEPPEL

A lot of people interested in astral projection are fond of Robert Monroe and his trilogy "*Journey's out of the body*". And for sure, may be he is the most famous author who has completely separated this practice of travelling out of the body from the ceremonial mystic one. Frank Keppel - projection expert and astral explorer is one of Monroe's apprentices and followers. He has graduated electronics and has worked for many years as a research advisor. Keppel was extremely skeptical of all mystical and religious experiences, and as with Monroe that is what makes him so objective.

Focuses of attention 1,2,3,4

The most common idea of the astral planes or "higher worlds" is that they are far more different places no matter how close to our reality they may seem. Even Monroe gives names to these places such as *Place I* and *Place II*. According to Keppel's understanding they are not even layers, but focuses of the mind, in which we live constantly and simultaneously and this he calls *the wider reality*. Keppel has a lot more explanation about his experiences in

Focuses 2, 3 and 4 than in *Focus 1*. For him there is no sense in the great effort that is required to leave the physical body and then to come back

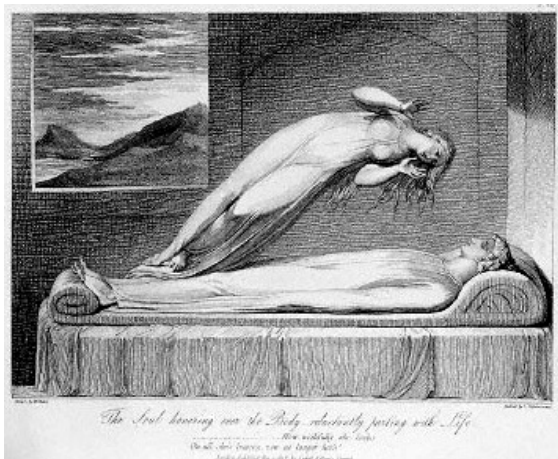


in, that's why he goes directly to the *Focus 2*.

Let me give you a brief explanation of the focuses. Our Wider Reality is apportioned into 4 Primary Areas and each person has what is called their Primary Focus. Anyone reading this has their Primary Focus set to the physical (*Focus 1*). When we project, our Primary Focus does not change. We may shift our focus of attention, but our Primary Focus remains *Focus 1*. Think of your Primary Focus as your "home focus" if you like.

Focus 2: According to Frank Keppel's system, everything that is most often

mentioned as a lucid dream and astral travel experience is in *Focus 2*. There, the thoughts and feelings materialise and this brings a lot of confusion to the *travelers* who do not have much experience in *Focus 2*. Keppel believes that the best way to use focus 2 is to use it when deal with personal problems – battling personal demons for example, because both people’s feelings and problems acquire images. *Focus 2* of consciousness is what is commonly known by psychologists, as your "sub conscious" but there is nothing "sub" about it. Focus 2 is where most people do their dreaming, lucid dreaming, their "astral projecting", their meeting up with all manner of demons and devils, etc. *Focus 2* of consciousness contains all manner of personal faculties such as your memory and your imagination. Without *Focus 2* of consciousness we simply wouldn't be able to think rationally or create anything within the physical.



Focus 3: As *Focus 1* with *Focus 2* so *Focus 3* and *Focus 2* overlap in one, there is no sharp separation between them. And the reason why Keppel does not talk about meeting other people in the puzzling *Focus 2* is because you actually meet other people in *Focus 3*. These are Monroe’s focuses 23, 24, 25, 26 and 27. The upper part of *Focus 3* corresponding to *Focus 27* is the place where we go after death. *Focus 3* is very similar to



the physical world and one can meet and communicate with people without worrying that they are not real, as often happens in *Focus 2*. And because focus three looks like the physical world, residents build houses that remain there until they are removed, and that’s why you may find houses there. Presented in this manner this "place" may seem with a rather simple structure, but residents are so many that the sections in this place can be very different. In *Focus 3* the rule that

the similar attracts to each other is in force - people with certain beliefs for example, after their death go to areas with people with similar believes.

Focus 4: *Focus 4* is situated above *Focus 3*, and there we are in a state of consciousness in which we are associated with our Higher Self. There are no "things", the energy is intensive and creative. There is no time and space and is more difficult to compare with the other focuses. Actually Keppel's achievement is the entering in *Focus 4* which Monroe couldn't reach, or at least he didn't indicate it.

Frank Keppel has an interesting understanding of reincarnation. Since time exists only in the physical realm he believes that our various incarnations co-exist with the present,

that is to say an essence of us develops in different time and in different spaces, and even in other physical realities. Our other incarnations have no connection with our present personality, but are the same Higher Self, and they have the same *Focus 4* as we do. There are many people who remember a dream that looks like a memory from other reincarnation, according to the theory that I presented, these are not memories, but present experiences of our other incarnation of which we dream or see in a vision. The only way, according to Keppel, to understand this and what the essence of *Focus 2, 3* and *4* is to experiment by ourselves.

