

A New Walk Down an Old Path

Dragon Tradition Wicca

2nd Edition

Simon Craft

Church of Magick

A New Walk Down an Old Path
Dragon Tradition Wicca

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A New Walk Down an Old Path

2nd Edition

In the process of myself and others bringing Dragon Tradition and Church of Magick to life, the plans and ideas have grown to something far greater than I had originally conceived. It pleases me that both are developing in a very positive way, surpassing my expectations and continuing beyond.

Unfortunately this has left “A New Walk Down an Old Path” lacking and in dire need of being updated to a new edition.

It is my pleasure to bring you this book, the 2nd edition of A New Walk Down an Old Path. My heartfelt thanks goes out to all who have contributed in this effort.

Simon Craft

A New Walk Down an Old Path

Blessing

In the flowing currents of religious belief,
there are many tributaries and many boats.

Our desire is to be in our own vessel,
with people of a like or similar mind,

And so it will be.

- Shawcaw and Jair

July 2002

A New Walk Down an Old Path

Preface

Dragons are commonly symbolic of honor, strength and transformation. Dragon Tradition was created to fill the need for a Wiccan tradition that fits the spirit and encourages eclectic choice. It was named Dragon Tradition as a new tradition with an attitude of strength, honor, self-determination, and confidence.

You will find that Dragon Tradition is not buried in strict archaic rules or swimming in medieval mumbo-jumbo. Dragon Tradition embraces nature and magick in a way that is truly Wiccan and yet is flexible and clearly defined.

Dragon Tradition teaches how to be eclectic in beliefs and ritual practice without losing touch with the spirit of Wicca. In breaking from the norm of strict circle work and degree hierarchy, we feel we bring a much happier and cleaner energy to the circle.

Church of Magick serves as the central organization for Dragon Tradition providing members with the support and representation of a legally recognized Wiccan church. It is time for Wiccan traditions to be organized and speak for themselves rather than allow the confused all-inclusive voice of Wicca to speak for them.

Long live the Dragon!

- Simon Craft

A New Walk Down an Old Path

Introduction

There are two possibilities that are likely as to why you are reading this book. You may be new to Wicca looking for a place to start, or you may be experienced in Wicca and interested in learning about our tradition.

In either case, we thank-you for your interest in Dragon Tradition. This book does not teach Wicca. It teaches the foundations and concepts unique to Dragon Tradition and how they relate to Wicca. We encourage those new to Wicca to read a variety of sources because only you will know what fits you personally. It is not our place to tell you what you believe.

From the 1950s to 1970s all students of Wicca were brought into the tradition of the coven, and coven initiation required serious study. The numbers were small, but the meaning and value of Wicca was clear.

In the 1980s and beyond, this changed. Wicca gradually became seen as part of the New Age movement. Books teaching Wicca were all the rage and there was a shift away from coven practice with its strict study. This time was a boom for the number of people practicing Wicca and unfortunately the beginning of the dilution of what it means to be a Wiccan.

In the last ten years the dilution of Wicca has gotten steadily worse with the “Wicca is whatever I want it to be” dabblers, their Indian spirit guides, Asian philosophy and fat-free yogurt.

I’m not suggesting that everyone charge back to strict coven practice. It is possible to be eclectic and be Wiccan. That is what Dragon Tradition is about, being eclectic without losing touch with the spirit of Wicca.

Dragon Tradition is not for everyone, nor do we pretend that it is the only path. You decide what is right for you. If you like the fit of Dragon Tradition, that's awesome! If not, you won't hurt our feelings and this isn't a popularity contest.

About Wicca

First and foremost, Wicca is a religion. Wicca regards nature as sacred, the universe as magickal, and divinity as both masculine and feminine.

There is no central doctrine for Wicca except those written by the individual traditions, the earliest being Gardnerian. Wicca itself is based on the Wiccan Rede “Do as thee will, an harm thee none” which serves as the basis for Wiccan ethics. Wicca also teaches the law of threefold return “That which goes out into the world returns to the sender threefold”.

Many Wiccans believe in reincarnation as it fits well with the symbolism of The Goddess, which is birth life death and rebirth.

Wicca is the creation of Gerald Gardner and his group in the 1940’s and early 1950’s. Some of Wicca is based on Ancestral Witchcraft¹, but a significant portion of it appears to have originated from ceremonial magick and the writings of Aleister Crowley and several other 19th and early 20th century authors.

Much of the confusion about the history of Wicca was caused by Gardner’s group referring to Wicca as “the old religion”. While Wicca is based somewhat on several old religions, it is not the old religion itself and should be considered a modern development.

¹ I use the term Ancestral Witchcraft to describe the religious practice of Witchcraft in the pan-European community over the last 1,500 years. I choose this over the common term Traditional Witchcraft to avoid confusion. Wiccan denominations are known as Traditions. People often confuse references to Wiccan Traditions with the practice of Ancestral Witchcraft.

Wicca is not synonymous with Witchcraft. Wicca is to some extent based on Ancestral Witchcraft but not to the point where there is no differentiation of the two.

Wicca is not related to diabolical witchcraft. Church of Magick does not even acknowledge the existence of diabolical witchcraft. It is our understanding that during the dark ages those wishing to discredit practitioners of ancestral religions created the fictitious concept of devil worshipping witches.