Neus



INTERPRETATION OF INANNA'S DESCENT MYTH

"From the Great Above Inanna opened her ear to the Great Below."

The Goddess Inanna ruled the people of Sumer, and under Her rule the people and their communities prospered and thrived. The urban culture, though agriculturally dependent, centered upon the reverence of the Goddess -- a cella, or shrine, in her honour was the centerpiece of the cities. Inanna was the queen of seven temples throughout Sumer. Probably the most important Sumerian contribution to civilization was the invention and creation of a standard writing and literature; the Sumerians even had libraries. Their literary works reveal religious beliefs, ethical ideas, and the spiritual aspirations of the Sumerians. Among these works are the hymns and stories of Inanna - they were recorded at a time when the patriarchy was beginning to take hold, and the position of the Goddess, although strong, was changing.

In Sumerian, the word for ear and wisdom are the same. For example, *Enki*, the God of Wisdom, is said to have his ear "wide open". This implies



that Inanna's primary reason for "going to hell" was to seek wisdom and understanding. But in order to make such a spiritual journey, she first had to give up her earthly powers and possessions.

Preparing for the Descent into the Underworld

In the myth, she abandoned heaven and earth to descend to the underworld, her office of holy priestess, her temples in the seven principal

cities where she was worshipped. She gave up her earthly powers and possessions - an essential willingness required of any soul undertaking such a journey, of any soul following such a path of initiation.

Inanna also recognized the need to protect herself. She gathered together seven of the *Me*, attributes of civilization which she transformed into such feminine allure as crown, jewelry, and a royal robe. These were intended to serve as her protections. They included her crown, earrings of small lapis beads, a double strand of beads about her neck, her breastplate called "*Come, man, come*", her golden hip girdle, the lapis measuring rod and line, and her royal breechcloth.



Seven stages of the Descent

The removal of Inanna's crown, the first of her protective *Me* -- symbolically deprives her of her godhood, her connection with heaven. The small lapis beads from her ears -- her sense of magic and ability to manifest. The double strand of beads about her neck -- her rapture of illumination. Her golden breastplate called "*Come, man, come!*" -- her emotional heart. Her ringed hip girdle -- her ego. From her hand the lapis measuring rod and line - - her will. Her garment of ladyship (breechcloth) -- her sex role. Each represents, in order, the Kundalini chakras. Inanna is thus forced to give up her earthly attributes, her roles as queen, holy priestess, and woman. Her royal power, her priestly office, her sexual powers are of no avail in the underworld.

"Dance of the Seven Veils"

The seven stages of Inanna's descent, the seven gates of the underworld, can be thought of as an early "*Dance of the Seven Veils*", wherein we give up our fundamental illusions about life. In Inanna's case, the removal of each of her royal garments constitutes a symbolic loss, and each represents, in order, the kundalini chakras. For example:

Her crown -- her godhood, her connection to heaven, the crown chakra.

The small lapis beads earrings -- her sense of magic and ability to manifest, her third eye.

Double strand of beads necklace -- her rapture of illumination, her throat chakra.

Breastplate called "*Come, man, come*" -- her emotional heart, her heart chakra.

Golden hip girdle -- her ego, her solar plexus.

Lapis measuring rod and line in her hand -- her will, at the level of her genitals.

Garment of ladyship, breechcloth -- her sex role, her root chakra.



Reasons for Making the Descent

In Sumerian, the word for ear and wisdom are the same. Thus, when

Inanna "*turned her ear to the Great Below*", the implication is that she was seeking wisdom and understanding. When approaching the outer gates of the underworld, she said she was on her way to the East -- a sign of her entering the ordeal of initiation. According to Perera [2], Inanna's descent "*is a story of an initiation process into the mysteries.*" "*Inanna shows us the way, and she is first to sacrifice herself for a deep feminine wisdom and for atonement. She descends, submits*

and dies. This openness to being acted upon is the essence of the experience of the human soul faced with the transpersonal. It is not based upon passivity, but upon an active willingness to receive." It is the allowing of another to exert influence upon her.

Inanna is also descending into the underworld, because of her older sister, *Ereshkigal*. This symbolism suggests that Inanna had perhaps heard the pain and anguish of her denied and dark side, and was willing to acknowledge the feelings of abandonment and guilt. This takes on the significance of Inanna facing her dark side. It is also a form of approaching the dark forces of earthly reality and the unconscious; a slow process of peeling away ego-identifications and defenses -- particularly after "the conscious ideal of the personality has been wounded by

being cut off from its roots by the devaluation of matter and the feminine."

A.S.

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- [2] Perera, S.B., *Descent to the Goddess; A Way of Initiation for Women*, Inner City Books, Toronto, Canada, 1981.
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- [4] Robbins, T., *Skinny Legs and All*, Bantam Books, New York, 1990.
- [5] A more detailed review of Robbin's "dance card" is contained in *Dance of the Seven Veils*, and of course, in his delightful and brilliantly innovative book