Dragon Tradition is not the original form of Wicca. It is one of many traditions developed since the 1940s i.e. Alexandrian, Dianic, and Faerie Tradition Wicca.

Dragon Tradition Wicca is not old. Dragon Tradition started being developed in 2000 and is being formally introduced in 2002.

The Dragon's Rede

I recognize nature as sacred and magickal;

I am a part of nature, not master over it;

I regard the divine as both feminine and
masculine;

I respect my natural magickal abilities;

I strive to avoid causing harm for others;

I accept responsibility for my actions.

Hiding in Plain View

One of the basic tenets of Wicca is that of practicing in secrecy. The basis for which is normally hiding and hence avoiding religious persecution.

It would be nice to think that in today's world there is no need to hide from religious persecution, but there are some areas where it still is needed.

The position of Church of Magick is similar to the old saying of "It is smarter to walk around a hornet's nest than to walk up to it and hit it with a stick". Because of this, you will find that some of our terminology is slightly different than other Wiccan traditions.

The most obvious difference in Dragon Tradition terminology is the use of the term mage instead of witch. Picture the "witch, witch, you're a witch" scene from the movie Practical Magic. Can you imagine "mage, mage, you're a mage" having the same negative connotation? We don't think so either.

The term mage is a generic term referring to anyone practicing magick. It is not exclusive to Dragon Tradition. While all practitioners can be called mages, not all mages are Dragon Tradition practitioners.

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Dragon Tradition Explained

The doctrine of Dragon Tradition serves to standardize the basis for our beliefs. It is not written to change you to fit our beliefs. It is written so you can understand our beliefs and determine if they fit you.

The emphasis is on understanding the process of eclectic Wiccan belief as well as the relationship between magick and Wiccan practice.

The doctrine of Dragon Tradition includes four books: Foundations, Beliefs, Ethics and Worship. Each of the books, as the names imply, is based on a central topic. In the next several chapters the beliefs of Dragon Tradition are explained.

We realize that many people coming to Dragon Tradition are already practicing Wicca. Please don't take insult from the book covering topics with which you are already familiar. There will be many seeing this material for the first time.

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Religions, Gods and Goddesses

If science could provide proven explanations for everything, then there would be no need for religion. We would know how life was created. We would fully understand what our role is in the Universe. There would be no questions left unanswered.

Frankly, we humans are a long way off from that level of understanding. There are still many things not explained by science. This leaves our world in terrible order. Our egos cannot cope with the lack of explanations. We need explanations.

What do we do when we need an explanation for something that science cannot explain? We guess!

People attach unproven explanations to things that cannot otherwise be explained. We call these unproven explanations our beliefs.

Not all that long ago, people did not understand why the sun would rise in the morning, travel across the sky, and set in the evening. So why did the sun rise? It was magickal! Magick is the realm of religion.

Foundations Chapter I

I. Beliefs

- a. People have a basic need to understand the world around them.
- b. People fit unproven explanations to things that cannot otherwise be explained.

- c. People call these unproven explanations their beliefs.**
- d. People call their collection of beliefs their religion.**

The last line is very significant! Take a look. People call their collection of beliefs their religion. Gods do not create religions. People create religions.

It's true that most people don't write their own religions. Most adopt the religion of their family and do a little personal modifications to the beliefs, but in general it's still the same. Still the religion had to start somewhere.

In some cases it starts as a mix of stories and legends added to over generations that builds into a religion. In some cases a person is inspired to create a new religion or to modify an existing religion to a new form.

What about the Gods and Goddesses?

Many beliefs are based on people crediting magickal things to magickal beings called Gods and Goddesses. Gods and Goddesses are very useful in explaining things.

A religion can't explain something happening unless it provides a magickal being who makes things happen. In the Greek religion, the sun chariot didn't just fly across the sky on its own, it was driven by Apollo. The magickal beings of religions are called Gods and Goddesses.

How does the sun rise? A God does it.
Why do crops grow? A Goddess wants them to.
I'm sure you get the idea.

Then comes the question of what does a God look like and where do they exist. Without knowing the nature of existence of the Gods, visualization of them is difficult. To satisfy our need to relate with Gods on a personal level, people personify Gods as humanlike, animal-like or a mix of human and animal.

Foundations Chapter II

II. Gods and Goddesses

- a. People credit unexplainable events to magickal beings called Gods and Goddesses.**
- b. People personify Gods and Goddesses as human or animal because it makes them easier to relate to.**

Okay, I bet you're thinking that I'm wasting my time explaining this in such a way that even a second grader could grasp it... right? I wish that were true.

Yes, it is all common sense. Yes, it would be obvious to a second grader. But to this day many people are so misled by their religious teachers that they cannot see that which you and I see as being completely obvious.

One thing that comes up all the time is somebody who insists they have found the "one true God". An eclectic with a clue knows not to believe it.

To explain this better, we'll use two made-up religions, the Beebees and the Booboos. The Beebees believe in a God that they consider as the one true God and that all other Gods are false. The Booboos also believe in a God that they too consider as the one true God and that all other Gods are false.

The Beebe God and the Booboo God are completely different. Each God has a full set of doctrine that contradicts the other in many areas.

Can they both be correct? No. Based on logic alone, at the most one is correct and the other one is not.

From the perspective of Dragon Tradition both have faulty logic in that there is no such thing as a true God that excludes all others. Gods are based on belief. Beliefs are by definition unproven. Until such a time that science can prove the existence of a God, then all Gods are based on belief alone.

Foundations Chapter III

III. Your Gods and Goddesses

- a. Religious truth is a contradiction. A religion is a collection of beliefs. Beliefs by definition are unproven and are not truths.
- b. Religious truth is personal. What a person believes is true to him or her.
- c. The Gods a person chooses to believe in are his or her Gods. They are true to that person and no less true than any others.

Dragon Tradition doctrine respects that people develop their own understandings and relationships with their Gods. Our doctrine regarding Gods is flexible, allowing plenty of room for eclectic personalization.

In Wicca the two primary deities are The Goddess and The God, therefore the minimum in Dragon Tradition is the acknowledgement of The Goddess and The God.

A common minimal understanding of The Goddess and The God is the personifications of the collectives of life (The Goddess), and the Universe (The God). In this understanding, it is The Goddess who brings and nurtures life and is the connection between all things alive. It is The God who is the provider for and protector of life.

It is understood that the minimal definition won't be a good fit for many people because they feel a more personal relationship with The Goddess and The God. Placing more emphasis and personality on The Goddess and God is equally acceptable.

Dragon Tradition does not stop at the belief of the unnamed Gods. Unlike other Wiccan traditions we do not teach the concept of "all Gods are aspects of one God" because we feel it contradicts the ancient Pagan beliefs in multiple Gods. Dragon Tradition doctrine encourages everyone to find their own personal relationship with the Gods and Goddesses that they relate to.

Foundations Chapter IV

IV. Other Gods

- a. The existence of The Goddess and The God does not exclude other Gods.**
- b. The Gods a person believes in are true to them.**

Sharing ritual with people who relate with different Gods may take some getting used to. Keep in mind there is common ground. If you happen to relate with Dana and Daghdha, you may find yourself hand in hand with someone who relates to Hathor and Ra. Life is still life; Nature is still nature.

Summary

A religion is a collection of beliefs about things that have no proven explanations.

Beliefs are created because we need explanations and no proven explanations exist.

A God is a magickal being credited with magickal actions.

The Gods a person chooses to believe in are true to that person and no less true than any others.

The minimum in Dragon Tradition is an acknowledgement of The Goddess and The God.

You are not limited to the minimum level. What you believe about The Goddess and The God and how you relate with them is your choice and is perfectly acceptable.

Dragon Tradition does not teach that “all Gods are aspects of one God” because it contradicts the ancient Pagan beliefs in multiple Gods.

Being Part of Nature

Wiccan theology at its deepest level is very much tied to nature. In general, Wiccans don't see nature as a result of divine creation but rather a real world manifestation of the living magickal divinity itself. Wiccans see themselves as part of nature, and hence part of the magickal divinity.

Dragon Tradition teaches that through an understanding of nature, we develop a better understanding of ourselves and our role in the Universe.

While Dragon Tradition does not teach any theory on creation, there are patterns that indicate a created or developed design in nature. These patterns are nature's way of doing things, they are nature's design. It appears that the objective of nature's design is to have nature sustain itself indefinitely.

Beliefs Chapter VI

VI. Nature

- a. Nature has its own design needed to sustain itself.
- b. One of nature's designs is the cycle of life, which sustains the existence of life.
- c. Mankind's role is to function as a part of nature and to not imbalance it so that nature can be sustained.

Nature's Cycles

Nature is an endless blend of cycles. If there were to be one symbol representing nature it would be the circle. Being in touch with the cycles of nature provides a better understanding of nature, and hence ourselves.

Life is a cycle. The cycle of life is a perpetual process where each new generation unfolds, grows, learns and eventually yields to the young who continue the cycle.

In Wicca, the cycle of The Goddess is described in terms of the moon, the symbol of The Goddess. The new moon is death and the time before life. The waxing moon is the maiden, a time of play, growth and learning. The full moon is the mother, a time of adulthood during which one brings and nurtures children. The waning moon is the crone, a time of wisdom and reflection eventually leading to death.

The Wiccan wheel of the year is also symbolic of the same cycle and usually applied in terms of The God. The changing cycle of the seasons represent birth, life, death and rebirth.

The Role of Humans in Nature

To sustain themselves animals function as a part of nature and avoid imbalancing it. As a student of nature, we see that mankind's role is no different than any other animal.

Nature and Food

All things alive need to eat. It is natural. Nature supplies food to animals in the form of the physical bodies of other life. There is a limit to how much food is available naturally in a given area. When an animal's population outgrows its food supply, it either leaves the area looking for more natural food or the population is reduced by starvation.

Humans and Food

Humans have learned to work the land making it ripe for plants. We have learned to enslave plants for food by growing them in worked land. We have learned to enslave animals and

kill them for food. With an artificially increased food supply mankind is able to increase population without starvation or the need for migration.

Humans are the only animals to artificially increase the food supply. I'm not suggesting that everyone should drop modern agriculture and go back to being the hunter/gatherer of old. What I am suggesting is that you be aware that Wicca is a religion of nature, and how we treat nature is of huge significance to the religion.

Ask yourself how you feel about the following:

- By artificially increasing the food supply man is imbalancing nature.
- The increased population of humans is displacing and destroying nature, and it is dangerous to imbalance or destroy something on which one is so completely dependent for continued existence.
- It took the first 1800 years of the Common Era for human population to grow from 250 million to 1 billion.
- Human population grew from 5 billion to 6 billion in only 13 years.
- Human population grew more between 1987 and 2000, than it did from 1 to 1800.

Life Spirits and Magickal Abilities

Wiccan traditions are divided regarding the theories behind magickal practice. Some place heavy importance on calling on The Goddess and/or The God to make the magick work. Others see the practitioner as the source of the magick. Dragon Tradition's integration of magick is a combination of both.

The very center of Dragon Tradition's belief on Magick is the life spirit. Everything alive has one. We see them as a gift from, or a part of, The Goddess. They are the spiritual part of all of us, our little piece of the giant spirit of nature.

Beliefs Chapter I

I. Life Spirits

- a. **Everything of life has an individual spirit.**
- b. **Spirits are magickal and interconnected.**
- c. **Spirits have wisdom and skills of the physical world and the magickal world of nature.**

Life spirits are definitely magickal in that they are way beyond human comprehension and scientific understanding.

The belief that life spirits are interconnected is based on the observation that things that are alive have the ability to communicate with each other on a spiritual level. That communication allows us to be in contact with and aware of other life on a subconscious level. People who are empathic, telepathic or psychic have learned to tap into this communication.

Other animals also appear to have this ability. Watch a flock of birds flying in tight formation moving as if there was one mind controlling the group and you will see an example. Another example is when you are having a bad day and you flop on the bed feeling rather glum; soon you will have a cat or other personal animal friend practically glued to you.

The belief that life spirits have wisdom and skills of the physical world and the magickal world of nature, is based on the concept that life spirits are a part of nature itself.

Most people do not practice the magickal skills of their life spirit, yet in many cases the skills leak out. If you watch people you will see examples of this. I have a coworker who, without any training or practice, shows significant inborn talent as both an empath and telepath. Trust me, this coworker is the farthest from being spiritually enlightened, but the skills are nothing short of amazing.

People do have magickal abilities. These abilities are not supernatural. They are a natural part of who and what we are as people.

A person's spirit and his or her mind are two separate parts. A person's mind is his or her talking/thinking self. It is the decision-maker. A person's spirit is his or her spiritual self operating on an autonomic level. The relationship between the mind and spirit is very significant in working magick.

Beliefs Chapter II

II. People's Magickal Abilities

- a. People are magickal beings with magickal abilities.**

- b. Many people have lost touch with their magickal abilities because they ignore the existence of such abilities.**
- c. A person's mind can use the connection of his or her spirit to communicate with others psychically.**
- d. A person's mind can use the skills of his or her spirit with a source of energy to interact with life and nature in a non-physical way which is called doing magick.**
- e. A person's mind can use the connection of his or her spirit to petition Gods to do or assist with magick.**

Dragon Tradition does not teach you how to do magick. It will teach you how to train yourself to do magick. Once you learn that you shouldn't have any trouble adapting it to anything from candle magick to complex ritual. Those experienced in other systems should find the Dragon Tradition integration of magick to be quite refreshing.

A person's life spirit operates independently of his or her mind. The absolutely essential part of learning to do magick is learning to have your talking/thinking self (your mind) communicate with your spirit. Why? Because the spirit is the source of magickal abilities.

It would be easy to do magick if the spirit related to words because words are what the mind thinks in. Unfortunately it does not. To communicate with one's spirit, one must use images, patterns and sounds.

Beliefs Chapter III

III. Magick

- a. A person's life spirit is the source of magickal abilities.
- b. Learning magick is teaching your mind to communicate with your spirit.
- c. The spirit can also teach the mind about magick through intuition.
- d. Life spirits relate to images, patterns, and sounds.
- e. Tools provide the spirit with images.
- f. Rituals provide the spirit with patterns.
- g. Music provides the spirit with sounds.

Images, patterns and sounds serve as queues for the spirit. The spirit sees through your eyes and hears through your ears. The spirit needs to be trained as to what the images, patterns and sounds mean and how to respond. The training is done by visualization before starting the magick, and through repeated magickal practice.

Let's use training for candle magick as an example. The goal is to train your spirit. Before working candle magick, visualize in your mind that you are going through each of the steps. You create a magickal space, cleanse the candle, charge the candle with its task, light the candle, and allow it to burn with the energy streaming out and the task fulfilled.

Patterns are just a series of images in a natural progression. I have a pattern of actions that I use as a method of producing an energy ball. It looks kind of silly, but it works and I teach it to others. I rub my hands against each other quickly with my palms together. After about four seconds I pull my hands apart to shoulder width then gradually move them closer together until I find the edge of the energy ball. I visualize the sphere of

energy at that size and then run my hands around it to give it substance. Do I need such a procedure to raise a ball? I doubt it, but my spirit knows the pattern and I use it because it works.

The use of sound in magick is often overlooked. Sound can be used as an aid to create magickal space, as an aid to raising energy, and as a stimulus of a person's spirit.

It can be helpful to train one's spirit to prepare for a task based on the music playing. For example, I have music that I use if I need my psychic abilities to touch over long distance. When my astral psychic music plays, my spirit remembers the music and relates to hearing it in the past. It is almost like a switch flipping on inside of me as it enters a mode where I can relax and stretch the psychic touch out through space.

Our emphasis is on teaching the spirit to identify with the images, patterns and sounds and what actions to take. This is not to say that teaching one's spirit a magick system is the only way to learn to do magick. If a person's spirit has its own way of doing magick, listening to it through intuition and learning from it is an excellent way of learning magick.

A magick system is a collection of magickal procedures and associations. If you pick up a book on magick and it describes a full system of magick, that is the magick system of that author. There are many magick systems. In fact, with personalization, each person uses his or her own magick system.

A magickal procedure is the combination of steps used in doing magick. The candle magick ritual that I described earlier is a procedure.

A magickal association is the relationship between a magickal tool and its results. For example, a wand is associated with directing energy, and a blue lace agate is associated with healing.

Beliefs Chapter IV

IV. Magick Systems

- a. Magick systems are composed of procedures and associations.**
- b. The procedures of a magick system relate certain actions with specific goals.**
- c. The associations of a magick system relate specific objects with specific goals.**

Keep in mind that both procedures and associations serve as patterns for the spirit to identify and be trained to respond. That is very important. It is the basis for every type of magick that you will ever do.

The results of magick range from:1)"Perfect, exactly what I wanted!", to 2)"Oops, that's not quite what I wanted", to 3)"Hmmm, nothing? That's odd".

I find the first two are the most common. It is fairly unusual to have a work of magick not impel some sort of result. Of the first two, it has been my experience that the first is more common than the second is, but not by a very large margin.

Beliefs Chapter V

V. Magick and Results

- a. **Magick is not an exact science.**
- b. **The results of magick can be unpredictable.**
- c. **Two instances of magick done exactly the same way can have amazing results one time and little result the next.**

There are two schools of thought regarding working magick, I'll call them precisionists and generalists. A precisionist seeks a very precise goal and his or her working of magick reflects this. Details of the desired outcome are precisely laid out. A generalist on the other hand paints with a wide brush leaving the details to fall where they will.

Of the two schools, I can't say that either is more effective or the preferred system to use. Impelling nature to bend with fine detail seems to be asking a lot of our spirit's skill. On the other hand, impelling nature to bend without detail may be too vague or have unpredictable side effects.

Summary

Everything of life has an individual spirit that is magickal and interconnected with other life spirits.

Spirits have wisdom and skills of the physical world and the magickal world of nature.

A person's spirit and his or her mind are two separate parts.

People naturally have magickal abilities. A person's life spirit is the key to these abilities.

Learning magick is teaching your mind to communicate with your spirit because the spirit is the source of the magickal abilities.

A magick system is a collection of procedures and associations used to do magick.

Doing magick is not an exact science. The results can be unpredictable.

Ethics and Responsibility

The Wiccan Rede “Do as thee will, an harm thee none” serves as the basis for Wiccan ethics. The law of threefold return “That which goes out into the world returns to the sender threefold” represents responsibility to a Wiccan.

Dragon Tradition goes a step farther as a simple guide to how a person can weigh the effects of his or her actions ethically. We ourselves determine what we think is ethical and in doing so create our own ethical standards.

Ethics Chapter I

I. Ethics

- a. Every person is ultimately responsible for his or her actions.
- b. Ethics are a person's standards regarding conduct.
- c. Respect is to feel or show deferential regard for another.
- d. The balance of freedom and respect for others is the basis for determining personal ethics.

There is a common phrase; "Are you a good witch or a bad witch?" The concepts of good and evil do not apply to magick in itself. The same skills are used in either helpful or harmful magick.

Ethics Chapter II

II. Ethics and Magick

- a. Magick in itself is neither good nor evil.

- b. Doing magick is an action.**
- c. Actions can have widespread results both direct and indirect.**
- d. People should do magick with respect to anything that the magick may touch.**

Often the new practitioners of magick fall into an ethics trap as they develop their skills. The hard part is not how to do magick but learning what magick to do and when to do it. In the honest and well-intentioned eagerness of being able to help others often they perform healing, money or love attraction spells for unsuspecting friends.

Why not do magick for someone without telling him or her? The first reason is respect for his or her choices, or more correctly, his or her right to choose. In doing magick for someone without his or her knowledge the person never has the opportunity to say no. The practitioner has taken away the right to choose.

In some religions the responsibility of a person's life is shifted from the person to the divine, which can actually be counterproductive. This discourages a person from taking responsibility for his or her own life and actions.

Dragon Tradition teaches that we should accept primary responsibility for our own lives and take action to see that our lives are what we would like them to be. This is not saying that all things shaping our lives are in our control, however the responsibility is still our own.

Ethics Chapter IV

IV. Ethics and Responsibility

- a. Every person is ultimately responsible for his or her actions.
- b. A person's actions affect the world that he or she lives in and in turn affect the person's life.
- c. A person is primarily responsible for his or her quality of life.

Summary

The balance of freedom and respect for others is the basis for determining personal ethics.

People should do magick with respect to anything that the magick may touch.

A person is primarily responsible for his or her quality of life.

Worship

In many Wiccan traditions, ritual in circle is extremely formal with a High Priestess leading ritual and doing the majority of ceremony herself. Dragon Tradition places much more emphasis on the individual, in fact Dragon Tradition covens don't even have a High Priestess.

Dragon Tradition coven rituals are overseen by the Watcher. It is their job to see that the agenda for ritual is met, and basically keep things moving smoothly.

For simplicity in writing when I refer to the Watcher it means the coven's Watcher or whoever is serving as the Watcher for the ritual.

We have two strict rules that every coven must follow during every ritual.

Rule #I. There are no rules.

Rule #II. See rule #I.

The creation of magickal space is done by the Watcher or by an appointed helper. Cleansing and blessing of the space can be done as desired.

Worship Chapter I

- I. Creation of Magickal Space
 - a. Cleansing of the space.
 - b. Blessing of the space.

As the coven arrives, they may enter the space.

The Watcher welcomes the quarters while lighting the corner candles. The Watcher lights The Goddess and God candles on the altar and welcomes them.

From there each member may evoke and welcome his or her personal Gods (including candles) and call/align with the quarters as well.

The Watcher should allow plenty of time for this. It is not unusual to end up with several candles burning on the altar, and having quarters called or aligned with several times each.

While this may sound chaotic to a person from a background with formal circle, it really isn't. The effects combine and produce a superbly cast and highly charged circle.

Note: Anyone who drove a Yugo to circle is required to stand on their head for the duration of the ritual, or at least until their face turns purple.

Worship Chapter II

II. The Magickal Ones

- a. Welcome the quarters.
- b. Welcome The Goddess and The God.
- d. Welcome the personal Gods and Goddesses.

Next is the time when the coven aligns with the sabbat (if any). Traditions are remembered, reenacted or honored. If it is not a sabbat ritual, this gets skipped.

In many covens a member volunteers, usually far in advance, to provide a group activity to align with the sabbat. Of course

this varies depending on the sabbat and your covens practice of traditions, but it can include music, dance, ritual or even something like a reading of an appropriate poem.

Worship Chapter III

III. The Moment

- a. Align with the moment.
- b. Remember the tradition.

Any coven member who has a personal need or PERMISSION from another to help with his or her need should bring the need to the Watcher before ritual.

At this time the Watcher will (if a need exists) ask for the magickal help of the coven. This can be elaborate or very simple. It should end with the Watcher thanking the coven for the help.

Note: It is appropriate for the Watcher to ask, not assume that the coven's members will help. It is acceptable if a coven member does not participate in the circle magick. When asking for help, "no" is an acceptable answer. If no isn't acceptable, then it isn't really asking for help, it is demanding.

Worship Chapter IV

IV. Circle Magick

- a. Call for help by the Watcher.
- b. Offering of help.
- c. Thanks for help.

The Watcher then offers time for personal magick. By this point the magickal space is usually quite humming and great for spellwork.

This gives members time to do their own work in an environment better than what most can create on their own. Members who still doubt their own abilities often find this as an advantage and feel more confident in working their magick.

In non-sabbat rituals where there is no circle magick, the personal magick time is the emphasis of the ritual.

Worship Chapter V

V. Personal Magick

- a. Offering of time for personal magick.**
- b. Close of time for personal magick.**

The Watcher usually doesn't formally announce the close of personal time. It just fades out into the informalities as people get done with their personal magick.

Note: If someone happens to get done with personal magick much sooner than the rest, it is appropriate to show respect for others who are still working by being quiet.

Nothing works up an appetite like a good old-fashioned ritual. :-) The eating and socialization mark a grounding point after the heady magickal work. Enjoy it.

Worship Chapter VI

VI. Informalities

- a. Feast of Grounding.**

- b. Thanks to the Deities by the Watcher.
- c. Return of the space.

As the fires burn down and the wine is all but consumed, coven members filter out and go back to their normal lives. At the end of the evening, sometimes with the nudging of a really tired Watcher, everyone leaves and the Watcher thanks the deities, returns the space to normal and wanders off him or herself.

A New Walk Down an Old Path

Energy and Magick

In any type of working magick, energy is essential. With no energy to expend or utilize, there would be no magick.

You have energy at all times. It is needed to live. In some cases, magick is done with a person's own energy. This is handy because you can tap your personal energy to do magick quickly, but it is not an ideal source because your personal energy is limited and can quickly become depleted leaving you feeling tired and run down.

There are three ways to increase your personal energy: rest, raising energy, and drawing energy.

The first is the natural process of rest and recuperation. Getting enough rest is vital. Rest is the slowest method of replenishing energy.

The second way is to do what is called "raising energy" by encouraging your body to raise its own energy level. Techniques include chanting, singing, listening to music, or physical activity like running, dancing or even sex.

The third way is to do what is called "drawing energy". It is literally tapping into a source of energy and pulling it to you. Anything that has energy can be drawn from. Yes, it is possible to draw energy from other people but Dragon Tradition does not approve of doing so.

A common misconception is that to do magick you need to pull the energy into yourself prior to use. Not only is this unneeded, there are a couple of reasons why this is actually counter productive.

Let's say you have a task, which is to charge an amulet of protection for a friend and you happen to be having a low energy day yourself. You draw energy from the Universe into yourself and then push the energy into the amulet. All is well, right? Wrong. You will probably notice that you yourself feel much better after the ritual. Can you guess why? The energy you drew into yourself is still in you. While you succeeded in helping yourself feel better, the amount of energy you pushed into the amulet is probably minimal.

Let's look at the same task done a bit differently. You start with your left-hand palm open to draw energy from the Universe; your right hand is on the amulet; a symbol for protection is either imagined or in plain view so your spirit knows what to do. Start drawing energy from the Universe and imagine a yellow cord from your left hand to your right hand. The cord is glistening with energy. See the energy flowing from the receiving hand to the sending hand through the cord and into the amulet with the purpose of protection. In doing this you have tapped the energy of the Universe and charged the amulet with tasked energy and wasted not even a drop.

This kind of technique can be applied to anything. Once mastered, you should see a significant increase in your ability to do large scale energy work, and you will also avoid the feeling of being drained of your own personal energy. Energy is by definition unlimited. Why run low when there is no need to?

Summary

Energy can be increased by rest, raising it or drawing it.
Drawn energy can be applied directly to the task at hand.
The Universe is an unlimited supply of drawn energy.

Deity Magick

When you pray or meditate and touch the divinity of your Goddesses or Gods, you have a link to a source of magick.

When in prayer or meditation, ask the Goddess or God to whom you are connected to provide an action that will cause the desired reaction that is the goal of the magick.

It is probably wise to specify both the action and the reaction to avoid any unwanted effects. Here's an unwanted effect scenario that is a good example as to why it's best to specify both the action and the reaction when doing prayer magick.

A friend of yours is hopelessly in need of a reliable car and asks you for help. The car she has is old and unreliable. You petition a deity for your friend to get a reliable car. A week later your friend's husband wrecks in the old car and is killed. The money from his life insurance is plenty for a newer car.

Is this a desired result? I would hope not.

Summary

Deity magick is the process of asking a deity to produce an action that will have a desired reaction.

Vibrational Life

There is a form of life energy present in all things, even those which are not typically thought to be alive. Everything is made of matter. Matter is of nature, and all of nature carries with it the life energy of nature itself.

Have you ever experimented with stone sensitivity? There is a definite life presence in stones, and each type of stone has its own personality sometimes attributed to its alignment with one of the four elements. For example, Carnelian is a fire stone and as such has a very solid energy. That energy can be sensed when held. It is an example of vibrational life.

Being aware of vibrational life has opened some interesting questions. Is the physical form of the Universe itself alive? Even those with no psychic training easily sense the presence of vibrational life in stones, and what is a stone if not part of the Universe?

Summary

Vibrational life is roughly defined as a form of life energy within matter, which exhibits characteristics based on the material of its composition.

While the existence of this life energy is tangible, the detailed nature of it remains a mystery.

A New Walk Down an Old Path

Sabbats

Much of this list is adapted from modern sources.

Candlemas a.k.a. Imbolg, Imbolc

February 2nd – The middle of winter and the first hope of spring to arrive. Associated with Brigid, a Celtic Goddess.

Spring Equinox a.k.a. Ostara

~March 21st – The beginning of spring, associated with fertility symbols of rabbits and eggs. Some accounts treat Ostara as being separate from the equinox.

Beltane a.k.a. May Eve

April 30th – The peak of spring with a celebration of life, flowers and fertility.

Summer Solstice a.k.a. Midsummer, Litha

~June 21st – The longest day of the year marks the beginning of summer. The day of the sun reaching it's peak in the heavens (skies) and often seen as the peak of The Gods cycle.

Lammas a.k.a. Lughnasadh

August 1st – The middle of summer and the first harvest festivity. A time of offerings for a good harvest. Associated with the Celtic God Lugh.

Autumn Equinox a.k.a. Mabon

~September 21st – The beginning of fall and the main harvest. The major harvest and a time to give thanks.

Samhain (Irish pronunciation SOW'-in)

October 31st – The final harvest. A time to honor those passed

and a time when the veils between the other worlds are the thinnest.

Winter Solstice a.k.a. Yule

~December 21st – The beginning of winter, the longest night of the year. The burning of fires or Yule logs gives energy to the sun.

DOCTRINE OF DRAGON TRADITION

A New Walk Down an Old Path

DOCTRINE OF DRAGON TRADITION

BOOK OF FOUNDATIONS

Foundations

- I. Beliefs
 - a. People have a basic need to understand the world around them.
 - b. People fit unproven explanations to things that cannot otherwise be explained.
 - c. People call these unproven explanations their beliefs.
 - d. People call their collection of beliefs their religion.

- II. Gods and Goddesses
 - a. People credit unexplainable events to magickal beings called Gods and Goddesses.
 - b. People personify Gods and Goddesses as human or animal because it makes them easier to relate to.

- III. Your Gods and Goddesses
 - a. Religious truth is a contradiction. A religion is a collection of beliefs. Beliefs by definition are unproven, and are not truths.
 - b. Religious truth is personal. What a person believes is true to him or her.
 - c. The Gods a person chooses to believe in are his or her Gods. They are true to that person and no less true than any others.

IV. Other Gods

- a. The existence of The Goddess and The God does not exclude other Gods.
- b. The Gods a person believes in are true to them.

DOCTRINE OF DRAGON TRADITION

BOOK OF BELIEFS

Beliefs

- I. Life Spirits
 - a. Everything of life has an individual spirit.
 - b. Spirits are magickal and interconnected.
 - c. Spirits have wisdom and skills of the physical world and the magickal world of nature.

- II. People's Magickal Abilities
 - a. People are magickal beings with magickal abilities.
 - b. Many people have lost touch with their magickal abilities because they ignore the existence of such abilities.
 - c. A person's mind can use the connection of his or her spirit to communicate with others psychically.
 - d. A person's mind can use the skills of his or her spirit with a source of energy to interact with life and nature in a non-physical way which is called doing magick.
 - e. A person's mind can use the connection of his or her spirit to petition Gods to do or assist with magick.

- III. Magick

- a. A person's life spirit is the source of magickal abilities.
- b. Learning magick is teaching your mind to communicate with your spirit.
- c. The spirit can also teach the mind about magick through intuition.
- d. Life spirits relate to images, patterns, and sounds.
- e. Tools provide the spirit with images.
- f. Rituals provide the spirit with patterns.
- g. Music provides the spirit with sounds.

IV. Magick Systems

- a. Magick systems are composed of procedures and associations.
- b. The procedures of a magick system relate certain actions with specific goals.
- c. The associations of a magick system relate specific objects with specific goals.

V. Magick and Results

- a. Magick is not an exact science.
- b. The results of magick can be unpredictable.
- c. Two instances of magick done exactly the same way can have amazing results one time and little result the next.

VI. Nature

- a. Nature has its own design needed to sustain itself.
- b. One of nature's designs is the cycle of life, which sustains the existence of life.

c. Mankind's role is to function as a part of nature and to not imbalance it so that nature can be sustained.

A New Walk Down an Old Path

DOCTRINE OF DRAGON TRADITION

BOOK OF ETHICS

Ethics

- I. Ethics
 - a. Every person is ultimately responsible for his or her actions.
 - b. Ethics are a person's standards regarding conduct.
 - c. Respect is to feel or show deferential regard for another.
 - d. The balance of freedom and respect for others is the basis for determining personal ethics.

- II. Ethics and Magick
 - a. Magick in itself is neither good nor evil.
 - b. Doing magick is an action.
 - c. Actions can have widespread results both direct and indirect.
 - d. People should do magick with respect to anything that the magick may touch.

- III. Ethics, Magick and Money
 - a. It is not disrespectful to anyone if a practitioner invokes magick and provides specifically requested information in exchange for material compensation.

- b. Other invocations of magick expecting material compensation are disrespectful to the Gods and people involved.

IV. Ethics and Responsibility

- a. Every person is ultimately responsible for his or her actions.
- b. A person's actions affect the world in which he or she lives, and in turn affects the person's life.
- c. A person is primarily responsible for his or her quality of life.

DOCTRINE OF DRAGON TRADITION

BOOK OF WORSHIP

Worship

- I. Creation of Magickal Space
 - a. Cleansing of the space.
 - b. Blessing of the space.

- II. The Magickal Ones
 - a. Welcome the quarters.
 - b. Welcome The Goddess and The God.
 - c. Welcome the personal Gods and Goddesses.

- III. The Moment
 - a. Align with the moment.
 - b. Remember the tradition.

- IV. Circle Magick
 - a. Call for help.
 - b. Offering of help.
 - c. Thanks for help.

- V. Personal Magick
 - a. Offering of time for personal magick.
 - b. Close of time for personal magick.

- VI. Informalities
 - a. Feast of Grounding.
 - b. Thanks to the Deities.
 - c. Return of the space.

A New Walk Down an Old Path

GLOSSARY

BELIEF

A belief is an idea that is accepted although it is unproven by science. People develop beliefs as a way to fit an explanation to things that they cannot comprehend or otherwise explain.

CHURCH

An organization defining a religion or denomination having a membership which share in the beliefs.

COVEN

A local group aligned with Dragon Tradition, or any local group practicing Wicca.

DEITY

Any Goddess, God or traditional element.

DOCTRINE

Doctrine is a body of tenets presented to others for acceptance or belief.

GODDESSES / GODS

Goddesses and Gods are magickal beings. People credit magickal beings as the entities responsible for magickal events.

LIFE

Life is the individual spirit form of all entities currently and previously animated. Life is not the flesh of the living; it is the spirit of the living embodied in the flesh. When used as a collective term life refers to the combination of all life spirits.

MAGICKAL

Something relating to the practice of doing magick. For the

purpose of standardizing spelling in this book it also refers to things beyond proven explanation.

MAGICK

The process of interaction with life and nature through non-physical means.

NATURE

The entire Universe. Nothing is excluded even that which is man made. What a skyscraper is to people is no different than what an anthill is to ants.

RELIGION

A religion is a combination of beliefs shared by a group of people.

RULES

Something that someone else tells you to do. I. Which you would have done anyway (or) II. Which you won't do because you don't want to do it. This makes it totally unclear as to the purpose of having any rules at all.

WATCHER

A job title of a person who oversees a Dragon Tradition ritual. The role of the Watcher is to keep things moving and see that any agreed on agenda is met.

Reprise

Credo of the "Eclectic Coven"

Fire light as flaming fingers
consume the night.

Unwritten agendas played out by
those gathered 'round the smoking logs.

Do what you feel, no rules,
each a leader, and a follower, too.

Gathered in the name of good,
while not fearing a misspoken word.

- Shawcaw
June 2001

www.DragonTradition.com